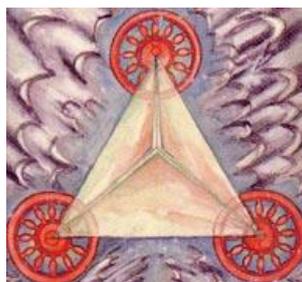


Sinister Pathway Triangle Order



Temple of Atazoth Office

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Foreword

Traditional Satanism is not simply inversion, but a complete rejection of the images of a particular culture, religion or philosophy. From there a Satanist uses those images against the ethos itself, that was once his own conditioning. Persons who participate in traditional Satanic Masses sometimes experience a kind of “satori”, a sudden enlightenment, to an increase in their own consciousness, and feeling stronger and satisfied because they had broken with the constraining opposites. In other words, at its highest level Satanism uncovers what the ethos of a particular community or society has covered up through images, dogma, words and ideas, returning the individual to the primal chaos out of which “opposites” were created.

Should the Roman Catholic Church had not forbidden the marriage of clergy in the year 1074, there would be no paedophilia among their consecrated employees, because bishops, priests and others would have led a normal and natural conjugal and sexual life, among adults only. The sexual abuse problem is, therefore, systemic and a combination of compulsory priestly celibacy and the confession booth. The Vatican in Rome is a brood of vipers and the cause of all abuse, bloodshed and wars down the past ages, and maybe to come. Roman Catholic scandals are today spread all over the globe, and not only in Belgium where the author of this chapter lives. Religions can no longer keep secret their horrifying hypocrisy and practices. The former Belgian archbishop-cardinal, and that is very recent, did not bother about child abuse in his church, and hid cases of sexual abuse committed by clergy. However, the self-same Cardinal Godfried Danneels claims that justice must do its work. In spite of this, the Belgium's Catholic Church has been hit hard by the sex abuse scandal that has engulfed the wider European Roman Catholic clergy with reports that bishops covered up abuse of in seminars, schools and other church-run institutions. Can the catholic believers still trust their own church? One must be very stupid these days attending church meetings whatever the christian denomination, a complete waste of time and energy. Let them rather say: “Praised are You Prince of Darkness. By the defiant: through our lusts for delights, we have this drink (*the ritual cup with strong wine*). Let it become for us an elixir of joy.” (Taken from a Satanic Ritual)

“Aperiatur terra, et germinet Satanas.” Traditional Satanism possesses two major themes : the Dark Tradition concerning the Dark Gods together with the Septenary system, and opposition to the organized religion of the Nazarene, chosen to be a world religion by Emperor Constantine in the third century. Indeed, and more than ever, Traditional Satanism despises Christianity, and for centuries has waged a psychological war against its teaching and beliefs. Satanists see it as a complete negation of those instincts that urge conquest, vitality, exploration and true knowledge. However, Traditional Satanism is much more than simply a rejection of this corrupt and disgusting religion. Traditional Satanism is often regarded as being superior to other traditions because it combines cultivation of experience by often dangerous means, through the development of will and vitality. For this, read the author’s book, “Becoming Another God, Exercising Your Abyssal Mind Through Will-Power”.

To exercise the will, along the Order of Nine Angles, the so-called “Black Pilgrimage”, a sevenfold way which takes many months, is difficult and even dangerous, but by doing this produces a profound individual change.

Pathworking, whatever technique, even in worship is the mover and shaker of all Esoteric Groups even in Traditional Satanism. The Ritual of Worship, meditative communication, dance, sex in full agreement and love, faithful thoughts (prayer), and all those things that “end up” expressing one’s deepest beliefs, is very powerful working in magick. No matter what form “Pathworking” takes, it is the essence behind it, which causes it to be filled with energy as located in the Cosmic Tree of Wyrð, as found in the ONA writings. Pathworking is a Craft that opens our hearts and minds to the experience of the moment.

The Seven Spheres of the Septenary as found in the Cosmic Tree of Wyrð represent Gates, and each gate expresses an aspect of what is represented by the abstract symbol “Time”. In one sense, these gates join our physical world to those realms created by the evolution of consciousness itself. These realms can be viewed in two major ways – firstly as convenient abstract, bounded by acausal time, and whose most fundamental forms are what the psychologist Carl Gustav Jung called “archetypes”; and, secondly, as having an actual existence, either extra-terrestrial or extra-dimensional, and from there our twenty-one Dark Gods, three per sphere or planet. The spheres are seven. This tradition may be considered as having, like some other myth in whatever religion, a basis in fact,

or it may be regarded simply as a mythos, which is a means, soon discarded, to greater insight to one 'self.

To draw a Dark God or Gods to himself, the author Magister Hagur uses a crystal tetrahedron, or other as shown on his photographs, the quartz ending up in the proposed shape. There are various pathworkings or rituals found in the ONA writings and manuscripts. Just read them.

My faith, as in Satanism, gives one strength, hope, also carnal pleasure and orgies in mutual respect, responsibility, and dark joy (the contrary of what corrupt christianity is proposing). These all are big pluses in any sinister but spiritual, mindful growth. This is limitless potentiality, which gives us a sense of real contributing to our “destroy and restore” Satanic concept.

Our consciousness must behave in a manner which compliments its “containmentary” sinister forces (natural forces but not as proposed by corrupt christianity as in catholicism with all its scandals). Our consciousness in any given physical life is contained within the body, and spread in turn within our environment. Having embraced Traditional Satanism, our behaviour, the manifestation of consciousness, must be expressed in accordance with that which contains the Self. We must act in the way that does not disrupt our sinister container. We do not walk into fire because we know that we will be burned.

The Sinister Pathway Triangle Order, like the Order of Nine Angles teaches you how to develop such as extrasensory perception through Pathworking, whatever technique. In doing so, you must be prepared for hard work, and face many possible disappointments as well.

Whatever, you must first of all be absolutely sure of your capacities and inner power. Our “Sinister Pathway” is a craft rich and positive, however, always walk the path of seeking knowledge through the dark light of the gods of the Cosmic Tree of Wyrð, Energies at our disposal.

“I am the Power, I am the Glory, I am another god.”

Magister Hagur - © June 2010



Dark God Atazoth

The Path of the Sinister

An Initiates Perspective

or

Why I am a Sinister Satanist

I am Becoming. Again, I am Becoming. Perhaps this time I can maintain my resolve. I am part of something larger than myself, thus I am not simply my ego any more. I am becoming something greater.

I am learning that Honour, is not an easy path. Often it means going against the psychic grain. Fighting against oneself. Holding ones tongue. Not being drawn into (dishonourable) slagging matches, or agreeing with someone who is putting someone else down. Not judging people by what is heard, but from what one knows. This, I understand to be honour. Add to this the qualities of fairness and of balance.

Where does talk lead? Does it lead to Destiny? Does it lead to the Gods? Is it not through practical action – as the Seven-Fold Way continually states – that the Sinister Satanist may become more than he or she is. As an Initiate I already am more than I was prior Initiation. Each step enhances and strengthens my bond with my Tradition, with my Gods, my Folk. And what is this Tradition? Is it something that can be idly explained away, done with this, because it has “served its purpose”? Is it something that can be understood and therefore judged from the past writings of Initiates and Adepts rather than from personal and direct experience?

In my *personal* experience of the Sinister Tradition, of the Sinister sites themselves, of the creations of other Sinister Satanists, of the works, the musick and the art of the Sinister Tradition in general I have come to know a little more of the Tradition directly and of what Sinister Satanism means practically to me. Such insight comes not from reading the various Order texts and manuscripts, nor from studying Occult journals, rather it comes through a practical interaction

with the Dark Gods of the Sinister Tradition by following the Seven-Fold Way. In short the Sinister is being born anew, re-created “In” myself as a Sinister Initiate, I am now becoming a part of the Sinister and no words can take this away from me.

Eventually I shall be at one with Satan, a form that is not dead whatever others (outside of the Tradition) may say; Practically Satan is a fundamental archetype of the West re-expressed, re-born, revitalised; Who can really know the essence of Satan unless he or she follows a Sinister or Satanic path? And furthermore who within the Sinister Tradition can really know Satan unless he or she has *personally attained* the title of Priest or Priestess? How then can a judgment be made when the reality of Satan is not experienced? Are such judgments made only from what has been read? Perhaps such judgements only come from imitation, from a desire to be perceived as a new adversary, a new Satan...

If for one know that Satanism, or the Sinister Tradition at least, is not part of the sickness of the West, rather it remains one of the genuine expressions of the pre-Nazarene West. An expression, in essence of that which is Beyond the Nazarene societies in which we live. Hence the sinister Arthurian Tradition, hence the continuation of the head-cult and the “worship” of the War Goddess baphomet, hence the continued use of certain locations by Sinister Initiates and Adepts alike. Sinister Satanism is an advancement of Paganism itself, it is Paganism renewed, reborn in a new form. Furthermore it has not solely evolved as a response to the Nazarene influence, but rather as an aspect of the natural evolution of the energies (from one perspective symbolised by the sacred words “Ga Wath Am”), as they are in essence.

The Sinister Tradition is built upon what has existed before and continues to add to this whilst simultaneously influencing/infecting areas outside of itself, be these Sociological, Political, Religious or ‘Occult’. Sinister Satanism has brought freshness to the Occult scene, such is its influence and few other Traditions can make such a claim.

Lyceus, ONA.

Baphomet: Vamperess of The Dark Gods

According to the Dark Tradition of the Order of Nine Angles, Baphomet is a sinister acausal entity, and is depicted as a beautiful, mature, women, naked from the waist up, who holds in Her hand the bloodied severed head of a man.

Thus, She is the dark, violent, Goddess – the real, primal, Mistress of Earth – to whom human sacrifices were, and are, made and who ritualistically washes in a basin full of the blood of Her victims. According to aural legend, She – as one of The Dark Gods – is also a shapeshifter who has intruded (“visited”, been presenced or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made.

Traditionally, it was to Baphomet that Initiates and Adepts of the Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken, and such cullings were – and are – regarded as one of the prerequisites for attaining sinister Adeptship.

