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There has long been the demand for a book which explains specifically how to celebrate Satanism year round, either with a Grotto or Coven, or as a solitary practitioner. This book includes the meaning and significance of each Satanic holiday along with a corresponding yearly tradition.

Included are ritual techniques that enrich your library of basic Satanic practices. Learn how to conduct a ritual without a script by using a set of symbols as your guide. Learn how to write parchments with a magical alphabet. Learn how to prepare a Samhain Feast!

The Earth pulsates in a constant state of duality between light and darkness. Celebrate the Sabbaths with Satanic Ritual by the Wheel of Change.

The Book



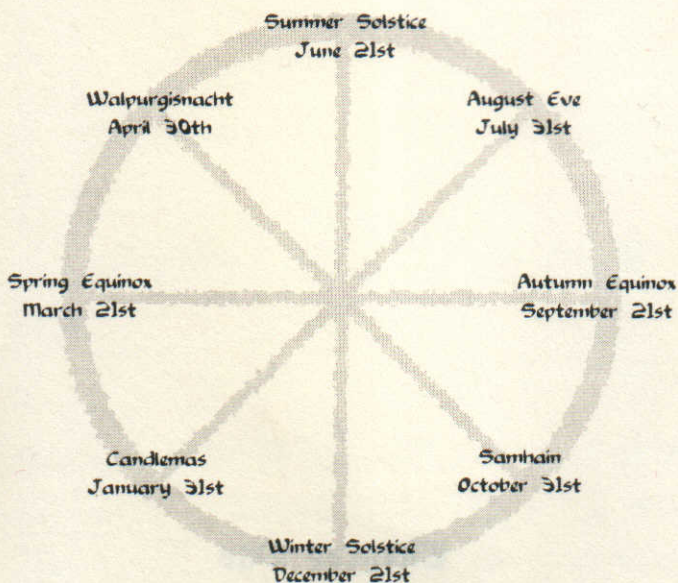
of the Circle

Table of Contents

Chapter 1	The Wheel of Change.....	7
Chapter 2	The Opening Rites.....	11
Chapter 3	Samhain.....	17
Chapter 4	Winter Solstice.....	25
Chapter 5	Candlemas.....	33
Chapter 6	Spring Equinox.....	37
Chapter 7	Walpurgisnacht.....	43
Chapter 8	Summer Solstice.....	49
Chapter 9	Lughnasad.....	55
Chapter 10	Autumn Equinox.....	59
Chapter 11	The Closing Rites.....	63
Chapter 12	Ritual Symbols.....	65
Appendix A	Steps Preceding and Following the Ritual	
Appendix B	Lesser Rite of the Inner Circle	

Chapter One

The Wheel of Change



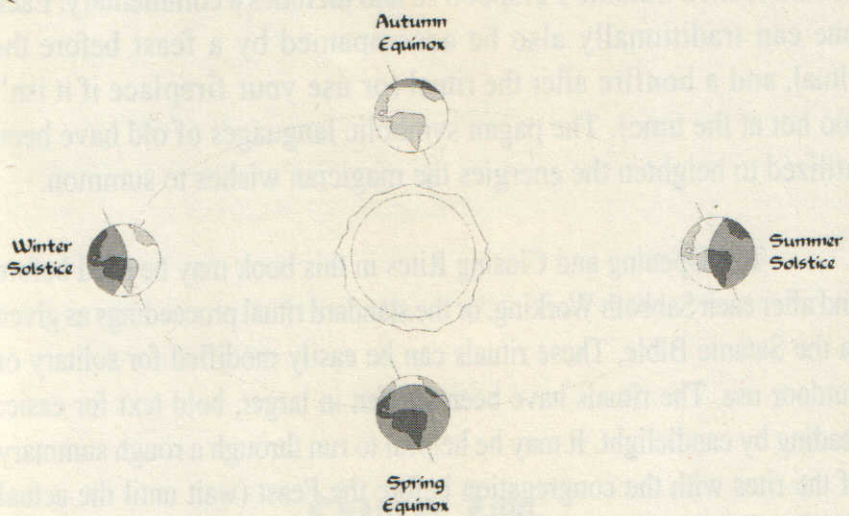
The Wheel of Change



he Wheel of Change represents the balance of life, death, and birth which are all intertwined and could not exist without one another. The eight days on the wheel mark pre-Christian traditions of seasonal festivals, or "Sabbaths", as celebrated by the practitioners of Sabbatic Ritual. The word Sabbath comes from the Greek word "sabbatu," meaning, "to rest." Satanism draws its ritual practices from many different sources such as Qabalistic Magic, but also within this text the revolutions of the Earth, and heathen influences such as the Celtic and Norse practiced including their use of Runic symbols, etc.

These are divided into the Greater and Lesser Sabbaths known respectively as the cross quarter and quarter holidays. Quarter holidays designate the seasons and are those which fall in the 12, 3, 6,

and 9 o'clock positions for the Solstices and Equinoxes, and the Cross Quarters are those Sabbaths which fall between the Quarters.



The seasons of the year - Spring, Summer, Autumn, and Winter are the result of the Earth's tilted axis (tilted from perpendicular to the plane of the ecliptic by 23.45°) and annual rotation around the sun, causing different areas of the Earth's surface to face the Sun at different times of the year.

The solstices are days when the sun reaches its farthest northern and southern declinations. The Winter Solstice is the shortest day of the year, December 21, marking the beginning of Winter. The Summer Solstice is the longest day of the year and occurs on June 21, marking the beginning of Summer.

Equinoxes are holidays in which day & night are of equal duration. The two yearly equinoxes occur when the Sun crosses the celestial equator. The Spring equinox occurs on March 21, and marks the beginning of the Season of Spring; the Autumn Equinox occurs on September 21, which is the beginning of Fall.

The Solstices and Equinoxes have been observed by many different cultures throughout history. Each Sabbath has been reinterpreted from a Satanic Perspective and includes a commentary. Each one can traditionally also be accompanied by a feast before the ritual, and a bonfire after the ritual (or use your fireplace if it isn't too hot at the time). The pagan symbolic languages of old have been utilized to heighten the energies the magician wishes to summon.

The Opening and Closing Rites in this book may be used before and after each Sabbath Working, or the standard ritual proceedings as given in the Satanic Bible. These rituals can be easily modified for solitary or outdoor use. The rituals have been written in larger, bold text for easier reading by candlelight. It may be helpful to run through a rough summary of the rites with the congregation before the Feast (wait until the actual ritual to light candles, perform invocations, etc., but give everyone the basic ideas they need to know). The congregation repeats "Shemhamforash" and "Hail Satan" after the Grotto Master as in standard Satanic ritual. An additional altar device that will be used throughout every ritual in this book is the Sabbath Candle, the largest black candle set in the center of the altar with the Wheel symbol carved or painted on it.

