

Satanic Personalities - by OttoHart

Romanian Personalities

Mircea Eliade - 1907-1986

Religious historian, novelist and philosopher, his work on religious analysis shapes modern praxis heavily.

Eliade had a critical stance toward the historical, institutionalized forms of religion, particularly Christianity, which he spoke harshly against. His idea of the "eternal return" — that ancient spiritual practices aimed at a cyclical understanding of time and nature — contrasted with the linear, historical conception of time in Christianity. This cyclical view aligned more with Pagan values.

One of his Satanic works is "Yoga: Immortality and Freedom" (*Yoga: Essai sur les origines de la mystique indienne*), a very in-depth look at the practice of Yoga and its origins in Vedic works.

Eliade was more interested in transcultural spiritual truths rather than the exclusive truth claims of Christianity. By studying and revering the sacred traditions of various cultures, including the pre-Christian spiritualities of Europe and Asia, he inherently resisted the idea of Christian supremacy.

He saw some validity in the Christian practices, but this is because he claimed they had "relics" of the Ancient values, not because Christianity specifically contributed these.

Eliade was interested in Gnosticism, Hermeticism, and various forms of esoteric knowledge that were historically labeled heretical by the Christian Church. He saw these spiritual paths as routes towards greater understanding.

Modern historians would call him a religious universalist, but that can't be further from the truth, as he only saw silver linings in Abrahamic faith, never a genuine path.

Emil Cioran - 1911-1995

Romanian philosopher and essayist, one of the misunderstood fathers of nihilism. Cioran was a fierce critic of Christianity, often questioning its core tenets, such as salvation, divine justice, and the meaning of suffering. In works like *"The Temptation to Exist"* and *"The Trouble with Being Born"*, he expressed his disdain for the Christian promise of redemption and viewed Christianity as a weakening force that fosters guilt, fear, and repression in humanity. Cioran even went so far as to describe himself as an "unbeliever who has been obsessed with God", he was vehemently interested in understanding where this "illness" came from.

Cioran's work occasionally touches on themes of Gnosticism and mystical anxiety. His writings reflect a kind of negative mysticism, where instead of seeking enlightenment or salvation, he often explores the mystical experience of confronting the void or abyss. This preoccupation with the darker, more hidden aspects of spiritual life positions him against the stupidly optimistic narrative of Christianity and

closer to esoteric traditions that emphasize the unknowable or hidden aspects of the divine.

Cioran's philosophy was deeply influenced by Friedrich Nietzsche, who famously declared "God is dead" and criticized Christian morality for its life-denying aspects. Cioran shared Nietzsche's critique of Christianity as a religion that encourages weakness and submission rather than the celebration of life's inherent strength, chaos, and will to power.

There are rumors that he was part of a Gnostic (later on, directly Satanic, as they abandoned the symbol of Jesus) society, started in large part by Junimea.

Vasile Lovinescu - 1905-1984

Apprentice of Rene Guenon, literary critic and esoteric philosopher.

Lovinescu was deeply fascinated with Dacian mythology and the ancient spiritual practices of Romania before the Christianization of the region. In works like "*Dacia Hiperboreană*" (The Hyperborean Dacia), he explored the mythological and metaphysical connections between the Dacians and the ancient Hyperboreans, a mythical race often associated with divine wisdom and mystical knowledge. This work indicates his desire to revive and celebrate the pre-Christian spiritual heritage of Romania, aligning with Pagan values of nature, cyclic time, and cosmic order.

Lovinescu's intellectual and spiritual pursuits were largely focused on the recovery of ancient wisdom that existed before Christianity's dominance. His celebration of the pre-Christian Dacian culture and its mystical connection to the broader Indo-European tradition was a form of resistance to the narrative of Christian supremacy in history. He saw Christianity as a relatively recent and limiting framework, preferring to explore the deeper, more universal spiritual truths embedded in ancient civilizations.

Lucian Blaga - 1895-1961

Philosopher, poet, playwright, poetry translator and novelist.

Blaga was deeply influenced by Romanian folklore, mythology, and pre-Christian traditions, which he saw as vital to the nation's spiritual and cultural identity. In his major philosophical work, "*The Trilogy of Culture*", Blaga emphasized the importance of myths, symbols, and archetypes that have shaped human consciousness since ancient times. His focus on these pre-Christian cultural elements suggests an alignment with Pagan spirituality, which celebrated nature, myth, and the mysteries of existence in ways that were later suppressed by Christian doctrine.