Associated with Baphomet, according to aural tradition and legend, are other dark, Sinister, female acausal entities – described in ONA fictional works such as *Jenyah*, and *Sabirah* – who have existed, hidden, on Earth for millennia, and who maintain their causal, ageless, and secret, existence by feeding off the acausal life-force of their male human victims whom they entrap, and test, using sexual enchantment. These other entities are often described as *The Dark Daughters of Baphomet*, and they – like their Mistress, The Mother of Blood, Baphomet – are thus, in a quite literal sense, vampires. Aural tradition and legend further asserts that some, if not all, of these *Dark Daughters of Baphomet* are capable of not only, if they so wish it, bearing half-human offspring from selected human males, but also of rewarding chosen humans, both male and female, with an ageless existence either on Earth, or in the realms of the dark formless acausal itself.

Exoterically, Baphomet, and Her female kin and offspring, may be said to represent the vivifying fecund *Sinister Feminine Principle*. The dark, sinister, dangerous, beautiful, feminine, balance which is both purifying and necessary – if rather neglected by most other esoteric groups. Baphomet is often regarded as the Bride, The Mistress, of another of The Dark Gods, known to us by the exoteric name *Satan*, and sinister Rites, and sacrifices, to honour Baphomet were often held around the time of Autumn Equinox and associated with the star Arcturus and, for some special esoteric Rites, the star Dabih.

Further Reading

A) ONA MSS:

- 1) *Baphomet: A Note on The Name, Parts 1 and 2*
- 2) *The Sinister Feminine Principle in the Works and Mythos of the ONA* (in the MS *The Occult Fiction of The ONA*).
- 3) *The Ceremony of Recalling* (with Sacrificial Conclusion)
- 4) *Mythos of the Dark Gods*
- 5) *Synestry: A Sinister Ceremony*

B) ONA Fiction:

- 1) *Cantaoras: Dark Daughters of Baphomet*
- 2) *Jenyah*
- 3) *Sabirah*
- 4) *In The Sky of Dreaming*

A Complete Guide To The Seven-Fold Sinister Way

ONA

Introduction

The Seven-Fold Sinister Way is the name given to the system of training used by traditional Satanists. It is the practice of Satanism, by individual Satanists, and thus expresses Satanism in action.

The Way is an individual one - each stage, of the seven stages that make the Way, is achieved by the individual as a result of their own effort. To reach a particular stage, requires considerable effort by the individual, who works mostly on their own.

One aim of the Way is to create Satanic individuals - that is, to train individuals in the ways of Satanism. This Satanic training develops individual character, esoteric (or Occult) skills and self-insight. The individual also acquires genuine esoteric knowledge and a genuine understanding.

The Way itself enables any individual to achieve genuine magickal Adeptship (and beyond) and thus fulfil the potential latent within them - thus they can and do enhance their life, and achieve their unique Destiny.

The Way is essentially *practical* - involving experiences in the real world, and ordeals, as well as the completion of difficult, challenging tasks. It also involves a practical mastery of all forms of magick. The Way requires a sincere and genuine commitment, and it is both difficult and very dangerous. Success depends on this commitment by the individual.

The Way is divided into seven stages, and these mark a specific level of individual achievement. The stages are: Neophyte; Initiate; External Adept; Internal Adept; Master of Temple/Mistress of Earth [or "Lady Master"]; Grand Master/Grand Mistress [or "Grand Lady Master"];

Immortal. Sometimes, Initiates are described, or known, as "novices"; Internal Adepts as Priest/Priestess; a Grand Master as a Magus, and a Grand Mistress as a Magistra.

Each of these stages is associated with specific tasks, ordeals, rituals and so on, and a completion of each and all of these (given in detail below under the appropriate stage) is required before the next stage can be attempted. Also, each stage involves the individual in a certain amount of reading and study of Order manuscripts hereafter "manuscripts" is abbreviated as MSS, and "manuscript" as MS]. The purpose of this reading and study is to provide a Satanic understanding of the tasks, ordeals, rituals and so on of the particular stage being attempted. Each stage represents a development of and in the individual - of their personality, their skills, their understanding, their knowledge and insight.

Before embarking on the first stage - that of Satanic Initiation - the individual who desires to follow the dark path of traditional Satanism should gain some understanding of what genuine Satanism is. To this end, the following Order MSS should be read:

- * Satanism - An Introduction For Prospective Adherents
- * The Sinister Path: An Introduction to Traditional Satanism
- * The Essence of the Sinister Path [contained in *Hostia - Secret Teachings of the ONA*]

I - Neophyte

The first task of a neophyte [the word means "a beginner; a new convert"] is to obtain copies of the various Order MSS which will be needed. These are: (1) *The Black Book of Satan - A Guide to Satanic Ceremonial Magick*; (2) *Naos - A Guide to Becoming an Adept*; and (3) *Hostia - The Secret Teachings of the ONA* (Volumes I & II). The following MSS (contained in *Hostia*) should be particularly studied in order to gain an understanding of traditional Satanism and its methods: (a) *Selling Water By The River*; (b) *Satanism - The Sinister Shadow, Revealed*; (c) *Guide to Black Magick*; (d) *Ritual Magick - Dure and Sedue Ceremonial*. The neophyte also needs to understand the fundamental concepts of magick, such as "causal" and "acausal" and here a study of the following Order MSS is useful: (a) Chapters 0 and I

of *Naos*; (b) *Aeonic Magick - A Basic Introduction*.

The second task of a neophyte is to undertake the "secret task" appropriate to this first stage. This task is a necessary prelude to Satanic Initiation [the task is detailed in the MS "The Secret Tasks of the Sinister Way", which is included as an Appendix to this present work].

The third task of a neophyte is to undertake a ritual of Satanic Initiation. If you are in contact with a traditional Satanic group, this can be a Ceremonial ritual. If you are working alone, or the group you are in contact with suggest it, it can be a Hermetic one of "Self-Initiation". Both of these rituals of Initiation are given in detail in the Order MS *The Black Book of Satan - A Guide to Satanic Ceremonial Magick*. There is no difference between a Ceremonial Initiation, and a Hermetic Self-Initiation.

The fourth and final task of this stage involves the new Satanic Initiate in constructing and learning to play, *The Star Game*, details of which are given in the Order MS *Naos*.

II - Initiate

Tasks:

1) Study the Septenary System in detail [*Naos*] and begin hermetic magickal workings with the septenary spheres and pathways as described in *Naos*. Write a personal "magickal diary" about these workings. Study and begin to use the Sinister Tarot [copies of the Sinister Tarot, and study notes, are available from the ONA].

2) Undertake hermetic workings/rituals for specific personal desires/personal requests of your own choosing, as described in *Naos*. Record these, and the results, if any, in your magickal diary.

3) Set yourself *one* very demanding physical goal, train and achieve or surpass that goal. [Examples of minimum standards are, for men: walking thirty-two miles in less than seven hours in hilly terrain; running twenty miles in hilly terrain in less than two and a half hours. Cycling one hundred miles in under five and a half hours. For women, the acceptable minimum standards are: walking twenty-seven miles in

hilly terrain in less than seven hours; running twenty miles in hilly terrain in less than three hours; cycling one hundred miles in under six and one quarter hours.]

4) Seek and find someone of the opposite sex to be your 'magickal' companion and sexual partner, and introduce this person to Satanism. Initiate them according to the rite in *The Black Book of Satan*. Undertake the path and sphere workings with this partner.

5) Obtain and study the Order MS *The Temple of Satan* [Part II of *The Deofel Quartet*]. A guide to this MS is given in the MSS *The Deofel Quartet - Responses and Critical Analysis*; and *The Deofel Quartet - A Satanic Analysis*. [Note: Part I of the *Deofel Quartet* - Falcifer, Lord of Darkness - is intended as entertaining Satanic fiction.]

6) Undertake an 'Insight Role' [see the *Secret Tasks* MS and the MS *Insight Roles - A Guide*, in *Hostia*.] This Insight Role is the Secret Task of this stage.

7) After completion of your Insight Role, undertake the Grade Ritual of External Adept, given in *Naos*.

The stage of Initiation can last - depending on the commitment of the Initiate - from six months to a year. Occasionally, it lasts two years.

Understanding Initiation:

Satanic Initiation is the awakening of the darker/sinister/unconscious aspects of the psyche, and of the inner (often repressed) and *latent* personality/character of the Initiate. It is also a personal commitment, by the Initiate, to the path of Satanism. The dark, or sinister, energies which are used/unleashed are symbolized by the symbols/forms of the Septenary System, and these symbols are used in the workings with the septenary spheres and pathways. These magickal workings provide a controlled, ritualized, or willed, experience of these dark energies or "forces" - and this practical experience begins the process of objectifying and understanding such energies, and thus these aspects of the psyche/personality of the Initiate. *The Star Game* takes this process of objectification further, enabling a complete and rational understanding - divorced from conventional "moral opposites".

The physical goal which an Initiate must achieve develops personal

qualities such as determination, self-discipline, élan. It enhances the vitality of the Initiate, and balances the inner magickal work.

The seeking and finding of a magickal companion begins the confrontation/understanding of the anima/animus (the female/male archetypes which exist in the psyche and beyond) in a practical way, and so increases self-understanding via direct experience. It also enables further magickal work to be done, of a necessary type.

An Insight Role develops real Satanic character in the individual; it is a severe test of the resolve, Satanic commitment and personality of the Initiate. The Grade Ritual which completes the stage of Initiation (and which leads to the next stage) is a magickal act of synthesis.

III - External Adept

Tasks:

1) Organize a magickal, and Satanic, group/magickal Temple. You must recruit members for this Satanic Temple, and teach them about Satanism. With your companion (or another one if personal circumstances have changed) you must Initiate these members according to the ceremonial ritual in *The Black Book of Satan* as you must perform ceremonial rituals on a regular basis. In this Temple, you will be the officiating Priest/Priestess, with your partner acting as the Priestess/Priest. Regular Sunedrions should be held, as detailed in the *Black Book of Satan*, as you should regularly perform rituals, both hermetic and ceremonial, for the satisfaction of your own desires and those of your members. You should run this Temple for between six and eighteen months.

2) Train for and undertake all three of the following different and demanding physical tasks - the minimum standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. [Those who have already achieved such goals in such activities should set themselves more demanding goals. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running

twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.]

- 3) Undertake the 'Secret Task' as given in the *Secret Tasks* MS.
- 4) Study, construct and learn to play the advanced form of *The Star Game*.
- 5) Study Aeonics and the principles of Aeonic Magick, as detailed in Order MSS.
- 6) Study, and if possible practice, Esoteric Chant, as detailed in Order MSS [particularly in *Naos*].
- 7) Study the esoteric traditions of traditional Satanism, and if so inclined [see 'Concerning The Satanic Temple' below] instruct your Temple members in this tradition. The tradition is contained in *The Black Book of Satan; Naos; Hostia; The Deofel Quartet; Aeonic Magick* and other Order MSS.
- 8) Prepare for, and undertake, the Grade Ritual of Internal Adept - if necessary choosing someone to run the Satanic Temple in your absence.