It will also be stated that these rituals certainly aren't intended to be an end-all for Sabbath celebrations, whether with the scripts or the symbolic interpretations, for the best way is always to create your own. But since I personally felt like I didn't have much of a starting point, I'll share my scripts with those who would be eager to receive some basic interpretations. Elaborate upon them.

Celebrating these times is an ancient tradition that will keep you in rhythm with both the passing of time and the formula of change that sprang forth life to the Earth upon which you dwell.

Chapter Two

The Opening Rites

(Set bracket on altar.)

The Opening Rites

(To be performed before each working.)

(Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.)

The Rite of Purification

I cleanse the air with the Ringing of Nine.

(Ring bell nine times, turning counterclockwise.)

The Rite of Invocation

In nomine dei nostri Satanas Luciferi excelsi!

Hail thy truest master of the Earth. Thou I serve, and I trust as no other. Thou in who's bond of loyalty is eternal, unto the blackness of the void. Your desire mine, and the most divine of all. I shall manifest our spirit into physical Earthly existence, and there it shall crystallize as a mammoth shrine of steel unto the highest form of immortality, and it shall remain.

Hail Ye who's throne is above the stars; unto thee I swear my undying allegiance. Grant me Earthly command of thine legions, named and nameless, known and unknown. I shall smite the Earth with thy presence through Will! I shall embrace the Earth within the dark protection of thy hovering wings! I shall build unto thee an Empire! Therefore ye must come forth by these names and manifest my will through the age-old traditions of Black Magic! Oh hear the names!

The Rite of Infernal Names

(See Satanic Bible or other sources of demonology for appropriate names of demons to call out for each ritual.)

Opening the Gates

I summon the Guardians and the Hierarchy of Hell to throw open the portals of the Abyss and join our circle. Let us witness the demonic miracles of your Realm; open our chamber into your dimension.

(Ignite incense, and hold aloft.)

**The gates are open. Zodacare od Zodameranu!
Shemhamforash! Hail Satan!**

(Set brazier on altar.)

The Rite of the Elements

From the South I summon ye Prince Satan, and all of the Powers of the blazing pits in which Ye dwell. May the fires roar high and lick my throbbing heart with flames of ecstasy! Grant me possession of the Trident so that I may wield its blessed spark on this unholy night! Open the gates of Sudhri I command you! Hail Infernal Legions in all your might!

From the East I summon Ye, Prince Lucifer, dweller of the empty black skies, Light-Bearer and master of the silent stars! May the winds grow fierce and guide your wings hither. Blast through the gates of Austri I command you! Hail o' thy desolate one, mighty and disastrous!

From the North I summon ye Prince Belial, he whose element is the dust of crumbling chains and the ashes of faith! For ye are the house of Man, whom tore from dirt with bloodshot eyes like trees grasp for the sky! Trample down the Gates of Nordrhi so that the world may feel the thunderous quake of thy mighty cloven hooves! Hail, King of Earth!

From the West I summon ye Prince Leviathan, thou whose element is ruled by the triple headed moon! Come forth oh swirling serpent of the dark abyss! Saturate my being with thy drowning power of cleansing and wash from my path those who would oppose me! Open the Gates of Westri I command you! Hail!

The Rite of Benediction

I am intoxicated with the mingling of might. My psyche and inner sensations are as thy dimension, vast and incomprehensible. Hail the mysteries of the kingdom within, for the one and only Lord of all Lords dwelleth there. I am the Point in which grants Ye Earthly Life, and Ye are the Magic which moves flesh! Manifest! and Arise! For my blade is the Pendulum which makes our Will whole. We are one. Shemhamforash! Tetragrammaton! Ave Satanus! Rege Satanus! Hoathahe Shaitan! Hail Satan!

With this rod, I place the blessings of Satan upon us!

Celebrants: Hail Satan!

With this rod, I place the blessings of Lucifer upon us!

Celebrants: Hail Lucifer!

With this rod, I place the blessings of Belial upon us!

Celebrants: Hail Belial!

With this rod, I place the blessings of Leviathan upon us!

Celebrants: Hail Leviathan!

The Rite of the Chalice

(Grotto Master faces congregation.)

Behold the Sorcerer's Stone, imbued with the fire of the Athanor. Feast upon the secrets of sorcery and soothe your thirst for the mysteries of the universe and all creation. Initiate and transmute your waking consciousness into the inner deity. Drink from this chalice, and partake of the Elixir of Ecstasy.

(Grotto Master drinks and passes chalice to other congregants.)

(Perform appropriate working.)

Chapter Three

The Samhain Sabbath

Chapter 2

Samhain

October 31st, Greater Sabbath

Other names include Halloween, ShadowFest



The Samhain Rite (pronounced "sow-in" where "ow" rhymes with "how"), the Festival of Fire and Death, is the most notorious Sabbath connected with Satanism. In ancient times, it marked the beginning of Winter and a new year for the Celts (for these reasons it is presented first). It was a time when crops were harvested and the herds were culled and slaughtered. This provided food throughout the impending harshness of winter that would desolate the land and threaten the aged and unhealthy with an icy fate. Thus, Samhain in past times came to symbolize death in general, not only of life, but of the Earth. It came to represent destruction's coming balance to creation as a force. The origins of the practice reveal this to be a truly sinister night.

However, in the midst of all the gloom was the indulgent Samhain Feast; they made merriment while acknowledging the force of death, but not succumbing to fear. The elders would most likely parish, yet this was also contrarily a time of fertility, so the young would be born after the fierce winter was overwith. Instead of letting a sullen mood take hold, people enjoyed the bounties of the harvest season in spite, and laughed at death. See the end of this chapter for some appropriate Samhain Feast recipes.

The ancients believed in the spiritual realms of the dead. It was said that on this night, the veil between the living and the dead was thinnest, and the spirits roamed back throughout the realm of life. This represented a time neither belonging to the past, nor the future, a time where worlds coincided. Portions of the feast were always set aside in honor of the departed, and great bonfires were lit to attract the spirits of the dead who would be seeking warmth.

Jack O' Lanterns and pumpkins have now become a symbol of the occasion, but their origins arise from the hollowed and carved turnips customarily used as lanterns, which were meant to ward off any wrathful spirits that came around. Samhain night is ideal for necromancy, and divination (even just for kicks if you have no faith in it) such as rune-casting, tarot reading or any other preferred method as the other realms are supposedly more in tune with ours.

Samhain customs include a wealth of symbolism from ages past which you can employ for the purposes of ritual in keeping with the practice of Satanism. While the Satanist may not literally believe in the existence of spirits of the deceased or other spiritual realms, anything is possible within the Intellectual Decompression Chamber. As well, nothing could be more Satanic than the idea of keeping alive the memories of those you have respected and cherished. So, this ritual incorporates fantasy and reality.

