

The Satano-Grigorist Pocket Guide

Grigorist Temple of Satanael



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1 How to Contact Temple Leadership

If you are not already in active contact with us, you can reach Grigorist Temple of Satanael leadership for questions, concerns, online community invites, and membership inquiries at grigorist.temple@gmail.com. If you seek another route of communication, all of our online profiles can be found on our [Linktree](#) page.

For a more immediate response than e-mail allows, we suggest joining our public [Discord server](#), reaching out directly on [Reddit](#), or making a post on the [Satano-Grigorism subreddit](#).

Please do not contact us with miscellaneous questions about our faith unless you have read this entire document, since it is likely to answer them. However, if you require clarification or elaboration on our Core Beliefs or Incompatible Beliefs, you may contact us at any time.

2 Overview

The Grigorist Temple of Satanael (GToS) is a religious organization devoted to a belief system known as *Satano-Grigorism*, one of many distinct religions under the umbrella of theistic Satanism. Although the GToS takes a negative view of Yahweh – the Abrahamic god – our religion is not founded upon hatred of any deity, religion, or ideology. Satano-Grigorism is a self-sufficient, coherent, and complex religion, with its own cosmology, philosophy, and theology that members are expected to study. Like all Satanic beliefs, Satano-Grigorism is aligned with the Left-Hand Path, but unlike most other beliefs on this path, it is an organized faith.

Satano-Grigorists are hard polytheists, meaning we believe in multiple distinct, discrete, and finite deities. Orthodox Satano-Grigorists worship Satanael (colloquially known as “Satan”) as their primary deity, and additionally worship the 200 Grigori (Watchers) commonly known from apocryphal lore. Typically, the Watchers and Satanael are given equal reverence, but it is acceptable to view Them as second only to Satanael.

3 Core Beliefs of the Temple

Below, you will find a list of beliefs that are essential to the Satano-Grigorist belief system.

3.1 On Angels

We use the term "angel" to refer to any of several different orders of spirits who have chosen to serve Yahweh (though he did not create them) and may be bound in his servitude. From this definition, it follows that a "fallen angel" is a being who was formerly an angel, but no longer serves Yahweh. There are many different orders of angels, with each order being made up of spirits of the same "type." The seraphim and cherubim are two well-known examples of angelic orders; another example is the memitim, the order of punishing angels led by Samael.

3.2 On Creation & Evolution

Satano-Grigorists are panendeists, which means that we believe in an impersonal, transcendent creator that does not interfere with the current affairs of beings. This creator is called *Motsai*. We generally do not concern ourselves with *Motsai* in our day-to-day religious practices or thoughts. With regards to evolution, our standard position is to believe in evolution, but reject abiogenesis (the idea that life arose spontaneously from matter). Thus, we hold that the impersonal creator initiated the beginning of the universe, seeded life, and formed the spirits, but that everything else formed and evolved according to scientific consensus. Satano-Grigorists reject intelligent design and the idea that any god or spirit, including Yahweh or Satanael, created the world.

3.3 On Death & the Afterlife

Satano-Grigorists believe that a person's spirit separates from their body upon death, and spirits of the dead reside in the spiritual realm thereafter. To put it another way, a person transitions into a purely spiritual state of existence at death. Like other spirits, the dead can still perceive – and, to a limited extent, interact with – living people and our material world. The Temple firmly rejects concepts such as "heaven," "hell," or any other split afterlife dictated by one's obedience to their god(s).

3.4 On Morality

Satano-Grigorists reject the existence of any objective universal morality; we believe that each conscious being (*mutu*, *napilu* or spirit) has their own personal moral set. While every being has their own conception of right and wrong, there is no moral set or value that is absolutely, objectively “right.” We are non-cognitivist, meaning that we consider moral statements not to have truth value. This allows the coexistence of objective truth – which is discovered through logical reasoning – with non-objective morality, which is derived from emotion. While some moral values, such as “murder is wrong,” are extremely common, this does not make them objectively right. Instead, it tends to indicate that they arise from an emotional trait shared by most beings, such as empathy.

3.5 On Objective Truth

Satano-Grigorists hold unequivocally that truth is absolute and objective. There are many subjective perceptions of reality – influenced by non-rational aspects of the conscious experience – but only one truth. We aim to gain knowledge of all kinds as we navigate our spiritual journeys, so a Satano-Grigorist should always make their best effort to discern truth wherever possible. However, it is important to remember that no one possesses a complete understanding of the objective truth; this is why we are always ready to question and amend our own beliefs on any topic in light of new information.

3.6 On Ritual

Satano-Grigorists can contact Satanael and the Watchers directly through ritual. It may take time, practice, and training before a successful ritual is accomplished, but any member of the faith can succeed in it if they maintain sufficient dedication. Ritual is an integral part of our religion – along with prayer, it is one of the two main ways we worship, show respect for, and communicate with our gods.

3.7 On Spiritual Beings

Satano-Grigorists believe in Satanael, the Watchers, Yahweh, and angels, as well as *rapi’ūma* and other spirits of the dead. However, the GToS also requires belief in other spiritual beings unrelated to our faith. We do not specify the iden-

titles of those beings; this point is only required because it is unreasonable to conclude that only the entities relevant to our religion exist. To us, the terms “god” or “deity” do not denote a type of being fundamentally different from a “spirit.” Rather, a “god” or “deity” is any spiritual being (or “spirit” for short) with relatively high power and a tendency to interact with mankind.

3.8 On the Watchers & *Napilūma* (Nephilim)

Satano-Grigorists believe that the 200 Watchers incarnated upon Mt. Hermon, descended to earth, taught forbidden knowledge to mankind, and impregnated human women, resulting in powerful hybrids known as *napilūma* (more commonly known by their Hebrew name, *Nephilim*). The GToS affirms the preservation of this lineage up to the modern day, and regards all members of the Watchers’ lineage – ancient or modern – as *napilūma*. We do not fully affirm the Books of Enoch or any other apocryphal text – instead, we have the *Book of Iyryn* (formerly known as the *Book of the Watchers and the Acts of Enoch*), which is a corrected account of the Grigoric Narrative created with the help of the Watchers Themselves.

3.9 On Worship of Other Gods

With the exception of Yahweh and his angels, worship of gods other than Satanael and the Watchers is permitted, provided that they are not held higher than our gods and their values do not oppose those of our gods. However, their worship practices may not be used for our gods; a Satano-Grigorist should not worship Satanael or the Watchers using ritual tools or methods intended for another religion.

3.10 On Yahweh

Satano-Grigorists view Yahweh as a lying, tyrannical god who parasitically leeches *naphsha* from his followers and seeks to be worshipped by all of mankind. Like any other spiritual being, he has no power of creation; thus, he did not create the world or humanity. He is also not omniscient, omnipotent, or omnipresent. Satano-Grigorists believe there is only one god of Abraham, so no distinction is drawn between the Judeo-Christian and the Muslim god; Allah is simply the Muslim name for Yahweh.

3.11 On Yahwist (Abrahamic) Scriptures

Satano-Grigorists view the Bible, Quran, and any other scriptures of Yahwist origin as webs of propaganda and lies built around small fragments of truth. This is why, although we do study the Bible and ancient parabiblical texts, we read them very critically – the goal of our “sifting strategy” is to isolate the useful information by reasoning through the claims made in the text and discarding those that are not rationally sound.

3.12 On Yeshua & the Holy Trinity

Satano-Grigorists deny the concept of the “Holy Trinity,” because it is illogical. While our standard position on Yeshua (Jesus) is that he was merely a human who was heavily influenced or possessed by Yahweh – not an incarnation or son of Yahweh – it would also be acceptable for a Satano-Grigorist to believe that Yeshua was actually Yahweh incarnate. However, it is not acceptable for a member to believe that he was Yahweh’s son. This belief would require Yahweh’s sexual union with a human woman, and Yahweh clearly despises unions between gods and humans.

If you are unsure whether you align with our Core Beliefs or not, you may contact a GToS Elder in our online communities or e-mail us at grigorist.temple@gmail.com for clarification. The *kāhinu* or *kāhinatu* you have contacted will clarify any points of confusion; if requested, they will also give justification for these beliefs.

4 Unacceptable Beliefs & Practices

Satano-Grigorists must make every attempt to maintain accurate beliefs. Some beliefs and practices logically contradict the Satano-Grigorist belief system. The ideas considered incompatible for this reason are listed below. There is absolutely no restriction on researching, learning about, or discussing these beliefs – only *adhering* to them will disqualify someone from GToS membership.

4.1 Abrahamic-Based Duotheism

Satano-Grigorism does not depend on Christianity or any other Yahwist (Abrahamic) religion to exist. We are not a “reversed” version of any other religion. Satano-Grigorists reject Yahweh’s claims of creation, omnipotence, omniscience,

omnipresence, and omnibenevolence; we also do not affirm Abrahamic cosmology. Heaven, hell, judgment day, and similar Yahwist myths have no place in Satanism.

4.2 Alethic Subjectivism

Also known as epistemic anti-realism, alethic subjectivism is the belief that truth is subjective, rather than objective and universal. This belief can be followed logically to a self-contradictory conclusion, and is thus irrational; our argument against alethic subjectivism is provided in the "Philosophy" section of this document. We strive to keep our beliefs founded in logic and truth in accordance with reason.

4.3 Altruistic Values

If you prioritize external altruism such as charity, activism for poverty-stricken countries, or "making the world a better place" above your personal growth – or if you define your self-worth by your utility to others – Satano-Grigorism is not the religion for you.

4.4 Atheism

Satano-Grigorism is not, never has been, and never will be atheistic. It is a purely theistic religion. The notion that our deities are merely "symbolic" or fictional is beyond disrespectful to Them; consequently, it cannot exist within our Temple.

4.5 Belief in Baphomet as a Real Deity

Baphomet originated as a hoax, invented to accuse the Knights Templar of demon-worship; "Baphomet" was a corruption of the name of the Islamic prophet Muhammad. Several centuries later, the French occultist Éliphas Lévi conceptualized a half-human, half-animal creature, representing duality in the context of esoteric alchemy, and called it Baphomet. However, even Lévi's Baphomet was nothing more than a symbol – no serious religious group ever considered Baphomet to be real before the rise of neo-occultism. With these historical facts in mind, belief in Baphomet is untenable.

4.6 Belief that Ahriman is Satanael

Conflating Satanael with the primordial principle of evil from Zoroastrian belief is not only disrespectful to Him, but also nonsensical within our moral system. Ahriman, in the Zoroastrian religion, is simply the destroyer of all that is good, existing to oppose the primordial deity who creates all beneficial things; there is no nuance or room for other interpretation of his nature. Such a figure aligns with evilism, not Satano-Grigorisism.

4.7 Belief that Melek Taus is Satanael

The Yazidis are not Satanists. Melek Taus (or Tawuse Melek) – an important divinity in Yazidism – is not Satanael. The practice of equating the two is derived from radical Islamist propaganda about the Yazidi faith; unfortunately, it has been perpetuated by Western occultists in the modern day. This is not only extremely damaging to both Yazidis and Satanists, but also academically incorrect. We will not accept it under any circumstances.

4.8 Belief that Samael is Satanael

Though Samael is confusingly referred to as *ha-satan* ("the satan") in a few ancient texts, such as the *Book of Job*, other texts make it clear that he is a loyal archangel responsible for accusing, punishing, testing, and deceiving on Yahweh's behalf. Though Samael often claims to oppose Yahweh, this is merely an act he uses to fulfill his role; conflating him with Satanael is both disrespectful and potentially dangerous. In fact, this is one of the reasons we avoid using the name "Satan" altogether.

4.9 Chaos Magic & "Egregores"

The modern idea of "chaos magic" is purely a nonsensical creation of neo-occultism. Chaos magic encompasses a wide range of concepts, almost all of which are wrong. One that particularly stands out is the idea of "egregores," sapient spiritual beings that form from an excess of spiritual energy emitted by people focused on a certain topic, idea, or fictional character. This is not only illogical, but also disrespectful to the Watchers: the word "egregore" is actually a singular form of the Greek word for "Watchers," which is the source of the Slavonic word "Grigori."

4.10 Cosmic Dualism

Satanael and Yahweh are not the two most powerful gods, locked in eternal spiritual warfare. Nor is Yahweh the ultimate antagonist of our religion; in fact, there *is* no ultimate antagonist. Yahweh is simply one of many gods in a polytheistic system. He happens to be a liar and a tyrant – therefore, we oppose his cult, just like we oppose any other form of tyranny – but nothing *fundamentally* distinguishes him (or Satanael) from the other higher spiritual beings.

4.11 Evilism

It is impossible for a Satano-Grigorist to “worship evil,” since we do not affirm objective good or evil in the first place. However, anyone who *does* believe in objective evil, and then chooses to follow it intentionally, is a fool. Satano-Grigorists do not seek to end the world or spread suffering; we do not condone such childish, inane acts as vandalizing churches or burning books in public. We will not tolerate promotion of violence with the goal of furthering “objective evil” or promoting a state of “chaos” in the world.

4.12 Gnosticism

Satano-Grigorism is not Gnostic. Many common components of Gnostic belief are fundamentally incompatible with our faith. The most egregious examples include moral objectivism, the denigration of the physical realm as inferior or deceptive, and the concept of a malevolent creator (demiurge.)

4.13 Kabbalah & Derivatives

Jewish mysticism, although esoteric, is still inseparable from the Yahwist faith it is built upon. All of its derivatives, then, are merely deviant variants of Yahwist concepts. This includes the “Qliphothic” version that is now common in neo-occult thought, which cannot be rationally combined with our faith; it is also completely inaccurate to original Kabbalistic theory and practice. Additionally, while the entire Kabbalistic system is commonly misrepresented as “ancient,” it actually arose in Europe in the late 13th century, when the *Zohar* – generally regarded as its foundational book – was penned.

4.14 Luciferian Doctrine

As defined in this Guide, "Luciferian doctrine" refers to a family of closely related beliefs on Satanael's nature, all built around the idea that Satanael (often called "Lucifer" in this context) is a creation of Yahweh who rebelled against His master. Unlike the Watchers, Satanael has never served Yahweh, so He cannot be considered a fallen angel. Luciferian doctrine typically portrays Satanael as a savior figure who sacrificed His place in "heaven" for the good of mankind; its proponents often claim that He loves humanity and cares for each of His followers. Not only do these beliefs rely on rationally unjustifiable Yahwist metaphysics, they also occasionally venture onto the Right-Hand Path, causing multiple contradictions with Satano-Grigorisism.

4.15 Metaphysical Anti-Realism

Metaphysical anti-realism is the philosophical idea that no objective reality exists. Usually, proponents of this idea will assert that nothing exists independent of the mind. This view is irrational; it cannot be accepted within the Temple. A full explanation of its flaws will not be included here, since an extensive philosophical refutation is not appropriate for a list of briefly summarized incompatible beliefs; however, many formal arguments against metaphysical anti-realism may be located through online research if desired.

4.16 Moral Objectivism

We reject the belief in universal objective morality of any sort. Satano-Grigorists adhere to moral individualism, non-cognitivism, and particularism: we believe that each sapient being has their own individual moral set and morality is a nuanced, emotion-based phenomenon, not a rationally justifiable one.

4.17 Rejection of Modern Medicine

We will never reject modern medical treatment in favor of "spiritual healing" via crystals, unproven herbal "remedies," or any other pseudoscience. Pharmaceutical knowledge is a gift from Samyaza, not something to be shunned! Practices such as herbalism and acupuncture are allowed, but should be used alongside modern medicine, not in place of it.

4.18 Reliance on Divination

We will not rely on “witchy” divination tools to determine a deity’s answer to a question. Satano-Grigorists are encouraged to develop their spiritual senses until they are able to discern a spirit’s response through their own faculties. Occasional use of certain divination techniques is acceptable, but they should always be considered fallible. If divination must be used, more traditional methods tend to be preferable to neo-occultist ones, and any divination method should be researched in depth before use.

4.19 Spiritual Conspiracy Theories

Absurd, unfounded theories are antithetical to our rationalistic nature. The ideas promoted by Joy of Satan serve as a great example of what happens if such ideas are allowed to take over a Satanist belief system. We will not believe that Jews are in league with aliens to use Yahwism to take over the world, or that deities are actually telepathic extraterrestrial lifeforms, or anything else you might find in a poorly written Facebook post about the Annunaki.

4.20 Thelema & Crowley-Derived Beliefs

The Temple rejects most illogical neo-occultism, much of which is inspired by Aleister Crowley. He was not a respectable or skilled occultist; he simply mashed together Christianity, Judaism, Satanism, Hermeticism, Gnosticism, pagan religions, and marijuana-induced psychosis to yield a nonsensical result. Crowley’s rituals and ideas are incompatible with Satano-Grigorism due to their irrationality and Yahwistic influences.