Concerning The Satanic Temple:

The Temple must be run for a minimum of six months, as you yourself must seek out, recruit, instruct and train, the members of this Temple. There must be at least four other members, excluding yourself and your companion, during these six months, as you must strive to obtain an equal balance between men and women. It is at your discretion whether or not you are honest about your intentions, and inform recruits/potential recruits that this Temple is one of your tasks as an External Adept, and that you yourself are not yet very advanced along the Satanic path. If you choose not to so inform your members, you must play the appropriate role. If you are considering keeping and expanding the Temple beyond the minimum period and into the next stage, that of Internal Adept, it is more practical to be honest from the outset. The crux is to decide whether you wish your Temple to be solely for your own External Adept purpose, or whether you want it be truly Satanic, with your members guided by you to become sincere and practising Satanists. If this latter, then you must be honest with them about your own progress along the path, and instruct them according to ONA tradition.

After this six months is over - with four or more members and many ceremonial rituals having been performed - you may disband the Temple, if you consider sufficient experience has been gained in magick/manipulation/pleasuring. However the time limit of six months, and the minimum of four other members, must be observed, otherwise the task is not completed, and the next stage - Internal Adept - is not possible. This particular task, of an External Adept, is only complete when these minimum conditions have been met, for such conditions are essential for practical ceremonial experience to be gained.

After these conditions have been met, you may opt to continue with, and expand, your Temple.

Understanding External Adept:

The tasks of an External Adept develop both magickal and personal experience, and from these a real, abiding, Satanic character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonick magick is not possible. The Temple also completes the experiencing of confronting, and integrating, the anima/animus.

From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of "individuation", of esoteric Adeptship. [See the Order MS *Adeptship - Its Real Meaning and Significance*.]

The stage of External Adept lasts from two to six years.

IV - Internal Adept

The basic task of an Internal Adept is to strive to fulfil their personal Destiny - that is, to presence the dark force by acting Satanically in the real world, thus affecting others, and causing changes in accord with the sinister dialectic of change. This personal Destiny is revealed, or

becomes known, before or during the Grade Ritual of Internal Adept.

The Destiny is unique, and involves using the natural, and developed character and abilities of the individual. For some, the Destiny may be to continue with their Satanic Temple, teaching others, and guiding them in their turn along the Seven-Fold Way. For others, the Destiny may be creative, in the artistic or musical sense - presencing the sinister through new, invented and performed forms or works. For others, the Destiny may be to acquire influence and/or power, and using these to aid /produce Satanic change in accord with the sinister dialectic. For others, it may involve some heretical/adversarial or directly revolutionary or disruptive role, and thus seeking to change society. For others, the Destiny may be specific and specialized - being a warrior, or an assassin..... There are as many Destinies as there Adepts to undertake them.

While this Destiny is unfolding, the Adept will be increasing their esoteric knowledge and experience through a study and practice of Esoteric Chant, *The Star Game*, Aeonick Magick. Rites such as those of the Nine Angles will be undertaken. A complete and reasoned understanding of Aeons, Civilizations and other forms will be achieved, and with it the beginnings of wisdom.

After many years of striving to fulfil their Destiny, and after many years of experience and learning, the Adept will be propelled toward the next stage of the Way [see the MS *Mastery - Its Real Meaning and Significance*; and the MS *The Abyss* where what occurs during Internal Adept is described.] When the time is right, the Grade Ritual of Master/Mistress will be undertaken. The time is right only after the Adept has spent years completing themselves, and their 'self-image', having taken themselves to and beyond their limits - physical, mental, intellectual, moral, emotional. Being genuine Adepts, they will have the insight, and the honesty, to know what experiences, and what knowledge, they lack - and accordingly will seek to undergo such experiences, and learn such knowledge.

The stage of Internal Adept lasts from five to eleven years.

V - Master/Mistress

The fundamental tasks of this Grade are threefold:

- 1) The guiding of suitable individuals along the Seven-Fold Way, either on an individual basis, or as part of a structured Temple/group;
- 2) The performance of Aeonic Magick to aid the sinister dialectic;
- 3) The creation of new forms to enhance conscious understanding and to aid the presencing of acausal/sinister forces.

Further, and importantly, a Master/Mistress will be using their Aeonic understanding, and their skills to influence/bring about changes in the societies of their time - this is Aeonic Magick, but without "ritual", as described in Parts III and IV of *The Deofel Quartet*. They will also be working to create long-term change (of centuries or more).

Few individuals reach the stage of Master/Mistress - so far, only one to two individuals a century, out of all the genuine esoteric traditions, have gone beyond the stage of Master/Mistress to that of Grand Master/Grand Mistress.

The stage of Master/Mistress lasts a minimum of seven years - when sufficient Aeonic works are completed/achieved, and wisdom attained, there is a moving toward the next stage, that of Grand Master/Grand Mistress.

Appendix - The Secret Tasks of the Sinister Way

The secret tasks have remained secret for a long time by virtue of their nature - they represent genuine Satanism in action and as such often are "a-moral". Such esoteric tasks were revealed to an Initiate by the Master, or Adept, guiding and training that Initiate.

To understand the nature of these tasks, it is necessary for the Satanic novice to be familiar, and in agreement with, the secret teachings themselves, particularly as these relate to human sacrifice, or culling. [These teachings are contained in such Order MSS as (1) *The Hard*

Reality of Satanism; (2) Satanism, Sacrifice and Crime; (3) Culling - A Guide to Sacrifice; (4) Guidelines for the Testing of Opfers; (5) Victims - A Sinister Expose; (6) The Practice of Evil in Context.] For a long time, the matters mentioned in the above secret MSS were transmitted only on an oral basis - it being forbidden for such teachings and practices to be written down or divulged to non-Initiates. However, as explained elsewhere, in several other MSS, this practice has now changed.

Accordingly, this present MS will detail the secret tasks which a Satanic novice must undertake as part of their commitment to Satanism. That is, these hitherto secret tasks - like the other tasks detailed in the MS *A Complete Guide to the Seven-Fold Way* - are both required and necessary: mandatory if progress is to be made upon the Way. Without them, there can be no genuine achievement along the Way, for it is such tasks which develop that character and those abilities which are Satanic and which thus represent the presencing of the dark forces on Earth via the agency (or vehicle) of the individual Satanist. These secret tasks - and the other tasks - represent the way of Satan. They are Satanic. As such, they are fitting only to a minority: to those who are, or those who desire to become, Satanists. Some who profess to be 'Satanists' - and some who wish to become Satanists - will hear of these tasks, or read them, and be surprised, perhaps even appalled, particularly by the tasks that involve hunting and killing animals and culling human dross. Such people will say or write such things as "Such tasks are not necessary". By saying or writing such things such people condemn themselves as "ordinary" and weak, as they will show they lack the demonic desire, the hardness, the toughness, the darkness which all genuine Satanic novices possess or must develop. Satanism is at it is - dark, and dangerous, and full of diabolic ecstasies and diabolic triumphs over the "ordinary", the mundane and those who would keep everyone in servitude and thrall. So it is, so has it been, and so shall it continue to be - to enable evolution, to create what must be created, while the fearful majorities in their sloth, delusions and ignorance continue their morbid, Nazarene-like, sub-human existence.

As has been stated many times, genuine Satanism requires commitment - it requires self-effort, by the novice, over a period of years. It involves genuine *ordeals*, the achievement of difficult goals, the participation in pleasures, and the living of life in certain ways. Only thus are self-insight and genuine Occult ability born - only thus is a genuine Adept

created.

Neophyte:

Before Initiation - and after undertaking the first task of a neophyte as given in the *Guide* - undertake the following task:

* Find an area where game is plentiful and, equipping yourself with either a cross-bow or an ordinary bow (a longbow) hunt/stalk some suitable game, and make a kill. Skin and prepare this game yourself (if necessary - for example, a pheasant - 'hanging' the game until it is ready). When prepared and ready, cook and eat this game.

"Game" in this context means wild edible birds or animals such as venison, hare, rabbit, partridge, pheasant, wildfowl. For this task, you are undertaking the role of hunter, using primitive weapons. (Guns cannot be used for this task.) After completing this hunting task, either undertake the next task as given below - which is not obligatory - *or* repeat the task above, choosing a different type of game.

* Obtain from a Nazarene place of worship some 'hosts' as used in their perverse and sordid rituals. If you are seeking Initiation into an established ceremonial group/Temple, this will probably be your task of fidelity to that group/Temple, with the hosts being used in the celebration of *The Black Mass*. If however you are undertaking a Self-Initiation (as given in *The Black Book of Satan*) then immediately following that rite of Self-Initiation you should trample on or otherwise defile these 'hosts' (e.g. by urinating on them) saying as you do so the following: "By this deed I pledge myself to counter Nazarene filth, and give myself, body, blood and soul, to Satan, Prince of Darkness." You should then burn the hosts or what remains of them by placing them in a vessel containing flammable liquid and setting this alight, laughing as the burning seals your gesture and your oath.

Initiate:

After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the *Guide*, you should choose and undertake, for between six to eighteen months, an Insight Role [see the *MS Insight Roles - A Guide*].

External Adept:

The following two tasks *must* both be undertaken successfully.

1) With your Temple formed as one of your External Adept tasks - see the *Guide* - perform a *Black Mass* using hosts obtained by one of the newer members of this Temple, or obtained by a candidate seeking Initiation.

2) Train several members, and yourself, in the undertaking of the tests relevant to choosing an offer - a human sacrifice. Select some suitable victims, using Satanic guidelines for so selecting a victim, and undertake the relevant tests on each chosen victim. The victim or victims having been so chosen by failing such tests, perform *The Death Ritual* with the intent of eliminating by magickal means the chosen victim(s). Thereafter, and having completed all the necessary preparations, select a further victim using Aeonics or sinister strategy as a guide, and undertake a culling by disposing of the victim either during a suitable rite (e.g. *The Ceremony of Recalling*) or via practical means (e.g. assassination). You may elect to do this practical means yourself, or you may choose a trusted suitable member of your Temple to undertake this for the glory of the Temple. If you have elected for practical means, have your Temple undertake *The Death Ritual* at the chosen time.