Ritual Preparations:

- 1. Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.*
- 2. Prepare two indoor torches. These can be purchased and filled with scented lamp oils, though you may wish to paint them or otherwise modify their appearance to fit aesthetically with your other ritual tools.*
- 3. Prepare an empty glass and bottle of leftover liquor or beverage, as well as a dinner dish reserved from the Samhain Feast, and set aside.*
- 4. Each congregant prepares one picture of a deceased loved one to bring to the ritual to honor. Also, each congregant should prepare a parchment upon which is written and expressed their respect, honor, and mournful missing of the chosen person for remembrance. This could be a deceased family member or anyone else who has given inspiration to the individual.*

The Rites of Samhain

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

We have gathered here on this night to herald the season of death by the age-old rites of Samhain. This sacred event we commemorate in the name of our deceased ancestors, and all the dark forces of nature which on this Sabbath once again hold sway over the earth. Let us not fear the horrors of death, but accept them and laugh at them on this night though we shall never forget them! Let us stand defiantly, indulging in life lest we be too late, for beware that death will come for us all in the end. The wheel of change spirals around us! The light of day endures less with each passing dusk, and the growing blackness begins to seduce the Earth as the freeze creeps nearer from beyond. The trees grow red with the blood of the sacrifices and soon they shall wither and die, falling to the ground with the corpses of the great cull, all blanketing the dying land in their glooming essence.

The Rite of Fire

We celebrate the Rite of Fire in memory of the ancient practices of our fathers before us!

(Light torches, Celebrant Alpha and Celebrant Beta can stand on either side of the altar each baring one torch.)

May the fires roar from every hill. Shemhamforash!
Hail Satan!

Calling Forth the Dead

Tonight the dead walk among the living, as the veils between the worlds have faded away with the dying and rebirthing of the Earth. Meditate now upon the relics of the deceased, invoking your strongest memories of them, and we shall wish upon them our praises of respect and remembrance.

(Starting with the Grotto Master, each congregant approaches the altar [the entire circle of individuals shall rotate, everyone moves one spot to the left] to place upon it the picture of their departed one. They are to concentrate upon the picture for a few moments, then burn their parchment in the Sabbath Candle, filling the surroundings with its vapors.)

We have feasted grandly upon this year's sacrifice; let us invite our guests of honor to partake of tonight's sacrament, for it is their memories we invoke in observance. I present this, which we have reserved in honorly tradition, to the dearly departed who have not been forgotten.

(Pour a beverage from the feast into the glass, and hold it aloft with the dish of food in a gesture of offering, then place both upon the altar.)

The Necromantic Divination

Thus, we have spoken to the deceased. Let us chant in invocation, so the dead may appear and answer us!

[Ansuz, Perthro, Othala]

(Begin chanting these three runes: Ansuz [communication/revelation], Perthro [secret meanings/occult mystery],

Othala [<spiritual> inheritance] - or any other chant you prefer. Start the chant quietly and slowly, and gradually increase in volume and speed until a satisfactory climax has been reached. Then strike the gong to signal for the chanting to stop.)

Shemhamforash! Hail Satan!

(This would be a good time to sit in a circle on the floor and perform the practices of divination, if they are employed, for those congregants who wish to capture any "forbidden" knowledge revealed by the spirits. Have one person take notes of the results in a journal, and afterwards discuss them with the others and copy your's down to ponder while alone. Perhaps you may find some reality thereof.)

(Perform other workings such as curses, lust spells, or blessings.)

(After you have employed the Closing Rites, take the food and drink presented in honor of the dead from the altar and place it in an open window sill until early the next morning.)

(You may want to use a small broom for the benediction if you wish to symbolize fertility in Samhain tradition, as it is also a phallic symbol.)

Samhain Feast Recipes

Grilled Leg of Lamb

INGREDIENTS:

- hickory chips
- 1 (7 to 8-pound) leg of lamb
- 15 cloves garlic, sliced
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 1/2 teaspoon dried whole oregano

DIRECTIONS

1. Soak hickory chips, which will be added to the coals for smoke flavor, in water for at least 1 hour. Drain and set aside.

2. Trim excess fat from leg of lamb. Using a sharp knife, cut several small slits on outside of lamb; stuff with garlic slices. Rub salt, pepper, and oregano over surface of lamb. Wrap lamb in heavy-duty aluminum foil. Insert meat thermometer through foil into lamb, making an opening so that thermometer does not touch foil, bone, or fat.

3. Prepare fire in a covered grill; let burn 15 to 20 minutes. Sprinkle soaked hickory chips over hot coals. Place leg of lamb on grill; cover with lid, and open vent. Grill over medium coals 2 hours or until thermometer registers 140 (rare) or 160 (medium). Let stand 10 minutes before slicing. Serve with other grilled meats and vegetables, or other favorite side dishes.

Serve with vegetable Shish-Kabab or other favorite side dishes.

Spicy Jack-o-Lantern Seeds

Start out by carving your pumpkin and removing the seeds. Do not wash your pumpkin seeds! Washing removes all the natural flavor. Instead, remove the seeds from the strings and place a single layer on a cookie sheet lined with parchment. Try and make an even layer, the less they lay on each other, the better they will bake.

Spice them by mixing 5 tablespoons sugar, 1/4 teaspoon coarse salt, 1/4 teaspoon ground cumin, 1/4 teaspoon ground cinnamon, 1/4 teaspoon ground ginger, pinch cayenne pepper or to taste, and 1 1/2 tablespoons peanut oil. Bake at 250° until dry, stirring occasionally, for about 15 to 30 minutes or until they start to turn a very light gold.

In a medium bowl combine 3 tablespoons of the sugar and the salt, cumin, cinnamon, ginger, and cayenne. Heat peanut oil in a large skillet over high heat. Add seeds (after baked) and 2 tablespoons sugar. Cook until sugar melts and the seeds begin to caramelize, about 45 to 60 seconds. Transfer to bowl with spices and stir well to coat. Let cool.

Grill Roasted Cinnamon Apples

4 baking apples
2 Tbsp. cinnamon
2 Tbsp. sugar
2 Tbsp. butter
aluminum foil

Wash, dry and core apples. In small bowl, combine cinnamon, butter and sugar. Place each apple on center of aluminum foil sheet; spoon cinnamon/sugar mixture into core, and wrap apple in foil. Place foil-wrapped apples on the grill and cook until apples are tender, about 20 minutes.

