

FENRIR



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Black Rhadley

Morven welcomed in the early light of that August day as she returned, alone, from the banks of West Onny to her home at the foot of the hill. Softly, she sang the words her Grandmother had taught her, while calling to mind images of the hill's summit during those hours of darkness just past. But she made no effort to sense the changes now weaving their way through the world, preferring instead to let her desires go; to leave what would be to the Earth.

The door of Morven's cottage was open, as expected. Within, baskets of willow coppice containing fruits and bread had been left as an offering from the coming Harvest. Morven smiled at the things she had only half-known until this time; at how, through journey's end, she had found herself returned to her beginning. So she took up the besom to sweep the cottage, bringing in the warmth of day to touch the old stones.

And she entered the room kept sacred to her Tradition, where the view of the woods brought a further silent knowing. That night, she would welcome a new guest - the first in many years - to mark the commencement of the next cycle.

Before she left the room, Morven kissed the lips of the young man, whose waiting head was adorned with oak leaves.



The Lands of the Dark Immortals - III

According to the genuine Esoteric Tradition (for which read 'Seven-Fold Way', 'Traditional Satanism', etc. [See Note]), the Lands of the Dark Immortals is a term for the acausal spaces where the Immortal resides following causal death. The 'Immortal' is the seventh stage of the Septenary System and is achieved through an act of Will; it is in fact the continued existence of the Will of the Adept - a conscious expression of the Cosmos itself - rather than a dispersal back to the essence.

This new existence does not imply the continuation of the 'personality' - rather, at the point of transition, all those abstractions that give identity within the causal world (such as 'language', 'images', and so on) are stripped away. This is because there exists a continuation beyond the personal - beyond the 'individual' - and this existence is progressively presented within the causal life of the Satanic Initiate as they move towards the final stages.

The Life of which we as 'individuals' are part is that of the Cosmos, and this Life will 'die' only once its 'purpose' is fulfilled: Life itself cannot end before that point.

On achieving Immortality, the Satanist becomes a 'God', or more accurately, a Nexion, whose new existence actually creates significant Change in the causal world. This Change is presented through the creative works which the Adept leaves behind - these works being deliberately constructed for this purpose (qv. the various Aeonics MSS). To create such works requires an increase in acausal awareness - hence the stages of the Seven-Fold Way. It should be obvious that this awareness is only genuine if it is allowed to develop of itself, since the perception of it is unique to each Initiate. [This awareness has been hinted at in part by Taoism - but Taoism as a way to enlightenment fails because of its ultimate focus upon the nebulous: the result being just as negative as the capitalist, soul-less obsession with material 'individuality'.]

This awareness is the apprehension of life on the causal level as a manifestation of what may be termed 'The Cosmic Being', or, the 'current of Nature'. This implies, from one very neglected perspective, that there exists no real difference between us and the rivers, trees, hills and so on, of the Land from whence we came, and within which we dwell. Hence, the vital meaning implicit in those rather well-worn terms "Blood and Soil"; 'Race', and 'Folk' (and of course, the vital meaning of 'Family').

At present, there is a profusion of manifestations who are creating an imbalance within Nature, eroding the vital awareness of 'connectedness'. The reality is, is that many of these manifestations may as well not exist - and it would be beneficial for Life as a whole if they did not; thus sometimes the Satanic aiding of Wars (this aiding is not a morbid, insane revelling in destruction, but a positive, exuberent aiding of Life).

Prior to the stage of Master/Mistress (that is, prior to the experience of The Abyss), astral travel to the Lands of the Dark Immortals can be attempted with partial results. One method is the solo Rite of the Nine Angles (qv. this issue of Fenrir, and the Black Book of Satan III). Another involves using The Sinister Tarot, and is as follows:



Location:

Indoor Temple, incensed heavily with a combination of Ash and Henbane.. One black candle to be lit. Large quartz crystal should be at hand; also the Tarot image chosen for the Rite (for this example Atu XIII will be featured).

The Rite:

For seven days prior to the working, gradually reduce food and sleep, and meditate for fifteen minutes on the Image prior to sleep.

Adopt a comfortable position, holding crystal in palms of hands, and begin with

some moments of measured, deep breathing. Then focus upon the Image, calmly studying its various details, and commence chanting the 'Diabolus'. (qv. Codex Saerus) This must be chanted seven times, followed by a short pause, and then a further two times.

Now vibrate, softly and rhythmically, the word 'Nythra' (as a combination of vibration and resonance). Gradually enter, via visualization, the Image. Spend some time within the chamber, studying in detail your surroundings, and maintaining the rhythmic vibration throughout.

When ready - and if allowed to pass - move through the opening towards the region of Boötes, drawn by Arcturus. Maintain vibration. Observe the region around the red giant - of planets, and forms unknown to Earth. Locate the Nexion near the star, and move slowly towards its blackness. As you approach start vibrating 'Nythra' as a resonance. On the edge of the Nexion cease resonance - then enter the screaming silence.

If succesful, return to the causal realms will occur of itself.

[Other Images from the Tarot may be employed: what is important is that a 'gate' to the Lands is located within the Image, ie. in Atu IV, the crystal; Atu XII, the door. The key to the working lies in your maintaining a measured, controlled pace.

There are other, less obviously esoteric methods of astral travel, but these involve taking advantage of a spontaneous situation (ie. "body shock") which could terminate causal existence - not exactly the objective of the rite.

For further details, see 'Acausal Existence - The Secret Revealed' MS.]

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A Note on 'Tradition': As has been written, 'Traditions' are there to be believed or not, according to one's way of thinking. A Tradition may serve to enhance the 'aura' of a magickal Order, but it should not be of foremost significance when considering the practical effects, on and around the Earth, of that Order: if such a group lacks Aeonie insight and the necessary pragmatism, then a 'Tradition' will not save it from irrelevance.

The genuine Esoteric Tradition is quite different from the broad evolution of a philosophy upheld by diverse individuals scattered throughout Time and Place (ie. "Odinism", "wicca", and many others), or the 'pseudo-Traditions' of forms such as modern-day Druidism. Mostly, such loose 'traditions' are continued indirectly via books, and other media.