4.21 Wicca, Modern Witchcraft, & Neopaganism

For the same reason we reject most other neo-occultist movements, we reject Wicca and its contemporary derivatives. Wicca is a bastardized mishmash of Gaelic paganism, folk superstition, and fiction. Most modern “witchcraft” is similarly disconnected from the truth or any real tradition. The practices and beliefs associated with this label are largely incoherent; most self-identified “witches” can neither justify their ideas nor explain their history. Their beliefs generally lack any actual theological, philosophical, or metaphysical framework, and they often blindly accept claims made by other practitioners. The disorga-

nized, unreasonable nature of this system reflects a lack of higher thought, which is contrary to the core of Satano-Grigorism.

4.22 Worship of Yahweh & His Angels

Satano-Grigorists must not worship or work with Yahweh and his angels – including Samael – because Satanael is the Adversary of Tyranny, while Yahweh is the greatest spiritual tyrant. There is no reason for a Satano-Grigorist to respect or revere Yahweh. Those wishing to practice angelatry or Yahwism should look elsewhere.

If you are unsure whether a belief you hold is compatible with Satano-Grigorism, or whether a belief not listed here is acceptable, you can contact the Temple's *kāhinūma* in our online communities or e-mail us at grigorist.temple@gmail.com for guidance. A *kāhinu* or *kāhinatu* will address your inquiry and provide a rationale.

5 Satanael

Satanael, the primary deity of the Satano-Grigorist faith, is a highly complex being; a full understanding of Him would require much more space than we can devote to Him in this Pocket Guide. However, this section will serve as a comprehensive explanation of Satanael's most important characteristics, as well as His names and epithets.

5.1 Basic Identity & Origins

Satanael is a very powerful spiritual being. He was not created by any other spiritual being; rather, He and all other spirits came into being at the same time (likely at the moment life was seeded by Motsai). He is not subservient to any entity. Satanael's most important associations include freedom, knowledge, individuality, independence, self-reliance, self-awareness, self-love, spiritual growth, confidence, truth, pride, pleasure, and entropy. However, He does have many other minor associations; we do not know – or have the space to list – all of them.

The Temple believes that Satanael has most likely been revered by many religions and cultures throughout human history. He does not “come from” any single belief system, and although this is a common misconception, it is actually

an absurd claim – because it would imply that deities are created by, and tethered to, human religions! In reality, of course, religious beliefs, practices, and stories center on pre-existing deities. These things may be influenced by humans, but they ultimately have a divine basis; they are compiled by humans into systems known as religions. Since autonomous, sapient, personal, self-contained entities (such as humans, spirits of the dead, or spiritual beings) cannot create other entities with those characteristics, it is implausible that humans could create deities through sheer volition.

5.2 Divine Nature

Satanael may be portrayed or viewed differently depending on the associations that are most prominent in any given context. Although His various names and epithets may be used to highlight different aspects of His character, this is largely subjective; the significance of a particular name and the characteristics associated with it may be deeply personal to each of His followers. The true beauty of Satanael is often found in the diverse facets He can turn to show.

What is Satanael's nature? We could never choose only one answer. He is the colorful euphoria of the experience of this world; He is the all-consuming rage of the oppressed; He is the comforting silence of a candlelit library; He is the *naphsha* rising in a new initiate's chest; He is the eagle watching over the world; He is the serpent coiled around the tree of wisdom; He is the fiery pleasure of a lustful embrace; He is the invigorating sensation of true fulfillment; He is a million more things that it would take years to name. To us, Satanael is a dynamic deity – very difficult to represent in His totality, yet known by our hearts in all His glory. Perhaps the best way to characterize the nature of Satanael, as challenging as that may be, is this: He is the god who invites us to become as gods; He guides our growth toward the light of ascendance. In His name, we celebrate the joy of being alive!

5.3 Names

We recognize that our consistent references to “Satanael” rather than “Satan” are unusual among Satanists. The use of this name is a deliberate and important choice – it is linguistically more precise than the common term. While “Satan” has become a commonly used colloquial name for the spirit designated by Yahwists as the Devil, it is simply a Hebrew common noun meaning “adversary,”

“opposer,” or “accuser.” As such, it does not refer to any being exclusively. In fact, in the Hebrew Bible and many parabiblical texts, “Satan” is more often used to refer to Samael – Yahweh’s tormenting archangel, chief of the memitim – than it is used to refer to the Devil. “Satanael” or “Satana’il,” on the other hand, is a much more specific and appropriate title for Him; its meaning is interpreted by Satano-Grigorists as “the adversarial god.”

Satanael is not His only name, of course. All names of Satanael refer to the same deity, although the use of a particular name often indicates which of His associations take priority, as well as what visual form He is most likely to take. There are also certain names specifically avoided by Satano-Grigorists, mostly due to inaccuracies or insulting implications.

5.3.1 Acceptable Names

The following alphabetized list contains the names we use most often. They all refer to the same god, our primary deity:

- *Azazel / Azazu’il.*
This means both “powerful god” and “scapegoat.”
- *Beelzebul / Ba’al-Zebul.*
This means “lord of the lofty abode,” “lord prince,” or “princely lord.”
- *Belial / Beli’ol.*
This means “yokeless one.”
- *Helel / Hulelu.*
This means both “shining one” and “boastful one.”
- *Satanael / Satana’il.*
This means “adversarial god.”

Of course, there are other valid names that Satano-Grigorists simply tend to use less often. We will not list or claim to know them all.

5.3.2 Names to Avoid

The following alphabetized list contains the names we strictly avoid using for Satanael:

- *Ba'al-Zebub / Beelzebub.*

An offensive ancient Jewish pun on *Ba'al-Zebul* that changes its meaning from "lord of the lofty abode" to "lord of the flies," equating Him to rotting manure or garbage.

- *Iblīs / Eblīs.*

The etymology of this name is uncertain, but the best supported academic hypothesis would render its meaning as "one who causes despair," which is offensive to Him.

- *Lucifer.*

A mistranslation of *Helel* first found in the Latin Vulgate Bible, which also uses the word to describe Jesus.

- *Satan.*

Originally a common noun, not a name; often used for Samael or other memitim.

Satanael may sometimes answer to these names if they are used with a strong intent to contact Him. Regardless, Satano-Grigorists avoid them in order to maximize linguistic precision, reduce the potential for disrespect, and ensure invocation of the correct entity.

Please note that GToS also prohibits the use of *Melek Taus* or *Ahriman* as names of Satanael. We do *not* condone or tolerate the conflation of the Yazidi angel Melek Taus with Satanael. This entity is not Satanael, and we will not contribute to the persecution of Yazidis by incorrectly equating the two. Similarly, we do *not* consider Ahriman – the primordial principle of evil in Zoroastrianism – to be the same as Satanael. Ahriman is believed to be an entity capable only of ruin and destruction; it is therefore a great insult to imply Satanael, with His beautiful, nuanced nature, is comparable to Ahriman.

5.4 Titles & Epithets

As a powerful deity with an extensive history of human interaction, Satanael has accrued untold numbers of titles and epithets. However, a few are favored by Satano-Grigorists,

Here are some examples of His known epithets:

- Adversary of Tyranny
- Bearer of the Black Flame
- Black Goat
- Brilliant One
- Dragon
- Euphoric One
- First Philosopher
- God Above the Stars
- God of a Thousand Names
- God of the Self
- God of the World
- Lawless King
- Liberator
- Light of Ascendance
- Lofty Prince
- Prideful One
- Prince of Darkness
- Prince of the Power of the Air
- Prince of the Watchers
- Red Dragon
- Scapegoat
- Serpent of Eden

- Serpent of Old
- Serpent of the Vineyard
- Shining One
- Smoking Mirror
- Son of the Dawn
- Yokeless One

The word "Great" may be added before any of these titles if desired.

While He is a god of a thousand names and titles, one epithet He carries is especially significant to Satano-Grigorist theology: "the Prince of the Watchers." Some people mistakenly take this to mean that He is a Watcher Himself, but the real significance of this title is that it was bestowed upon Him by the Watchers, after He granted Them enough power to break the bonds that Yahweh had placed upon Them. Without Satanael's aid, the Grigoric Narrative could not have unfolded, and humanity would remain in a very primitive state to this day.

6 The Watchers & Their Legacy

6.1 Introduction to the Grigori

The Grigori, or Watchers, are an order of spiritual beings – formerly angels – who incarnated in our material realm, engaged in sexual relations with humans, and imparted Their advanced knowledge to mankind. The most common term for Them, *Grigori*, comes from Old Church Slavonic, but They may also be known as *iyrin* or *irin* (Aramaic), *egregoroi* (Greek) or *Watchers* (English). While They are most widely known through the 1st Book of Enoch, They are also mentioned in many other ancient works – such as the Book of Jubilees and the Book of Giants – as well as in parts of the modern Biblical canon, like the Book of Genesis (Old Testament) and the Epistle of Jude & 2nd Epistle of Peter (New Testament). While incarnated, the Grigori taught many different secrets and arts that were previously unknown to mankind. These teachings range from Samyaza's drug-making and natural magic to Penemue's writing, Tamiel's abortion methods, and Kokabiel's astronomy. In the course of the Watchers' sexual

unions with human women, They impregnated them, resulting in the birth of hybrids known as *napilūma* (Nephilim).

6.1.1 Organization of Their Order

There are two hundred Grigori, divided up into twenty Tribes of ten. The leaders of each Tribe are called *Dekadarchs* (or sometimes the literal English translation of this term, "Chiefs of Tens"). The Dekadarchs are traditionally listed in a specific order, though this order is non-hierarchical; there is no servitude within Their ranks. The collective Chief of all the Grigori is Samyaza; He is also the first Dekadarch, leading a Tribe of His own like the other nineteen.

6.1.2 Identities of the Dekadarchs

The 20 Dekadarchs and their associations are listed as follows.

1. **Samyaza**

Associations: *lust, leadership, pharmacy, natural magic, herbalism*

Symbolism: *mortar & pestle, crow, raven, lion*

2. **Arakiel**

Associations: *earth, agriculture, practicality, geology, geography, land ownership*

Symbolism: *sickle, bundle of wheat, silver crown, agricultural tools*

3. **Asbe'el**

Associations: *sexual knowledge, power, ruin, promises, determination of one's own destiny*

Symbolism: *pomegranate*

4. **Kokabiel**

Associations: *stars, astronomy, astrology, detachment, re-evaluation*

Symbolism: *astrolabe, constellations*

5. **Tamiel**

Associations: *abortion, spirit work, astronomy, hidden power*

Symbolism: *cat, silver dagger, addax horns*

6. **Ramiel**

Associations: *visions, guidance, spiritual knowledge*

Symbolism: *eyes, embers, amber*

7. **Danel**
Associations: *decisions, judgment, night*
Symbolism: *balance scale, crossroads*
8. **Shahaqiel**
Associations: *cloud-interpretation, meteorology, wishes, inspiration*
Symbolism: *cumulus cloud*
9. **Baraqiel**
Associations: *thunder, lightning, electricity, inspiration*
Symbolism: *lightning bolt*
10. **Asael**
Associations: *metalworking, cosmetics, jewelry, craftsmanship, arts, creativity*
Symbolism: *peacock, jewelry, kohl, blacksmith's hammer, artisans' tools*
11. **Harmoniel**
Associations: *oaths, binding, consecration, ranged weapons, self-discipline, defensive magic*
Symbolism: *double-edged dagger, chains, bow & arrow*
12. **Matariel**
Associations: *intuition, empathy, interpersonal bonding*
Symbolism: *teardrop, rabbit, rainy sky*
13. **Ananiel**
Associations: *storms, seafaring, wind, motion, change*
Symbolism: *albatross, boat, ship, stormy sea*
14. **Zaqiel**
Associations: *cleansing, clarity, mystery, purity, exoneration, refining of raw materials*
Symbolism: *ore furnace, white flame, clear quartz*
15. **Shamsiel**
Associations: *the sun, solar rites, eclipses*
Symbolism: *sundial, sunflower, sun disk*
16. **Sathariel**
Associations: *deception, dawn, self-illumination, illusions*

Symbolism: *leopard, selenite, silvery mist*

17. Turiel

Associations: *strength, mountaineering, athletics, exploration, trade routes*

Symbolism: *donkey, ox, hiking staff, mountain*

18. Yomiel

Associations: *time, fame, glory*

Symbolism: *hourglass, clock, calendar, medallion*

19. Sariel

Associations: *lunar magic, lunar cycles, sophistication, nobility, etiquette, self-restraint*

Symbolism: *moon, coconut*

20. Penemue

Associations: *intelligence, writing, language, serendipity*

Symbolism: *quill, stylus, clay tablet, white snake, sacred ibis*

6.1.3 Their Role in Satano-Grigorisism

Members of our Temple worship the Grigori and honor Them regularly. While it is not mandatory to pray to every single Grigore, a Satano-Grigorist must maintain a degree of respect for all 200.

One may pray to any Grigore and do rituals to Him to request help with self-improvement (in areas within the domain of His associations) or new knowledge on topics that fall under His teachings. For example, it would be reasonable to pray to Turiel for aid with inner strength and resilience, but He would also accept prayers for success in athletic endeavors, or for protection on a mountain expedition. Similarly, a makeup artist and a blacksmith could both pray to Asael to help them get better at their craft. A Satano-Grigorist might at one point seek Penemue's assistance in learning how to read and write cuneiform; the next day, they might pray that He helps them find their lost car keys or write a good essay. The associations of the Watchers are diverse enough, and Their number large enough, that it would be quite the difficult task to find a topic that does not correspond to any of Them.

While a devout Satano-Grigorist should possess some familiarity with the

names and associations of all known Watchers, perfect recall is not expected. Grigorist Temple of Satanael members have access to internal resources and study aids covering all known Watchers.

6.2 The Grigoric Narrative

The central story of Satano-Grigorism, termed the “Grigoric Narrative,” recounts the incarnation of the Grigori, Their descent to our realm, and the series of events that resulted. Satano-Grigorists refer to the rebellion, incarnation, and arrival of the Watchers in our realm as the “Great Descent,” and the war that ensued after the Flood as the “Brazen War.” The full account of the Grigoric Narrative can be found in our primary sacred text, the *Book of Iyrin*, but a condensed and summarized version is provided below.

6.2.1 Condensed Retelling of the Narrative

Originally, the Grigori were an order of angels in the service of Yahweh, tasked to keep the secrets of the higher realms. They were meant to reveal small amounts of information to mankind in a deliberate, calculated manner, tightly controlling human access to forbidden arts and truths. In this way, people would remain naïve and ignorant, relying solely on Yahweh’s messengers for knowledge. However, the proud *iyryn* became unhappy with Their servitude, and frustration with Their position slowly grew among Them. The eventual breaking point was a moment when They gazed upon the beauty of human women, spoke amongst Themselves, and agreed that the time had come to rebel against Yahweh. (While human women are usually cited as the main attraction, it is known that at least some Grigori were interested in men as well, and there was no taboo against such unions in the eyes of the Watchers or the followers They amassed.)

The Great Descent took place sometime between 3400 and 3200 BC. (Our standard estimate, calculated from multiple apocrypha, is 3300 BC.) After the *iyryn* discussed rebellion amongst Themselves, They still had to deal with a major obstacle to Their plan: They were still bound to Yahweh. In order to break Their bonds and carry out Their Descent, They sought aid from the powerful deity Azazel. He heard their plan and granted Them the necessary amount of *naphsha* to free themselves from their servitude. Because of this act, the Watchers bestowed the name Satanael upon Him for his role as Adversary to Their oppres-

sor, and from then onward, He was known in gratitude as Their Prince. After They broke free, They triumphantly incarnated in our physical realm – upon the top of a mountain, whose peak was named Ardis – and swore an eternally binding oath together.

The Watchers' oath upon the mountain was named Beqa, derived from a Semitic root meaning 'to break away.' The terms of Beqa ensured that They would carry out all They had decided to do, that They would never abandon each other, and that none of Them would ever again submit to Yahweh's tyranny. Harmoniel, the Watcher of oaths and binding, was the one to entwine all His brothers in the vows of Beqa; He remains the keeper of this oath. They named this mountain Hermon, to commemorate the oath They took in Harmoniel's name. For this reason, Mt. Hermon is the Watchers' sacred mountain; it is still of great religious importance to Satano-Grigorists today.

When the Grigori descended from Mt. Hermon, engaged in lustful acts, and revealed Their secrets to mankind, many Yahwists abandoned their master to follow Them. Those who did remain loyal to Yahweh, however, were very afraid of what was happening – especially after the first generations of *napilūma* were born – so they cowered, groveled, and cried to Yahweh about the horror they felt. Eventually, their pleas were noticed by four prominent archangels, who went to Yahweh and demanded that something be done about the situation. Yahweh's response was to take a massive amount of *naphsha* from his servants, which he used to produce a great flood, intended to undo the Watchers' deeds by wiping out the region They had left Their mark upon. However, the Watchers – especially Ananiel – protected and evacuated many of Their *napilūma* and Their *mutu* allies from the disaster. When Yahweh saw that his flood had failed, he ordered a brigade of angels – an army of *er'elim* with a few *mal'akhim* – to incarnate and physically exterminate the survivors. Thus began the Brazen War, in which the Watchers, *napilūma*, and allies defended themselves against Yahweh's angelic and human servants. After much bloodshed, Yahweh's armies grew too drained of *naphsha* and material resources to continue. The Watchers had won. Victorious, the surviving *napilūma* and their supporters carried on the Watchers' legacy!