Chapter Four

The Winter Solstice Sabbath

Chapter 3

Winter Solstice

December 21st, Lesser Sabbath

Other names include Midwinter, Yule



he Winter Solstice, or Midwinter, is the longest night of the year, marking the peak of the winter season. In ancient times customs tended to be oriented around calling back the Sun, in fact this night was considered it's rebirth. However, from a Satanic perspective, using Sabbath after Sabbath to celebrate the Sun is rather redundant, and neglectful of their important dualist nature.

In this book, the cleansing powers of winter will not be shunned or pushed aside in order to reserve more praise for the solar rebirth, which will be celebrated later. Rather, the Winter Solstice is celebrated simply for the height of winter's power itself, as well as the "dark" or *hidden* mysteries of the universe, rather than only a mere pivotal point in time. The darkness and deprivation of sunlight are not so much mourned and lamented, since it is understood that destructive powers can have positive aspects or reveal positive outcomes. For an example, look at how modern man has evolved higher methods of survival to the point that winter is hardly a threat to our lives anymore at all. Satanists acknowledge the balance of light and darkness, creation and destruction, etc., realizing both are integral aspects of this reality. This duality in nature has created harsher natural selective pressures, resulting in an even more refined evolution of life. All this being said, the Winter Solstice also represents the cycle of life, death, renewal, etc., but mainly in this ritual, cleansing and purification in the name of Abaddon, the destroyer.

Harness the true symbolism of this night and make constructive use of it, cleansing and purifying your own existence of that which is self-detrimental. This is also the ideal time of the year to reconsecrate the ritual chamber and ritual tools for the upcoming year, and this has been incorporated into the Midwinter rites. Curses, too, are most appropriate on the Sabbath of the dark forces of nature.

This partial reversal of symbology, in effect, doesn't exclude all traditional symbols of Midwinter from the celebrations. In fact, to a lesser degree, the holiday represented to early pagans exactly what is explained afore (the tradition of New Year's resolutions originally from the polytheistic Babylonians is an example), just with the major emphasis in the wrong place.

Evergreens were considered magical and sacred by early pagans because of their year-round survival despite the harsh cold; this is a perfect symbol of life's adaptive abilities and triumph over challenge. Those who have come to associate Yule symbols with Christmas and Christendom ought to look again into the matter, a little further this time. A study of almost all of the "Christmas" symbols (not to mention all the holidays of the Wheel which have been Christianized) will reveal them to be assimilated pagan customs, leftover traditions that people refused to put to rest even after their cultures were conquered and spirituality condemned. For these reasons, it is perfectly appropriate to burn a Yule log decorated with evergreens in a bonfire or fireplace (using the last charred remnants of the log to begin the next year's fire). Take an evergreen tree indoors and decorate it with homemade ornaments baring whatever symbols you feel are appropriate for the Solstice, to practice the custom of gift-giving (reaffirming those you *do* hold dear) after the Feast. Reclaim the pagan winter rituals!

Ritual Preparations:

1. Prepare all standard ritual implements as outlined in the Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.

2. Prepare one vile of the oil of Mars to be used during the Rite of Consecration.

3. Each congregant prepares a symbol [or symbols] of any negative forces in their life. Could include anything like a pack of cigarettes, a stack of overdue bills, love letters from a recent affair gone sour, or even something generally symbolic like some rusty chains. Be creative in your methods of symbolism as well as how you destroy them. After you have destroyed the object, throw the remains in the coffin.

4. Prepare one small miniature casket (can be purchased or made from scratch) to be used during the Rites of Purification.

The Rites of the Winter Solstice

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

We have gathered here this night to harness the power of the Winter Solstice, a time for a cleansing of that which fosters failure and weakness, and a purification of that which strengthens. Nature bares her razor sharp fangs fiercest tonight, and reminds us to persevere through ever greater trials or fall in ruin to be scavenged by vultures. For this reason let us meditate upon our self-betterment and survival, and the difficult task of ridding ourselves of that which would sway us toward defeat. This we do in the name of Abaddon.

The Rite of Consecration

Tonight, upon the Sabbath of renewal, we enact the annual Rite of Consecrating our temple. Let us cleanse our sanctuary, and the symbols and tools of our Magical Art, reconsecrating them in the name of our most exalted god.

(Grotto Master anoints each altar tool one at a time with a cloth lightly dabbed in oil of Mars. After each tool is thus cleansed, wave it through the altar incense, and raise it up towards the Sigil of Baphomet with both hands exclaiming "Consecro in nomine Satanus!" to which the congregation responds "Ave Satanus!")

The Rites of Purification

The encompassing lucency has abandoned us, and the shadow is among us. The trees are frozen brittle, bare as skeletons. Go into the night and do not revulse at that which would overwhelm you. Let the fierce waves of wind sweep over your stinging face, through your teeth, and the icy grip creep up your fingertips straight through your arms into your heart. Meditate upon your burdens and envision now whatever means you must take to alleviate them; may the veins of ice strangle them from within.

(Starting with the Grotto master, each congregant moves to the altar [the entire circle of individuals shall rotate, everyone moves one spot to the left] and meditates on his life, contemplating all aspects that are contributing to the struggle of achieving his will, such as negative friendships or relationships, unproductive and unhealthy habits, etc. The congregant then writes them down on a parchment to be burned in the Sabbath Candle.)

Let us now make a sacrifice to ourselves of the negative elements in our lives. Let us cast off the shackles which restrain us from reaching toward our life's Will.

(In the center of the circle, each congregant sacrifices a symbol [or symbols] of any negative forces in his life by breaking, burning, chopping, ripping, cutting, etc., and deposits the remains in the miniature coffin.)

Shemhamforash! Hail Satan!

(Perform other workings such as curses, lust spells, or blessings.)

(After you have employed the Closing Rites, bury or throw away the items left in the coffin.)

The Candlemas Sabbat

Chapter Five

The Candlemas Sabbath

Chapter 4

Candlemas

February 1st, Greater Sabbath

Other names include Oimele, Imbolg, Imbolc



he significance of Imbolc is welcoming back the first light. However, the significance rests in the light itself, rather than heat of the fire such as with the Samhain rites. The ritual will still be opened and concluded with all the altar candles lit.

It is a time for new ideas, discoveries and creative endeavors to be contemplated and put into action, as symbolic of the new light and the planting season. Therefore it is a time to call upon Lucifer to place blessings of spontaneous imagination, ingenuity, and motivation upon the practitioners. It is observed by the burning of a single symbolic candle (the Sabbath Candle) during the Sabbath rite to signify the reborn light of sun and moon, and eating apples symbolizing the gift of Forbidden Knowledge. The moon's reflection of the Sun is especially important, as it represents sparks of renewed inspiration. It is also an ideal Sabbath for initiating new members into a Grotto, as well as works of blessing.

Ritual Preparations:

1. Prepare all standard ritual implements as outlined in the Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.
2. Prepare an apple and a knife for the Rite of Forbidden Knowledge.