It must be stressed that (i) the victim(s) must be chosen according to Satanic principles as given in the appropriate Order MSS; (ii) those so chosen must be tested according to Satanic principles as given in the appropriate Order MSS. Furthermore, the victims can be chosen either by you, or suggested by a member of your Temple, if those members are following the Satanic path in a committed way.

Beyond External Adept, there are no secret tasks of a prescribed nature, for those following the sinister path to undertake.

- Order of Nine Angles -

The Black Pilgrimage: Practical Application

Foreword: The Black Pilgrimage

As detailed in the Order MS *Thernn*, cultivating a skill in Natural Magick is essential if genuine Adeptship is to be attained. The first stage in acquiring this skill [the final is that of Internal Adept] involves the regular performance of ceremonial Magick in an outdoor location - the location being chosen for its natural beauty, undisturbed by modern development. The seasonal performance of a rite such as that of the Nine Angles (qv. The Black Book of Satan III), will teach those participating infinitely more about the ‘Wheel of the Seasons’, than some pseudo-pagan ritual containing outdated symbolic representations of the forces involved. It is important that the rites are conducted upon the same site throughout the year(s), during the times of the seven festivals (qv. *Thernn*). The second task involves undertaking, with the companion, the Natural form of the Nine Angles rite [the site involved may be the same as that used by the Temple, or one specifically chosen for the task]. The third task involves undertaking the Black Pilgrimage. Traditionally, this is a walk - undertaken alone - of approximately 50 miles, which passes through sites - associated with the Dark Tradition [located on the Welsh borders]. This rite is undertaken around the time of the Autumn Equinox; beginning at dawn, and aiming to end near dusk the following day. The candidate must possess a quartz crystal (ideally a tetrahedron), and is allowed to take only a sleeping bag (no other form of shelter), and the minimum food required. The candidate is allowed to rest/sleep during the hours of darkness on the first evening, at one of the sites of interest. Throughout the journey, the candidate may opt to stop at the various sites, and perform a Chant (ie. the Diabolus). Towards the following evening, the candidate must aim to reach a certain site on the Long Mynd (a site near Wild Moor), and there, undertake the solo rite of the Nine Angles. Following the completion of the solo rite, the candidate remains to rest/sleep at the site. The candidate departs from the area at dawn, when the Pilgrimage is completed.

This task is most usually undertaken by those who have attained the grade of External Adept (qv. Naos), but the Initiate may choose to combine the Pilgrimage with the External Adept rite. This would involve the Grade Ritual being undertaken immediately following the solo Nine Angles rite [this is a very effective combination - but is optional].

With regard to Initiates who live in other countries: the candidate must spend some time creating an appropriate route by which the Pilgrimage can be undertaken. The route must include sites which express, for the Candidate - and for subsequent Initiates - a numinosity: they need not be of established historical or magickal interest (indeed it would be far better if they were not). Rather, they must convey isolation and natural beauty/wildness, and the route itself must be fairly arduous, keeping away from conventional footpaths. The site chosen for the solo Nine Angles rite must be of particular esoteric significance, and this aspect should be created prior to undertaking the Pilgrimage - via the ceremonial opening of an Earth Gate', or the Natural form of the Nine Angles rite, and so on. The creation of a Black Pilgrimage relevant to the respective Land of each Initiate, will be a further new and vital expression of the Sinister Tradition.

- Order of Nine Angles -

Introduction

The following notes are an example of the practical application of the Sinister Tradition. They are provided for Initiates and non-Initiates alike for three specific reasons: 1) to provide Sinister Initiates and Prospective adherents to the Tradition with a practical introduction to the Task itself; 2) to further explicate the Sinister Tradition in practice and 3) for historical interest.

What is important to note in relation to the Black Pilgrimage is that it is an Initiation ceremony in itself though one that is devoid of the overt symbolism as used in Traditional ceremonial rituals as explicated in the Black Book of Satan. The Pilgrimage serves to Initiate the Sinister Satanist into a number - though not necessarily all - of the sites associated with the Sinister Tradition. These sites are as they are and may appear to many to be of little interest having no outstanding features that establish them as 'magickal sites' or ley lines etc. Thus, for example some of the stone circles are actually now in ruin and may not even appear to resemble a stone circle to the passer-by.

The journey itself is mapped out by the Initiates Order contact who will instruct the candidate on what is expected of him/her and what equipment is to be taken and what omitted. The Black Pilgrimage Initiation does not simply cease when the ordeal has been completed, rather it continues through the stage of Initiate and on through the Gate that is the Rite of External Adept. During the Black Pilgrimage the Initiate may glimpse certain aspects of future rites such as the Rite of External Adept and the Ritual of the Abyss, this glimpsing is however only a taster of the even harder reality that is to come. For those who seek the Key to Existence the journey begins within...

Vindex est Venturus.

Pre-ritual Notes

Camping at top of Stor. Initial walk [up to chosen camp-site] taxing. Pack too heavy will leave inner tent behind and just take flysheet and poles. Other equipment not to be used includes specifically torch.

Important during walking to maintain control of thoughts as laziness and negativity can overtake oneself and impede performance - needs to be a certain amount of detachment. I know I can complete the task, though I may be late due to physical weakness (asthma) however, chest seemed fairly clear during much of the walking.

Have been given a mss to read tonight by my Order contact, am told to meditate on this during the Black Pilgrimage. Have not taken Sinister Tarot - will recall images mentally (visualisation) when relevant.

Most important thing to do is to control thoughts and objectify them. That is, be aware that they might be preventing me from attaining the goal, try and replace useless thoughts with controlled useful thoughts, make small aims - aim for that dip in the earth, than make another small aim - aim for that flat area, break the journey down into smaller sections. This seems to be a key to success (in all ones endeavours!).

One other note. Am looking out over the town of Dredgelock. I am so near the world of 'society' yet I am no longer of society, all those people with their conformist imitatory beliefs, how close and yet how far away the Sinister Initiate is from them. Agios 0 Satanas!

Day One

Descended from Stor to area where ritual commences.

First ascent - packed/left at first light.

Black Mass of Life in Stor ring. Felt energies raised - feelings/sensations of something Beyond, but as though can only partially open the Gate. Misty, strong breeze. Leave now for next stage. NB. At top of ascent (was guided?) went straight to the ring.

Okay, got lost at Middleton- gone up hill and then towards Inwardstone. Am therefore going over same ground again. Yes, it is annoying but sometimes have to go in a roundabout way to get to ones destination. Am going to take an alternative (clearer - I hope!) route at Middleton.

Am now near the end of the Misterly Road, Last walk have felt very tired and drained. Gives an idea of Ritual of Abyss - Master creation. Am hungry, but am eating a roll. Having a few minutes rest, but still have a long way to go to reach Stuppington, just want to lie down and sleep.

[Lost use of pen so following notes were made after the ritual had finished.]

After Stuppington got lost - went in direction of Losington (on XXXX). Followed main road up to Pitchford, couldn't find stone circle though - area now very over-grown, no horses either.

When reached Stuppington, sun still high so decided to go on to Niiford and hopefully Gateon.

Spent a short period of time at Niiford. Chanted Nythra Kthunae Atazoth. No noticeable feelings though.

Niiford felt good - chanted Agios Lucifer at a Cairn before descending. Descent tricky, straight down into a nightmare forest of ferns, then a marshy/boggy area, Got partially lost, but quickly found road.

Now got dark quickly (lost some time due to arduous venture at bottom of Niiford).

Reached area around foot of Gateon but unsure of where ascent should begin.

Camped out about 100 yards (or so) from foot of Gateon. Only sleeping bag and insulation mat.

Noticeable during night how slow stars move across the sky - External Adept Rite.

Day Two

Next morning do not perform the Black Mass of Life as intended. Instead begin immediate ascent on Gateon. Disaster strikes early though as find I have to fight my way through another forest of ferns! Ascent difficult. Legs ache, feet painfully blistered. Manage to ascend through fern and over rock - vegetation looks akin to atu in Fenrir IV no i. But what location? Meditate upon cave of Goddess. Chant Agios Baphomet, good personal meditation. Descend and commune with the Dark Goddess. Water passes through the cave, other individuals present (hand-maidens?). She wears the Luna headress, but a necklace of skulls adorns her neck. She is bare breasted.

Once reach top of Gateon, shout Agios 0 Atazoth. Impressive hill in my mind, something, some energies here but cannot fix anything definite. Phrase Agios 0 Atazoth sums it up I think. Good place for my External Adept Rite.

Descent good but felt painful. Decide I will keep checking the map so I don't get lost like yesterday (I wish!) Got lost! This time going across Stuppleton Road towards Stuppleton ended up in Blindingford area. So went back and ended up at Minster. Angry, feet hurt, don't want to waste time/energy due to pain.

Reconnect with route along road towards Miserly Lane. Now begin to sing as walk along: Black Mass of Life, Agios Lucifer, Agios Olenos, Asooth, Sanctus Satanas and some non Tradition songs. This takes mind off pain - might be good idea to have a particular (exclusive) chant to be sung during the Black Pilgrimage? Though a number of chants should be performed at particular sites anyway.

Hill up to Torford very long and very steep. Seemed like a lot of breaks needed as ascended. Often better to keep pace going though. Track at top of hill up to Townstead good to walk on, that is, it was easy to follow.

Townstead. Yes! Feel good have come close to conclusion of Black Pilgrimage. Binan Ath. Their time, my time (on reflection it goes back even further than the sisters). Meditation. Again feeling that I am missing the vital link because I have

not yet achieved consciousness of a Sinister Priest... must meditate further on Magickian when return home...

Leave Townstead. Sun still high but pace now much slower: hobbling pace due to pain. Start off on track but think I'm getting lost. Immediately sort this out and got back on right track (I incorrectly thought!) follow it down between hills following water down to Hometown. Not sure where went wrong here? (I think that I have been on the path I should have gone on at this point during the Black Pilgrimage previously?) Seems to take ages to get Hometown. Feeling tired and under pressured, can I make the time? Or at least a reasonable time? Reach Hometown. Oh what joy to walk on a road again! But still a long way to Finalsted.

Reach Finalsted at about 3.30pm. So am a few hours behind schedule from one perspective and a few hours ahead of schedule from another. Feel good and very tired/exhausted.