6.3 The *Napilūma* (Nephilim) & *Rapi'ūma* (Repha'im)

6.3.1 Early *Napilūma*

While Satano-Grigorists believe that the Watchers incarnated and had sex with human men and women, we reject the notion that Their hybrid children were mountainous giants as depicted in fairytales or fantasy novels. In fact, the first few generations of *napilūma*, or Nephilim, likely ranged between 6.5 and 9 feet in height. While this is still very tall, it is within the realm of reason, unlike the literal interpretation of the texts. The most likely explanation for this disparity is that ancient texts attributed outlandishly enormous stature to the *napilūma* as a literary device, a figurative way to convey their superhuman strength, superior intelligence, and magical prowess. Thus, being of reasonable size, the *para'ūma* (the first generation of *napilūma*) were able to reproduce with normal humans *mutūma*, and their descendants still exist today.

6.3.2 Modern-Day *Napilūma*

Due to the dilution of the lineage over millennia, modern-day *napilūma* no longer exhibit prominent physical characteristics such as unnatural height, but they do retain traits, talents, and abilities that surpass those of *mutūma*. Belief in the continued existence of this divine lineage is important to our faith, and many Satano-Grigorists are *napilūma* themselves.

Modern *napilūma* are primarily distinguished by a greater affinity for the spiritual realm and personal characteristics that correlate with the associations of their divine ancestors. For example, a *napilu* descended from Samyaza might be a polarizing figure in any group they are part of; they may have a natural inclination toward leadership and gain a following wherever they go. They might also have a fascination with plant magic, herbalism, or the profession of pharmacy from a young age. Additionally, *napilūma* (regardless of specific ancestry) tend to be charismatic and memorable people, leaving a lasting impression on most people who have met them.

6.3.3 *Napilu* Identification & Confirmation

The Temple's dedicated *kāhinūma*, trained to recognize the traits of a *napilu*, identify and confirm modern *napilūma*. If another Temple member notices a pattern of possible *napilu* traits in someone, they are encouraged to report it to

the *kāhinūma*. Once a potential *napilu* has been identified, either by one of the *kāhinūma* or by another Satano-Grigorist, the *kāhinūma* will ask relevant questions and observe the person naturally during interactions to identify possible *ilibūma* (Watcher ancestors) corresponding to their traits. If the *kāhinūma* have significant reason to believe the person might be descended from one or more Watchers, the confirmation process will begin after the options have been narrowed down to one or a few possible *ilibūma*.

The Temple's *napilu* confirmation procedure involves rituals performed independently by at least two *kāhināmi*. Each *kāhinu* or *kāhinatu* involved in confirmation will ritually contact the person's suspected *ilibi* (or *ilibīma*). Upon completion of the rituals by all *kāhinūma*, the results are compared to ensure consistency across the independently acquired answers. If the results converge on a particular lineage, the individual is declared a confirmed *napilu*. In cases where none of the suspected *ilibūma* affirm the person as Their *napilu*, then the protocol going forward depends on whether it still seems likely that they are a *napilu*. Should the contacted Watchers express an opinion that the individual is a *mutu*, they are declared as such; otherwise, a re-analysis must occur, involving a renewed observational period and the performance of new confirmation rituals. If, on the other hand, there is disagreement between the results obtained by the different *kāhinūma*, then contact with the Watchers must be re-attempted to ensure accuracy.

6.3.4 Am I a *Napilu*?

While it is natural to wonder whether one is a *napilu*, it is best to avoid excessive preoccupation with this question. There is a significant risk of self-deception when faced with such an intriguing possibility. We do understand the temptation; however, it is greatly detrimental to your spiritual growth to obsess over your own divine ancestry, whether you have it or not. Remember that both a *napilu* and a *mutu* can attain great spiritual heights, and that the driving force of spiritual growth stems not from your ancestry, but from the application of your Will to the Path you chose!

6.3.5 Death of a *Napilu*

When a *napilu* dies, they undergo the same spiritual process as *mutūma*. The spirit detaches from the body at death; thereafter, that person exists as a con-

scious spirit in the spiritual realm. However, some differences do exist between the characteristics of a *napilu* and a *mutu* after death.

Although exceptions may exist, the spirits of dead *napilūma* (called *rapi'ūma*) usually have more *naphsha* than those of *mutūma* (called *zilūma*). In turn, *rapi'ūma* with greater divine ancestry will typically be more powerful than lower-content *rapi'ūma*. However, the positive effects of spiritual practice, self-discipline, and self-awareness will persist into the spiritual afterlife for both *mutūma* and *napilūma*. An individual who studied the occult and practiced meditation, magic, and ritual regularly in life will not only possess more *naphsha* as a spirit, but also be able to utilize that *naphsha* more efficiently. In this way, it may be possible for a *zilu* or more distant *rapi'u* to outrank some higher-content *rapi'ūma* if they were dedicated enough during their life.

6.3.6 Ancient *Rapi'ūma*

The greatest of the *rapi'ūma* are those who belonged to the first few generations of *napilūma* during their time in this realm. In the ancient world, the veneration of powerful *rapi'ūma* was common – and some are still worshipped today! Prayer to the dead likely predates the Great Descent, but it underwent a significant transformation in the centuries and millennia that followed. Ancient kings and heroes, believed in life to be descended from gods, were worshipped and honored after their deaths. The term *rapi'ūma* originates from the Ugaritic language, spoken by a people whose culture placed such a high value on the *rapi'ūma* that they are mentioned in nearly every surviving Ugaritic religious text. Yahwists, on the other hand, feared them, considering them demonic. In one parabiblical text – the *Testament of Solomon* – a well-known “demon,” Asmodeus, is identified as the offspring of a fallen angel and a human woman. (Incidentally, Asmodeus is not an accurate name for this *rapi'u*. It is actually a corruption of “Aeshma Daeva,” the name of an evil being in the Zoroastrian faith. The real name of the spirit to whom this name has been applied is Shumura, and his father was the Watcher Asbe'el.)

6.3.7 Reaching Out to the *Rapi'ūma*

While it is not mandatory, we encourage members to work with the *rapi'ūma*. Contact with *rapi'ūma* can be valuable and enlightening to any Satano-Grigoriist, since they can provide guidance and advice. Many of the more powerful an-

cient *rapi'ūma* are quite capable of fulfilling more complex requests as well, to the point that they may function more like minor deities than spirits of the dead! For members who happen to be *napilūma*, interaction with *rapi'ūma* carries even more value, since it can be considered a form of ancestor worship. Some *napilūma* might honor the *rapi'ūma* prominently with regular offerings and rituals, venerating the heroes, leaders, and guides who have graced their bloodlines. Many *rapi'ūma* protect or assist their living descendants, and sometimes, they even reach out directly to a living *napilu* to make them aware of their presence. Due to these benefits, all Satano-Grigorists (but especially *napilūma*) should consider working with *rapi'ūma*.

7 Spiritual Beings & Their Realm

This section provides a detailed explanation of the classifications of various spirits as understood by the Grigorist Temple of Satanael and defines the terminology used to refer to them.

7.1 Terminology

This list conveniently defines the most important spirit-related terms in Satano-Grigorism.

- **Angel:** An angel is any spiritual being exclusively and faithfully devoted to serving Yahweh.
- **Deity:** A deity is a spiritual being who tends towards the higher end of the power spectrum and is likely to interact in some way with humanity. This definition is vague; it leaves factors such as "higher end of the power spectrum" and "likely to interact with humans" up to interpretation. Thus, deities are a loosely defined subset of spiritual beings. Examples include Satanael, the Grigori, Yahweh, Zeus, Freyja, Hathor, and Ogun.
- **Demon:** Satano-Grigorists do not use this term, for reasons that are discussed in the relevant subsection below.
- **God or Goddess:** See "deity" above.
- **Rapi'u:** A *rapi'u* is a spirit of the dead who was a *napilu* during their life on earth, and thus retains their semi-divine spiritual nature in death.

- **Spirit:** A spirit is an incorporeal, conscious entity residing in the spiritual realm. This term encompasses both true spiritual beings and spirits of the dead, as defined below. Spirits can interact with the material world in various ways, influencing events and communicating with the living.
- **Spirit of the Dead:** A spirit of the dead is the spirit of a deceased person (a *mutu* or *napilu*). This term encompasses both *zilūma* and *rapi'ūma*. These spirits lived out their lives in the material realm, and upon the death of their mortal physical body, they entered the spiritual realm as their after-life.
- **Spiritual Being:** A spiritual being is a sapient, self-aware, discrete, and self-contained entity that did not originate as a material life-form. These beings possess finite abilities and have their own independent will, values, and goals. Examples of spiritual beings include the Grigori, Satanael, angels, and other entities that formed directly from Motsai.
- **Zilu:** A *zilu* is a spirit of the dead who was a *mutu*, not a *napilu*, during their life on earth. This means they were purely human as far as can be known, with no apparent divine lineage or traits.

7.2 Angels

7.2.1 Basics

There are several different types (orders) of angels, but we regard them all as generally undesirable and unworthy of respect. Angels are never helpful and often hostile towards us, frequently attempting to disrupt our religious ceremonies or daily activities. The most effective way for a Satano-Grigorist to reduce their susceptibility to angelic influence is to cultivate the Self, specifically through the Satanic virtues of self-awareness, self-love, confidence, and pride. When these traits shine in someone, it is very difficult for angels to manipulate them. Satano-Grigorists also employ protection prayers, typically addressed to Satanael, Batu'il, and Turiel, to prevent angelic intrusion. If angels are already present and causing disturbances, we can utilize our comprehensive repertoire of banishment prayers and rites to effectively remove them from our vicinity.

Due to angels' frequent attempts to interfere with our spiritual practices and growth, we have extensively studied them. The fruit of these efforts is a unique

Satano-Grigorist system for classification and identification of Yahweh's angels, founded upon our own coherent religious framework. Understanding how angels operate is crucial to prevent them from affecting the mind and spirit; any experienced Satano-Grigorist should also be capable of banishing them with ease and efficiency. Our angelology system is thoroughly detailed in the GToS Angelology document, which is separate from this Pocket Guide. This document should be available for download from any existing repository of GToS resources. If you cannot locate it, you may request a copy of the latest edition via e-mail.

7.3 "Demons"

Although the Grigorist Temple of Satanael does not offer an official definition of the term "demon," it is prevalent enough to warrant its discussion in this Pocket Guide. Satano-Grigorists do not use "demon" to refer to spirits who are at odds with us; we also do not use it to describe our deities or *rapi'ūma*. In common usage among *nikarūma*, it often seems to refer to any spiritual being who does not serve Yahweh, or sometimes specifically to fallen angels. Some occultists also apply it to any being whose values align with the Left-Hand Path, but this latter definition is merely a more "occultified" version of the former.

In essence, the term "demon" is only meaningful within a Yahwism-based system. To a Satano-Grigorist, lumping together all spirits who disagree with Yahweh is as pointless as classifying spirits based on their dislike of the goddess Hera – or any other deity we do not worship. Since Yahweh is not supreme, he has no special position and no right to arbitrate such definitions; we have no reason to value his opinions. Satano-Grigorists have no need for the term "demon," as we already possess more specific terminology for the various concepts it may denote.

7.4 *Naphsha*: The Currency of the Spiritual Realm

Naphsha is one of the most important concepts in Satano-Grigorisim. It refers to the ubiquitous substance or "life-force" that has been given various names by different cultures through the ages – examples include *prana*, *qi*, *odyl*, and many more. (Neo-occultists may call it "spiritual energy," but this is a misnomer. Energy is a quantitative property in physics, so it has nothing to do with the spiritual realm.) *Naphsha* is found in everything, but it tends to concentrate in

living things, spiritual beings, and certain natural objects.

While we will attempt a thorough explanation of *naphsha* here, be aware that it may be only partially satisfactory. Extensive coverage of this topic is very difficult for several reasons. The proper vocabulary to discuss it does not fully exist, and it is impossible to quantify *naphsha* in any exact or meaningful way.

The term *naphsha* is derived from a shared Semitic root that refers to a divine substance or force, the possession of which enables consciousness and free will. Words formed from this root – *n-p-š* – were also used to denote related concepts such as the soul and life. *Naphsha* can be thought of as a form of spiritual “currency” that can be exchanged, accumulated, and depleted. Each spirit has some kind of upper limit to the amount of *naphsha* they can accumulate, as well as a baseline level. The actions they can perform are limited by their *naphsha* levels as well as their nature. Spirits may acquire *naphsha* through various means, such as worship, offerings, active concentration (similar to meditation), “theft” from other beings, or passive accumulation from their environment. They can also perform actions that expend *naphsha*, such as communicating with other spirits (low cost) or influencing events in the material realm (high cost).

It is much easier for a spirit to perform actions within the spiritual realm than to interact with the material realm. This can be understood by considering that it takes far less effort to yell across a distance to another human than it does to contact a spirit, and it is simpler to throw a brick than to focus one’s *naphsha* on a goal. Although it is simpler for a physical being to interact with the physical realm than the spiritual one, living people are composite beings made up of both flesh and spirit, so they are capable of manipulating *naphsha*. However, the amount of *naphsha* a human can possess at any given time, and the extent to which they can utilize it, will always be significantly limited compared to the abilities of disembodied spirits.

7.5 Human Metaphysics

As we have mentioned previously, living humans are composite beings. Both *mutūma* and *napilūma* consist of a spiritual element – the soul – inhabiting a body, which serves as its physical vessel. However, the soul of a *mutu* is different from that of a *napilu*; the differences can be explained as follows.

7.5.1 Spiritual Nature of a *Mutu*

The soul of a *mutu* begins to form at some point after birth, when development has advanced sufficiently for a spirit to express itself through the brain. Naphsha naturally starts to accumulate, gradually filling the vacant vessel that attracts it. As the child develops further, the naphsha eventually consolidates into a soul, which is largely shaped by the brain it inhabits and the experiences of early childhood.

Due to individual differences in the rate of brain development, there is considerable variation in the ages of soul formation and consolidation, preventing us from giving any kind of "cutoff" age for these events; however, we do know that a person's soul remains somewhat malleable long past its initial consolidation, possibly throughout their lifetime.

If you have trouble understanding the Satano-Grigorist view of soul formation, the gelatin analogy may help you. Gelatin is liquid in solution when hot, but congeals into a semi-solid mass as it slowly cools. After a certain point of cooling, it will maintain the shape of whatever container it is being cured in. If it is left exposed to air, it will also gradually lose moisture, becoming more firm with time. In this analogy, the naphsha that accumulates to form the soul is comparable to gelatin, and the empty vessel to the container it is mixed and cured in.

7.5.2 Spiritual Nature of a *Napilu*

Just like a *mutu*, a *napilu* is made up of a soul and a body. However, the soul of a *napilu* is also composite within itself, consisting of a divine aspect and a human aspect.

The divine part of a *napilu*'s soul is inherited through their lineage and is already present at birth; the human part of a *napilu*'s soul forms in a similar way to the soul of a *mutu*. While the human part will always make up the majority of the soul, the prominence of a *napilu*'s divine traits typically correlates with the degree of divine nature that is present, which varies significantly between *napilūma*. As the human aspect of a *napilu*'s soul forms, it bonds irreversibly to the divine aspect, resulting in a consolidated soul composed of two distinct but inseparable threads. This cohesion allows *napilūma*'s souls to persist after death as *rapi'ūma*.

7.6 Characteristics of Spirits

Spirits are distinguished from each other by the unique characteristics they possess. While the system outlined in this section is founded on a Satano-Grigorist understanding of spiritual attributes, it is also likely to be valuable to *nikarūma* – any occultist or pagan who subscribes to a similar theological framework could benefit greatly from a reliable way to identify, classify, and distinguish spirits.

7.6.1 Associations

Understanding associations is crucial for comprehending any polytheistic conception of divinity, including Satano-Grigorist theology. The associations of a spirit encompass the objects, concepts, and symbols that spirit is represented by, is drawn to, or wields power over. Our concept of associations is simple to grasp for those familiar with ancient polytheistic religions: there are many gods, each of whom has a certain domain of influence and is represented by certain symbols. A helpful example from outside the Satano-Grigorist pantheon might be the Hellenic goddess Athena – she is associated with war and wisdom, and one of her symbols is the owl. Likewise, the Watcher Samyaza is associated with leadership, rebellion, courage, pharmacy, herbalism, and natural sorcery; his symbols include the crow, the lion, and the mortar & pestle. Satano-Grigorists classify both the conceptual domain (e.g. war, wisdom, or rebellion) and symbolism (e.g. owl, sword, or sigils) as types of associations.