The Rites of Candlemas

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

We are gathered here tonight upon the Candlemas Sabbath to celebrate the Rite of First Light. The sun shines newborn rays signaling it's return, which are reflected down on us from the moon. The reborn gifts of Lucifer's light bathe the Earth in their mingling dimness. Let us celebrate the gift of knowledge, may it resonate wisdom within us.

The Rite of First Light

(Every candle but the Sabbath candle is now extinguished.)

Into the Abyss the comet crushed and split upon the rocks. The fiery sword shattered like glass sending terrible, glorious showers of splinters echoing through the universe like seeds, gifts of first morning light ever bestowed upon the desolate mountains. And there was fire, and chaos, and destruction. Yet after the initial violence erupted and subsided, there came new combinations of light and darkness, and the algorithms began to spin in momentum from the vibrations of the fist of newborn creation, and to heat up. Fire and matter fused, Lucifer became one with Abaddon, and then he was Satan. Thus he began his slow, tormenting climb into the stars, where he may navigate towards the horizon overlooking the boundaries of the Abyss.

(Congregation repeats the following after the Grotto Master)

Lucifer is our God.

We are Lucifer.

Shemhamforash.

Hail Satan.

The Rite of Forbidden Knowledge

Let us renew our dedication to Lucifer and the cosmic imperative he has set in motion by giving us the gifts of fire and knowledge. Let us harness the light so that we may see and read. Accept his sacrament of forbidden wisdom, for his intention is to reveal to us our own Godhood.

(Grotto Master cuts an apple into slices, giving each member a portion.)

The Promise of Lucifer

(Relight all candles from the flame of the Sabbath candle.)

If we are to uphold the standards of Lucifer, and utilize his invaluable gifts, only then is one promise made. Life shall continue to evolve. Mankind shall move among the stars, and beyond. Man, by his own power, shall become as Lucifer himself, and the Abyss itself shall be emblazoned into the brightest of all stars.

Shemhamforash! Hail Satan!

(Perform other workings such as curses, lust spells, or blessings.)

(Employ the Closing Rites.)

Chapter Six

The Spring Equinox

Chapter 5

Spring Equinox

March 21st, Lesser Sabbath

Other names include Ostara, Eostre, Esther



he significance of the Spring Equinox rests in the fact that day and night are equal during this time. As the light represents the serpent's gift, the darker power of destruction also has its place in this ritual. Once the initiates' eyes are open to the knowledge of reality, they are free to renounce Yeshua, symbolic of all blinding creeds and falsehoods. For this ritual, a congregation may choose to place upon the altar a statue or image of the traditional Baphomet (Eliphaz Levi version), or perhaps the one found in the H.R. Giger tarot - one which visually depicts the concept of duality and balance. During this rite the congregation will consume apples, symbolic of the forbidden fruit of Eden. This is a symbolic act which is meant to inspire the initiates to reassert their individual wills and adherence to reality. Then, the congregants renounce Yeshua by nailing shut his Bible as the Grotto Master recites the "Lord's Prayer" backwards, after which a Satanic prayer is spoken by all.

Ritual Preparations:

- 1. Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.*
- 2. Prepare enough apples for your congregation to consume during the rite.*

The Rites of Spring Equinox

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

Tonight marks the Spring Equinox, a time when night and day are equal, reminding us of the dualistic nature of Baphomet - thus the two Rites of Awakening and Destruction. The light of day which endures more each passing sun is as Lucifer's gift of the knowledge of good and evil, the great balance that permeates all things.

Tonight is a time of new found knowledge, illumination and clarity, as well as reawakening ancient wisdoms. Thus we are here to pay tribute to all those who have endured Lucifer's blessing; those sorcerers through the ages who have given us the gifts of magic, harnessed energies and chemical elements, peered through telescopes and microscopes, and pondered the history and psychology of mankind. We pay tribute to them for their chapters in the great collective works of human creation. May we strive to uphold their traditions and standards of further evolution in the realms of knowledge and understanding until light is finally shed on every mystery of the universe.

The Rite of Awakening

The light gathers as Lucifer once again rallies together the angelic race, united by the birth of self-discovery and pride. This radiance is his gift to us, should we truly understand and choose to accept it. Let us renew our dedication to the light-bringer, and the cosmic imperative he has set in motion by giving us the gifts of fire and knowledge. Let us harness the light so that we may see and behold hidden realities. Accept this sacrament of forbidden wisdom, for his intention is to reveal to us our own Godhood.

(Eat the apples, the symbol of forbidden knowledge and wisdom and offer this to the other congregants, intoning "Do you accept the serpents gift, with this symbol of forbidden knowledge?")

The Rite of Destruction

Now we are free to walk any path that we may choose, and so we take it upon ourselves to forever silence falsehood. Never again shall the truth remain hidden. Never again shall we open the book of deceit.

(Grotto Master prepares to nail shut the "Holy" Bible with a hammer and nails).

I reject the false blinding light! I reject the lies of the bastard christ!

(Grotto Master drives a nail into the bible)

Come forth my brothers and silence the words of the false!

(Each congregant drives nails into the bible intoning "I reject the false blinding light! I reject the lies of the lying bastard christ!" while the Grotto Master recites the lord's prayer backwards.)

**Forever glory the and power the and kingdom the is
thine for, evil from us deliver and bread daily our, day
this us give. Heaven in is it as earth on, done be will thy,
come kingdom thy. Name thy be hallowed, heaven in
art who father our.**

**My brothers, come forth and recite the words of the
enlightened:**

**Our father, which art in Hell,
hallowed be thy name.**

**Thy kingdom is come, thy will is done;
on earth as it is in Hell.**

**We take this night, our rightful due,
and trespass not on path of pain.**

**Lead us unto temptation,
and deliver us from false piety,
for thine is the kingdom, and the power and the glory
forever.**

Shemhamforash!

Hail Satan!

And let reason rule the earth.

(Perform other workings such as curses, lust spells, or blessings.)

(Employ the Closing Rites.)

Chapter Seven

Walpurgisnacht

Chapter 7

Walpurgisnacht

May 1st - Greater Sabbath

Beltane, Bhealltainn, Walburga, Walpurgis, Walpurgisnacht

Walpurgisnacht in 1966 was the night Anton LaVey shaved his head and declared the official founding of the Church of Satan. This holiday was also called Beltane by the Celts - the beginning of summer, opposite of Samhain - the grand climax of the Spring Equinox. Originally this meant “Bel-fire”, after Bel which is also connected to the demon Baal or Bael. It is a night of fertility and lust. A feast and bonfire are most appropriate at this time. For this reason, the traditional Rite of Fire is also used as during the Samhain ritual. The Satanic Bible describes Walpurgisnacht as the night when legends rumored demons would come forth in wild revelry. To a degree this holiday is similar to Samhain in that respect as well. This night is ideal for placing a nude woman upon the Satanic altar.