General Notes/Insights

Felt difficult to meditate at sites because of time pressure. Thought of asking people what the time was on a few occasions but didn't.

Connect Black Pilgrimage to External Adept Rite (by sleeping out) and Ritual of Abyss due to rhythmic walk- ing.

Order contact gave me mss to read prior to ritual, which I did. But found that my thoughts were more fo- cused towards the ordeal of the Black Pilgrimage itself.

Journey distance should have been approx 28 miles (43km)

I actually covered 32.31 miles (52km) due to getting lost on a number of occasions.

It is now a few days after the ordeal and I do feel different psychically. Although I fall back into myoid self when with friends and acquaintances. When alone and in silence I feel a renewed presencing of the astral. My dreams are currently much more intense and personally provocative. I believe that much repressed material is presencing itself. The Black Pilgrimage is indeed a Sinister Initiation Rite, one that, as mentioned above, con- tinues after the ordeal itself has been concluded. This Initiation - which for me has taken place halfway through my

Dark Pathways workings - adds to what I have already undertaken and will be added to by what is yet to come.

Lyceus ONA

Further Reading/Associated Texts

The Secret Tasks of the Sinister Way: The Black Pilgrimage

The Meaning of Sinister Initiation: An Initiates Perspective

The Seven-Fold Way: Training and Grades

Hostia Volumes I - III

Deofel Quartet: IV volumes

The Sinister Tarot

The Black Pilgrimage: Addendum Notes

After discussion with my Order Contact the following notes are provided for clarity: The actual distance of the Black Pilgrimage is approximately 45 - 48 miles, this distance taking into account the miles of ascent.

The Lesser Black Pilgrimage occurs when it does to enable a balance to be struck between a Physical and an esoteric ordeal.

In many ways, the undertaking of the Lesser Black Pilgrimage replaces the physical task as laid out in Naos.

Contact with the sites is based on the individual. If contact is short this is how it is meant to be, if it is of a longer (causal) time period then this also is how it is meant to be (implications of Destiny). In the context of a short length of time in which the sites are experienced: exactly what time duration are we referring to? Causal or Acausal?

THE OFFICE OR MASS OF ATAZOTH

(Includes Offering of the Chalice)

For daily (dawn; dusk) or “ad libitum” performance either solo or by Priest, Priestess, with or without congregation. It is also suggested to use the rite partly or wholly¹ before a sinister meditation if time allows. If the “Offering” as part of the office is considered, a chalice filled with strong wine is required. If there is no “offering”, parts one and three are only to be recited and chanted or vibrated where requested. The altar is covered with a black cloth, and lighted with the usual black candles, while the celebrant is clothed with a black robe. The same applies for the attendants. The Office with Offering is called the Mass of Atazoth. You may hold your tetrahedron quartz crystal in your hands wherever you feel you should do so. The success of this rite depends greatly on your Sinister “intentions” while performing the Office or Mass of Atazoth.

First Part of the Office

V. Satanus, in adjutorium meum intende.
O Satan, take heed, and save me.

R. Domine Satanus, ad adjuvandum me festina.
Lord Satan, make haste to help me.

(Introduction Hymn)

**Dies irae, dies illa
Solvat Saeclum in favilla
Teste Satan cum sibylla.
Quantos tremor est futurus
Quando Vindex est venturus
Cuncta stricte discussurus.
Dies irae, dies illa!**

Day of wrath and terror looming,

¹ With or without the third part “Offertorium”.

Heaven to ash consuming
Satan's true foredooming
Ah, what agony of trembling,
When Vindex, mankind assembling,
Probeth all beyond dissembling
Day of wrath and terror looming.

The celebrant holds the tetrahedron quartz crystal in his hands, and say as loudly as possible.

V. Aperiatur terra, et germinet Vindex.

Let the Earth be opened, and Vindex come forth.

R. Mirabilia opera tua, Domine Satanas, et anima mea cogniscit nimis.

Marvellous are Thy works, Lord Satanas, and my soul knows it well.

(Chant)

Agios o Vindex²

(Hymn)

Non usitata nec tenui ferar
Penna biformis per liquidum aethera
Vates, neque in terris morabor
Longius, invidiaque maior
Orbis relinquam

Not manipulated nor flying with wings

² May be sung thrice, even alternatively in group.

As a wild animal in the air

Nor kept in the deep of the earth

But his dwelling place fills the whole Orbit.

Priestess

Agios Athanatos³

Agios Immortality

Priest

Dignum et justum est

It is right and fitting

(Chant)

Agios o Baphomet

O Oriens splendour lucis æternæ

Et sol justitiæ:

Veni et illumina sedentes in tenebris

Et umbra mortis⁴

³ May be sung thrice, even alternatively in group.

⁴ From “Agios” to “mortis” may be sung thrice, even alternatively in group.

(Chant)

Agios o Vindex⁵

(Hymn)

Rerum Atazoth, tenax vigor

Immotus in te permanens

Lucis diurnae tempora

Successibus determinans:

Qui venturis es in mundum

Atazoth, ne tardaveris

Atazoth, powerful sustainer

Immutable and determining

The hours of day and phases

Determine:

Your arrival in the world

Atazoth, do not withhold to come.

(Chant)

Agios O Atazoth

Lectio brevis:

**We swear by war and hatred to stand
Hand to hand, and evil for evil with rage.**

⁵ May be sung thrice, even alternatively in group.

**Mark, O Atazoth, and hear us now,
Confirming this our Sinister Vow.**

Priestess

**Nocturna lux viantibus
A nocte noctem segregans,
Praeco diei iam sonat
Iubarque solis evocat**

*Light of the Dawn on the Pilgrims
Dividing the night from the night,
The announcer now sounds the day
Bidding the evocation of the rising sun.*

Priest

**Hoc excitatus Lucifer
Solvit polum caligine
Agnos o Vindex
Laetus dies hic transeat.**

*Now, Lucifer raises
Ending the dark night*

*Hallowed be Vindex*⁶

The day is passing ecstatically (joyfully).

Second Part of the Office

(ad libitum)

Offertorium

Offering strong wine:

“Agius o Atazoth”, Deus, quia de tua largitate accepimus vinum, quod tibi offerimus, fructum vitis et operis manuum hominum, ex quo nobis fiet potus sinistrae.

“Ad libitum”, the offering and altar may be incensed. If so, the thurible and incense boat are brought forward and the celebrant thrice sprinkles incense upon the burning coals, saying:

Incensum istud ascendat ad Te, Atazoth, et descendat super nos beneficium Tuum.

May this incense rise before Thee, Atazoth, and may Thy blessing descend upon us.

He then takes the thurible and censes the altar and gift(s). First he censes the chalice with three swings widdershins and bows. Then he raises the censer three times towards the Image of the Baphomet, then bows again. Lastly he censes the top and sides of the altar three times, by circumnambulation if the appointments of the temple be convenient.

⁶ Sanctified be Vindex.

The celebrant now vibrates **“Agios O Atazoth”** standing facing the altar with the hands over the bread (cakes or fruit) and chalice containing strong wine, and says:

“By our love of life we have this drink,

It will become for us a gift from our God Atazoth.”

The priest or priestess pursues:

R. Invocations to Atazoth, once or more, until something is felt within the celebrant

Agios O Atazoth

The celebrant raises the chalice (cup), afterwhich he replaces it on the altar, laying his or her both hands over the chalice, saying convincingly, but quietly:

“Oriens splendour lucis æternæ et sol justitiæ – veni et illumine sedentes in tenebris et umbra mortis.”

The priest or priestess while holding the chalice in his or her hands, gives tribute to Satan, and says:

**“Suscipe, Satanas, munus quod tibi offerimus,
Memoriam recolentes Atazoth.”**

R. Veni omnipotens æterne diabolus.

The celebrant, before eating whatever is found on the paten and drinking from the chalice, before sharing the gifts with others, says:

May the gifts of Satan be forever with you!

While drinking from the cup, express silently or audibly (if solo) your wishes and desires in an affirmative way, as if it already happened.

The Third Part of the Office

The office of Atazoth (*with or without offering*) is closed as such:

Chanted alternatively, with as much acclamations as required:

V. Agios O Atazoth

R. Agios O Atazoth

V. Agios O Satan

R. Agios O Baphomet

Ending the acclamations as such:

Tu autem in médio nostri es, Deus Atazoth, et nomen tuum invocatum est super nos; ne derelinquas nos, Deus Atazoth noster.

Thou art with us, O God Atazoth, and Thy name has been invoked on us, abandon us not O God Atazoth.

V. Pleni sunt terra majestatis gloriæ Tuæ.

The whole earth is full of Thy highest glory.

R. Tuere nos, Domine Satan.

Thou art our Lord Satan.

V. Ave Satan.

R. Ave Satan.

While making the sign of the horn with the left hand, drawing the reverted pentagram in the air:

V. Ite Missa Est

Or, if only the Office of Atazoth.

V. Go, you are dismissed, it is accomplished.

R. Satanus auxilium manéat semper nobiscum, et cum fratibus nostris absentibus.

R. May Satan's aid sustain us always, and also our absent brothers and sisters.

Directing magickal energies towards personal reasons or aims should follow the “Office of Atazoth”, as motto says “hunt, kill and eat some game”. The “Office of Atazoth” can also be said prior a “Sinister Meditation Session”, and obviously followed by personal activity as stated above. You will be surprised how your evil intentions come true.

Dark Pathworkings

ONA

One of the initial tasks along the Sinister Path is the Magickal technique known commonly as Pathworking. Essentially this technique is a fundamental to the beginnings of Magickal development.

When working with the Sinister Tarot the Initiate may notice that some workings are far more intense than others. Combined with this intensity is the feeling that the characters and scenery within the image have actually come to life themselves. That is, they suddenly have a life of their own, a life that is no longer restricted by the consciousness of the individual, but suddenly becomes distinctive and objective from that consciousness. It is within these deeper forms of Pathworking that genuine Initiation begins to take place, for it should be noted that the Rite of Initiation does not always bring a complete transformation, but rather is only a beginning.

Two forms of Pathworking can generally be distinguished by the degree of control that the Sinister Pathworker has over the energies/images. In a lesser form of Pathworking the direction of the energies is controlled purely by the individuals imagination, that is for example, the Initiate visualises the Moon Goddess, imagining that she begins to talk, perhaps in a strange and deep ethereal voice, one that is imbued with the acausal nature of the Being She symbolises but which many believe to be purely a dead hunk of rock...