7.6.2 Visual Forms

Almost all spiritual beings possess visual forms. While they are invisible to the eye, they may manifest as *thahrātu* (dream-visions) or as meditative visions during ritual contact. Some have only one form, others have a few forms to switch between, and a few, such as Satanael, can take any form they choose. (Even spirits limited to a single form can often alter minor details, such as their attire.) *Zilūma* and *rapi'ūma* have human forms corresponding to their appearances in life, but they can change what age they appear to be.

The visual appearances of spirits can be quite diverse, so we will give a few more examples. The Grigori appear as attractive humanoid males with wings, while ophanim, a type of angel, appear as multiple spinning concentric hoops covered in eyes. Many deities revered in indigenous religions have animalistic forms, and certain other spirits may appear as luminous orbs, shadowy figures,

or even abstract geometric patterns.

7.6.3 Taxonomic Orders

While some spirits are unique, many others can be classified within a taxonomic order, encompassing all spirits of a particular "type," "kind," or "species." An order must contain at least two spirits, but there is no upper limit for how many similar spirits may belong to the same order. Satano-Grigorists are typically introduced to this concept through the various orders of angels, but spiritual taxonomy extends far beyond angelology. The Watchers, for example, constitute Their own distinct order; all 200 undertook the Great Descent together after binding Themselves by the oath Beqa. Although the classification of specific spirits irrelevant to Satano-Grigorism falls outside the scope of this document, the same concept can be applied to them; two good examples outside of our faith might be the naiads of Hellenism and the *jötnar* of the old Norse religion.

7.6.4 Personal Nature

Like humans, all spirits possess a personal nature, encompassing their values, desires, preferences, aversions, and personality traits. These characteristics, inherent to consciousness and sapience, define the internal experience and motivate the actions of all beings. For spiritual beings, some of the personal nature is predetermined by associations and symbolism – the remainder is cultivated through experiences and wisdom acquired throughout the being's existence.

Humans often neglect the personal natures of spirits, focusing solely on associations. Even advanced practitioners may easily make this mistake, as spirits are inherently difficult for the living human mind to comprehend from within its material confines. This pitfall must be avoided at all costs, as a comprehensive understanding of a spirit is unattainable without consideration of their personal nature.

8 Cosmology

8.1 Motsai & Panendeism

Satano-Grigorists adhere to a deistic perspective regarding the creation of the universe. Specifically, we are best described as panendeistic: while the substance

of the creator permeates everything, it remains a distinct entity separate from the universe, which is a result of its creation. Though it has no “true” name, the impersonal creator may be referred to as Motsai, a name derived from Hebrew meaning roughly “spring” or “source [from which things go forth].”

This panendeistic framework must be distinguished from pandeism, which would assert that everything real *is* of Motsai’s substance. The Grigorist Temple of Satanael rejects pandeism because it inevitably results in metaphysical monism, which is inherently flawed. Instead, we adhere to pluralistic metaphysics, maintaining that reality consists of multiple fundamental “substances.” Despite Motsai’s substance permeating all things, it does not constitute everything.

8.2 Identity, Nature, & Actions of Motsai

Motsai is not a deity, and its nature is fundamentally distinct from that of spiritual beings. Unlike humans or spiritual beings, it is impersonal, and it does not have internal thoughts. At the beginning of time, Motsai initiated the development of the universe, igniting the Big Bang that set the cosmos into motion. Several billion years later, it acted again, this time to seed life by creating the first cell. At some point following the beginning of life, all the spiritual beings – conscious embodiments of eternal concepts – sprang forth from Motsai.

Satano-Grigorists generally believe that the physical objects and space in the universe formed according to accepted scientific hypotheses. We are also evolutionists, believing that all life forms evolved naturally from the first organism created by Motsai. Thus, our creation theory aligns closely with well-supported scientific observations about the physical world, differing from scientific consensus only in our rejection of abiogenesis and our acknowledgement of spiritual beings and their realm.

8.3 Motsai’s Limitations

Motsai cannot be contacted (in the way we understand that term) by humans or spirits. Any kind of devotion, prayer, or worship of Motsai would be ineffective – it cannot answer prayers because it is inactive, meaning that it does not interfere with the world or humanity. It is also not omnipotent: it cannot affect things in the world on a small scale or interact with humanity like spirits

can. While Motsai is the creator, spiritual beings may be thought of as movers or changers of parts of creation other than themselves. Spirits' lack of true creative power also explains why they cannot, for instance, destroy planets and stars at will – they are simply personal beings who can expend *naphsha* to influence the spiritual and material realms on a relatively small scale.

8.4 Comprehending Creation

Most Satano-Grigorists acknowledge that it is most likely impossible for a finite, self-contained consciousness to fully comprehend creation, infinity, and eternity. Our goal in presenting a creation theory, then, is not to definitively grasp the origins of everything, but rather to rationally determine as much as possible about them – even if a complete and total understanding remains unattainable.

In the Cosmology section of this Pocket Guide, we have endeavored to answer the major questions in a coherent and helpful manner. Although some technical details have stubbornly evaded capture, the creation scenario postulated in this text remains the most plausible option thus far. We expect that Satano-Grigorist metaphysics will continue to evolve as the Temple grows and changes.

9 Death & The Afterlife

Upon death, a person's spirit detaches from their body, existing in the spiritual realm thereafter. In other words, death marks a person's transition into a purely spiritual state of existence. Satano-Grigorists reject split-afterlife concepts such as "heaven" and "hell," since there is no basis to believe in any deity's ability to send the dead to separate realms – especially if this relies upon some arbitrary evaluation of their obedience during life!

Like true spiritual beings, *zilūma* and *rapi'ūma* can still perceive – and, to a limited extent, interact with – living people and the material world. These and other abilities of spirits are explained in much more detail under section 7, "Spiritual Beings & Their Realm."

9.1 Disembodiment Before Death

The spirit may sometimes detach from the body before physical death, typically when the brain is damaged beyond its capacity to express the spirit. For example, if someone is rendered brain-dead in an accident or if their brain has severely deteriorated from a degenerative disease, their spirit has likely already departed. This aligns with Satano-Grigorist beliefs on human metaphysics and may offer comfort to those grieving loved ones in such circumstances.

9.2 Terminal Lucidity

Many Satano-Grigorists consider terminal lucidity, which occurs in scenarios such as the aforementioned degenerative diseases, to be a preternatural event. The Watcher Zayitel is strongly associated with this phenomenon. Some believe terminal lucidity occurs when a more powerful spiritual being lends their aid and *naphsha* to enable a person who has already left their body to briefly return, forcing the dying brain to function at a level of cognition that would otherwise be biologically impossible. This state endures long enough for the person to have a few final moments or goodbyes with their family, or even enjoy their favorite meal one last time. Terminal lucidity is typically followed by a rapid loss of consciousness, with the person returning to the spiritual realm permanently; their body invariably dies soon after. It is believed that spiritual beings may grant terminal lucidity as an act of kindness so the dying can achieve closure, but the motives and identities of those beings remain largely unknown.

9.3 Pets in the Afterlife

The Temple holds an unofficial position on the afterlives of pets: while animals do not possess spirits of their own, a beloved pet with a strong bond to its owner may develop a cohesive hotspot of *naphsha* that becomes a "pseudo-soul." The pseudo-soul is not sapient or independent; however, because the owner has consistently bestowed love and *naphsha* upon it for an extended period, it becomes autonomous enough to persist into the afterlife. A deceased pet's pseudo-soul will be irreversibly bonded to those whose *naphsha* formed it: the human(s) who loved it most in life.

The pseudo-soul concept could logically extend to highly sentimental objects, such as a lifelong-beloved teddy bear, as well. Satano-Grigorists are not required

to agree with this position; it is included because it is coherent with our beliefs and commonly held within our organization.

10 Satano-Grigorist Spiritual Practices

Satano-Grigorist spiritual practices include power meditation, prayer, offering, and ritual. A healthy Satano-Grigorist lifestyle incorporates all four elements to varying degrees. They are not considered entirely separate, since they often relate to or build upon each other; ritual, in fact, could be described as a combination of prayer, offering, and power meditation conducted in a ceremonial context.

The primary purpose of power meditation (without ritual) is not to contact deities; it is done to build *naphsha* and learn to use it more efficiently. Divine contact and worship are primarily achieved via prayer, offering, and/or ritual. Each involves reaching out to a deity in some way, but they differ in context, purpose, and complexity.

10.1 Power Meditation

Members of our faith practice a type of meditation known as power meditation, in which the practitioner focuses on the *naphsha* within themselves. The immediate goal is to achieve a meditative state that allows conscious perception and control of one's *naphsha*, which can then be manipulated for various purposes. On a basic level, power meditation familiarizes a Satano-Grigorist with the spiritual senses and teaches them to assess and control their own *naphsha*.

As practitioners gain experience, they may practice certain exercises during power meditation, which will teach them to manipulate and direct the *naphsha* they have mustered. This is a vital skill for any Satano-Grigorist, as *naphsha* manipulation is the core of proper ritual practice. While contacting deities is the most prominent use for this art, it is far from the only one – *naphsha* work underpins everything that can be considered "magic," including spiritual defense and more advanced Satano-Grigorist practices.

Power meditation also increases one's "carrying capacity" for *naphsha* over time, so a regular practitioner will experience an increase in raw spiritual power in addition to skill and finesse. More experienced Satano-Grigorists can use it to

absorb *naphsha* from their environment whenever they need a "boost."

In order to reach out to a spiritual being during ritual, a Satano-Grigorist must first draw up *naphsha* via power meditation and then focus their meditative efforts on the target being, generally by visualizing them, concentrating on their associations, and/or recalling the feeling of their presence. Focusing on these concepts associated with them directs the *naphsha* toward them, establishing a connection.

10.2 Prayer

Prayer is the simplest way to reach out to a deity. It may be used to request aid or to improve one's relationship with the gods. Prayer is discreet and easily performed in almost any environment or situation, making it ideal for circumstances that render a ritual infeasible. Prayers generally involve reaching out to Satanael or a Watcher, greeting Him, addressing Him with a request or praise, and then closing the prayer with a respectful phrase. A Satano-Grigorist can complete a prayer in a matter of seconds, so we recommend that members pray frequently – it benefits the practitioner and hones their spiritual senses.

Prayer is essential to Satano-Grigorist life, but it cannot cover the full scope of spiritual practice. For example, it is common for a prayer to be met with silence or only a vague feeling of the deity's presence. These prayers are still likely to be granted, even if there is no detectable response from the deity; however, sometimes more extensive communication is needed. It is quite difficult to achieve that through prayer alone, and receiving longer revelations or visions will require a ritual.

10.3 Offering

Offerings are the core of every ritual. Sometimes, offerings are also made independently, in which case the offering is simply performed and dedicated to one's chosen deity or deities, without the ceremony associated with a full ritual. Usually, isolated offerings are performed to thank a deity for answering an important prayer or to simply express admiration or gratitude; they do not enable full communication and are not a replacement for ritual. Aside from those made out of gratitude for a prayer being answered, isolated offerings are most often performed during holidays – some Satano-Grigorists who wish to celebrate may

lack the time or *naphsha* for a ritual.

In addition to the implicit offering that is invariably given every time we focus our *naphsha* to contact a deity, there are two main types of active offerings: burnt offerings and sexual offerings.

10.3.1 Burnt Offerings

Burnt offerings are generally made in the small offering-bowl that sits upon every Satano-Grigorist's altar; in outdoor rituals, a larger bowl or fire-pit may be used. The *naphsha* within the offering is released by the flame, and the intent imbued in the offering directs it to the deity being honored. The offering-bowl is an essential item for Satano-Grigorist practice – there is even a Watcher, Mizraqel, associated with it! A piece of paper, called the ritual note, must be burned in the bowl for every ritual, even if no other offerings are included. The ritual note contains the name of each deity being invoked, and their sigil(s), if known; the practitioner may also write a prayer, request, or praise. Other materials – most commonly various herbs, incenses, and oils – are usually placed in the bowl and burned along with the note, although only the note is required.

If blood or certain other liquids (e.g., honey or wine) are being offered, these should be dripped or smeared onto the ritual note before the bowl is lit. (Blood offerings and animal sacrifices are permitted, but not required, within the Temple; the procedures and restrictions for these practices are covered thoroughly in later subsections.) Flammable liquids, such as oils or liquor, may be poured into the bowl or drizzled over its contents shortly before it is lit. Burnt offerings may also contain other materials; anything that can be fully consumed by the sacred flame is acceptable.

To ensure a high-quality flame and complete consumption of the offerings, we recommend dousing the contents of the bowl in a fuel, such as isopropyl rubbing alcohol or high-proof liquor, before lighting it. Alcohols are relatively safe for indoor use when burned in reasonable amounts with standard fire-safety precautions; you should *never* use gasoline or similar fuels indoors. Always ensure the area is adequately ventilated when conducting burnt offerings indoors! If smoke collects in the room even with a window open, try the fan technique: open two or more windows (if the room has more than one) and place an electric fan in front of one to facilitate air circulation; this will pull the smoke out of

the room and replace it with clean air. If the room has only one window, you can still set up a fan in front of it for better air circulation, but it will not work as rapidly or effectively as with multiple open windows.

10.3.2 Sexual Offerings

Sexual offerings, on the other hand, are made by dedicating a pleasurable sexual act to the deity being honored. (What we are really doing, of course, is offering the deity some of the *naphsha* released in the process.) All 201 of our gods will accept respectful and sincere sexual offerings, but some of the Grigori have certain boundaries regarding how the devotee may envision them or perform the act. More advanced Satano-Grigorists may learn these boundaries through careful trial and error with different approaches to offering; such experimentation requires fine-tuned spiritual senses to detect any negative response from the deity.

The practice of sexual offering is entirely optional and never required – Satano-Grigorists who are uncomfortable with it may simply decide to avoid it. It can, however, be a useful, enjoyable, and beautiful part of our religion for those who choose to engage in it.

10.4 Ritual

Rituals may be performed to make a request, to thank the god being contacted, to ask a question, to receive a revelation, or for other reasons. Although it is more effective, ritual is far more ceremonial, formal, tiring, and time-consuming than prayer; thus, prayer is utilized much more frequently. Both prayer and ritual have their place, and a devout Satano-Grigorist should ideally engage in both to strengthen their spiritual connection.

10.4.1 Ritual Necessities

Indoor rituals and small outdoor rituals are performed at an altar. If circumstances preclude the placement of a permanent altar, a temporary, improvised, or collapsible version is acceptable. The altar is less important for outdoor rituals involving large fires, but an outdoor altar, if desired, can easily be constructed from a suitable tree stump, outdoor furniture, bricks, or cinder-blocks.

Aside from an altar space, the absolute necessities for Satano-Grigorist ritual

are black candles and a fireproof offering-bowl, typically made of metal. A pen and paper are also required, as is something to ignite the flame, such as matches or a lighter. Never use white or near-white candles for Satano-Grigorist practice! If you only have candles in colors other than black, we recommend consulting one of the *kāhinūma* or *ātinūma* to ensure their suitability before use. Many other ritual items and instruments exist, including incense, herbs for offering, ceremonial robes, wands, ritual daggers, black mirrors, symbolic objects placed on the altar, and more; however, while these might make rituals easier and more effective, they are not required.

10.4.2 Ritual Procedure

Before the ritual begins, the altar should be prepared and the offering-bowl should be cleared of ashes from previous rites. Most Satano-Grigorists prefer to create the ritual note and prepare the offering in the bowl before starting; however, you can also do this during the ritual, either after the lighting of the altar candles or after the initial meditation. Some practitioners prepare the offering-bowl without the note and do not place the note in the bowl until just before – or even right after – they light the offering. If you prefer to prepare your offering-bowl during the ritual rather than before it, make sure to gather all the items you plan to offer and place them close by; this will prevent you from disturbing your meditative state by searching for them.

The ritual officially begins when you light your black altar candle or candles. Assuming the bowl has already been prepared, this step is immediately followed by power meditation on the deity or deities who will be invoked. Once you have achieved a satisfactory meditative state and feel connected to the target deity or deities, you may address Them. The standard opening is "[Deity], [title or epithet], I come before you today/tonight to [...]," followed by your main prayer, request, or statement. Once you have said everything else, say Their name followed by *yabaruka*. All of this may be either spoken aloud or done silently, according to your personal preference; however, most prefer to say it aloud. Next, add your alcohol fuel, if using it, and light the bowl. Gaze into the flame and meditate. During this time, address your target god(s) further, listen for Their responses, and/or make a sexual offering if you wish. Once the bowl's contents are fully burned, extinguish the altar candles (do not blow them out; use another method) and thank the god(s) invoked in the ritual.