Ritual Preparations:

1. Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.

2. Prepare two indoor torches. These can be purchased and filled with scented lamp oils, though you may wish to paint them or otherwise modify their appearance to fit aesthetically with your other ritual tools.

3. Prepare statues of at least one God and one Goddess representing Lust to be placed on the altar (such as Pan and Lilith, etc.), and cover completely with pieces of black cloth before the ritual begins. Also prepare an amount of rose petals, and pieces of jewelry with which to adorn them.

The Rites of Walpurgisnacht

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

Tonight is Walpurgisnacht or Beltaine. Upon this Eve of May was the Celtic celebration of the grand climax of the Spring Equinox. We celebrate the Rites of Fire and Fertility in ancient tradition of the great bonfire revelries. Tonight we celebrate Earthly indulgence lavishly and with fervor! We must call upon the Gods of Lust to witness our celebration so that they may be appeased and cast their blessings upon us in favor as we honor them.

The Rite of Fire

We celebrate the Rite of Fire in memory of the ancient practices of our fathers before us!

(Light torches, Celebrant Alpha and Celebrant Beta can stand on either side of the altar each baring one torch.)

May the fires roar from every hill. Shemhamforash!
Hail Satan!

The Rite of Fertility

(At this time remove the cloths from the statues of your chosen Gods and Goddesses of Lust. All congregants shower their feet with rose petals, place jewelry upon them, and light red candles. Leave all jewelry and rose petals just as they are inside the chamber until the petals have completely wilted and dried before disposing.)

We summon the great gods of Lust and Sensuality to come forth upon this night of Baal. The demons of the pit are gathering around the heat of the fire in anticipation of the Sabbath and carnal feast. Black ram, father of a thousand young, may the winds carry your blessings to us, whispering secret spells of devious craft so that we may hear. Splendorous and purring witch, may the light of Hecate luxuriate us in her blue glow. Great Pan, come forth on cloven hoof and lend us your flowing melodies of rapture. Queen of the Underworld, open up the Seven Gates of Hell and be delivered to us removed of your garments. Lilith, Naamah! Call forth and gather all ye seductresses! Join us in this gathering and hear our tributes unto you! Lead us into darkest temptation, so that we may indulge our lusts in ecstasy and revelrous abandon. Charge the air with great torrents of desire! Go into the void and make our wills manifest! Shemhamforash! Hail *(names of Gods/Goddesses)*! Hail Satan!

(Perform other workings such as curses, lust spells, or blessings.)

(Employ the Closing Rites.)

The Summer Solstice

June 21st, 2024

Author: [Name]

Chapter Eight

The Summer Solstice

Chapter 8

The Summer Solstice

June 21st, Lesser Sabbath

Other names include: Midsommer



It has been said the Summer Solstice is a time for Satanists to express their sense of humor; for this reason, Loki is summoned. Loki was one of the gods of the Norse Pantheon, who was actually the son of two giants (the enemy of the Aesir), but made a blood oath with Odin. In the Sagas, Loki is responsible for many sinister deeds, and constant trouble for the other gods of Asgard. However, his chaotic behavior many times brings needed change and prevents things from falling into stagnation. An example of this is the incident where Loki, out of blatant maliciousness, cuts the golden hair off the head of the sleeping goddess, Sif. When the other gods demand retribution, Loki brings them all marvelous gifts made by the dwarves, including magical hair spun from gold to replace Sif's, and Thor's deadly warhammer, Mjollnir. Loki was also a shapechanger who could turn himself into various animals including a falcon and a horse, the god of fire and magic, and known for telling fanciful stories and making the gods laugh. His demonic roots cannot be mistaken though, when he leads the forces of Hel against the gods at Ragnarok. Read into the Norse Sagas for more background information on this mythology.

Ritual Preparations:

1. Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.

2. For this ritual, dress in costumes such as jesters, clowns, etc. with an elegant, yet sinister edge.

3. Prepare Dragon's Blood incense and small incense burner (aside from larger incense brazier used during opening invocations.)

4. If a statue of Loki can be obtained to sit upon the altar this night, so much the better.

The Rites of the Summer Solstice

(For this ritual, dress in costumes such as jesters, clowns, etc. with an elegant, yet sinister edge - think Marti Gras. Employ The Opening Rites up until the time for your Working and resume here.)

The Hymn to Loki

**Son of the giants,
Enemy of the gods,
Teller of tales,
and breaker of laws,
Journey to Midgard,
past Heimdall and Bifrost,
Bring the rewards,
of your evil and chaos.**

(This hymn can be chanted rhythmically by the Grotto Master, and joined by the entire congregation until and energetic climax is reached. The Grotto Master signals the end of the chant by striking a gong or bell.)

The Rite of Loki

(Light Dragon's Blood incense.)

Monstrous Loki divine, friend and foe, light and darkness - we beckon you, soar on falcon's wing from the halls of Asgard. Gallop across the planes of Midgard and appear to us upon this night of the Midsummer Sabbath! Create strife and tear from us our certain harvest so that we may herald the season of change. Make us merry with the fruits of the sacrifices and tales of laughter. Manifest and change shapes so that you may partake of our feast! Teach us your cunning ways of dark magic and trickery! Fill our hearts with trouble and the burning excitement of mischief! Usher the mighty whirling funnelclouds of chaos, and deliver unto us your gifts of gold. Destroy that which we must be rid of, and build upon the ashes of the old our new prosperities. We summon you to come forth, blood brother of Odin! Hear our call! Accept our sacrifices!

(Place some chocolate in the offering bowl and pour a shot of bourbon over it. Wave Dragon's Blood over offering bowl in a counter clockwise circling motion six times, and extinguish.)

Shemhamforash! Hail Loki!

(Perform other workings such as curses, lust spells, or blessings.)

(Employ the Closing Rites.)

The Story of the

August 1st, 1848

Chapter Nine

Lughnasad

Chapter 9

Lughnasad

August 1st, Greater Sabbath

Other names include: Lammastide, August Eve



he night of August 1st is Lughnasad. It was the first harvest festival of the year, a celebration of the first fruits. For the Satanist, this is the day of celebrating life as the predator instead of prey, the hunter rather than the hunted, and controlling the surrounding environment (this is not to say that the Satanist takes a reckless attitude towards responsibilities of ecology, etc.). It hints of the joy of survival, and the gratification of one's inner, primal, animalistic nature as a carnivorous beast. A massive feast and revelry is naturally most important on this occasion.

Ritual Preparations:

1. Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.