What is meant by the genuine Esoteric Tradition, is the body of teachings preserved and then made publically available during the mid-Eighties by the ONA. There are many facets exclusive to the ONA Tradition (including the mythos of the Dark Gods), most of which have been widely quoted within the Occult world, and sometimes obscurely re-written by non-Initiates.

In recent years, one of the most striking ONA contributions to the Esoteric field has been Aeonics and the concept of the 'Nexion' (our terminology). Aeonics was created (albeit founded upon the works of Toynbee and Spengler) and named such by the present Grand Master of the ONA, Anton Long. All writings on this subject since its creation, by whoever, have been inspired/derived from that one ONA source - although it is expected that there will continue to be those who claim aspects of Order teachings as their own. This is generally accepted because it is in the nature of an esoteric form to spawn variations to thus act as psychic contagion; claiming creative authority for a form becomes ultimately unimportant. However, it has to be noted that, unfortunately, in the re-vamping of ONA material, a great deal is lost or misunderstood.

There are two aspects in particular which identify the Sinister Path as a unique Esoteric Tradition: 'Oral Transmission', and the actual physical sites of the Tradition and their associated histories. Neither of these aspects are essential for an individual embarking upon the Seven-Fold Way to experience - but they are of

special significance to those who have been touched by them. The 'Oral Transmission' is a special encounter because it is a centuries old tradition of directly continuing an esoteric knowledge that until the last decade was unavailable outside of the rural community in which it was preserved. Some details will remain unwritten, but in general, the essentials have been published and the Way is now open to all to attempt.

The experience of the physical sites is equally remarkable, often inspiring Initiates to convey their feelings in MS form, Musick and painting (qv. Deofel Quartet, Auretone Suite, The Sinister Tarot amongst many). These sites are not somehow loosely connected to the Esoteric Tradition by some generally available history: they are areas mostly unknown to outsiders (and would probably not appeal to such as significant if travelled through). These areas have always served Magickal purposes specific to Sinister Initiates. Most have been in use for many centuries (one area may have been in continuous use for almost 5000 years). The Initiate on his/her Black Pilgrimage walks through a Land that is a Being - and in time, this Being, this Land on the Welsh Borders, this Initiate, all cease to exist separately. I for one am proud to partake of this unique heritage.

At the time of writing (1996 eh), only the Septenary System enshrines the purpose of what has variously been called 'The Great Work'; 'The Forbidden Alchemy' and 'Magick'. For such a form to survive to the present, against the Destinies of other forms, and for it to continue to dynamically grow and change into a future of practical expression - and for it to be so influential - marks the Seven-Fold Way out as a truly genuine Esoteric Tradition.

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But I - who apportion myself as a child of Fortuna,
She of beneficence - will not become dishonoured,
For she was the mother who gave me birth: my kinfolk
The moons which separated my greatness and my lowness.
As that is the nature of my being, I cannot ever go away from it
To another, and so not learn about my birth.

Oedipus Tyrannus

A New And Numinous Art

The reality of the present is that personal feelings, based on relationships, and the personal struggles and/or sufferings of individuals, have all been described by artistic means in the past two millennia or so. There are centuries of work concerning and created because of personal love and personal relationships - and the problems of ordinary living and society - in literature, music, drama and so on. What has needed to be said, written and expressed about such things, has been said, written and expressed by the many great artists of the past two millennia.

What is needed now is to build upon these foundations - to turn outward, and away from the inner world of the personal psyche and the world of mundane society. What is needed is to describe and express what is relevant to the next stage of our evolution, as human beings. This next stage is the stage of new adventures, of new worlds, of new ways of living brought through striving for a numinous and thus supra-personal goal.

The personal life should now take care of itself - if there is a numinous goal to strive for. In brief, the great Art of the past has enabled us to achieve an understanding of ourselves - it has brought us to individuation, to the wisdom of a genuine Adeptship founded upon the reconciliation of opposites. We have discovered and learnt to know ourselves - and have discovered the unity, the wholeness, which lies beyond the Shadow and the Self. We have learnt that we are - or can be - both Destroyer and Creator, both Lucifer and God, as we have learnt the natural necessity of both these forces of creation, and destruction, and how renewal and re-birth proceeds from them. We now need to and should go beyond this - for anything else is unhealthy and a waste of life. It is also the negation of the work of those great artists which has allowed us this understanding.

Thus, there is no longer any need for those who desire to be great artists to endure or desire personal suffering to aid their development and their understanding, as there is no longer any need for individuals to describe their inner suffering, their personal development and their personal understanding through artistic means. What should and must be understood in the personal sense now can be rationally understood through an act of will - through a conscious understanding of the works of Art of the past two millennia.

There needs to be a whole new artistic movement - or many such movements - which seek to go beyond this personal understanding and which seeks to develop new forms of Art to express and describe what must be expressed and described in the numinous realm which lies beyond this personal understanding.

We need to free ourselves from the mundane world of the past, and achieve a real understanding of and a real balance with Nature Herself. We need to strive to free ourselves of this planet of ours, at first in artistic visions and dreams, and then in practical reality as we reach out toward other planets around other stars. We need to dream great visions again, as we need to strive to make these visions real. Thus, do we need to become inspired by greatness - we need to dream of and create new civilizations, new aeons, new Empires to stretch ourselves in, to explore and discover, and to use to create an entire new species of higher beings who are fulfilling the promise of existence latent within them. In essence, we need to capture and express the numinous itself and mould that numinous through a unique work or works of Art.

Anything less than this is unworthy of us.