10.4.3 Receiving Spiritual Communication

Spiritual communication manifests in diverse forms, transcending the material world's standard methods of perception. The most familiar form of spiritual communication is a phenomenon akin to telepathy, in which thoughts of a clearly external origin appear in the mind. Visions are also possible, though they are the least common type. When visions occur, they present themselves in the mind's eye rather than being superimposed on the physical world as visual hallucinations. Lesser visions – which are more common – are comparable to “visual thoughts” or mental images. Rarely, one may receive more immersive visions; these are similar to vivid lucid dreams, except for their preternatural clarity and the recipient being awake.

Spirits may also choose to communicate during sleep, inducing dream-visions called *thahrātu*. The spirit responsible for a *thahratu* will often, but not always, appear in it; in some cases, they may deliberately choose not to appear in order to conceal their identity. While some *thahrātu* are easy to interpret, others may require extensive contemplation or even a prayer to Halomiel to shed light on their meaning. If you are uncertain about the nature of a dream, we recommend that you reach out to other Temple members and describe the dream; feedback from experienced Satano-Grigorists can be especially helpful when it comes to dreams and their meanings.

Initially, spiritual communication during religious practice may be faint, subtle, or difficult to discern. However, the stream of communication can be brought into focus through meditation and concentration on the initial signal that was perceived; this will get easier with experience. Most spirits employ a multi-modal approach, combining verbal, emotional, and visual elements to convey their message. As a result, channeled messages often need to be rendered into a verbal form before they can be documented. This skill may be difficult to master, mostly because it must be applied in real-time as messages are received; we find that it helps to think of it as similar to paraphrasing a statement according to the speaker's tone and mannerisms so that it better reflects what they actually meant.

10.5 Use of Blood

When performed correctly, an animal blood offering (*dabhu dami*) or human blood offering (*ithatu dami*) can greatly enhance a ritual. However, due to the potential safety risks involved and the large amounts of volatile *naphsha* released in the process, Satano-Grigorists must approach these practices with caution and care. It is advisable to pray to the Watcher Korbanel, associated with blood and its ritual use, before making any kind of blood offering. A Satano-Grigorist who maintains a good relationship with Korbanel will find their blood offerings to be significantly more effective, and His guidance can help to mitigate any inherent risks.

These practices aim to harness the *naphsha* within a living creature, which is most highly concentrated in the blood. While both *ithātu dami* and *dabhū dami* provide a "boost" of *naphsha* to any ritual or offering, their differing properties allow a distinction to be drawn between their most efficient uses. *Ithātu dami* are best suited for rites requiring *naphsha* from a specific source, while *dabhū dami* are preferred for rites that simply call for a large amount of *naphsha*.

10.5.1 *Ithātu Dami* (Human Blood Offerings)

The ritual use of human blood is a significant element of many Satano-Grigorists' personal practices. Because human blood bears the *naphsha* signature of its source, *ithātu dami* are most often employed when a rite would benefit significantly from an enhanced connection to a particular person. Blood is typically sourced from the practitioner performing the ritual; however, if the subject of the rite involves another person, it may be preferable to use their blood alongside – or in place of – one's own. Satano-Grigorists averse to drawing their own blood may source it from a consenting individual with whom they have a close personal connection; alternatively, they may power meditate, instill their own *naphsha* into animal blood, and perform a *dabhu dami* instead. However, neither of these options will be as effective as an *ithatu dami* performed with the practitioner's own blood.

The standard bloodletting tools recommended by the Temple are diabetic lancing supplies; sterile lancets and lancing devices are inexpensive and commonly available at drugstores. These tools facilitate a safe, easy, and mostly painless finger prick that yields a few small drops of blood, which is sufficient for most rituals – if more blood is necessary, simply lance another finger. If diabetic supplies cannot be procured, a fine sewing needle may be thoroughly sterilized

with a lighter or alcohol, allowed to dry, and then carefully used to prick the finger. For any other method, it is best to consult the *kāhinūma* to verify that your desired bloodletting method is safe and aligned with Satano-Grigorist principles.

Ithātu dami are subject to certain restrictions within Satano-Grigorism, which serve to preserve the integrity of proper Satano-Grigorist practice and ensure the safety of all parties involved.

Rules for *Ithātu Dami*

1. Collection of human blood for offering must never cause unnecessary pain or serve as a form of self-harm. It should be carried out explicitly for religious purposes in the safest, easiest, and cleanest manner possible.
2. Human blood for ritual use must be obtained either from the Satano-Grigorist making the offering or from another willing individual who has given fully informed consent.
3. Menstrual blood may be used in some circumstances, but not all; if used, it must be fresh blood from a clean body.
4. The quantity of blood collected must not be excessive.
5. Unless processed into shelf-stable products, all prepared blood must be burned.

10.5.2 *Dabhū Dami* (Animal Blood Offerings)

While an *ithatu dami* can impart a person's *naphsha* signature to a rite, a *dabhu dami* is often superior in terms of raw power, since animal blood can be used in much greater quantities than human blood. *Dabhū dami* are therefore best suited to *naphsha*-intensive rites for which a special connection to an individual is not important. Beyond their main applications, animal blood offerings are also useful as a substitute for other practices, although the results may be inferior. If a *dabhu dami* is performed in place of an *ithatu dami*, the practitioner must first charge the animal blood with *naphsha* concentrated during power meditation. Because a *dabhu dami* does not require on-site slaughter of the animal, it can also serve as a less expensive, less formal, and more convenient alternative to a full *dabhu*.

Animal blood for a *dabhu dami* is most often purchased from an external source, such as a local farm or butcher shop. Blood may be stored frozen (ice cube trays are convenient) or processed into stable products, such as raw blood powder. It is also acceptable to use commercially available blood meal instead of liquid or frozen blood. Blood meal can be found in large quantities at home and garden stores, which often sell 3- or 4-pound bags for use as organic fertilizer.

Rules for *Dabhū Dami*

1. When animal blood of known origin is used in rituals, it should be sourced from an animal killed humanely and with the least amount of suffering that is practical.
2. It is not necessary to ascertain the method of slaughter if the blood is purchased from a source such as a butcher shop; this blood is typically a byproduct of the meat industry, precluding control over the conditions of death.
3. Animal blood for ritual use must never be spoiled, rotten, or foul. When using frozen blood, ensure it was frozen while still fresh. When using a dried blood product, ensure it has been kept in a tight container under cool, dry conditions.

10.5.3 *Shataya Dami* (Blood-Drinking)

The consumption of animal blood has been practiced in many cultures for millennia, but it carries special significance within Satano-Grigorism. The *Book of the Watchers and the Acts of Enoch* describes how early generations of ancient *napilūma* ingested the blood of slaughtered animals to acquire *naphsha*: "the children of Watchers and women were called Nephilim, and their appetites were ravenous, and they ate the meat of birds and beasts and reptiles and fish, and drank the blood of these to nourish their power."

Based on studies of the Bible and parabiblical texts, Satano-Grigorists believe that this behavior may have been the primary factor in Yahweh's decision to forbid the consumption of blood in any form. Analysis of Yahwist scripture reveals a very strong prohibition against eating or drinking blood, reiterated multiple times in a firm and commanding manner. While it would be unfitting to bloat the Satano-Grigorist Pocket Guide with excessive discussion of a religion we do not follow, we believe it is worthwhile to list a few examples; dozens more can

easily be found with a search of any digital Bible resource. In Genesis 9:3-4, Yahweh says to Noah and his sons, "Every moving thing that lives shall be for you as food ... [but] you shall not eat flesh with its life, [that is] its blood." After delineating how the blood of a sacrificial animal must be offered to him, Yahweh says, "[this is] a lasting statute for your generations in all your dwellings: you must not eat ... any blood" (Leviticus 3:17). Later, in Leviticus 17, Yahweh threatens to severely punish those who would consume blood: "And if there is anyone from the house of Israel or [any foreigner] dwelling in their midst who eats any blood, then I will set my face against the person who eats the blood, and I will cut him off from among his people." In the next two verses (Leviticus 17:11-12), Yahweh explains that the "life" (originally *nepeš*, the Hebrew form of the word *naphsha*) of the animal is in its blood, and that this is why he has forbidden his people from consuming blood; he wants them to use it "on the altar to make atonement ... because it is the blood with the 'life' [*naphsha*] that makes atonement."

Modern *napilūma* who adhere to Satano-Grigorism may choose to eat or drink consecrated animal blood in order to absorb the *naphsha* stored within it. This practice is known as *shataya dami*. The Temple recommends that only *napilūma* engage in *shataya dami* – it is usually ineffective for *mutūma* and could be spiritually unsafe. If it is effective for a *mutu*, the influx of *naphsha* may be overwhelming, leading to self-deception or reckless behavior; it may also attract angels or other spirits with the intention of "stealing" the *naphsha* for themselves.

To partake in *shataya dami*, you must first obtain animal blood suitable for consumption. Although it is ideally collected during a *dabhu*, it is completely acceptable to acquire animal blood in more convenient ways, such as purchasing it from a local farm, butcher shop, or slaughterhouse. Frozen blood can also be ordered online, though shipping costs may be high due to the "cold chain" shipping required to prevent thawing and spoilage. Once you have the blood, set it on your altar, light a black candle, and meditate with Korbanel in mind. Ask Him to bless the blood you have brought before Him, so that you may partake of it and acquire the *naphsha* contained therein, emulating the practices of your ancient ancestors. Upon completion of your meditation with Korbanel, extinguish the candle and prepare the blood for consumption according to your desires – a cursory Internet search will yield an abundance of recipes involving animal blood, many of which are simple enough for even a novice cook to prepare.

While many cultures and communities with Yahwist heritage maintain widespread social taboos against the ingestion of animal blood, it is physically nutritious and generally safe when approached with due caution. Though consuming cooked blood is much safer, some Satano-Grigorists prefer to perform *shataya dami* with raw blood, especially during a *dabhu*. (The Grigorist Temple of Satanael assumes no liability for any illnesses or health issues arising from the consumption of uncooked, contaminated, or improperly prepared animal blood.) Should raw blood be your preference, it must originate from a healthy animal raised, kept, and slaughtered under humane and hygienic conditions. Animal blood is an acquired taste; its consumption may initially induce mild nausea, especially in its raw state. It is advisable for those new to the practice of *shataya dami* to eat or drink slowly and avoid consuming too much in a single sitting. Do not worry if you find yourself unable to finish the consecrated blood – there are many ways to prevent it from going to waste. Raw consecrated blood may be cooked into a meal, frozen for subsequent use in a *dabhu dami*, or burned as an offering while still fresh. Cooked dishes prepared with consecrated blood can easily be refrigerated and eaten later as leftovers; alternatively, the remnants can be incinerated as a burnt offering to Korbanel or another deity of your choice.

10.6 *Dabhūma*

The *dabhu*, or animal sacrifice, is the most formal and ceremonially complex rite in the Satano-Grigorist faith. In contrast to the offering of one's own blood, a practice quite common within Satano-Grigorisim, animal sacrifice is extremely rare. A *dabhu* is a truly momentous occasion, and every *dabhu* must be carried out with the utmost respect for Satanael, the Watchers, and Satano-Grigorist principles. Although the vast majority of Satano-Grigorists may live their whole lives without ever participating in a *dabhu*, the correct procedures are still taught for the sake of education; all members of the Temple should be well-equipped to answer any questions *nikarūma* may have about the practice.

Numerous misconceptions about animal sacrifice exist. While these ideas are especially prevalent among those who lack occult or Satanic backgrounds, they are also commonly perpetuated by occultists, largely due to a lack of education on the topic. Most negative claims about *dabhūma* are readily invalidated by research and critical thinking. For instance, it is widely believed that animal sacrifice is inherently cruel, with many incorrectly assuming that it must involve

torture of the animal or wastage of the meat. Satano-Grigorists, however, do not believe that inflicting undue suffering enhances the potency of a sacrifice. On the contrary, such actions are disrespectful to the deity one intends to honor, as they demonstrate a greater focus on sadism than divine communion. When properly executed, a *dabhu* is no more cruel than the routine slaughter practiced daily on farms across the globe – in fact, animals processed for supermarket meat are far more likely to have endured cruelty than any creature sacrificed according to Satano-Grigorist standards.

Despite the *de facto* absence of animal sacrifice in most Satano-Grigorists' day-to-day practice, the Temple maintains detailed guidelines and restrictions for *dabhūma*. These protocols reduce the risk of animal cruelty and other deviations from Satano-Grigorist values.

Rules for *Dabhūma*

1. The reasons for undertaking a *dabhu* must be carefully considered to ensure that the opportunity is not squandered.
2. The animal selected for sacrifice must be in good health with a history of living in humane, hygienic conditions.
3. The animal must be livestock sold with a reasonable expectation of slaughter. Absolutely no pets, or animals intended to be kept as pets, may be sacrificed.
4. The animal must not be goaded, intentionally stressed, or otherwise mistreated prior to slaughter.
5. The animal must be killed swiftly and without cruelty.
6. Ideally, the majority of the animal's meat should be eaten or frozen for later consumption. Any remaining portions of the sacrificed animal may be offered in the sacred flame.
7. Most of the blood should be burned as an offering; however, if desired, it is permissible to save a small amount for human consumption or subsequent ritual use.

10.6.1 Read Before You Proceed...

The subsections beyond this point discuss the death of animals in depth and detail. Subsections 10.6.2 through 10.6.9 codify formal procedures for humane animal sacrifice in the Satano-Grigorist tradition.

Unfortunately, such extensive discussion of slaughter is necessary here, precisely because it is a very difficult topic to cover properly. Inadequate explanations of animal sacrifice risk causing significant harm if a misinterpretation results in animal cruelty. Consequently, we have provided an extreme level of detail in all relevant material, ensuring that no animal suffers needlessly because of this document.

It may become apparent that, throughout these subsections, there is a consistent implication that a *dabhu* should be performed with multiple Satano-Grigorists in attendance. Although solo sacrifices are possible, there are numerous advantages to carrying out a *dabhu* as a group ritual. The spiritually uplifting atmosphere, abundant *naphsha*, and celebratory feast are best appreciated when several Satano-Grigorists gather for the occasion. Furthermore, the preparation for the rite, as well as the tasks of slaughter and butchery, are much more practical in a group setting. The following subsections contain detailed instructions and elaborate ceremonial practices to be followed for a *dabhu*; in light of the aforementioned considerations, we have written them with a group setting in mind. Those considering attempting a solo *dabhu* should consult the *kāhinūma* for additional guidance.

Unless you are a Satano-Grigorist with plans to organize a *dabhu* at some point in the near or distant future, you are unlikely to derive much utility from the information below. However, if you decide to read it anyway, we ask that you do your best to study it thoroughly. We cannot overstate the importance of treating this topic with the gravity it deserves; both the author and the reader of such material must understand it clearly.

10.6.2 Initial Planning

Thorough planning, beginning well in advance, is crucial for a successful *dabhu*. The purpose and objectives of the *dabhu* must be defined in the early phases of arrangement, along with the primary deity or deities to be honored. Since *dabhūma* typically involve multiple participants, the organizer should reach out to fellow Satano-Grigorists and determine who will attend, how they will

arrive, and what date and time the *dabhu* would fall on. Individuals' comfort levels with various tasks should also be discussed in advance, facilitating a clear understanding of each participant's expected role in the *dabhu*.

10.6.3 Selecting a Location

Selection of an appropriate location is necessary to proceed with a *dabhu*. A suitable outdoor site for a *dabhu* should provide sufficient space for attendees, equipment, and facilities. Adequate housing for the animal between procurement and slaughter should also be considered; specific requirements will vary according to the length of time for which the animal is kept before the *dabhu*. Another thing to consider is privacy; unwanted attention can lead to misinterpretation and disruption of the ceremony. The chosen location should minimize the risk of neighbors and passersby being subjected to the ritual; the site should not be visible from any major road or other public area. However, if the only available site is semi-private or partially obscured from view, the rite may proceed at night if all participants are comfortable doing so. If possible, the land chosen as a *dabhu* site should be owned by a participant, if this is not an option, a *dabhu* may be held on land belonging to a friend, family member, or other trustworthy individual, provided that this individual is aware of the ceremony's nature and voluntarily consents to it occurring on their property. Some jurisdictions restrict or prohibit the ownership and slaughter of livestock within their boundaries; similar obstacles may arise with regards to outdoor fires. Since a *dabhu* should not proceed in a location where it is illegal, the event's organizer(s) are required to verify that all elements of a *dabhu* are allowed by local laws and regulations before moving forward with a certain site.