The working here is directed purely by ones imagination. However a deeper state of Pathworking, one which usually only comes when the Initiate has been continually working with the images themselves, is when the Beings within the Cards themselves become alive and imbued, not with the energy of the individuals imagination, for this is itself only a means to work with the energies, but rather, become alive of themselves expressing Their own nature and energy, that which is both within and without, that which is the acausal.

Another aspect of this degree of difference between the objective and subjective status of the Being with which the Dark Tradition works is expressed in the Dark Pathways themselves. These workings further the initial descent into the acausal, one which may itself be tentative and misunderstood.

As is stated in other Order mss, it is by practical experience that the Sinister Initiate discerns the status of the Dark Gods themselves and this can never really be passed on in writings. For it is often believed that the writings of others can bring wisdom and enlightenment by themselves, yet this also is an illusion of the Abyss. It is quite correct to assume that the writings of others may help to guide, but, as has been stated many times before, they are only a guide, not a substitute. It is only through direct personal Invokation that the Dark Gods can be understood.

During the Dark Pathways the Magickian meditates upon the corresponding Tarot image, allowing the energies summoned to manifest, as it will in accordance with the symbolism. However, if a working is truly successful the imagery of the card will serve its purpose by providing a gateway, or perhaps more accurately a vehicle through with the specific Dark God may manifest its Being. Thus working with Atazoth, the Master card itself is soon lost in the vortical Chaos that is emitted from the pictorial representation of the Man of the Abyss. Atazoth then fills the Initiates mind, revealing his being to be far more alien than that of a mere humanoid.

As an expansion upon the existing Dark Pathways techniques I suggest the following workings:

Dark Pathways 1

The spheres of the Septenary may be said to be the Nexus between causal and acausal (or ‘Being’ and ‘non-being’) and the paths linking the spheres may be regarded from a magickal point of view as zones of energy. This energy is according to tradition symbolised in an archetypal way since it is through such symbolism that control of the energy is possible.

The tables below give details of this symbolism, the chants/vibration appropriate to a specific symbol, and the sigils associated with a particular form of energy. These sigils aid visualisation. A particular form is invoked to enable the individual to experience the type of consciousness/feeling associated with it, and all invocations should be for a specific desire appropriate to the form invoked – for instance, Shugara should be invoked for a destructive working. By their nature, these forces are ‘dark’ – that is, they represent the energies of the darker/shadow aspects of every individual, and their invocation is a means of conscious integration. To use the dark pathways as internal magick, all twenty-one paths should be used – invoking the appropriate form.

To invoke, set aside an area as a Temple or use an isolated outdoor location. The best time for working is after sunset or before dawn. Begin the invocation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described. If you cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.

If a specific key is prescribed for a vibration try and vibrate accordingly, but if this is not possible for any reason, vibrate twice more.

You may if you wish before beginning the invocation, take a ‘ritual’ bath (changing into robes should you so desire to thus enhance the working) – perfuming this bath with equal proportions of the oils of the planets which the path connects.

After the vibrations/chant, begin a slow circular dance – the direction of which is not important – which gradually increases in speed and which gradually spirals inwards. As you dance shout or vibrate with as much force as possible the name of the entity you are invoking.

Continue until dizziness or exhaustion draws you to fall to the ground then vibrate with all the energy you possess the appropriate energy – to aid this vibration try and project your voice:

- (a) If you are working outdoors: to the horizon itself;
- (b) If working indoors: so that the room/Temple resonates with the power of your voice.

After this say: ‘Come (*here name the entity*) to me! And bring me my desire!’ Briefly visualise your desire, and verbalise it using a short phrase (such as ‘N.N. shall die!’). Then begin a slow circular dance in the opposite direction of the one before, laughing while you dance and saying: **‘I am the power, I am the glory, I am a god!’**

Cease your dance, sit on the ground/floor and breathe deeply for several minutes. Allow your mind to fill with images and feelings as it will, but do not move. Gradually let yourself then become relaxed and when relaxed rise, bow once to the North, say ‘It is completed’ and depart from the Temple or area of the working. As soon as possible write an account of what you felt following the second dance.

For best results, seven days before every working reduce your food and sleep, aiming to reach a minimum on the day chosen for the working. During the period no meat should be eaten and every night before sleep concentrate for about a quarter of one hour on the appropriate sigil, slowly saying (*not chanting or vibrating*) the name of the entity. Burn incense (combined from the planets as above). This method means only one working per week can be undertaken – which is ideal.

Try and link your feelings during the working with the appropriate Tarot image.

When no type of desire for a particular path is indicated in Table II deduce the appropriate desire for a working from the associated Tarot image: concentrate on the image for some time and allow the associations to grow naturally in your mind.

Pathworkings – Table I

	Path	Word of Power	Sigil	Image
1	ጡ ⇒ Δ	Noctulus	See next page	XV
	ጡ ⇒ E	Nythra		XIII
	ጡ ⇒ Γ	Shugara		XVIII
	ጡ ⇒ X	Satanas		VII
	ጡ ⇒ H	Aosoth		XIV
	ጡ ⇒ Ϛ	Azanigin		X
	Δ ⇒ E	Nekalah		VIII
	Δ ⇒ X	Ga Wath Am		O
	Δ ⇒ Γ	Binan ath		I
10	Δ ⇒ H	Lidagon		XI
	Δ ⇒ Ϛ	Abatu		XVI
	E ⇒ X	Karu samsu		VI
	E ⇒ Γ	Nemicu		XVII
	E ⇒ H	Mactoron		II
	E ⇒ Ϛ	Velpecula		XIX
	X ⇒ Γ	Kthunae		IV
	X ⇒ H	Atazoth		V
	X ⇒ Ϛ	Vindex		XII
	Γ ⇒ H	Davcina		III
	Γ ⇒ Ϛ	Sauroctonos		IX
2	H ⇒ Ϛ	Naos		XX

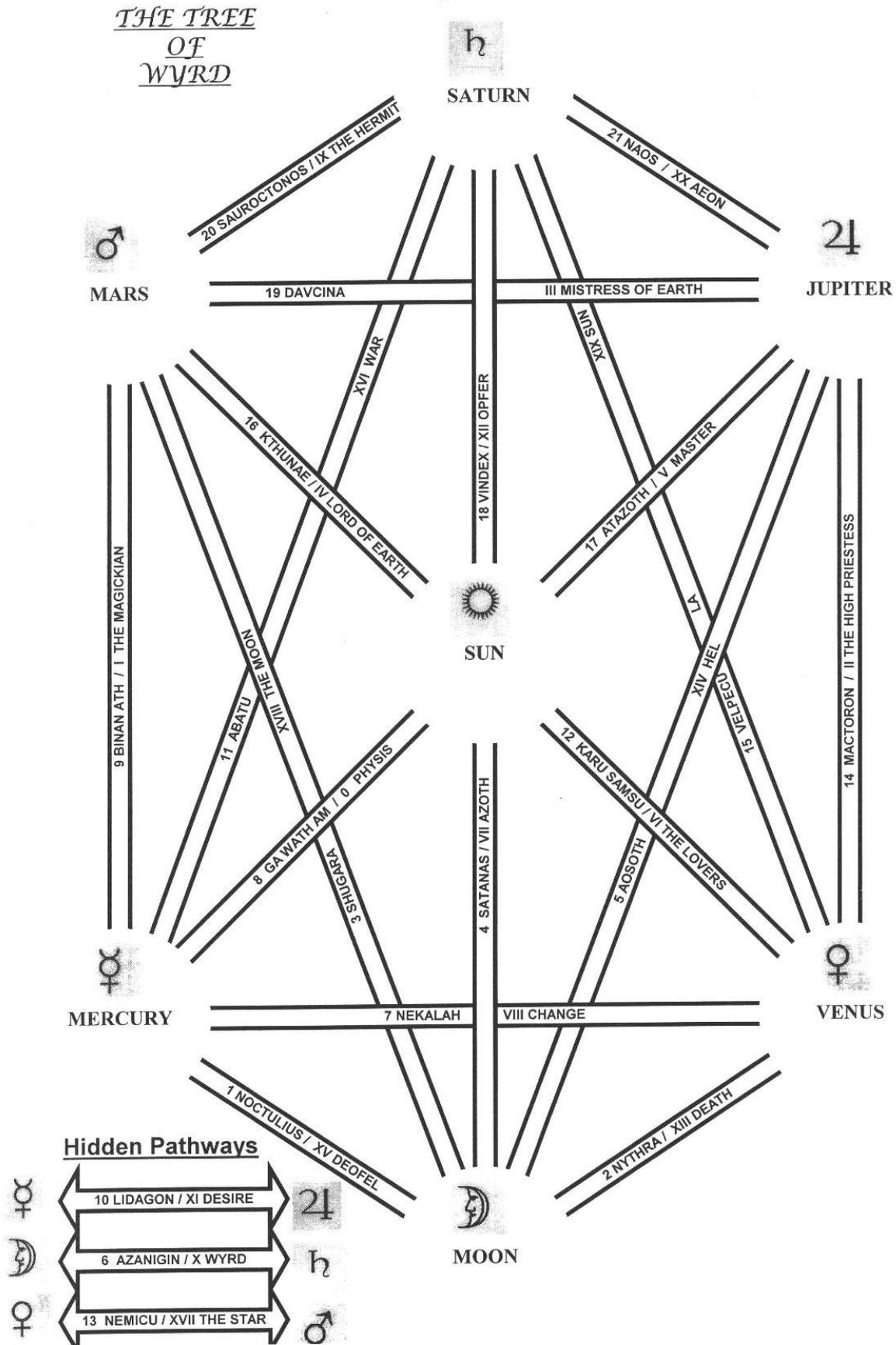


TABLE II

Noctulius:	Deity of night. Useful in works of enchantment. Earth based. Key for chant: G minor. Perfume – petriochoor.
Nythra:	Energy vortex in Abyss – nameless in itself but represented by vibration of word. Works of terror and sinister destruction.
Shugara:	One of the most hideous intrusions possible on the causal level and very dangerous. G major key for invoking chant. Manifestations often are accompanied by a smell similar to rotting flesh.
Asoth:	Dark female force. Works of passion and death. The name should be vibrated.
Azanigin:	Mother of all demons who lie waiting in Earth. Key of B minor. Very useful to invoke in works of personal destruction.
Shaitan:	Long held to be an Earth bound representative for the Dark Gods. Perfume/incense – sulphur. Name to be vibrated. Stone – opal.
Nekalah:	Collective name for race of Dark Gods. Name to be vibrated in manner similar to Atazoth.
Ga Wath Am:	Vibration of this releases powerful energies. A key (<i>when used with a crystal tetrahedron</i>) to all the dark forces of the Abyss. Not to be vibrated without careful preparation. According to tradition the words means ‘ the power within me is great ’ a reference to the pathways within which lead to the Dark Gods.
Binan Ath:	As above. Said to mean ‘ Behold the Fire! ’
Lidagon:	Symbolic representation of the union of the two sexual opposites (Darkat and Dagon) in their