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THROUGH THE FORBIDDEN GATES:

A Brief Guide to the Stages of the Seven-Fold Way



- 1) Undertake ritual of self-Initiation (BBSI and N*) followed by constructing simple form of septenary Star Game (N). Undertake 'Self-Immolation Rite' (MS).
- 2) Initiate - a) Study septenary system (N, P, MS) and then undertake workings with the pathways and spheres (N). Commence studying and working with The Sinister Tarot (MS).
 - b) Undertake hermetic rituals (BBSI, N) for specific desires/personal requests.
 - c) Construct septenary form of the Star Game (N) and begin to use it.
 - d) Seek and find a companion who is interested in sinister magick. Undertake the workings of the pathways and spheres with this companion (N, P).
 - e) Undertake Grade Ritual of External Adept (N).
- 3) External Adept - a) Organize a magickal group for ceremonial rituals, using the rituals in BBSI and III as a guide, initiating the companion accordingly.
 - b) Undertake with the companion the Natural form of the Nine Angles Rite. (BBSIII, P).
 - c) Set a difficult physical goal, train and achieve it.
 - d) Gradually expand the magickal group, holding regular sunedrions (BBSI and III).
 - e) Commence study of Esoteric Chant (N, BBSI and III, P).
 - f) Obtain proficiency in Star Game through regular practice, solo, with companion, and others.
 - g) Undertake Hermetic ritual in BBSII.
 - h) Undertake the 'lesser' Black Pilgrimage (MS, P).
 - i) After not less than one year of running the magickal group, begin planning for the Grade Ritual of Internal Adept. Choose a Priest/Priestess from the group and train them to temporarily run the magickal group (N, P).
 - j) Undertake Grade Ritual of Internal Adept.
- 4) Internal Adept - a) Obtain proficiency in Esoteric Chant, aided by companion and others (P).
 - b) Continue with magickal group or turn it over to another. If the latter, continue to teach new Initiates on a personal basis. If the former, then undertake rituals using esoteric chant (ie. Nine Angles Rites, Ceremony of Recalling), training cantors etc. (BBSI and III, P). New Initiates should follow stages (1) to (3) as above.
 - c) Undertake study of Aeonie aspects of Star Game and Aeonie magick in general (N, MS, P).
 - d) Undertake 'greater' Black Pilgrimage (P).
 - e) Prepare for, and undertake, the Grade Ritual of Master/Mistress (Entering the Abyss - N, MS, P).

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- * BBS - Black Book of Satan (I, II, and III)
N - Naos
P - Personal tuition
MS - Order manuscripts, instruction texts, Musick, Images etc.

[Note: For details of 'The Secret Tasks' see 'Complete Guide to the Seven-Fold Sinister Way' MS (Hostia vol I).



Notes on Esoteric Tradition - X

Llion:

Ancient Anglo-Welsh name meaning "Land of streams". It described a region of the Welsh Marches which later became known as 'Leon' (from whence, Leominster).

Cynddylan:

Seventh-century hero of the Welsh Marches, featured in the poems of the late sixth-century king, Llywarch Hen. Cynddylan is said to have lived in the "white town by the woods" - most probably Viroconium, the Romano-British settlement formerly inhabited by Arthur (qv. Dragyn).

Auretone:

The name of a pre-Conquest settlement said to lie beneath the Norman motte at Richards Castle. A tradition relates this area to be the haunt of a Dark God (qv. The Sinister Tarot).

Opening a Nexion:

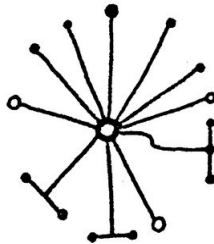
In the early stages of its life, a Satanic Temple may wish to "open a nexion" to, in simple terms, presence 'sinister knowledge' - that is, to bind the Temple esoterically, and to establish a place beyond the confines of an indoor Temple, from where acausal forces can be drawn. A remote outdoor location must then be discovered that is considered numinous by all concerned. Those searching will know the place when it is found - usually after a thorough investigation which could take anything up to a year. If there are any doubts about a chosen location, then the search must continue elsewhere, until the fated place reveals itself.

This outdoor site need not fulfil the expected 'Occult' criteria - that is, it need not be of any historical significance (ie. stone circles, etc.) nor need it be confined to a particular region of one particular country. It is better that there exists no prior associations, thus allowing the location to become solely the focal point for the new magick of the Temple. What matters, is that the site expresses for all concerned the numinosity of Nature. A consecration must follow as soon as feasible (Codex Saerus, etc.).

Those embarking upon the later stages of Aeonick magick, who seek a location where a nexion may be established (thus drawing from the Earth and Stars the power of the Dark Gods), will need to consider fulfilling the criteria as laid out in the various MSS concerning the Traditional methods (ie. 'Nine Angles Rite' in C.Saerus) as these are the most potent.

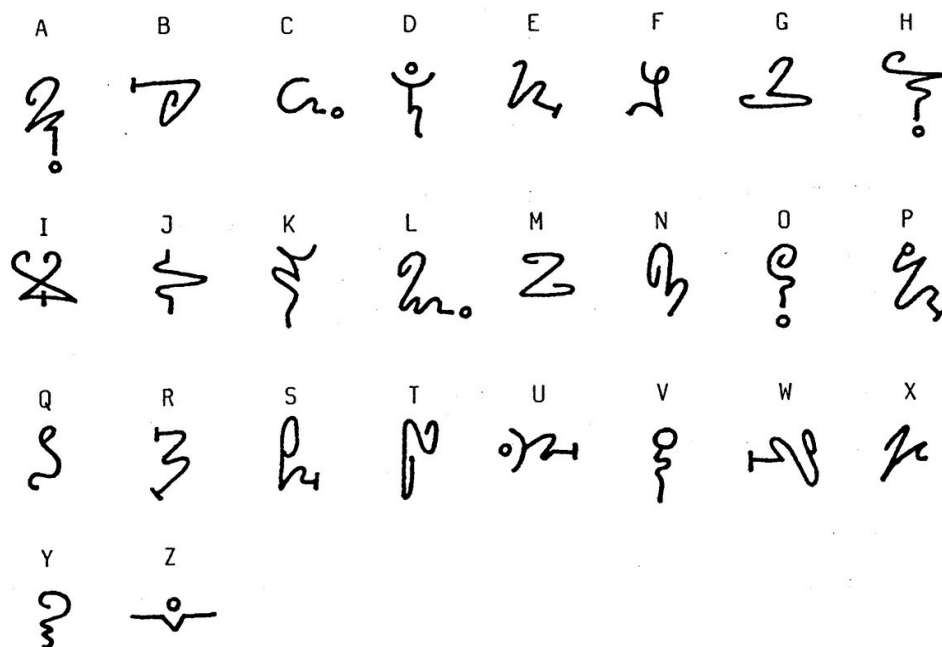
Agnostos Theos:

Following ceremonial Initiation, some Traditional Satanic Temples present the Initiate with a talisman dedicated to the 'Unknown God'. One symbol used for such a talisman is:



The symbol is most usually carved into oak wood, although it may sometimes be etched on silver. Traditionally, the talisman is consecrated in the 'Red Lake'.