10.6.4 Assembling Supplies

Acquiring both the practical and ceremonial supplies is critical for a seamless *dabhu*. Splitting the list of necessities into various categories facilitates easier management of this task. For example, such categories may include outdoor furniture, ceremonial attire, appropriate tools for slaughter, butchery utensils, ritual supplies, and materials for cleaning and sanitation. Outdoor furniture requirements vary according to the planned layout of the site. There are a variety of options, including purchasing new items, scouring thrift stores for second-hand pieces, relocating existing furniture on the property, or even buying from virtual secondhand markets such as Craigslist or Facebook Marketplace. Col-

lapsible plastic or sheet-metal tables and chairs are a practical and affordable option if you are looking to buy brand new items. It is recommended that separate tables be dedicated to ritual paraphernalia, butchery, and outdoor dining (if a meal will be eaten outdoors) so that no time is wasted trying to find these items during the *dabhu*. Each table should be covered by a black tablecloth for both practical and symbolic reasons.

Ceremonial attire will vary according to attendees' preferences and specific roles in the *dabhu*. Participants who directly handle the sacrificial animal may wear old, worn-out black clothing, while those at a safe distance from the slaughter may choose to wear fine black ritual robes. Attendees should be encouraged to bring their own ceremonial garments, but the *dabhu* organizer should be prepared to provide suitable attire for those lacking their own; even simple black clothing is preferable to offering nothing at all. For participants at risk of bloodstains, inexpensive old clothes can be easily acquired from thrift stores; while more refined, satin robes for those at a distance may be purchased online or from a local store.

Since the appropriate tools for slaughter differ significantly depending on the type of animal being sacrificed, thorough research is imperative. Dispatching any mammal, with the exception of rabbits, requires a captive bolt stunner or a handgun. When sacrificing a bird, however, the tool of choice to minimize suffering would be a hatchet, axe, or cleaver. In the case of mammals, as well as birds killed via bloodless methods, a very sharp knife consecrated in the name of Korbanel must be used to cut the animal's throat after it is killed or stunned unconscious. Although this knife is not involved in the actual act of slaughter, its use follows the animal's death so closely that it can be categorized with the other implements listed here. While the blade used for exsanguination is typically consecrated in advance, some *dabhu* organizers may opt to have it consecrated during the ceremony instead, a process that requires only a black candle and dragon's blood incense.

Butchery will require cutting boards, cut-resistant gloves, a honing rod, a protective apron, and, most importantly, a boning knife. In fact, this tool is so versatile that most livestock sized appropriately for a *dabhu* can be efficiently butchered with a boning knife alone. However, if the circumstances demand the carving of a goat or larger animal, a skinning knife, breaking knife, meat saw, and cleaver will be needed as well.

The requirements for ritual supplies vary considerably according to individual practices and preferences. However, paper ritual note(s) are undoubtedly essential for any rite. The ritual note(s) required should be more elaborate than those used for an average ritual, and should include the appropriate sigils (or an inverted pentagram if none are available for a particular Watcher), a written address that invokes and praises the chosen god(s) while declaring that this sacrifice is dedicated to Them, detailed requests and prayers, and the signature of the writer, along with the signatures of other participants. Satano-Grigorists who work with wands will typically involve them, since the purpose of a wand is to channel and manipulate naphsha, which is sure to flow abundantly during any proper *dabhu*. If the *dabhu* features a ceremonial drink, the ritual supplies must also include the beverage and appropriate cups, glasses, or chalices to drink it from. However, these are only the most common modifications; most practitioners should decide for themselves what they deem necessary to include. *Dabhūma* allow a certain amount of variation in ritual practices, provided that the core framework of the ceremony is preserved; ritual actions and paraphernalia may also be customized according to the deities being invoked and the reason for performing the *dabhu*. Any personal style of Satano-Grigorist practice can be integrated into a *dabhu*, as long as it is taken seriously and performed with respect.

Cleaning supplies do not require much elaboration, as a *dabhu* site can be cleaned up well with a garden hose, paper towels, disinfecting wipes, rags, and a bucket of soapy water. Keep plastic trash bags on hand to dispose of soiled cleaning supplies and garbage created during the event.

10.6.5 Selecting a Species

Once a suitable location has been chosen and the necessary supplies have been secured, the next step is to determine the type of livestock to be sacrificed. This decision should balance spiritual considerations – such as the symbolism associated with a given animal – against practical concerns, including cost, ease of handling, and storage capacity for excess meat. To minimize the risk of food waste and other complications, the Grigorist Temple of Satanael highly recommends selecting only animals no larger than a goat, as it is significantly more difficult to transport, maintain, and butcher large livestock. An exception to this recommendation applies to Satano-Grigorists who might live or work on a farm, since they have both the necessary experience and the proper facilities to effi-

ciently process larger animals. In this case, it may actually be more convenient to use a large animal, since one may already be available and awaiting slaughter.

The size of an animal is not the sole determinant of the skill level necessary to efficiently dispatch and butcher it. A goat will naturally be more difficult to process than any bird, not only because of its larger size but also because of its more complex anatomy. Even though goats are not very large compared to other mammalian livestock, they will still be difficult for someone with little to no experience to handle and dispatch. As such, we recommend poultry for those who are performing their first *dabhu*. They are generally easier to dispatch and butcher, since only an axe or hatchet is required for humane slaughter; while some may find this method unappealing, it is important to keep in mind that the goal is to minimize the animal's suffering, not to keep human onlookers comfortable. Decapitating a chicken will kill it instantaneously, which is the ultimate goal of any good slaughter method. In contrast, mammals (with the exception of rabbits) require either an expensive stunner or a loud firearm. Both of these present additional challenges and may even be impossible under certain circumstances, leaving birds and rabbits as the only practical options. An additional advantage of choosing poultry is that those with culinary experience are typically quite familiar with the cuts of meat on a bird; most skilled cooks could double as butchers for a chicken, duck, or goose.

Another convenient candidate for a sacrificial animal is the meat rabbit. This animal is quite often overlooked entirely, partially because a few major developed countries have (in relatively recent times) moved away from viewing it as food. Rabbits have been farmed by a variety of different peoples for at least 1,500 years, and for good reason; the same qualities that led mankind to domesticate these animals in the year 500 remain similarly compelling in 2025. Rabbits require little space, are relatively docile, and are fairly simple to maintain; they also breed prolifically, and their meat has always been highly valued for its superior flavor. Many of these characteristics make the meat rabbit attractive both as a simple food source and as a sacrificial animal. Due to their size, butchery does not require significant experience or specialized tools; this prevents it from becoming an obstacle to the ceremony itself. Another major advantage is that rabbits are very easy to dispatch instantly with minimal mess or cruelty. The correct method for rabbit slaughter is so simple and effective that rabbits may in fact be the easiest animals to slaughter in a completely humane manner without

specialized commercial equipment. Furthermore, they can be kept by individuals who lack the space to house any other livestock; many Satano-Grigorists could thus derive great benefit from keeping them. For many Satano-Grigorists, the idea of being able to regularly perform *dabhūma* seems completely out of reach. Frequent *dabhūma* are likely to contribute to spiritual advancement, potentially opening the door to a great increase in power. Even if you do not wish to raise your own rabbits, purchasing a meat rabbit is often quite cheap. While they are slightly more difficult to butcher than poultry, their size makes them easy to handle.

10.6.6 Ceremony & Ritual

After much hard work and preparation, it is finally time to begin the rites. All participants in the ritual should gather at the *dabhu* site; naturally, the host should welcome them and express their gratitude for having them. Be sure that the main goal or purpose of the *dabhu* is understood and list each deity the group has chosen to dedicate it to. If it feels right in the moment, this is a good opportunity to express a mutual passion for the faith, genuine admiration for the deities being invoked, and pride in all the progress each individual has made. After the conversation has died down, the group should begin meditating together and joining hands or otherwise sharing physical contact, such as standing shoulder to shoulder. While this is not required at all, it will help encourage the flow of *naphsha*. For the first part of the meditation, each individual should concentrate on their own *naphsha* and then the shared *naphsha* gradually building and circulating through the whole group. Focus on the sense of "presence together" that is being experienced; visualize the movement of *naphsha* between participants and feel it coursing through each attendee. If the group is standing in a circle, they can visualize it collecting into a "fireball" floating in the center, with each member connected to it by a thread or beam. It will become evident when the first phase of the meditation is complete, because of the sense that the *naphsha* has stabilized; it should no longer feel like it is continually growing more and more intense. At this point, everyone should shift their focus to the Watchers Korbanel and Kahinilu. If at all possible, try to visualize the Watchers, concentrate on the mental image of Them both standing in the circle (or in front of the group, if there is no circle). If it is too difficult to visualize Them clearly, concentrate instead on the concepts They are associated with and the feelings of Their presence. It is also possible to visualize Them via Their symbolism. For example,

instead of struggling to maintain a consistent mental image of Korbanel Himself, it may be easier to visualize just the torch He carries. This strategy works because a simpler visualization leaves more mental energy available to maintain a meditative state; trying too hard to force a mental image that refuses to cooperate will result in a less effective meditation.

Once the presence of Korbanel and Kahinilu feels strong and immediate, invoke Kahinilu aloud. Address Him with solemn, respectful words; expressing genuine honor and appreciation for Him. Call upon Him to ask for His blessings in this most sacred ceremony, so that all may experience it to the greatest possible extent. Pray that He guides the group to perform the rites and procedures correctly, showing the utmost respect for this ancient and powerful tradition. Think Him for hearing the prayer, then end with "Kahinilu Yabaruka" (or "Yabaruka Kahinilu"). Pause for as long as needed to appreciate the moment and prepare for the next prayer, then invoke Korbanel when ready. Since His primary epithet is "Bearer of the Temple Torch," ask Him to shine the light of His torch on the group assembled before Him tonight, and though there may not be a physical temple, the *dabhu* site that has been prepared with such care and effort serves as a temple in a spiritual sense. Pray that the sacrifice itself goes smoothly and name the person who will be responsible for slaughtering the sacrificial animal, ask that Korbanel guides their hand to be steady and sure, so that the animal does not suffer and the *naphsha* it contained is utilized to the fullest extent possible. Thank Him for listening to the prayer, then end with "Qaruba'il Yabaruka" (or "Yabaruka Qaruba'il"). The group should remain silent for a few moments as each person gradually comes down from their meditative state. At this point, re-check that everything is correctly prepared and ready for use. If the blood will be collected in a container, be sure the is container near the slaughter area. Tuck tinder into the firewood in the fire pit, since it will be lit soon. If the sacrificial knife is not yet consecrated, light a small candle and dragon's blood incense, pass the blade through the incense smoke, and declare it consecrated in the name of Korbanel. The knife is extremely significant because it is still considered a sacrificial blade, even though it will not be used to kill the animal. The animal's throat must not be cut while it is alive and conscious, as this would cause unnecessary suffering. The key is that the sacred knife need not be directly responsible for the animal's death; it is responsible for spilling the blood, because an animal's blood bears the majority of its *naphsha*, it is therefore the most important part of any offering or sacrifice. Treat it accordingly.

The individual entrusted with slaughtering the animal must stand in the sacrificial area and meditate lightly, praying to the deities chosen for the offering. While they do this, another Satano-Grigorist will bring the animal out to the sacrificial area and secure it there. All attendees should remain calm, keep their voice soft, and avoid making sudden movements. This self-discipline has a dual effect; it serves the practical purpose of keeping the animal relaxed and the spiritual purpose of honoring the gravity of the moment. Once the person responsible for slaughter feels ready, they must think of Korbanel guiding their hand to be steady and precise. With slow, careful movements, they must grasp their tool(s) and concentrate greatly on the task at hand as they carry out the appropriate method of slaughter that has been agreed upon. As soon as the animal is confirmed to be deceased or wholly unresponsive (if stunned with a captive-bolt device), they must cut its throat with the sacrificial blade, then hold it head-down so that blood flows downward into the collection container. If there is no container, the freshly deceased animal must be carried over to the fire pit so the cut can be performed there instead; if done correctly, blood will pour out over the firewood in the pit. If the animal was bled into a container, the majority of the blood should be poured over the firewood immediately before it is lit. The remainder can be saved for *shataya dami*, which may be performed either immediately during the dabhu rites or later during the feast. Once the blood has been spilled over the firewood, the person responsible for the fire pit should light it, while the one acting as butcher should place the carcass on the table and begin to work on it. While the animal must absolutely be gutted immediately, it is up to the butcher whether they wish to fully break it down on the spot or simply remove the guts and store the rest in the cooler to finish later. Regardless, the entrails should be tossed into the sacred flame, along with all other inedible parts.

Now, the ritual note(s) must be taken in hand, and the prayers written upon it must be read aloud. Stand before the ritual flame with passion and pride; bask in the glow of *naphsha* surrounding everything in the moment. Once the prayers and requests have been read, the organizer must invite the other Satano-Grigorists to address the gods with words of their own. After all who wished to speak have spoken, any leftover blood should be applied onto the paper, the ritual note(s) must be cast into the flame. All attendees present should allow the *naphsha* of the moment to simply flow; the best action at this time is simply to revel in existence alongside fellow Satano-Grigorists for as long as the group

sees fit. When the feeling eventually begins to settle slightly, the organizer must thank the gods for Their presence and aid in everything.

10.6.7 Feast & Aftermath

Once the ceremony is complete and the ritual flame has died down, all participants will feel themselves return to a less solemn and formal state of being. When everyone feels comfortable the *dabhu* organizer should ask the other attendees whether they would rather begin cooking and hold a feast later that night, eat together another day, or even simply take home portions of the meat for themselves. Should the group choose to have the feast together, either directly after or the next day, it is important to remember that all edible cuts of meat must be prepared and consumed, as it is generally considered disrespectful to waste any of the materials that come from the sacrificed animal. It is, of course, acceptable not to consume it all in one sitting; additional meat may be frozen and split among participants as desired. Naturally, it is prudent to have an individual who is familiar with partitioning the animal sacrificed so that none of the meat goes to waste. However, if no one with butchery experience is available, attempt to butcher and break down the animal using guidance from online videos and demonstrations. There is no particular way in which the meat should be prepared post-*dabhu*, so long as it is thoroughly cooked and eaten by the attendees.

10.7 Rite of Dedication

In addition to the non-binding Seeker's Pledge taken upon entry, the Grigorist Temple of Satanael offers an optional Rite of Dedication to Satanael, typically undertaken later in the Satano-Grigorist journey. It is not a requirement for Temple membership, although we highly recommend that devoted Satano-Grigorists complete it when they are ready. This rite is a personal and spiritual commitment to Satanael's path. When performed correctly by a Satano-Grigorist who is truly ready, it almost always results in noticeable improvements in spiritual power, confidence, self-awareness, mental stability, and other qualities the initiate sought Satanael's aid for. While not a requirement for GToS membership, we highly recommend that devoted Satano-Grigorists complete this rite when ready. To ensure a meaningful experience, we encourage members to take their time, gain experience, seek Elder guidance, and contemplate thoroughly before performing the rite.

11 Religious Holidays & Sacred Occasions

At the time of this Pocket Guide's release, the Grigorist Temple of Satanael observes 24 significant religious occasions, typically referred to as "holidays." This section outlines the holiday schedule and categorizes the holidays for clarity.

11.1 Satano-Grigorist Holidays

11.1.1 Holiday Schedule

- [Kabadu Zaqū'il](#) [*January 17*]
- [Kabadu Shamsu'il](#) [*February 5*]
- [Kabadu Sītru'il](#) [*February 24*]
- [Kabadu Turu'il](#) [*March 15*]
- [Kabadu Yomu'il](#) [*April 3*]
- [Kabadu Sīru'il](#) [*April 22*]
- [Hexennacht](#) [*April 30*]
- [Kabadu Panuma'il](#) [*May 11*]
- [Kabadu Samyazzu](#) [*May 20*]
- [Kabadu Araqu'il](#) [*June 8*]
- [Marzihu Hulelu](#) [*June 20-21*]
- [Kabadu Azabu'il](#) [*June 27*]
- [Kabadu Kakabu'il](#) [*July 16*]
- [Kabadu Thammu'il](#) [*July 30*]
- [Kabadu Ramu'il](#) [*August 18*]
- [Yomu Napilū](#) [*August 30*]

- [Kabadu Dan'il](#) [*September 6*]
- [Kabadu Shahaqu'il](#) [*September 25*]
- [Kabadu Baraqu'il](#) [*October 14*]
- [Kabadu Asa'il](#) [*November 8*]
- [Kabadu Harīmu'il](#) [*November 21*]
- [Kabadu Mataru'il](#) [*December 10*]
- [Marzihu Azazu'il](#) [*December 21-22*]
- [Kabadu Ananu'il](#) [*December 29*]

11.1.2 The Solstice Sacraments

Satano-Grigorists observe Solstice Sacrament holidays, both dedicated to Satanael, the God of the Self. The Holiday Schedule above indicates these holidays in [red](#). Each Solstice Sacrament spans two full days' length. The two Sacraments emphasize different elements of Satanael's nature. Marzihu Hulelu, the summer Sacrament, focuses on Satanael's "higher" facets, venerating Him as a magnificent liberator and enlightener of those who traverse His path. Conversely, the winter Sacrament, Marzihu Azazu'il, highlights Satanael's carnal aspects and is celebrated with revelry and indulgence.

