

Introduction

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

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

Participants

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

Items Required

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

Time

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

The Rite

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

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

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

Agios Satanas!

The Mistress responds by saying:

Dominus diabolus sabaoth. Tui sunt caeli.

All respond:

Tua est terra!

The Mistress holds the crystal in her hands, palms upwards. Master, Priest and Priestess then lay their hands upon the crystal. The congregation commence a circle dance, moonwise, and quietly, rhythmically intone:

Erce, eorhan modor.

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

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

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

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

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

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

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

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

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

The Mistress and Priestess then fill in the cavity with earth, continuing the "*Erce...*" chant.

When ready, the Mistress signals the Guardian to ring the Temple bell, once. The chant and the circle dance cease.

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

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

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

'Aperiatur terra ...' chant:

A - per-i - e - tur ter - ra, et ger - min - et

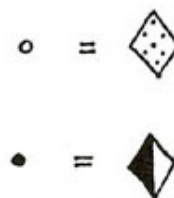
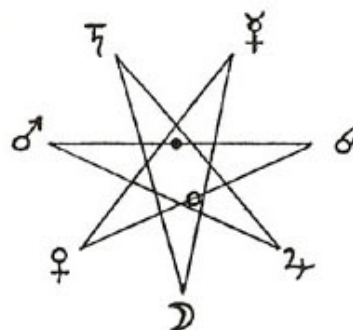
A -

A -

A - tu - so - ti

A -

A -



The Nine Angles and the Septagon

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

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

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

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

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

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

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