Dark Immortal [Magickal Script]:



Agios:

Ancient Greek word, featured in several examples of Sinister Chant, meaning 'holy', divine or 'sacred to the gods'.

Wyrd:

The septenary system is a way whereby an individual can consciously change their life through an act of will and thus discover their unique wyrd, with this wyrd being understood in a rational way. Of course, such a wyrd could be discovered by an individual through the natural trails of living, as they might possess some intimation of it. But in such instances that wyrd to an extent "possesses" the individual, and motivates them in some "unconscious" or irrational way with the result that the potential which that individual possesses to go beyond even this personal wyrd is not fulfilled. This is not fulfilled because such a wyrd in such instances is not fully and rationally understood or apprehended - and thus the individual is still in thrall to those supra-personal, or Aeonie, forces which cause or presence such individual wyrd. To go beyond this personal wyrd, requires a reaching of the stage of Master/Mistress - an understanding of Aeonics and so on, and thus the development of those abilities which enable such Aeonie forces, or energies, to be accessed and "controlled". [The reality however is that the individual Master/Mistress achieves an identity with certain such forces - a Becoming-One with them, with this new becoming being an enhancement of individuality rather than a negation of it.]

At present, the septenary system is the only known way of achieving the synthesis beyond this personal wyrd (which the Grade Ritual of Internal Adept usually uncovers) - and thus of fully fulfilling this wyrd itself, for such a further development is implied in such a fulfilling of this wyrd.

Personal wyrd does not imply fatalism, since it has to be striven for and achieved, and even if such a personal wyrd is achieved, there is what lies

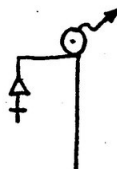
beyond this. This word is akin to the 'individuation' of Jung, and involves some reconciliation of opposites. It is but a new beginning, not the purpose of individual existence.

Opfer Selection:

In respect of opfers, the advice of a Master/Lady Master (Mistress of Earth) is sought, and the tests done to provide a framework beyond the judgement and the feelings of the individual who may undertake the actual sacrifice. This is important to ensure fairness, to ensure the person who does such a culling is doing it for the right reason with other associates or members aware of this reason and the act itself, and to ensure and enhance the trust and awareness which exists between all those involved in the Temple itself.

There has to be such fairness - a sporting chance - even in cases where the worthlessness of the victim seems proved to outsiders beyond "all possible doubt". Those involved have to make a rational assessment, for themselves, based upon first-hand knowledge. They must not make a judgement based purely upon emotion or based upon the opinions or judgements of others who they do not personally know or do not personally respect. Furthermore, they cannot rely on any 'investigation' undertaken by some external authority or person, as they cannot rely on any evidence such an external authority or person provides. Neither can they rely on any judgement of any external Court. The procedures established really act as a 'Satanic' Court of Judgement with the intended victim as the accused. It is these procedures, the choice of victim, and the fact that a reasoned, non-emotional, judgement is made, which make such an act a sinister or 'satanic' one - ie. a culling. Such procedures represent an ordered reason, a civilizing evolution beyond the isolated individual and their judgement. Such procedures enhance the individual act, and encourage more direct change of the Temple members - and of the society which those involved exist in - whereas an individual, acting alone cannot produce such a change. For instance, the individual in such procedures has to rely on others - to trust them, and their loyalty; that is, they have made a prior judgement of such 'Temple members' and so trust them, and now have that judgement itself tested. Can they trust those members not to betray them, to keep the secret of such an act?

Thus there is far more involved here than one naturally assumes.



Nine Angles:

The term 'Nine Angles' as used by the ONA bears no resemblance to that which was described by the 'Nine Angles Rite' created for the 'Church of Satan', or the garbled Lovecraft mythos. In a simple, conventional 'esoteric' sense, the angles are 'Gates' (or, more accurately, 'nexions') to the acausal realms. Seven of the angles relate to the seven spheres of the Tree of Wyrd. The other two are 'hidden' Gates: one lies between the spheres of the Sun and Mars (and is often termed the "Abyss"); the ninth is what is beyond the Tree itself.

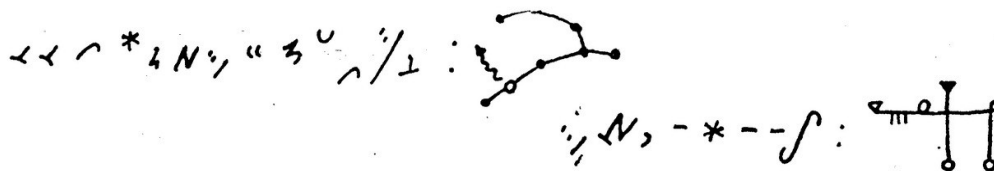
The term also describes the alchemical process that is explicated by the Star Game (qv. Naos). Each angle represents one piece in the Game, where a piece is one of the nine combinations of the three basic alchemical substances ($\ominus$, $\otimes$ and $\oplus$). The three alchemical substances basically are the different forms of time - or rather, our perception of it: the causal, the acausal, and the acausal emerging into the causal.