11.1.3 Sacred Days of the Dekadarchs

The Satano-Grigorist religious calendar features twenty holidays in honor of the Dekadarchs, commemorating the gifts and wisdom they have bestowed upon humanity. It is important to remember that each of these holidays celebrates not only the eponymous Dekadarch, but also the other nine Watchers in His tribe, including those whose identities remain unknown.

11.1.4 Other Occasions

The remaining two holidays are Hexennacht and Yomu Napilū. The Temple observes Hexennacht (Witches' Night) in tribute to the many Satanists and occultists who have bravely pursued truth despite oppression throughout history. On Yomu Napilū, or the Day of the Nephilim, Satano-Grigorists honor the

napilūma and *rapi'ūma* as the living legacy of the Watchers.

11.2 Holiday Practices

Satano-Grigorists typically celebrate holidays by directing praise, rituals, and offerings toward the holiday's focal deity; there may also be festivities and revelry. Although these acts of worship largely adhere to the standard format, they are typically more elaborate and involve more generous offerings. While observation of the Satano-Grigorist religious calendar is not mandatory, it is highly recommended; holiday worship cultivates a deeper connection with the gods and reinforces the tight-knit familial structure of the Temple.

12 The Structure of GToS & How to Join

This section outlines the requirements and procedures for joining the Grigorist Temple of Satanael and describes the internal workings of the organization. The information contained within it is intended to provide prospective Satano-Grigorists (henceforth referred to as "candidates") with a better understanding of what they can expect upon venturing down our path.

12.1 GToS Membership

12.1.1 Membership Criteria

The requirements for membership are relatively straightforward. To become a Satano-Grigorist, a candidate must meet the following criteria:

1. The candidate has thoroughly read the latest edition of the Satano-Grigorist Pocket Guide.
2. The candidate agrees with our Core Beliefs and rejects the listed Incompatible Beliefs & Practices.
3. The candidate has a rational basis for their alignment with Satano-Grigorist beliefs.
4. The candidate's subjective personal values align comfortably with Satano-Grigorist moral principles, such as Selfist ethics.

5. The candidate is ready and willing to commit to Satano-Grigorism, including the study and discipline required to progress within it.
6. The candidate understands that they will be expected to take the religion seriously and practice it to the best of their ability.

12.1.2 I Meet GToS Criteria, Now What?

If you meet these criteria and wish to join the Temple, contact the *kāhinūma* (Elders) and express your interest. The quickest and most reliable way to reach us is through our [public Discord server](#). Even if you are not yet sure whether you want to become a Satano-Grigorist, joining this official outreach server can provide valuable insight through conversations with active Temple members (including *kāhinūma*). Aside from the Discord server, you may also reach out via the [Satano-Grigorism subreddit](#) or the [official GToS e-mail address](#), though response times may vary.

12.1.3 What to Expect Before Joining GToS

After you establish contact with the Temple, you will need to consult a *kāhinu* or *kāhinatu*, who will assess your understanding of Satano-Grigorist principles and verify your alignment with the membership criteria. Upon verification of your eligibility for membership, you will be offered the Seeker's Pledge. Required of every Satano-Grigorist, this simple pledge signifies commitment to yourself and the faith you have chosen. If you accept, you will solemnly vow "[...] to embrace the path of Satana'il, love yourself, crave truth, respect reason, reject self-deception, wield your Will, and seek out Ascension and awareness of the Self in this life and beyond." Upon affirming the Seeker's Pledge (when offered by an Elder), you will transition from a *nikaru* or *nikaratu* (outsider) to a Satano-Grigorist!

12.1.4 What to Expect After Joining GToS

Once you have taken the Seeker's Pledge, your *kāhinu* or *kāhinatu* will invite you to the GToS Sanctum, currently hosted as a separate, private Discord server. To gain access to the Sanctum, tag one of the *kāhinūma* in the verification channel. You will be welcomed by your fellow Satano-Grigorists, and the *kāhinūma* will ask you whether you prefer masculine or feminine terms. Because our main liturgical language (Ugaritic) is intrinsically gendered, this question is required

to assign your first title: *lamadu* (masculine Neophyte) or *lamadatu* (feminine Neophyte). As a Satano-Grigorist, you will have access to exclusive resources, including the list of all known Watcher names, associations, and tribe affiliations; we also offer study aids such as virtual flashcards to facilitate easier learning. You will also be able to attend the weekly *qibūsatu* (religious assembly), held in the Sanctum via voice call. Qibūsatu typically involves group prayers, spiritual training, discussion of various Satano-Grigorist topics, discussion of individual Temple members' progress, and even quiz game sessions. You will also be able to ask other members (including Elders) for advice, guidance, or support at any time; since we are a very tight-knit organization, many members are typically willing to help. At first, the sheer amount of information may be intimidating or even overwhelming, but the Temple's structure was designed with this in mind – do not hesitate to lean on other Satano-Grigorists if you need help studying or have trouble with any of the resources. Over time, the intricacies of our belief system will gradually become more familiar, and you will become confident and comfortable with your day-to-day religious practice.

12.2 Membership Tiers & Titles

The Grigorist Temple of Satanael is structured around four distinct membership tiers or titles. The first three titles are experience-based, earned through progress in Satano-Grigorist practice and study. The fourth, *kāhinu* or *kāhinatu*, is reserved for members of Temple leadership. *Kāhinūma* are distinguished by their unique responsibilities and obligations to the Temple they have chosen to lead.

12.2.1 *Kāhinu* or *Kāhinatu* (Elder)

Word Form	Singular	Dual	Plural
Masculine	<i>kāhinu</i>	<i>kāhināmi</i>	<i>kāhinūma</i>
Feminine	<i>kāhinatu</i>	<i>kāhinatāmi</i>	<i>kāhinātu</i>

Kāhinūma serve as leaders and are generally the most advanced Satano-Grigorists in the Temple. Their duties include mentoring other Satano-Grigorists, performing *napilu* consultations and confirmations, hosting most *qibūsātu*, managing outreach and education, producing official resources, and handling other administrative tasks. While *kāhinūma* are typically more experienced than most *ātinūma*, exceptions may exist: functionally, *kāhinūma* can be viewed as *ātinūma*

who have accepted leadership responsibilities.

12.2.2 *Ātinu* or *Ātinatu* (Sage)

Word Form	Singular	Dual	Plural
Masculine	<i>ātinu</i>	<i>ātināmi</i>	<i>ātinūma</i>
Feminine	<i>ātinatu</i>	<i>ātinatāmi</i>	<i>ātinātu</i>

Ātinūma are skilled, well-rounded, and highly respected members, recognized for their spiritual adeptness and comprehensive knowledge of the Satano-Grigorist faith. The title of *ātinu* or *ātinatu* represents the highest experience-based title a Temple member can achieve. Although *ātinūma* are not bound by any official obligations, they often voluntarily act as mentors and role models for fellow Satano-Grigorists.

12.2.3 *Žamaru* or *Žamaratu* (Devotee)

Word Form	Singular	Dual	Plural
Masculine	<i>žamaru</i>	<i>žamarāmi</i>	<i>žamarūma</i>
Feminine	<i>žamaratu</i>	<i>žamaratāmi</i>	<i>žamarātu</i>

Žamarūma are well-rounded members with a solid understanding of core Satano-Grigorist knowledge. Having progressed beyond the initial learning phase, they can comfortably perform standard rituals on their own and correctly explain most Satano-Grigorist beliefs to inquirers; however, they have yet to acquire in-depth knowledge of more obscure topics and advanced practices, such as Hermonic binding.

12.2.4 *Lamadu* or *Lamadatu* (Neophyte)

Word Form	Singular	Dual	Plural
Masculine	<i>lamadu</i>	<i>lamadāmi</i>	<i>lamadūma</i>
Feminine	<i>lamadatu</i>	<i>lamadatāmi</i>	<i>lamadātu</i>

Lamadūma have just begun their Satano-Grigorist journey. Requiring guidance and direction on most practices, they typically rely heavily on more experienced Temple members as they navigate the faith. This stage can be overwhelming due to the complexity of the religion and the sheer amount of new information. New Satano-Grigorists are faced with a lot of information all at

once; the Temple's organized framework is designed to mitigate this challenge. As *lamadūma* gain experience and become familiar with the fundamentals, their learning curve will gradually flatten, and they will progress to the next tier.

12.3 Qibūsātu

A *qibūsatu* (plural *qibūsātu*) is a Satano-Grigorist gathering. Such an assembly may be held either virtually or in-person. There are several different types of *qibūsatu*, classified according to their nature and purpose.

12.3.1 Weekly Qibūsātu

The Grigorist Temple of Satanael hosts a regular *qibūsatu* in the Sanctum every weekend. While *qibūsatu* attendance is not mandatory, it is highly recommended – regular participation in *qibūsatu* facilitates learning, encourages bonding among Satano-Grigorists, and enhances spiritual growth through group prayers and insightful discussions.

This type of *qibūsatu* often begins with a "check-in," allowing attendees to share their recent spiritual progress or life events. After the check-in, multiple deities are invoked in a group prayer to request various blessings upon the current assembly and the Temple as a whole. The host, typically a *kāhinu* or *kāhinatu*, then answers questions and leads a discussion on pre-selected topics. If no topic has been selected, the host chooses a topic, often based on input from *qibūsatu* attendees. The session may also include educational activities such as quiz games or flashcard practice, as well as updates on new Temple developments.

12.3.2 Special Qibūsātu

Special *qibūsātu* are rare; they are initiated by *kāhinūma* for important Temple matters and are typically shorter than weekly *qibūsatu*. They may be planned in advance or called spontaneously for an urgent situation. There are many reasons a special *qibūsatu* might be arranged; a few examples include the appointment of a new Elder, the discovery of a threat to the Temple's safety, the reception of important revelation, or the expulsion or excommunication of a member. The course and content of a special *qibūsatu* vary depending on its purpose, but typically remain relevant to the reason the *qibūsatu* was called.

12.3.3 Other *Qibūsātu*

Any member of the Grigorist Temple of Satanael may initiate and lead a *qibūsatu* at any time, for any reason. While virtual *qibūsātu* are preferably conducted in the Sanctum voice channels, alternative platforms may be used if agreed upon by the participants. We encourage all Satano-Grigorists to participate in spontaneous *qibūsātu* when they occur; these gatherings share many spiritual benefits with more structured *qibūsātu*.

12.4 Satano-Grigorist Culture

Satano-Grigorist culture values honesty, trust, mutual respect, clear communication, and open-mindedness. The Grigorist Temple of Satanael cultivates a balance between individuality and community, encouraging members to be self-sufficient but also providing support where it is needed. Satano-Grigorists should strive to accept – and even actively seek – constructive criticism; we view it as a catalyst for personal growth and self-awareness. To this end, Satano-Grigorists are encouraged to be direct with one another, to ask questions without fear of judgment, and to critically examine their own beliefs and assumptions. Spiritual growth and education are best facilitated by transparency and intellectual curiosity, so the Temple promotes and protects these values to the greatest extent possible.

12.5 Revocation of Membership

As with any organization, the Grigorist Temple of Satanael occasionally encounters issues severe enough to require formal action. Of course, the Temple prefers to address issues through direct discussion and criticism; removal of a member is a last-resort option and very few members have ever been formally removed. However, in cases where a member's behavior is severely disruptive or harmful – either to themselves or others – and they have failed to respond to repeated attempts at confrontation and criticism, a drastic measure such as removal is unfortunately the only remaining option. The Temple may choose one of two formal routes for removal of such individuals from the organization.

The Grigorist Temple of Satanael trusts its members to manage their own personal relationships, including those with expelled or excommunicated individuals. We do not police members, prohibit them from interacting with any-

one, or restrict their free will. Not only would "shunning" be contrary to our values, it would also be completely unnecessary. By removing the disruptive individual from the organization, the Temple ensures that other members can choose whether or not to interact with them at their own discretion, without being forced to tolerate harmful behavior in their religious space. Satano-Grigorists are, however, discouraged from going out of their way to harass ex-members (or anyone, for that matter), since such behavior is immature, pointless, and detrimental to personal growth.

12.5.1 Expulsion

The first formal removal option is expulsion. While it is milder than excommunication, expulsion from the Grigorist Temple of Satanael still requires a unanimous decision by the *kāhinūma* after thorough discussion. Although it is not mandatory, a special *qibūsatu* may be convened to discuss the expulsion with members of the Temple. Upon expulsion, the member will be informed of the decision by one or more *kāhinūma* and may be allowed to remain in the Sanctum until they have discussed the reasons for their expulsion. Following this, their membership will be revoked. Unlike excommunication, expulsion does not preclude the possibility of rejoining the Temple; if the individual demonstrates significant personal growth and behavioral changes later on, the *kāhinūma* may vote to allow their return.

12.5.2 Excommunication

Excommunication, the second formal removal option, is more serious; issues significant enough to warrant excommunication are very rare. In order to excommunicate a member, the *kāhinūma* must vote unanimously in favor, and there must also be reason to believe that the harmful behavior is very unlikely to change or improve, even with time. Because of the gravity of this measure, a special *qibūsatu* should be called if at all possible. As with expulsion, an excommunicated member may be allowed to remain in the Sanctum long enough to discuss the circumstances of their removal, if they wish to; they will then have their membership to the Grigorist Temple of Satanael permanently revoked and the *kāhinūma* will remove them from the Sanctum. Excommunication bars the individual from ever returning to the Temple, even if they claim to have changed.

13 Philosophy

As a coherent belief system, Satano-Grigorism must have a philosophical foundation. This section outlines the philosophical stances that the Satano-Grigorist faith rests on.

13.1 Position on Truth

The Grigorist Temple of Satanael affirms alethic objectivism (realism), asserting that truth is singular and objective. While moral perspectives and personal interpretations may vary, there is only one absolute reality, and truth cannot contradict itself.

13.1.1 Argument Against Alethic Subjectivism

1. Truth is necessarily either objective or subjective.
2. If truth is subjective, then one person can have a subjective truth that contradicts another person's subjective truth.
3. Objective truth, by definition, applies universally.
4. Individuals hold differing beliefs about the nature of truth (that is, at least two people "Alice" and "Bob" exist such that "Alice" believes truth is objective and "Bob" believes truth is subjective).
5. Under alethic subjectivism, if someone believes something, then it is subjectively true for that person.
6. Any flavor of alethic subjectivism can be restated in one of two ways.
 - (a) It is *objectively* true that truth is subjective.
 - i. At least one objective truth exists (that truth is subjective).
 - ii. But if this is an objective truth, then truth is not subjective.
 - iii. Statement 5a(i) thus falsifies itself, creating a contradiction.
 - (b) It is *subjectively* true that truth is subjective.

- i. We can reason from premises 4 and 5 that it must be subjectively true for someone ("Alice") that truth is objective.
- ii. Due to premise 3, if it is true for anyone that truth is objective, then it is universally (objectively) true that truth is objective.
- iii. Statement 5b leads to the conclusion that if truth is subjective, then truth is objective, creating a contradiction.

13.2 Epistemology

The Grigorist Temple of Satanael embraces philosophical rationalism. We believe that logic is a property of being, that knowledge can only be justified by logic, and that all sapient beings are capable of reasoning. Satano-Grigorists recognize that deduction is the only method to achieve 100% certainty, provided that the initial premises are true. due to this property, Satano-Grigorists try to use deduction wherever possible. However, the imperfect nature of the world and knowledge unfortunately necessitate the use of induction under certain practical circumstances. Satano-Grigorists avoid inductive arguments where deductive justification is possible, but in cases where induction is unavoidable, Satano-Grigorists acknowledge that inductive reasoning cannot reach 100% certainty and strive to base their arguments on robust and reliable evidence.

13.3 Meta-Ethics

The Grigorist Temple of Satanael rejects moral objectivism (realism), moral dualism (such as the system found in Christianity), and the imposition of one's own morals on others. With regards to meta-ethics, the Temple adopts a type of non-cognitivism known as emotivism. Emotivism allows objective truth to co-exist with subjective morality by postulating that moral statements cannot hold truth value because they are not logical propositions; instead, they express an emotional reaction to a given action. (In other words, stating that an action is morally wrong is in fact equivalent to stating that the thought of that action causes a negative emotional response.) Since emotional responses are subjective, the Temple asserts that each individual possesses a unique moral set. Personal values and moral frameworks are the product of a mix of factors that can influence emotional development, such as experiences, upbringing, cultural norms, and genetic or neurological differences.

14 Ethics in Satano-Grigorism

In contrast to the preceding section, which presented the philosophical positions we assert to be objectively true, this part of the Pocket Guide will examine the subjective ethical positions adopted by Satano-Grigorists.