Blaga was critical of the restrictive nature of monotheistic religions, particularly Christianity, which he believed limited humanity's ability to engage with the mysteries of existence. His idea of the "Great Anonymous" in his "*Trilogy of Knowledge*" presents a vision of the divine that is hidden, mysterious, and unknowable, contrasting with the personalized, all-knowing God of Christianity. This concept

suggests that divine knowledge is not easily accessible or mediated by religious institutions, but rather exists as a profound mystery, which echoes Pagan and mystical traditions that seek to understand the unknown aspects of reality. Blaga viewed mythology and folklore as profound sources of truth, capable of offering insights into human nature and the cosmos. His use of Romanian folklore and his exploration of archetypes in works like *"Luciferian Knowledge"* point to his belief that these ancient, often Pagan stories contain deeper truths about the human condition.

Gheorghe Asachi - 1788-1869

Poet, writer and theatre director.

Asachi was a strong advocate of Romanian folklore, which included elements of pre-Christian myths and spiritual beliefs. By celebrating and preserving these traditions, Asachi contributed to a sense of national identity rooted in the pre-Christian past, resisting the Christian narrative that often sought to suppress these older cultural elements. In works like his poetry and historical writings, he often emphasized the importance of these folk traditions as a source of Romanian cultural and spiritual identity, echoing a Pagan-aligned reverence for the natural world and ancestral myths.

Asachi was a key figure in the Romanian Enlightenment, which aimed to advance knowledge, secular education, and cultural development in Romania. During a time when the Romanian Orthodox Church played a dominant role in both politics and education, Asachi's advocacy for secularism and rational thought represented a departure from the church's control. His interest in Enlightenment philosophy reflected a broader alignment with the ideals of freedom of thought and opposition to religious dogma.

Like many other Romantics, Asachi believed in the power of myth and history to shape the national consciousness. His writings drew on pagan symbols, and he promoted an understanding of Romanian identity that was tied to the ancient Dacians, pre-Christian deities, and local myths. This revival of Pagan-inspired folklore was not only a rejection of the Christian Church's domination over Romanian culture but also an assertion of the value of ancient, indigenous spiritual traditions.

Demetrius of Cantemir - 1673-1723

One of the greatest figures of Romanian Humanism and Enlightenment, and phanariot ruler of Moldova.

Cantemir was deeply interested in the history and culture of the ancient world, particularly in the context of Romania and the broader regions of Eastern Europe and the Near East. In his seminal work, "History of the Growth and Decay of the Ottoman Empire," he delves into the history of the Dacians. His scholarship on the pre-Christian Dacian culture reflects a fascination with Pagan traditions and myths that predate the Christianization of Eastern Europe. By exploring these ancient

cultures, he revived the spiritual legacy of Pagan traditions that had been largely overshadowed by the Christian narrative.

Though a member of the Orthodox Church, Cantemir was critical of some aspects of Christian orthodoxy. He often criticized the corruption and hypocrisy within the church and was interested in exploring theological ideas that were outside the established dogma. His intellectual pursuits showed a desire to transcend the limitations of religious authority.

Cantemir's philosophical writings, including *"Divanul sau Gâlceava Înțeleptului cu Lumea"* ("The Divan or The Wise Man's Quarrel with the World"), reveal his interest in Gnostic and esoteric themes. The book presents a dialogue between a philosopher and the world, with the philosopher advocating for a spiritual path that transcends materialism and religious dogma. This reflects a mystical and often Gnostic-like worldview, where personal spiritual enlightenment is favored over institutionalized religious structures.

Alexandru Macedonski - 1854-1920

Poet, novelist, dramatist and literary critic.

Macedonski was a leading figure in the Romanian Symbolist movement and a pioneer of avant-garde literature. His work often explored mystical themes, symbolism, and the search for deeper spiritual truths. By engaging with Symbolism, which emphasizes the use of metaphor and abstract ideas over traditional narratives, Macedonski positioned himself against the rigid structures of Christian morality and doctrine.

Macedonski frequently drew upon mythological themes and figures in his work. He was interested in ancient cultures and their spiritual practices, which often included Pagan elements. By engaging with mythology in his poetry, he connected with the timeless spiritual questions and archetypes that predate Christianity, thereby positioning himself in favor of a more expansive view of human spirituality.

While Macedonski was not explicitly anti-Christian, his poetry often expressed skepticism towards the moral absolutes and dogmas of Christianity. He questioned established norms and portrayed a more complex understanding of morality that transcended binary notions of good and evil.

Gheorghe I. Brătianu - 1898–1953

Historian and politician known for his strong nationalist stance and rejection of Christian influences in Romanian history.