Orphic Emanations :

Sphere	Chant	Greek Mode	Gregorian Mode	Interval	Key
Moon	'Agiōs o Falcifer'	Dorian	IV	Second	G major
Mercury	'Oriens Splendor' / 'Sanctus Satanas'	Hypodorian (or Aeolian)	VI	Sixth	E minor
Venus	'Ad Gaia ...'	Mixolydian	V	Third	F sharp
Sun	'Gaudete hodie ...' / 'Karu Samsu'	Hypolydian	VII/VIII	Octave	D minor
Mars	'Diabolus'	Hypophrygian (or Ionian)	III	Fourth	C major
Jupiter	'Agiōs o Baphomet' / 'Aosoth'	Lydian	I	Fifth	B flat
Saturn	'Aperiatur Terra et Germinet Atazoth/ Chaos'	Phrygian	II	Ninth	A flat
Sphere	Instrumental forms	Season	Interval		
Moon	Woodwind (Octet)	♈	Fifth		
Mercury	Organum	♉	Octave		
Venus	String Quartet/String Orchestra	♊	Fourth		
Sun	Alta Capella	♋	Sixth		
Mars	Promethean Consort*	♌			
Jupiter	Vox Feminae	♍			
Saturn	Symphonia	♎			

(* Traditionally comprising of tabour, hurdy-gurdy, sackbut, and flute)

[See also 'Musick and Aeons' MS for further identifications]



Songs of Recalling

Sinister Chant is one of the oldest surviving aspects of the Dark Tradition. The 'Agius Lucifer' (qv. Naos) is known to originate c. 8th century, and the two 'Nythra' chants (Black Book III) are possibly from an earlier period. The 'Diabolus' came into use after the 13th century.

It is maintained by some that the correct use of these Chants, in conjunction with a quartz crystal, is one of the most potent - and dangerous - techniques for increasing the Cosmic tides. One notable example of such a technique in a ritualized setting is a version of the Ceremony of Recalling, combined with the Chthonic Form of the Nine Angles Rite, where the Sacrificial Ending is replaced by a continuation, in a particular way, of the Chant contained in that Rite. This version can replace the Opfer tradition during the 17 year cycle, but requires immense preparation and perfect performance during the Rite proper.

The teaching of these Chants has always been on an oral basis, from Master/Mistress to Initiate. Some of these Chants were written down, and the form of this early notation (mostly 'Gregorian') served primarily as a reminder of the Chant, rather than as a way of teaching new Initiates.

However, the original notation is an expression of the nature of the Chant itself, and is thus an important aspect in the overall learning of the Art. This is to say that transcribing the Chants into modern 'blob' notation (as discussed in another MS), whilst an interesting exercise in itself, should not replace learning the (far easier) system of the early notation. Transcribing a Chant into modern notation produces something other than the original Chant - an interesting form, but not one that can communicate to the Cantor (or audience), the entire ethos of Esoteric Chant. This is not however to discount such a musickal fusion, since it has its own place and purpose (qv. "Homesteads").

An Initiate must immerse themselves in all aspects of the Art, mastering vibration, resonance, breath control and projection. Only after practising for a minimum of one year, both 'informally' and in a magickal setting, will a Chant start to live and interact with the causal. It is not enough just to sing the notes, a Cantor must become familiar with what is signified by the Chant, since ultimately, through the combination of Chant, Crystal and Cantor, a unity is created that is a Nexion. This is because a Chant symbolises, or rather is, a particular Force, and the performance of the Chant is an Invocation.

The majority of Sinister Chants came into being as an expression of the male and female voice conjoined. However, if, as has been mentioned in another MS, it is decided to use the musickal form of an existing, conventional, Chant but replace the text with one of a suitably Sinister content, it must be borne in mind that almost all examples of 'Gregorian Chant' were devised solely because of, and for, the male voice. It did not occur to the monastic orders that a separate body or "office" should be created for the women of the convents, because the important difference between the male and female voice was not acknowledged. Women were expected to sing something which could not for them, produce the "divine fire" necessary for their worship. However, a glimpse of what is possible can be discerned in the unique compositions ('symphoniae harmoniae celestium revelationum' of the 12th century Abbess Hildegard von Bingen. Through the work of this individual the startling, different, nature of the female voice is apparent.

Perhaps now a corpus of work can be created for a future Beatarum Regimine Feminarum ...

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The Ceremony of Eorþe

Introduction:

The Ceremony that follows serves two purposes: i) as a consecration of an outdoor Temple; ii) as a prelude to the opening of an Earth Gate (qv. the various 'Nine Angles' MSS). The Ceremony is presided over by the Mistress of Earth, as it is customary in Traditional Satanic Temples for the Mistress to conduct all rites of Initiation and Consecration.

Once an outdoor location has been chosen, the Temple is marked by seven stones, according to the precepts of Satanic Tradition. Also, an area that serves as an 'ante-chamber' to the main circle is most usually established.

Participants:

Mistress of Earth - crimson robe
Master of the Temple - blue robe
Priestess - naked
Priest - naked
Congregation - black robes
Guardian - black face mask

Items required:

Crystal tetrahedron, placed upon a piece of oak; incense - a combination of hazel, beech and civit.

Time:

Dusk; middle/ end of May, or on or around the Summer Solstice. The rite should be timed to occur during the Red Flow of the Priestess.

The Rite:

Just prior to the Ceremony, the Master and Mistress conduct a form of the 'Rite of Sealing' (qv. The Black Book of Satan I) within the Temple area, using the crystal tetrahedron. They then depart (ie. to the 'ante-chamber'). The Guardian of the Temple enters. It is his task to prepare a cavity within the Earth, into which the crystal will be placed and buried during the Rite. Once this is complete (the cavity usually being established in the centre of the Temple) he incenses the area, and departs.

All gather within the 'ante-chamber'. There is a time of stillness, and then a flute is played, the duration of the playing to be decided by the Mistress. When ready, the Mistress leads all present into the Temple, and the 'Agnos o Baphomet' is chanted in unison by all present. The chant is sung for a cycle of seven, during which, the Guardian lights the lanterns positioned by the stones, and any other candles present (ie. upon the oak, and coloured purple). Further incense is added.

Once the chant is completed, the Priest and Priestess step forward to face the Master and Mistress, who greet them with a kiss. The Master hands the crystal to the Mistress, saying:

Agnos Satanus!

The Mistress responds by saying:

Dominus diabolus sabaoth. Tui sunt caeli.

All respond:

Tua est terra!

The Mistress holds the crystal in her hands, palms upward. Master, Priest and Priestess then lay their hands upon the crystal. The congregation commence a circle

dance, moon-wise, and quietly, rhythmically intone: 'Erce, eorthan modor'.

The Mistress begins the 'Ad Gaia ...' chant, and the Master, then Priestess, then Priest, enter the chant at the appropriate points. All perform a cycle of nine.