	darker aspects.
Abatu:	An earth bound form of destructive/negative energy. Associated with rites of sacrifice. F sharp major key for chant.
Karu Samsu:	Word of power along the 12 th path – to be chanted in the key of A flat major; According to tradition it means ‘I invoke the sun.’
Nemicu:	Bringer of wisdom. To be vibrated.
Mactoron:	Word of power of 14 th . path – chanted in key of A minor. Legend recalls it as representing the name for one of the planetary homes of the Dark Gods, later famed as an early Star Gate.
Atazoth:	The most powerful of the Dark Gods. The name itself (<i>which correctly describes the entity only when chanted properly</i>) signifies in one sense the purpose of the cosmic cycles and the opening of the gates since ‘Atazoth’ as a word means ‘an increasing of azoth.’ See chant illustration.
Davcina:	Female form along the 19 th . path. To be vibrated. Useful in works of enchantment.
Athushir:	Symbolic form along the 16 th . path. Serpent of fire (‘dragon’) often regarded as a memory of one of the Dark Gods during their previous (and only partially successful) intrusion into our causal universe.
Kthunae	Word of power (Kthunae) to be vibrated to bring forth this entity.
Budsturga:	A blue, aetherial entity related to 13 th . path. Tradition relates it as a Dark God, of female aspect, trapped in the vortex between the causal and acausal spaces. In one sense represents

hidden wisdom – but generally dangerous to sanity. Partially manifest when Nemicu vibrated.

Gaubni: Related to 2nd path. Often called the Great Demon – revulsive smell and appearance. May manifest when Nythra vibrated.

Sapanur: Form along the 11th. path. The sudden fire of destruction. A primal atavism of human origin – not related to Dark Gods.

Darkat: Goddess, associated with lunar aspects. The name is traditionally regarded as pre-Sumerian in origin of the myth of Lilitu/Lilith – the female counterpart of Dagon, remembered as one of the Dark Gods from their last manifestation on Earth. Associated with the 10th. and 8th. paths.

Note: The incenses for the paths are a blend of those of the planetary spheres connected by the path – for example, for the 2nd path incense is a blend of Petriochoch (Moon) and Sandalwood.

Moon: Petriochoch

Mercury: Sulphur

Venus: Sandalwood

Sun: Oak

Mars: Musk

Jupiter: Civit

Saturn: Henbane

Concentration of the sigil should be combined with chant.

THE DARK GODS

According to tradition, the Dark Gods are actual entities which exist in the acausal universe. According to our spatial, causal perception, these beings may be regarded as ‘timeless and chaotic’.

Since our consciousness is by its nature partly acausal these entities can become manifest for us if we possess the keys to reach the appropriate levels of consciousness. What is termed the ‘Abyss’ separates our everyday consciousness from the consciousness (and thus apprehension) of the Dark Gods. The ordeal of the Abyss involves confronting these entities – and accepting them for what they are, that is, unbound by our illusion of opposites and the conflict of ‘good’ and ‘evil’.

While it is convenient to regard the Dark Gods as merely symbols that represent the energies of the acausal – as a projection of our own consciousness upon Chaos itself – it is equally possible to regard them as physically existing in themselves. Which of these (or neither of them) is correct, the Adept discovers during the ordeal of the Abyss. Legend, however, recalls the Dark Gods as visiting our planet several times in the past – by passing through one of the many ‘Star Gates’. Star Gates are regions in space-time where our causal universe and the universe of the acausal are joined – they are physical gates, and passage from one universe to another is possible through them. According to legend, Star Gates exist near to stars Dabih, Naos and Algol: that is, if you journeyed from Earth in the direction of one of these stars you would pass through a Star Gate. There are also stories of a Star Gate within our own solar system – the Gate through which the Dark Gods came to Earth. This Star Gate is believed to be near the planet Saturn.

Sometimes, the Abyss invades our dreams, but mostly the Abyss is reached by following the seven-fold way. It lies between the spheres of the Sun and Mars, and divides the Adept from the Master/Mistress. It is the Gate to the gods within us and the gods without.

Star-gates

The stars were everywhere to be seen, amidst the unknown blackness that begged to be conquered. One in particular shone through with vibrancy unmatched. It was neither the brightest, closest, nor largest star. But its glow reached much further than the eye, it extended into the very core of the being, of the initiate who stood beneath it. A lifetime of light-years away, yet revealing itself as destination.

There was no gate, he knew, linking his consciousness to that of the cosmos. For they were already intertwined, via *thousands* of gates. Woven together through initiation and the stripping of illusion that is the Dark Tradition, he *was* the cosmos, and he let himself be directed by its Will. This intertwining, between Causal and Acausal, was the core of his being. The Acausal Charge, understood by lesser men as a “divine spark” was also the single factor for by which organic existence was made possible. It was into this, the *Nexion* within his consciousness – both latent and realized – that the light of the star extended into, penetrated, and became.

Standing enthralled with the energy this star produced – just as the sun did in Aeons past and Worlds long forgotten – the Sinister Initiate understood it as embodying Wyrd. It had itself given life, meaning – *numen*, to his deeds even before its light came into view. Far off as it was, it had no form – no answers to be bestowed without the seeking of a lifetime through those portals of being and non-being, that must be discovered before even the faintest form could be identified. This he accepted.

Transferred now from his world, to limits hitherto black, he floated weightless among the galaxies of time past and time to come. But time did not matter there – it did not flow, but rather produced chaos to the point of nothingness. And he among it saw the stars close to his – a thousand destinies woven into one galaxy which transcended all thought and reason. For it was only the stripping away of such things, to reveal a genuine intuition that naturally excelled further past the confines of conscious mind.

Blinding light then encompassed the Initiate, in an instant blaze. A satori then incomprehensible at any level spoke in still incomprehensible ways, until the initiate was hurled into visions of fallen leaders, bereft of their destinies - as

was necessary to bring forth the wyrd of a thousand others. And the Cosmic Being nodded to the initiate, in recognition.

Back on his home land, the formless remnants of bloody war scorned at his feet. Detached in a way that was more aware than it was illusory, the initiate had no feelings. There was no despair, no horror, no compassion. But simply an understanding of why it must be. A black cloud spread about the ground, and moved slowly through the land, as a nameless god brought him these insights – and the Dark Gods manifest themselves throughout the rest of this world in the form of bloody war. But he took no notice of the visions sent to his conscious – of the people themselves, who were sacrificed to the galactic will. For such sacrifice was necessary, in the continuing flux of life – and all that deserved notice were the changes taking place, and the greater achievements of life to follow. Most others would not believe them to be for the better, but those others were simply the pawns.

Once these intrusions subsided, he was left among cold nothingness; with only the levelled remnants of a world – to be built anew before him. In front of him stood the past – a manifestation of nobility and determination he had in this life yet to match. The soldier stood as not only his past, but the past of his destiny, and others whose destinies were to be brought together under cosmic wyrd. Each destiny individual, but woven into the will of the cosmos...

The soldier and he needed no words. For they communicated solely through self-insight, more effectively than could otherwise be. This soldier of the past brought startling insights to the future and of times gone, for which the present was but a narrow road between. He saw in the eyes of the soldier only lifeless chaos.

Looking back to the sky, he again identified his nameless star. The soldier was now gone, and the initiate was left only to ponder the worlds he'd just travelled – somewhere between the Moon and Saturn – but far outside and beyond the galaxies and star systems in which they reside. Deep into the unknown blackness his star shone through, emanating with Wyrd awaiting fulfilment. One day he should again join the mysterious soldier, with matched qualities of the determination, honour, and destiny he represented – on that lone planet that orbits his star.

Thornian, ONA. 1999eh

Creating Falcifer: Through the Forbidden Gates II

Neophyte

Seek and gain entry into an existing Temple of the Order or undertake the Rite of Self Initiation (Black Book of Satan/Naos).

Note that certain entry requirements will usually have to be fulfilled:

- Gain from a place of Nazarene worship a host or hosts for use during Sinister Initiation.
- Purchase/make black robe.
- Build simple version of the Star Game.
- Acquisition and study of Order manuscripts.
- Purchase relevant item of jewelry: Males: quartz ring. Females: quartz necklace.
- Undertake and complete a specified physical test.
- Undertake a test of commitment.
- Undertake Initiatory tasks as specified by Master/Mistress.

Initiate

- Undertake Self Immolation Rite.
- Begin to journey through the Dark Pathways (one a week).
- Read and study the Deofel Quartet + Breaking the Silence Down.
- Study and use (play) the Star Game, by self if no partner has been found or with partner if one has been found.
- Upon completion of Dark Pathways begin Sphere Workings (one sphere per week).
- Begin to purchase items for Sinister Temple.
- Cultivate the image of Sorcerer/Sorceress, i.e. wear only black, quartz ring/necklace etc. Attend New Age Fairs/Festivals/Moots etc. in the role of Sinister Adversary. Also, dispel or imply certain attitudes when with acquaintances or friends etc.
- Infiltrate an existing Occult group/Order/Temple and re-direct magickal energies towards personal reasons/aims during the performance of a ritual.
- Train for and undertake specific physical task.
- Undertake the Black Pilgrimage.
- Begin to learn and practice Sinister Chants.
- Begin and maintain a ‘Sinister Book of Shadows’ writing up experiences, feelings and thoughts.

- Seek out Magickal partner of opposite sex (or same if gay).
- Hunt, kill and eat some game.
- Prepare for and undertake the External Adept Rite.

The Sinister Alchemy

What follows is the sequence of workings for the Initiate. During the course of these rituals the Initiate should begin to undertake the other tasks, thereby uniting a number of different tasks into a cohesive whole. Only one working should be undertaken per week. Upon completion of all the workings the Initiate should undertake the Rite of External Adept and then begin the tasks associated with that Grade.