Brătianu was a fervent advocate for Romanian nationalism, emphasizing the importance of Dacian roots in defining Romanian identity. He believed that the Dacian past should be at the forefront of national consciousness, advocating for a cultural revival that acknowledged and celebrated Pagan traditions and the spiritual practices of ancient Dacia.

Brătianu was outspoken in his criticism of Christianity's impact on Romanian culture and history. He viewed Christianity as a foreign influence that had supplanted the authentic, native spirituality of the Dacians. His writings often reflected a disdain for the Christian Church's role in shaping Romanian society and values, asserting that Christianity diluted the essence of the Romanian spirit.

He sought to revive and promote the spiritual heritage of Dacian beliefs, viewing them as more aligned with Romanian identity than the imposed values of Christianity. His works often included references to ancient deities and practices, advocating for a return to these roots as a means of cultural and spiritual rejuvenation.

Burebista - 82 BCE - 44 BCE

Ancient ruler of Dacia and the one to establish and unify the Dacian tribes into a Kingdom.

Burebista himself is believed to have been a High Priest of Zalmoxis, a God known as the “light of the nation” and known to be a wanderer, with many similarities to Odin/Wodan.

He saw it as his mission from Zalmoxis to unite the tribes, and establish a deeper spiritual inclination that avoided external influences.

He established the Dacian army as “sacred wolves of Zalmoxis”, and established many symbols of the Kingdom that align with Satanic symbols, like the Draco, a snake-wolf.

Burebista's reign is characterized by a notable cultural flourishing, where Dacian artisans and craftsmen thrived, and there was an increased emphasis on the importance of their ancestral heritage.

Octavian Goga - 1881–1938

Poet and politician known for his often vehemently anti-Christian and nationalist views.

Goga was a prominent nationalist figure who often critiqued foreign influence, particularly that of the Western powers and the Orthodox Church, which he viewed as corrupt and detrimental to Romanian identity. His writings expressed a deep-seated belief in the importance of Romanian national identity, which he felt was being undermined by Christianity and Western ideologies.

He advocated for a return to Romanian traditions and a re-evaluation of the country's cultural roots, emphasising the significance of Dacian religion, specifically the

worship of Gebel-eizis, the Sky King God, and Zalmoxis, the Light God of the Initiates, as guides for the Romanian people. His works celebrate the Romanian landscape and the ancient gods and spirits believed to inhabit it, aligning with a worldview that honors pre-Christian spirituality.

Gura de Zalmoxis (The mouth of Zalmoxis, a High Priest of Zalmoxis and mythological Hero) - assumed to have lived in the 2nd century BCE

Gura is known to be a High Priest of Zalmoxis, one of the first to share His teachings to the larger public.

Gebel-eizis was considered the highest God in the Dacian tribes, while Zalmoxis was known to be a more mysterious character, only in communion with His initiates.

Gura was the first to share Zalmoxis' teachings, which led to Burebista later unifying the tribes under Zalmoxis.

Zalmoxis is often associated with immortality and the soul's journey after death. It is believed that he taught the Dacians about the afterlife, emphasizing the importance of living a virtuous life to achieve immortality.

Gura preached the understanding of the Elements to the Dacians, and revealed mysteries about the nature of the mind, and how it could be used in order to change fate.

A death of the Priest is not recorded, as there are myths that show him either ascending to be in communion with Zalmoxis, or wandering the mountains to teach new initiates into eternity. Nonetheless, this High Priest likely achieved immortality.

Deceneus - 44 BCE - 27 CE (potentially far longer in esoteric sources)

Philosopher, astronomer, High Priest of Zalmoxis and chief advisor of Burebista. He is credited with introducing philosophical concepts of Ethics to the Dacians, blending their spiritual beliefs with notions of ethics and morality.

His teachings encouraged the Dacians to live in accordance with nature and the divine order, promoting harmony between humanity and the natural world.

Deceneus taught about the soul's immortality and the importance of wisdom and understanding in achieving a good life, emphasizing that true knowledge leads to virtue.

Esoteric students today connect his teachings heavily with Vedic Dharma, with similarities that can only be called mysterious, keeping in mind the geographic and time difference.

Neagoe Basarab - 1490-1545

Ruler (voivode) of Wallachia from 1512 to 1521 known for his contributions to the cultural and spiritual life of the region during a time when the Orthodox Church was gaining prominence. His writings often incorporated folklore that reflects ancient beliefs, suggesting an underlying respect for Dacian customs and spiritual practices.

He is known for promoting the idea of a strong connection to Dacian roots, fostering a sense of national identity that embraced the region's ancient spiritual heritage. He heavily disagreed with the idea of Monotheism, and also disagreed with Christian authority in Europe.