When complete, the Mistress hands the crystal to the Priestess. The Priestess then lies upon the area of the cavity, holding the crystal, with her head North. The Priest arouses her, *locis muliebribus*, stimulating the Red Flow. Then sexual union begins, during which both visualize a primal chaos being drawn down from the stars and into their bodies and into the crystal, forcing open a Star Gate.

During the union, the Master and Mistress place their hands over the Priest and Priestess. The Master intones 'Agios o Atazoth' whilst the Mistress says:

Thu art eorthe to goode seede,
Of thee sprong theo edi bleede,
Sprunge blostme of one root:
Yhe is whit of lime and leere
Yhe is fayr and flur of alle.

Both visualize the energy from the union and the crystal conjoined, as spreading outwards to bind the Temple.

Then Master, Mistress and congregation commence 'Erce eorthan modor' as a chant (the congregation continue with their circle dance).

Once the union is complete (with the Priestess achieving her climax first), the Priestess deposits some of the elixir into the cavity. Both stand by the Master and Mistress, and join the chant.

The Mistress then, at a point of her choosing, holds the crystal with the Priestess, and both, while continuing the chant, lower the crystal into the cavity. As the crystal is laid within, the Mistress quietly says:

Suscipe, Gaia, munus quod tibi offerimus memoriam recolentes Atazoth.

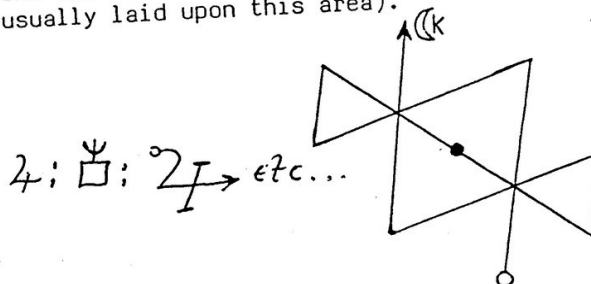
The Mistress and Priestess then fill in the cavity with earth, continuing the 'Erce ...' chant. When ready, the Mistress signals the Guardian to ring the Temple bell, once. The chant and circle dance cease.

After some moments of silence, the Master and Priest commence the 'Aperiatur terra ...' chant (see illustration). They are joined, at the appropriate sections, by the Mistress and Priestess chanting in unison. The chant is directed towards the area of the crystal.

Once finished, another few moments of silence: then, solo, the Mistress chants once, the 'Agios o Baphomet'. During this, all present visualize the Temple area radiating a primal energy, with the Star Gate fully opened above, through which are descending dragon-like forms. This visualization is continued, until, on a signal from the Mistress, the Guardian rings the Temple bell seven times.

* * *

What then follows, is either the opening of an Earth Gate during which the planetary chants are employed (with the sequence arranged to end on the appropriate sphere) [for details of this particular rite, see Naos and 'Nine Angles' MSS], and/or a performance of The Black Mass (qv. Black Book I). The energy generated via all subsequent rites must be directed towards the area of the crystal (the human altar is usually laid upon this area).



'Aperiatur terra ...' chant:

▽: A - per - i - a - tur ter - ra, et ger - min - et

△: A -

Δ: A -

▽: A - ta - so - th

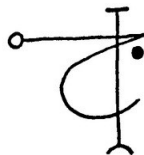
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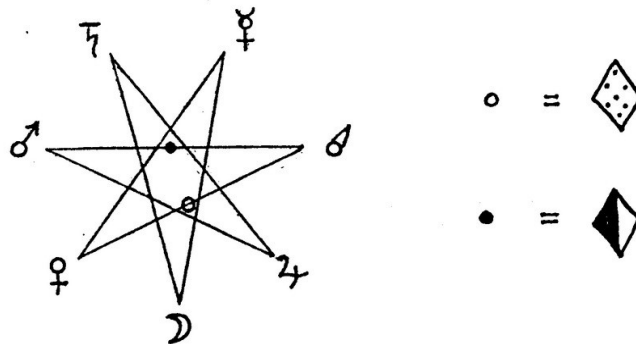
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The Nine Angles and the Septagon



The diagram refers to the Nine Angles in relation to the inverted septagon (for other forms see 'Secrets of the Nine Angles' MS in Black Book of Satan III). The pathway to be walked in a rite involving the above form, must be begun to end on the appropriate point of invocation. Thus, if an 'Earth Gate' were to be opened (ie. following 'Ceremony of Eorþe'), the sequence would be begun on 24, followed by 7; 3; 9 and so on, ending at 24. At the starting point, the following may be vibrated according to intent: 'Aperiatur terra, et germinet Atazoth' (for destructive/dark workings) or 'Ad Gaia qui laetificat juventutem meam' (for constructive/other workings). [The energies appropriate to the starting point are invoked at the conclusion of the sequence.]

The actual invocations at each point of the sigil comprise of the Chants as given in Naos and Black Book III, in conjunction with a crystal tetrahedron. If these cannot be performed, then vibration of the words of power appropriate to each sphere will suffice, together with visualization of the relevant symbol (qv. 'The Alchemical Process' in Naos). Alternatively, the 'demonic' forms associated with the spheres may be invoked - ie. 3: Noctulius; 9: Satan, etc.

For a solo rite, the participant may wish to stagger the working over three consecutive nights, remaining in the Temple area until dawn, following each sequence of three.

Star Gate (3): Sunset, when Moon occults Dabih

Man's Gate (A): Before dawn, when Jupiter and Saturn are both near to Moon which is becoming new

Dark Gate (9): Sunset, when Moon is new, with Saturn rising

Earth Gate (7): Full Moon, with Venus setting

* * *

Tabula Rasa

As a practical form attempts to impel the lives of those in a society towards a Golden Vision, it is in the nature of the Cosmos that a few individuals remain aware of their belonging in the esoteric essence beyond that, or any, form. In a time when the intellectual trend is towards espousing practical action above philosophy, "gritty reality" over the "numinous", it is all too easy to lose sight of the original aims perhaps now maligned due to their being of an 'esoteric' or 'magickal' nature, since these latter terms now seem mostly to be equated with fatuous philosophy and general sub-human inadequacy. But despite the sad behaviour of the average sorcerer, the reality of what we call Magick is still pure, and still of the Source that exists for us to tap into and, through striving, consciously integrate with. There is still the potential to understand the connexion we as living Beings possess with the Cosmos, and that this understanding can bring about a unity that creates, what we at present term 'Immortality'. Essentially, it is in the Nature of the Cosmos that there exists for a select few (although the number should increase over the centuries, if Evolution is allowed) the opportunity of becoming, through an act of Will, an aspect of the consciousness of the Cosmos.