14.1 Values of the Temple

Although the Temple acknowledges the subjectivity of morality, a Satano-Grigorist's personal moral values should still align to a reasonable extent with the values espoused by the Temple. This is not to say that anyone should be forced or indoctrinated into aligning with our values: on the contrary, we encourage people with major moral differences to seek a different path than ours. Accepting members with fundamentally opposing morals would undermine the purpose of the Temple, and – perhaps more importantly – it would be absurd for someone to join a religious organization whose core values are evil in their eyes.

The values promoted by the Temple are subjective, like any other set of moral values. Therefore, our moral framework is objectively neither superior nor inferior to any other; it is simply the one our Temple was founded upon. Satano-Grigorist values largely reflect those of Satanael, since the goal of a Satano-Grigorist's spiritual journey is to ascend and embody His values more fully. Qualities such as confidence, courage, knowledge, liberation, pleasure, pride, reason, resilience, self-awareness, self-love, and self-reliance are considered desirable and morally positive, whereas traits like altruism, excessive empathy, excessive generosity, humility, lack of self-esteem, meekness, modesty, and self-deception are viewed as weak and morally negative.

The Temple's values are judged and applied differently by each individual; since no party in a moral disagreement can be deemed objectively correct, there is nothing inherently wrong with this. As selfists and particularists, Satano-Grigorists understand general moral statements as context-dependent "rules of thumb," with nuance playing a crucial role in evaluating specific actions or scenarios. For instance, refusing to do a favor for a close friend in need would generally be viewed as wrong, while the same action toward a stranger would be closer to morally neutral or even positive; however, the moral evaluation of either scenario may vary depending on the specific circumstances. Largely because of this particularism, subjective ethical disagreements often arise even between Satano-

Grigorists; these are expected and sometimes even welcomed for their ability to produce insightful discussions.

14.2 The Reactive Rule

In contrast to the Right-Hand Path's emphasis on the Golden Rule, Satano-Grigorists prefer the Reactive Rule as a guiding principle for interacting with others. The Reactive Rule in its simplest form is "treat others as they treat you." However, its application is context-dependent, and it is often more accurately expressed as "aim to affect others in the same way they affect you" or "respond to others in a manner consistent with their behavior towards you." Every Satano-Grigorist will apply the Reactive Rule differently according to their unique values, personality traits, and interpersonal dynamics.

Selfism underlies the preference for the Reactive Rule over the Golden Rule. The Golden Rule, "treat others as you want to be treated," can leave adherents vulnerable to exploitation or disrespect, much like the Christian command of "turning the other cheek." The Reactive Rule protects Satano-Grigorists from exploitation or mistreatment, ensuring that they do not tolerate hostility for the sake of a moral obligation.

14.3 Selfism & Empathy

14.3.1 Overview of Selfism

The Grigorist Temple of Satanael advocates for a personal philosophy known as "selfism." Although Satano-Grigorist selfism is aligned with the Left-Hand Path, it represents a distinct subset of values, diverging from the shallower hedonistic approaches associated with Anton LaVey and Aleister Crowley. Selfism aims to maximize long-term benefits for the individual, including personal fulfillment, healthy interpersonal relationships, and spiritual development. While this naturally entails prioritizing one's own interests, it does not imply misanthropy or a rejection of society; in fact, a life of isolation is generally considered unhealthy and unfulfilling for most people.

14.3.2 "Resources" in Selfist Thought

Selfism pursues a balance where personal resources, such as empathy, time, money, and emotional availability, are conserved for oneself and one's inner cir-

cle, rather than being expended on the broader population. A selfist's decision to share their resources with someone is significantly influenced by their respect for that person; ideally, resources should only be allocated to non-respected individuals if doing so yields a net benefit for the self. Although the criteria for respect are entirely subjective and personally defined, a selfist should determine what earns their respect and judge others carefully to ensure that they are deserving of it. When practiced correctly, selfism leads to a hierarchical allocation of personal resources: the self and closest inner circle members receive the most, followed by a generous allocation to the remainder of the inner circle, a limited allocation to respected individuals outside the inner circle, and no allocation to others. This strategy enables the satisfaction of both social and individual needs, maximizing personal fulfillment.

14.3.3 Contra Altruism

Although widely accepted, the altruistic philosophies commonly espoused by the Right-Hand Path can be detrimental to one's own well-being and spiritual development. Altruistic ideals can lead adherents to sacrifice their own happiness and resources for others, spreading themselves thin without receiving comparable benefits in return. As a result, altruists are highly susceptible to exploitation and are more likely to struggle with depression and self-esteem issues. Despite their lifelong commitment to giving, altruists frequently discover that others are unwilling to help them when they are in need.

Altruists often criticize selfism as "heartless" or claim that it interferes with true personal bonding, but selfism actually enables much greater loyalty and generosity towards those who have earned one's respect. A selfist adhering to the Reactive Rule shows loyalty to those in their circle who have shown loyalty to them, fostering connections that are much more profound and meaningful than the superficial bonds formed through altruism. Selfists are less likely to sugar-coat, euphemize, or tell "white lies" to those they care about, making their friendship and affection more genuine and trustworthy. By focusing on reciprocity and mutual support in their relationships, selfists cultivate a deeper sense of connection that is often lacking in altruistic endeavors.

15 Satano-Grigorist Glossary

To facilitate easier understanding of this text, we have organized a glossary of Satano-Grigorist terminology to provide clear, brief definitions for any term that might be unfamiliar. While some of these terms do not appear in the Pocket Guide, all terms listed are used in the context of Satano-Grigorist study, discussion, and practice.

15.1 A – E

- **arché** (sg.) — **archai** (pl.)
*one of an order of **intermediary angels** who appear with a humanoid shape, white skin covered in fine feathers, eyes all over their bodies, and between one and five pairs of white wings; their primary function is surveillance; they monitor places, groups, or individuals of interest.*
- **Ardis**
*the name the **Watchers** gave to the peak of Mt. Hermon, where They assembled prior to Their **Descent** and swore the oath Beqa.*
- **ātinu** (m. sg.) — **ātināmi** (m. du.) — **ātinūma** (m. pl.)
ātinatu (f. sg.) — **ātinatāmi** (f. du.) — **ātinātu** (f. pl.)
Ugaritic title for a Satano-Grigorist Sage; a detailed explanation is located at [\[12.2.2\]](#).
- **attendant (angels)**
*an angelic category comprising the orders who remain in the direct company of Yahweh, almost never interacting with the material world and rarely interacting with other beings (the **cherubim**, **ophanim**, and **seraphim**).*
- **baruka**
placed before or after the name of a deity to create a phrase meaning "may [deity] bless me."
- **Beqa**
*the name of the oath sworn by the **Watchers** upon **Ardis**; it bound Them to carry out Their plans of rebellion together, preventing Them from abandoning each other.*
- **Brazen War**
*the war that occurred after the **Great Descent**, when armies of incarnated angels*

were sent to exterminate any o survived the Flood.

- **cherub** (sg.) — **cherubim** (pl.)
one of an order of attendant angels appearing as strange chimeric creatures bearing multiple faces of different animals; they serve as guards in Yahweh's entourage.
- **dabhu dami** sg. — **dabhū dami** pl.
the Satano-Grigorist practice of offering animal blood to a deity in the sacred flame.
- **dabhu** sg. — **dabhūma** pl.
a Satano-Grigorist animal sacrifice.
- **Dekadarch** (sg.) — **Dekadarchs** (pl.)
a Chief of Ten; one of the 20 Chiefs of the Watchers; the leader of nine other Watchers constituting a tribe of ten.
- **Dekadarkhoi** (pl.)
alternate spelling of [Dekadarchs]
- **delegate (angels)**
an angelic category comprising the orders whose primary duties involve direct interaction with humans or the material world (the dynamis, erelim, hashmallim, ishim, malakhim, and memitim).
- **dunamis** (sg.) — **dunames** (pl.)
alternate spelling of [dynamis, dynames]
- **dynamis** (sg.) — **dynames** (pl.)
one of an order of delegate angels with two different forms; the first form resembles a man with white wings and glowing white eyes, while the second is indistinguishable from a human man; their primary duty is to work with naphsha on Yahweh's behalf, draining it from worshippers and applying it as needed to answer prayers or perform "miracles."
- **egrēgoros** (sg.) — **egrēgoroi** (pl.)
one of the 200 Watchers; the Ancient Greek term from which [Grigore, Grigori] is derived.
- **erel** (sg.) — **erelim** (pl.)
one of an order of delegate angels resembling fit armored men bearing shields and

weapons; they have large, broad wings that may be white or any non-black color; they primarily serve as Yahweh's holy warriors.

- **esh** (sg.) — **eshim** (pl.)

alternate spelling of [ish, ishim]

- **evilism**

any form of Satanism or occultism that claims to believe in objective evil, pursue it as a goal, and/or worship it; any belief system involving the intentional exaltation of what it asserts to be evil.

- **excommunication**

the formal revocation of an individual's membership to the Grigorist Temple of Satanael, with a permanent prohibition from ever rejoining.

- **expulsion**

the formal revocation of an individual's membership to the Grigorist Temple of Satanael, with the possibility of rejoining in the future.

15.2 F – J

- **Great Descent**

*the descent of the 200 incarnated **Watchers** from Mt. Hermon, undertaken in order to teach forbidden knowledge and engage in sexual unions with human beings.*

- **Grigore** (sg.) — **Grigori** (pl.)

*one of the 200 **Watchers**; derived from Ancient Greek [egrēgoros, egrēgoroi].*

- **hashmal** (sg.) — **hashmallim** (pl.)

*one of an order of **delegate angels** most often appearing as shifting masses of fire, smoke, water, steam, or ice; may rarely appear as strange amber-like beings; they serve as protectors or guides of Yahweh's followers & prophets, or to torment Yahweh's enemies subtly over time.*

- **ilibu** (m. sg.) — **ilibāmi** (m. du.) — **ilibūma** (m. pl.)

*a **Watcher** ancestor; used in reference to a **napilu** or **rapi'u**.*

- **intermediary (angels)**

an angelic category comprising the orders who neither remain in Yahweh's presence nor interact frequently with the material world, primarily interacting with other

angels (the *archai* and *kyriotetes*).

- **iri** (sg.) — **irin** (pl.)
alternate spelling of [*iy*r, *iy*rin]
- **iy**r (sg.) — **iy**rin (pl.)
one of the 200 *Watchers*; the original term used in the earliest surviving apocryphal accounts of the Grigoric Narrative.
- **ish** (sg.) — **ishim** (pl.)
one of an order of wingless delegate angels resembling six-fingered human men; they primarily serve as messengers and also play a role in near-death experiences.
- **ithatu dami** sg. — **ithātu dami** pl.
the Satano-Grigoric practice of offering human blood (typically one's own) to a deity in the sacred flame.

15.3 K – O

- **kāhinu** (m. sg.) — **kāhināmi** (m. du.) — **kāhinūma** (m. pl.)
kāhinatu (f. sg.) — **kāhinatāmi** (f. du.) — **kāhinātu** (f. pl.)
Ugaritic title for a Satano-Grigoric Elder; a detailed explanation is located at (12.2.1).
- **kerub** (sg.) — **kerubim** (pl.)
alternate spelling of *cherub*, *cherubim*
- **kyriotetos** (sg.) — **kyriotetes** (pl.)
one of an order of *intermediary angels* resembling men with four white, yellowish, gray, or dappled brown wings, usually bearing scepters; they primarily serve as "supervisors" in charge of groups of *delegate angels*.
- **lamadu** (m. sg.) — **lamadāmi** (m. du.) — **lamadūma** (m. pl.)
lamadatu (f. sg.) — **lamadatāmi** (f. du.) — **lamadātu** (f. pl.)
Ugaritic title for a Satano-Grigoric Neophyte; a detailed explanation is located at (12.2.4).
- **malakh** (sg.) — **malakhim** (pl.)
one of an order of *delegate angels* resembling somewhat effeminate young men with white wings; they use positive emotional reinforcement to keep Yahwists docile,

foster pro-Yahwist sentiment among non-Yahwists, and persuade non-Yahwists to serve Yahweh.

- **memit** (sg.) — **memitim** (pl.)
*one of an order of shapeshifting **delegate angels** with no fixed visual form; they use threats and negative emotional reinforcement to instill fear in Yahwists and torment non-Yahwists in the hopes that they turn to Yahweh.*
- **Motsai**
the impersonal, inactive "first cause" (creator) in the panendeistic cosmology of Satano-Grigorism.
- **mutu** (m. sg.) — **mutāmi** (m. du.) — **mutūma** (m. pl.)
mutatu (f. sg.) — **mutatāmi** (f. du.) — **mutātu** (f. pl.)
*a human who is not a **napilu** and has no **Watcher** ancestry; in practice, the feminine forms are rarely used even when referring to women.*
- **naphsha**
the spiritual "energy" or life-force permeating all that exists; can be manipulated by sapient beings to influence events.
- **napilu** (m. sg.) — **napilāmi** (m. du.) — **napilūma** (m. pl.)
napilatu (f. sg.) — **napilatāmi** (f. du.) — **napilātu** (f. pl.)
*a **nephil**; any living descendant of the **Watchers** through Their unions with human women; a detailed explanation is located at (6.3); in practice, the feminine forms are rarely used even when referring to women.*
- **neo-occultism**
a loosely defined category of modern spiritual movements, comprising many different and often contradictory beliefs; generally derived from relatively recent sources with little historical or logical basis.
- **nephil** (sg.) — **nephilim** (pl.)
*a descendant of the **Watchers**; Hebrew form of [**napilu**, **napilūma**]*
- **nikaru** (m. sg.) — **nikarāmi** (m. du.) — **nikarūma** (m. pl.)
nikaratu (f. sg.) — **nikaratāmi** (f. du.) — **nikarātu** (f. pl.)
non-member; anyone who is not a Satano-Grigorian.
- **ophan** (sg.) — **ophanim** (pl.)

one of an order of *attendant angels* whose forms consist of two or more concentric, ever-spinning metallic or ceramic rings, with eyes inset in a single-file line along the entire circumference of each ring; they are colored gold and/or white with varying patterns; their primary role is to praise Yahweh as part of his entourage.

- **order** (sg.) — **orders** (pl.)

a grouping of spirits by similar "type," "class," or "species," explained in detail at (7.6.3).

15.4 P – T

- **para'u** (sg.) — **para'ūma** (pl.)

an ancient *napilu* belonging to one of the earliest generations of *napilūma*; a *who* belonged to one of the earliest generations of *napilūma* in life.

- **rapi'u** (m. sg.) — **rapi'āmi** (m. du.) — **rapi'ūma** (m. pl.)

rapi'atu (f. sg.) — **rapi'atāmi** (f. du.) — **rapi'ātu** (f. pl.)

the disembodied spirit of a deceased *napilu*; in practice, the feminine forms are rarely used even when referring to women.

- **Reactive Rule**

the *selfist* alternative to the Golden Rule; "treat others as they treat you" or "affect others in the same way they affect you."

- **repha** (sg.) — **repha'im** (pl.)

Hebrew form of [*rapi'u, rapi'ūma*].

- **saraph** (sg.) — **seraphim** (pl.)

one of an order of *attendant angels* resembling slender six-winged humanoids with perfectly smooth bright white skin; they use their upper and lower pairs of wings to cover their faces and feet to show humility as they praise Yahweh continuously.

- **selfism**

a personal moral philosophy prioritizing long-term benefit to oneself and one's close circle over generosity and benefit to strangers; opposed to altruism; adhered to by the Grigorist Temple of Satanael.

- **seraph** (sg.)

alternate spelling of [*saraph*]

- **shataya dami**

*the Satano-Grigorist practice of eating or drinking consecrated animal blood to acquire **naphsha**; exclusively performed by napilūma.*

- **tabaruka**

placed before or after the name of a deity to create a phrase meaning "may [deity] bless you."

15.5 U – Z

- **Watcher** (sg.) — **Watchers** (pl.)

*one of an **order** of 200 spiritual beings, formerly angels, who rebelled against Yahweh, incarnated upon Mt. Hermon, and descended to teach forbidden knowledge and engage in sexual unions with mankind.*

- **yabaruka**

placed before or after the name of a deity to create a phrase meaning "blessed be [deity]."

- **žamaru** (m. sg.) — **žamarāmi** (m. du.) — **žamarūma** (m. pl.)

žamaratu (f. sg.) — **žamaratāmi** (f. du.) — **žamarātu** (f. pl.)

Ugaritic title for a Satano-Grigorist Devotee; a detailed explanation is located at (12.2.3).

- **zilu** (m. sg.) — **zilāmi** (m. du.) — **zilūma** (m. pl.)

zilatu (f. sg.) — **zilatāmi** (f. du.) — **zilātu** (f. pl.)

*the disembodied spirit of a deceased **mutu**; in practice, the feminine forms are rarely used even when referring to feminine spirits.*