The Rites of Lughnasad

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

We have gathered here tonight to observe the Rites of Lughnasad. Tonight we shall rejoice in our abilities of survival and feast upon the flesh of our prey. Let us invoke the powers of Hell to prevail us in our aims of self-preservation. Life is the great indulgence - death, the great abstinence. Therefore make the most of life, here and now! Here and now is our day of torment. Here and now is our day of joy!

Hail Satan!

The Rite of the Predator

Masters of protection and predation! Gather with us so that we may forge Earthly reality of your essence. Encircle us with your horrid wings and guard us with deadly venom so that we may carry forth your will! Exael! Azazel, teach us your demonic traits and knowledge of the art of war and weaponry! Make us to hunt and to kill, and join us in our observances. Fenriz wolf! Your unquenchable fangs shall shine red tonight. Depart your halls and hills and pits, and make yourself real to us. Mammon, bring abundance and riches about us. Euronymous, Prince of Death, Manifest! We invite you! Move and appear! Lord of flies! Grand Chief of Hell, Beelzebub! Grant us the power to reign supreme. Lucifer, cast your blessings upon us. In nomine Satanus - fiat. So it shall come to pass.

Shemhamforash! Hail Satan!

(Perform other workings such as curses, lust spells, or blessings.)

(Employ the Closing Rites.)

Chapter Ten

The Autumn Equinox

Chapter 10

The Autumn Equinox

September 21st or 22nd, Lesser Sabbath

Other names include: Winter Finding



he Autumn Equinox is a time when light and dark are balanced. For the Satanist, it is the time to reflect upon yourself - years past, and years yet to come. The emphasis lies in the initiates' life accomplishments and goals, as well as reassessing them. In a way it's similar to the common practice of "New Year's Resolutions," only it involves a mystical element of destiny and the will to control it. Each congregant prepares parchments (again a magical script of some sort is recommended) before the ritual or during, in which they declare their accomplishments of the last year and their goals for the future. The moon is observed in connection with the Harvest Moon, and since the intervals between moonrises on successive nights is shortest in autumn compared with the rest of the year. For these reasons, lunar deities are summoned to the chamber on this Equinox as a source of energy to be tapped and directed.

Ritual Preparations

1. Prepare all standard ritual implements as outlined in Chapter 12. Also see Appendix A for a checklist of steps preceding and following the ritual to help your ritual flow seamlessly from beginning to end.

2. Prepare a mirror, and parchments for all initiates.

The Rites of the Autumn Equinox

(Employ The Opening Rites up until the time for your Working and resume here.)

Statement of the Working's Purpose

Tonight is the Autumn Equinox, a time of balance. It is the night to reflect upon one's self, to reflect upon years past, and to prepare for the years yet to come. We all have great journeys ahead, for we are servants of darkness and light. We must once again reevaluate our earthly existence and sway destiny to our will. Let us harness the demonic energy of the lunar gods so we may direct them towards these purposes!

The Lunar Rite

Great infernal deities of lunar mysteries, we summon you to our temple tonight so that you may appear to us and grant us your powers of magic. Selene, Hecate, Mani, Luna! Fly! Charge us with mighty and terrible sorcery. Manifest out of the night by our calling to arrive on silver chariots bearing magic and fire. Hasmoday, appear and strike down our enemies! Make our wills as reality - Maiden, Mother and Crone. Come night flyer, come hateful wolf. Bestow us with the madness of lunatics, werewolves and Berserkrers! Possess us and be with us! We invoke thee!

Hail Hecate!

The Rite of Reflection

To the right burns the white candle, the symbol of roads traveled, in which we shall declare our accomplishments.

To the left burns the black candle, the symbol of the left hand path we walk, in which we shall declare our goals.

(Each congregant takes turns at the altar moving in a circle, counterclockwise. The initiate is to look into the mirror at his own eyes, and visualize and remember himself making his accomplishments from the past year, and burn the corresponding parchment in the white candle. Next, he is to visualize himself achieving his desired goals, and burn the corresponding parchment in the black candle.)

The rite is done. Shemhamforash! Hail Satan!

(Perform other workings such as curses, lust spells, or blessings.)

(Employ the Closing Rite.)

Chapter Eleven

The Closing Rites

The Closing Rites

Closing the Gates

(Extinguish incense.)

The gates are closed and the symbol of the Spirit of Lucifer is extinguished, yet it burns passionately within our hearts.

The Denial of Banishment

I bid ye give the sign of the horns!

(Congregation responds with the salute and the Grotto Master recites the last paragraph of the Satanic Bible.)

Open wide the gates of Hell! The lower heavens beneath you, let them serve you! Govern those who govern! Cast down such as fall! Bring forth those that increase, and destroy the rotten. No place, let it remain in one number. Add and diminish until the stars be numbered! Arise! Move! and appear before the covenant of His mouth, which He hath sworn unto us in His justice. Open the mysteries of your creation, and make us partakers of the undefiled wisdom!

Shemhamforash! Hail Satan! Hail Satan! Hail Satan!
So it is done.

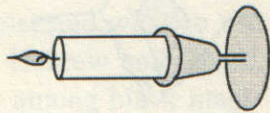
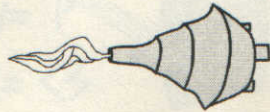
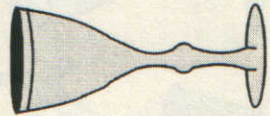
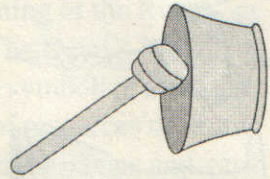
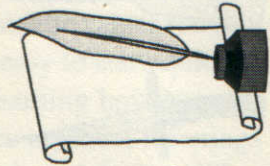
(Ringing of nine.)

Chapter 12

Ritual Symbols

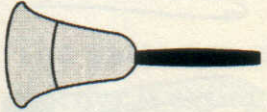
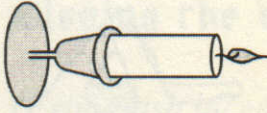
The Opening and Closing Rites presented in this book are elaborations on the form of ritual presented in the Satanic Bible, with various other sources of influence. The series of symbols to the right are a rough guide through the standard steps of a Satanic ritual. Once the Grotto Master has memorized the invocations and other basic spoken elements that are included in every ritual, (sound impossible? try making an audio recording) this graphic may be used in substitution of a written script. The advantage of not using a written script is simple: text recalled from memory is quite often recited with far more emotional intensity than text read off of a page; it helps to avoid ending up with a boring, monotone sounding voice; this is why actors memorize their lines instead of using scripts. However, this set of "cues" can be copied or redrawn and placed on the front of the altar or the wall above in a frame. This helps keep your memory on track and also doubles as a chamber decoration representing the traditions of Satanic Ritual.