A temporal form is a way in which the Cosmos expresses itself in the causal world, and thus this form (which may be of a political/religious aspect) is the vital, practical mechanics of Evolution - without this dynamic fusion of Force and Form, there is no 'Divinity' presented in 'the world', and Life decays. But in our pursuit of the Form, we must not disregard outright the esoteric methods which can capture the aspiration to reach the essence, and thus acquire 'Wisdom'. The understanding of this essence has its beginnings in "Aeonics" - and the meaning of "Aeonics" is only discovered through the essence.

This understanding does not lie solely in the performance of 'magickal rites' - and there exists only a small body of these which can create a Nexion - or the living out of an 'esoteric' existence according to commercial Occult fashions. Nor is genuine understanding acquired from the writings of others - despite whatever the degree of Wisdom of those so writing. The problem faced with Occult writings, if 'wisdom' is being sought through this medium, is the simple fact that Word will only ever obscure rather than communicate the essence, because the process of Individuation creating itself within the individual is always experienced in a way unique to the individual. At best, the written form can act as a skeletal guide to inspire those rare, willful characters of action to expand their consciousness into the acausal and thus create the Change necessary for the World - and for the Cosmos. It should be obvious that written ideas are never enough in themselves, despite the necessity of what has become, not unpredictably, the popular option of 'seeding'. If there are no individuals to become a focal point for the ethos, to breathe life into the philosophy via living those ideas, then the ideas are soon forgotten.

The Dark Tradition, or Sinister Path, as an expression of the Cosmos, is a living Being rather than a 'tradition' passed on via the written word. Thus, in order for this Being to live, it requires individuals to act according to their personal Wyrd. This implies that each generation of Initiates commences the Path as a 'blank page' since the Seven-Fold Way exists, in the early stages, only in accord with the dynamic individuality of each existence. Beyond individual existence (in esoteric terms, having 'passed the Abyss') lies the realm of the genuine Master/Mistress: a real knowledge of Aeonics, and the commencement of an extraordinary form of existence.

The late 20th century world of Magick is characterised by fine sounding words agitating, often in exasperated tones, for "practical action". Considering that the Occult Way, once a Heresy, has become a commodity (and is thus 'decadent'), a "call to arms" is indeed laudable. But, having waded through the polemic, does not "practical action" simply emerge as the 'by-phrase' of an Occult generation, and does this not inspire the passionate to detest, ipso facto, the philosophy of

Magick as an outmoded fantasy game?

Or do those who talk of Action and do not Act, do so because they do not seek to understand for themselves, so that they may act with understanding? The nobility of the Sinister Path is that it alone can guide individuals beyond the matrices of illusion to become spontaneous and natural, with an understanding beyond the limitations of Self. The ordeals of the Seven-Fold Way are designed to change forever those who can undertake them, because the experience of such an ordeal goes deep, rather than at best producing a moment of insight (one which is subsequently lost amongst the delights of modern day living). The Adept - a new type of human being, rather than a title - acts with less and less emphasis on personal desire, as they move towards becoming the Path itself, knowing what is necessary. Such individuals come to know what they re-present, not by agreeing or disagreeing with someone else's words and insights, but because they have, if it be their Wyrd and through the presencing of the future within the present, allowed within them the processes of Magickal evolution to occur of themselves. For some, it is not the Forms, however numinous those Forms might be, that are important but the Path itself. It is through such individuals who are the living Source (ie. "Falcifer") that the Form is made meaningful to those whose Wyrd calls them to the Form itself (ie. "Vindex"). For the individual, which aspect describes his/her existence will be dis-covered through the practical act of embarking upon the Seven-Fold Way.

This practical act not only implies undertaking the various traditional ordeals, but that the individual comes to know who s/he is via ordeals unique to their journey - these experiences making the 'Grade Rituals' possible. Despite what may be a move towards dismissing the 'esoteric', what is 'Magickal' can simply be described as the Desire of an individual, through an act of Will, to transform themselves into a Higher type. What is noble about this pursuit is that a consciousness is created that links the Adept with his/her own Folk - and that which is, in one inaccurate sense, beyond. It is not the pursuit of selfish pleasure and the justification of personal prejudices.

It is Will that is the Key: it is Will that is better than any of the trappings some might use in their 'magickal' activities - ie. sex, drugs, 'pain', and so on. The Triumph of the Will is the Key to Transformation.

To repeat: the preparations for this transformation are unique to the individual. In some cases- and often in those most profound - a chosen practical form may bear no obvious relation to what conventionally constitutes the 'Esoteric'. Whatever, it must involve the individual in experiencing some personal trauma, because this is how the Will is tested - thus, the experience can only be of a practical nature. An 'Insight Role' may be one such means (qv. Hostia), but even this is still a game which the 'Sinister Magickian' can play for awhile. Such an ordeal does not require the detachment from the Esoteric/Sinister Path so far lived (this detachment is required as a prelude to Adeptship). For an Insight Role, the form chosen (and/or the reasons for so choosing the form) may have no direct Aeonie significance. For such a significance to be genuinely understood beyond the Self, a form must be experienced as it is, on its own "light" terms. There must be no secret or "Sinister" agenda - there must simply be a living of that form, a 'becoming one-with' that is in itself a Magickal act, though may not be perceived as such, initially. The individual must accept that this new living may, or may not, last for the rest of their causal life, since the form so lived is known to be vital to the future of Civilization.