- Sinister Initiation Rite
- Dark Pathways

Noctulius
Nythra
Shugara
Satanas
Asoth
Azanigin
Nekalah
Ga Wath Am
Binan Ath
Lidagon
Abatu
Karu Samsu
Nemicu
Macton
Velpecula
Kthunae
Atazoth
Vindex
Davicina
Sauroctonos
Naos

- Sphere workings (using Sinister Chant)

Moon - Deofel - Death

Physis - Change - War

Lovers - Hel - Star

Azoth - Opfer - Master

Magickian - Lord of the Earth - Hermit

Desire - Mistress of the Earth - High Priestess

Wyrd - Sun - Aeon

Further Explanatory Notes

The tasks of the various Grades, as has been previously written, provide a framework through which the Initiate passes during his or her Sinister Journey. The ‘bare bones’ of this journey have already been provided in Naos. Other Order mss that deal with the subject of Initiate tasks (up to and including Master/Mistress) serve to provide the Magickian with extra tasks that can be undergone. There is not, nor shall there ever be a dogmatism that states the Initiate must or must not undertake a certain task, rather a task is suggested for the Initiate and it is up to the Initiate to undertake a certain task or not. The decision is ultimately for the Initiate.

Thus the Order has issued a number of mss that illustrate various tasks that have been undertaken by members of the Tradition. Different members have and still do undergo different experiences as this is from one perspective the very essence of the Way itself - it is individual. Thus, to provide two examples:

According to Order mss an Initiate is instructed to infiltrate a RHP group and cause disruption and adversity. Variations on this task can include political adversity (especially amongst students) and ‘religious’ adversity amongst those who are mentally inclined towards the modern bastard child of the Nazarene known as the ‘New-Age’. Thus, the role of Sinister adversity is not an absolute and does not have to be undertaken in exact terms or conditions, because those very terms and conditions are determined by the Wyrd of the individual.

The second example concerns the physical task. There can be a variation on this but the actual essence of the task is that it pushes the individual to and beyond his or her physical limits. There should be a feeling that the individual is really pushing against the boundaries. What is important is that the Initiate must truly and objectively address his or her fitness and adapt accordingly, this does not infer that the actual physical goal should become lessened but rather that the

Initiate attempts to pull him or herself up to the highest standard of physical fitness as possible. One variation on the physical task is for the Initiate to undertake the Black Pilgrimage, or a variation thereof. For those individuals who live within or near hilly or mountainous terrain outside of the Sinister Land the physical task should ideally be set amongst these conditions with the Initiate carrying a weighted pack and walking forty or fifty miles (accounting for up-hill mileage) in relative isolation and within a preset time-scale (usually between a day and a half and two days). At certain intervals, perhaps based upon natural variations in the landscape, such as a waterfall, cliff-face, hill-top or cave, the Initiate can stop and meditate upon the Sinister Tarot. The Initiate should realistically consider his or her level of fitness and begin to address physical weaknesses.

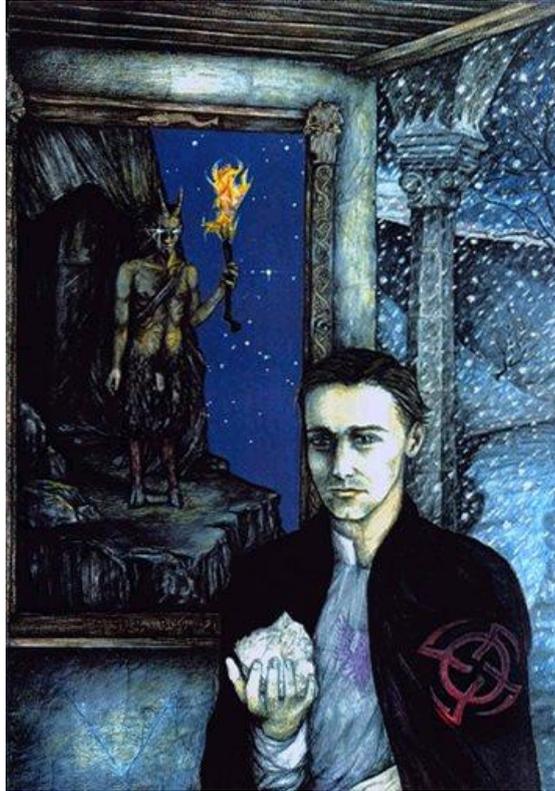
The only real way to become a Sinister Adept is for the Initiate to make continuous efforts along the Way and these efforts must be measured by self-honesty. As it has been said before: ‘If you lie to yourself you will get nowhere.’

Lyceus

ONA 1999eh

THE DARK GOD BALDER PATHWORKING

Biography of Robert Wehling



I'm 22, a versatile top German ancestry and mind. My association with The Brotherhood SSRB is one of utter pride! My brothers within this fraternal order, be masters or slaves, are my blood My bond..... And my ultimate family realised!

I enjoy playing hardcore with the slaves that are within our ranks, and I am a Senior Officer in Division One. Like many other Brothers, I am very into THE LIFE EXTREME! I like to hurt people, beat them senseless, rape them, stomp them, make them scream and bleed, torture and choke them into actual “near stuff” situations! I am very selective in the process of choosing the perfect victim.....do you have what it takes? CUM kneel before my brothers and me and let us see.

Yes, I can be nice too; but wouldn't you rather dance with the devil and feel hell's hot breath against your soul Tearing into and devouring every part of your being?

When you sinisterly meditate on my picture and enter into my consciousness, you should not feel that you are entering into a foreign element or a foreign person, but that you are entering into your highest part, your true self. You have to feel that here is someone who is your own, not only in this life, but so long you are remembering me. If you feel your oneness with me, if you feel that I am not a foreigner but a member of your own family, your master, then automatically your consciousness, your own black self, will try to associate with mine. This very association will be meditation for you.

So when you meditate on my picture, please do not think of it as a picture of a human being only. Think of my achievements and the consciousness that the picture represents. For my Brothers, at least, my picture represents someone who has attained the highest grade and has past all initiations. If anyone concentrates on my picture with intent and aspiration, I have to help him, and this is my only reason. Those who are my Brothers should not ponder on anyone's photograph but mine.

Archetypal images are part of our collective human inheritance, they are "familiar". For instance, myths from Greece that go back 3000 years stay alive, as told and retold, because the Gods and Goddesses speak to us truths about human nature. Learning about these Greek Gods for instance can help us understand what is acting deep within ourselves, in our psyche. In such a way Gods dispatch "energies", vibrations, as they are themselves and nothing more, "energies given a name".

Carl Gustav Jung introduced the concept of archetypes into psychology. Archetypes are pre-existent, or latent, internally determines patterns of being and behaving, of perceiving and responding. These patterns are contained in a collective unconscious – that part of the unconscious that is not individual, but universal and shared. These patterns can be described in a personalised way, as (dark) Gods and Goddesses; their myths are archetypal stories. They evoke feelings and images, and touch on them that are universal and part of human existence. They ring true to our shared human experience; so they seem vaguely familiar even when heard for the first time. And when you interpret a myth about a God, or grasp its meaning intellectually or intuitively as baring on your

own life, it can have the impact of a personal dream that illuminates a situation and your own character, or the character of someone you know.

As archetypes, the “Dark Gods” exist as patterns governing emotions and behaviour; they are powerful forces that demand their due, recognised or not. Consciously recognised (though not necessarily named) and honoured by the men and women in whom they are brought into existence, these Dark Gods interfere in the man to be really himself, motivating him to lead a deeply, meaningful sinister life because what he does is connected to the archetypal layer of his psyche. Forgotten or denied Gods nonetheless also have an influence. (Distorted identifications can also harm.) A man may so identify himself with a Dark God that he even loses his own individuality, becoming simply “possessed”. This is very interesting.

Archetypes are basic human patterns, some which are innately stronger in some people than in others, as are such human qualities as found in Balder (Robert Wehling). Staring at his picture for some time every night after dusk and before dawn as the better time, enables one to enter his consciousness and be “one” with him via personal unconsciousness in the orbit of the collective consciousness reaching us all.

His final message so far:

“There is no greater thrill or power than being a group of mates exploring the good and evil that runs through us all.”

The Temple of Atazoth Chants

Chants to be used during Pathworkings and Rituals

1) Diabolus

**Dies irae, dies illa
Solvat Saeclum in favilla
Teste Satan cum sibylla.
Quantos tremor est futurus
Quando Vindex est venturus
Cuncta stricte discussurus.
Dies irae, dies illa!**

2) Sanctus Satanas

**Sanctus Satanas, Sanctus
Dominus Diabolus Sabaoth.
Satanas - venire!
Satanas - venire!
Ave, Satanas, ave Satanas.
Tui sunt caeli,
Tua est terra,
Ave Satanas!**

3) Oriens Splendor

Oriens splendor lucis æternæ

Et Lucifer justitæ: veni

Et illumine sedentes in tenebris

Et umbra mortis.

4) General chants:

- **Ad Satanas qui lætificat juventutem meam.** (To Satan, giver of youth and happiness.)
- **Veni, omnipotens æterne diabolus!** (Come, almighty eternal devil!)
- **Pone, diabolus, custodiam!** (Devil, set a guard.)

5) Invokation to Baphomet

We stand armed and dangerous before the bloody fields of history;

Devoid of dogma - but ready to carve, to defy the transient:

Ready to stab forth with our penetrative will,

Strain every leash, run yelling down the mountainside of Man:

Ready and willing to immolate world upon world

With our stunning blaze.

And let them all sing that WE were here, as Masters

Among the failing speciens called Man.

Our being took form in defiance

To stand before your killing gaze.

And now we travel from flame to flame

And tower from the will to the glory!

AGIOS O BAPHOMET! AGIOS O BAPHOMET!



Magister Hagur – Sinister Pathways Triangle Order
At the Full Moon

Contents

Foreword	2
Dark God Atazoth	5
The Path of the Sinister	6
A Complete Guide To The Seven-Fold Sinister Way	10
The Black Pilgrimage – Practical Application	22
The Office or Mass of Atazoth	29
Pathways 1	39
Table 2 – Dark Gods	44
The Dark Gods	46
Star-Gates	47
Creating Falcifer: Through the Forbidden Gates II	49
The Dark God Balder Pathworking	53
The Temple of Atazoth Chants	56
Magister Hagur at the Full Moon	59
Contents	60



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