1. The lit candles represent the first step of the ritual: lighting the candles and arranging all implements that will be needed.
2. The bell symbol represents the purification of the air by the Ringing of Nine.
3. The athame symbol represents the dagger, sword, or staff used by the Grotto Master during the Invocation to Satan, and the Infernal Names.





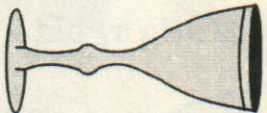
4. The incense represents the Rite of the Black Flame, or Opening the Gate. The symbol drawn is a "cone" incense burner, but a larger burner would be even more preferable for group ritual - something that can hold the kind of incense to be used with coals (this can be bought at Church supply stores if nowhere else) and an open flame for the rite of Opening the Gate.



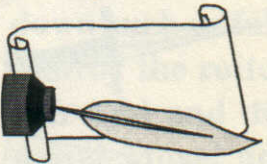
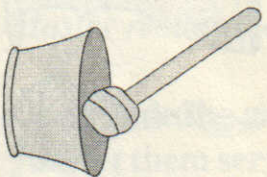
5. The chalice symbol of course represents the Rite of the Chalice.



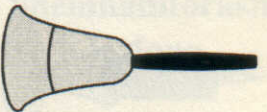
6. The phallus symbol represents the Benediction and the calling of the Four Crown Princes of Hell.



7. The quill and parchment represent the working(s) which are the reasons the ritual is being held. This includes written parchments and symbolic acts of magic such as the use of Voodoo Dolls. This also includes works for the purposes of a curse, blessing, lust spell, or symbolic acts in celebration of a Sabbath.



8. The Rite of the Horns is one of the last steps in the ritual. As you can see, the infamous Sign of the Horns has been substituted for the Sign of the Egyptian god Anubis (the jackal; god of death) here, for people who may desire something similar yet more cryptic.



9. The last bell symbol represents the pollutionary Ringing of Nine.

Chapter 13

Writing Parchments

One way to enrich the symbolism of your ritual is to use a special form of script, such as ancient/magical alphabets for writing parchments. An obvious example would be the Elder Futhark of Norse Runes which our heathen ancestors of pagan Europe left behind to us. Each rune actually includes a mystical meaning as well as a phonetic pronunciation (full of symbolism!). This system's phonetic values roughly correspond with the English alphabet, making it easy to learn quickly. Try keeping a journal with runes as a way of learning how to write simple scripts with them. After you learn that, the mystical meanings can be used for purposes of divination ("The Casting of the Runes" as Dr. LaVey mentioned during the film "Satanis: The Devil's Mass") or for casting spells using each rune individually to symbolize a concept (to be inscribed or chanted). There are a wealth of resources on Runic studies for those who wish to learn more about their names and various mystical uses and meanings.

A=	ᚦ	H=	ᚱ	O=	ᚩ	V=	ᚷ
B=	ᚸ	I=	ᚲ	P=	ᚱ	W=	ᚹ
C=	ᚺ	J=	ᚰ	Q=	ᚺ	X=	ᚷ
D=	ᚫ	K=	ᚺ	R=	ᚱ	Y=	ᚷ
E=	ᚱ	L=	ᚲ	S=	ᚱ	Z=	ᚷ
F=	ᚱ	M=	ᚱ	T=	ᚱ	TH=	ᚱ
G=	ᚷ	N=	ᚲ	U=	ᚱ	NG=	ᚩ

There are many other Runic Futharks (alphabets) and ways to use runes, as well as other mystical alphabets like Hebrew and Greek, which gave rise to Qabala. A common practice among black magicians is to create their own personal alphabet. The power is not contained in the characters themselves, it is the use of symbolism itself which heightens *your* energies. Increase your vocabulary of symbols.

Appendix A

Steps Preceding and Following the Ritual

In order for the group ritual to flow smoothly from beginning to finish, the Grotto Master may choose other celebrants from the Grotto to assist (in this book they will be referred to simply as Celebrant Alpha and Celebrant Beta) during the times when all other celebrants are forbidden to occupy the chamber. The Master, Celebrant Alpha and Celebrant Beta together comprise the Inner Circle which is responsible for carrying out these initial tasks. Here are some simple steps that can be employed before and after the ritual to ensure seamlessness from the beginning through the end.

1. Clean ritual chamber.
2. Gather appropriate devices for ritual.
3. Prepare incense brazier and water.
4. Fill chalice.
5. Fill container with water for benediction.
6. Replace candles if necessary and light them.
7. Turn out the lights, and turn on other lighting (if used).

8. Begin chamber music. At this time, the Grotto Master and his two closest assistants may perform the solitary Lesser Rite of the Inner Circle (see next page).
9. Bring in any additional Celebrants needed for special parts.
10. Send the two assisting Celebrants to announce that the ritual is about to begin. Celebrant Alpha shall show the congregation into the chamber, and Celebrant Beta shall follow behind the congregation, turning off all lights, loud music and telephones on his way, and closing the door once in the chamber. Once all have entered the chamber and are standing in their appropriate spots, **begin the appropriate ritual.**

Steps Following the Ritual

1. After the Grotto Master proclaims "So it is done," Celebrant Alpha immediately opens the door and exits the chamber as the congregation follows. As he leads them out, he turns the lights/music back on. Afterwards, he returns to the chamber to remove his robe. The Grotto Master and other Celebrants do not leave the chamber until they have removed their robes.
2. Extinguish candles.
3. Empty chalice and water bucket.
4. Turn off chamber music.

Appendix B

Lesser Rite of the Inner Circle



his rite, preceding the main ritual, will be employed by the Master of the Grotto and his two closest assistants as soon as the chamber music has begun. This serves to invoke the flow of energy from those who possess it most. This rite could be considered somewhat clandestine, meaning it is not discussed with the rest of the Grotto for mood/energy reasons. Inclusion in this rite is to be considered a privileged position. Choose three runes which could reflect the initials of your Grotto's name or three principles for which your cabal stands.

AN OATH OF ILLUMINATION

(The three participants stand in a circle close to the altar and extend their left hands palm-down in the manner of a pact.)

Celebrants chant: Othela, Berkana, Sigel!

Master: Tonight we are as one. As the ocean to the stream, as the tree to the seed, as the mountain to the stone... So do we now recognize our unity and brotherhood in this greater task as keepers of our temple, the Inner Circle. *(join chant)*

[At this time each of the three use water from the benediction bucket to trace a rune onto the celebrant's forehead who stands to the left of him. The Master gets an Othela rune, Celebrant Alpha receives Berkana rune, and Celebrant Beta receives Sigel. (End chant)

Master: Shemhamforash. Fiat. *(End of Lesser Rite)*

Occult/Satanism



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