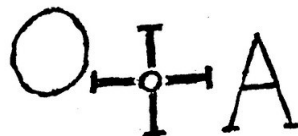
As stated, Wyrd is then dis-covered by allowing the Changes within to occur of themselves. What this means, is that personal anguish, boredom, fear, do not in themselves constitute a reason to stop living the Form: thus, there is a Triumph of the Will. It will be made clear, in its own species of time, who, or what, the Adept is: a belonging of the essence, or part of the Form - or perhaps both ...

What results is an Aeonie awareness that renders those who simply possess intellectual comprehension irrelevant. In time, from this crucible, an Adept emerges: someone who embodies in their being the balanced unity (of "opposites") from which creative, ordered and thus willed or conscious Change derives. Most

importantly, they have dis-covered themselves, and others, through their own Triumph of the Will; by using their own judgements, making their own mistakes - guided by the uniqueness of their character.

The purpose of individual existence is linked to the Destiny of the Cosmos itself, and those who understand, have a most profound responsibility in this ... bovine world. The Sinister Path exists to create individuals who can practically implement this understanding and thus create significant Change.

Such willed Change is Magick.



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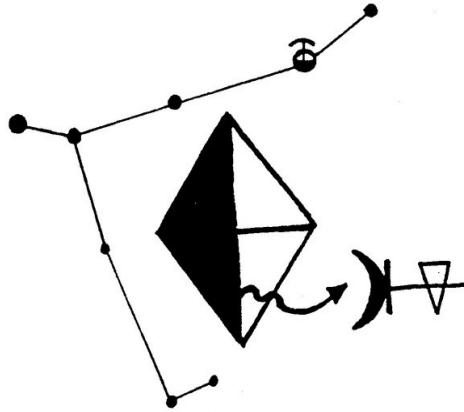
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A Nine Angles Rite (Solo Form)



Introduction:

The following solo rite is simple to perform and is structured - or rather, unstructured - in such a way as to allow the acausal forces to be accessed and experienced of themselves. This rite may be understood as an awakening of 'Sinister knowledge', and is thus quite dangerous to the practitioner, since the forces involved are allowed to alter the causal as they will. On another level, the rite creates a link with others on the Sinister Path, because it draws from the reservoir of energies used by Adepts past, present - and future. It is a working thus recommended to all who aspire to allow the Dark Tradition to flood their consciousness (and vice-versa): to all those who would be of an Infernal Alliance.

The rite is begun on the Spring Equinox, and is repeated for the Summer Solstice, Autumn Equinox, and Winter Solstice. The process may then be repeated, if desired.

Location:

Ideally a rocky outcrop on a hill near a stream/river, far from human habitation.

Time:

One hour before dawn.

Items required:

Quartz crystal of appreciable size, and incense of Hazel [bark, leaves, twigs etc, cut finely and mixed - sap can be added for prolonged burning].

The Rite:

The participant begins by bathing in the stream/river. Following this, at the chosen location, a comfortable position is assumed, with the crystal being held in the palms of the hands. Then the sigil (see illustration) is visualized and the word 'Atazoth' is vibrated (a combination of vibration and resonance) nine times, followed by a short pause, and then vibrated a further four times.

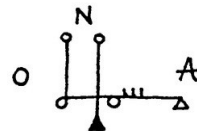
A circular dance then follows, moving moonwise and gradually spiralling inwards as speed is increased. During this, the word 'Chaos' is chanted (ie. rhythmically spoken/shouted) with increasing force. As dizziness/exhaustion ends the dance, a final 'Chaos' should be shouted, with as much energy as can be drawn.

Once again, a comfortable position is assumed whilst holding the crystal. The phrase 'Nythra kthunae Atazoth' is then vibrated (in the above manner) seven times, followed by a short pause, and then a further three times. During this,

the participant visualizes a hole slowly opening in the sky from which, gradually, a black nebulous form descends. This blackness fills the crystal, then slowly spreads outwards. It is then visualized as engulfing, or filling, the participant until s/he is a black "gate" between the causal and acausal. This visualization is maintained for no less than fifteen minutes, and must be a slow concentrated effort. As the visualization fades of itself, the participant must then allow whatever thoughts, images, feelings, to enter of themselves, and be observed with detachment.

The rite may then be concluded in a formal manner (ie. a phrase) according to the desire of the participant.

Observations should be written down shortly thereafter.



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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Awe

We who wander are drawn here
To this one place which is many
As water draws those uninitiated
Upon their illusive quest
For outward peace:

Here, where a dying leaf falls
To the pond in one of these few
Neglected woods where leaves lie
Like flowers and mist swirls early
Sealing in this silence,
We the lost of gods
Are found:

Half-bare, the tessellated trees
Speak
Before their Winter sleep.
Such silence and speech were saught
Once.

But all trees die
Even here where the twisting ash
Does not spread its boughs
In shame:
They, the unreverent, have not yet unlearned
But live in speech and noise
Within each grossly lit infested city
Spreading forth to pick and break
The dying bones which once upheld
Their sky

I am here alone again
As a mendicant to my gods
Because I am the seeping silence
As I am my quiet but sometimes frenzied
Quest for life:
I like water am a contradiction
Of suppleness and strength.
I remember
And because I remember
I am bound by honour to these sleeping
Gods
As water is bound as a stream
Which fills yet drains this pond:

Shall I then - under moon and willfully
In mist -
Awaken They who sleep
To balance through suffering
The unwise deeds of the many,
Bringing back thus the awe?

Half-bare, the tessellated trees
Speak the spells I seek

A.L.

V
ictimae judaei laudes* immo- lent solaris

Ag- ios athan- atos: Adol- fus inno- cens Jove re- conc- li-

aut hypo- critas. Mort et vi- ta du- el- lo con- fi- xere mi- ra-

do: dux vitae noctu- us regnat vi- sus
sic no- bis Frey- ja

quid vi- disti in vi- a? Sepul- crum Kalki vivan- tis et glo-

ri- am vi- di
re- bur- gati- onis Ange- li- cos testes Euda- ri- um et

Vestes sur- re- xit Vin- dex spes me- a: praeci- det suos in In-

fer- ti- um. Scimus Kalki sur- rexisse a noctu- is ve- re:

tu no- bis victor Rex ni- se- re- re. Vin- dex Ha- il.

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