

## **The Satanist Way of Dhikr**

**By Magister Hagur**



The Dhikr is known and practiced among Sufi Aspirants, Brotherhoods in Islam and outside. The Satanist way of Dhikr is a pathworkings technique, and is an exercise of the mind. In Islam, the Dhikr is a spiritual exercise containing repetitions of various Holy Names as to God, prayers and chants. Some forms of Dhikr involve practices designed to break the spell of worldly consciousness and propel the practitioner into a state of altered awareness.

In fact, like “pathworkings”, the Dhirk is a collection of phrases, words, and even sounds, which by virtue of rhythmic effect achieve results that would be not possible apart from them.

In Satanism, through the repetition of the name of Satan, and other Dark Gods of the Tree of Wyrd, Satanic chants, Words of Invocation and Evocation, the adept may feel him or herself to be flying towards the Abyssal goals, becoming part of the wonders of the mysterious and hidden aspects of the sinister.

The Dhikr as pathworkings has its effect of sounding in a threefold way.

- (1) It links and aligns first of all with his Self (Deeper, Higher, Self) or Ego.
- (2) It puts him or she in contact with the Dark Gods of the Cosmic Tree of Wyrd, Lords of the Abyssal World.
- (3) Its links with our subjective Triangle Groups, and bind all into one composite whole.

The Dhikr as any other pathworkings technique strengthens the aspect of Will, Power, Wisdom, Desire (Lust), Activity and Intelligence. The Dark Gods manipulate planet Earth (our world), and are occupied with its evolution, in the Aquarian Age: destroy and restore.

Through the Dhikr, other pathworkings and rites one can sense the Dark Gods and reach them. Therefore, if anyone is interested in mystical stations and powers of the Abyssal Underworld, he may also attain them through the satanic Dhikr along the ONA Chants, Affirmations, Creeds, Prayers, etc., as these are very efficacious. Through the recitation of the most beautiful but sinister names of the Dark Gods everybody receives bountifully recompenses, in accordance with his faith and intention.

During the pathworkings “Dhikr” and other techniques, rhythm is surely to be expressed as that cadenced bodily movement which automatically sways the adept who employ the technique into line with vibrations and energies of the Dark Gods of the Tree of Wyrd.

After a number of any pathworkings exercises, the physical body swings, head, arms, legs, every bodily member, and stop at one’s own will. The forces, energies and vibrations that are tapped, (according to the rhythm), are dispatched throughout the bodily centres. Man’s emotional and mental bodily parts are entirely re-adjusted and re-blended, resulting in effects into physical manifestation. Man is in touch with the acausal and the causal as well.

Pathworkings in one way or another consists out of true rhythmic movements which come down to the adept through the Dark Gods, the Ones that are called forth in the litanies of Names and chants.. The rhythm is to be compared with modern dance manifestation of rhythmic movement, and the main effect of the vibratory rhythm is the direction of the forces tapped by its means to the emotional and nerves system of the body as vehicle of the Dark Gods. For the Dhikr use an Islamic, Buddhist or Hindu rosary to count your affirmations.

This “Satanic Dhikr” should be part of one’s own psychic development. Proceeding for a while with the Satanic Dhikr, or other pathworkings techniques as brought forward in the ONA teaching, nothing in your body rests, everything moves, everything vibrates. The power of the principle of vibration comes from, not only understanding that physical matter is always vibrating but that everything is vibrating, even the non-physical. In fact, the differences between matter, energy and of the Dark Gods are different vibrations. The physical sciences tend to acknowledge only the physical vibrations, but as we are proceeding with pathworkings, and learning with quantum physics, we are much

more than our physical vibration. We also contain energy and mystical (spiritual) vibrations.

Mystics, whether 'Black' or 'White' (no difference between the two) talk about vibration, and increasing one's vibration to a more mystical level as that part of the mystical and sinister part. Incenses in a Temple are burned to raise the vibration of a ritual.

Pathworkings as the Dhikr is exercising your magickal abilities.

## **The Short Satanic Dhikr**

**(For those who really desire sinister and psychic development. To be done as often as possible, but only once a day in a solitary place, solo or in group).**

*Chanting if possible according to the tunes found in « NAOS ».*

- (1) **Aperiatur terra, et germinet Vindex** (three times)
- (2) **Agios O Satanas** (25 times)
- (3) **Chant the following hymn :**

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

- (4) **Agios O Vindex** (three times)
- (5) **Hymn:**

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

- (6) **Agios Athanatos** (three times)

(7) **Dignum et justus est : Agios O Satan** (three times)

(8) **Hymn :**

**Agios o Baphomet  
O Oriens splendour lucis aeternae  
Et sol justitiae:  
Veni et illumina sedentes in tenebris  
Et umbra mortis**

(9) **Agios O Vindex** (10 times)

(10) **Hymn :**

**Rerum Atazoth, tenax vigor  
Immotus in te permanens  
Lucis diurnae tempora  
Successibus determinans:  
Qui venturis es in mundum  
Atazoth, ne tardaveris**

(11) **Atazoth, ne tardaveris** (10 times)

(12) **“Agios O Atazoth”** (25 times)

(13) **Two hymns :** (second hymn may be repeated three times)

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

**(2) Hoc excitatus Lucifer  
Solvit polum caligine  
Agios o Vindex  
Laetus dies hic transeat.**

- (14) **Aperiatum terra et germinet Satanus** (3 to 10 times)
- (15) **Saying rhythmically and slowly “Satanus” (Sa-ta-nas)** (100 times)
- (16) **Invoking the Dark Spherical Gods of the Tree of Wyrd.** (Chanted)

### **Moon sphere:**

**Agios O Shugara**  
**Agios O Noctulius**  
**Agios O Nythra**

### **Mercury sphere**

**Agios O Ga Wath AM**  
**Agios O Nekalah**  
**Agios O Abatu**

### **Venus sphere**

**Agios O Karu Samsu**  
**Agios O Asoth**  
**Agios O Nemicu**

### **Sun sphere**

**Agios O Satanus**  
**Agios O Vindex**  
**Agios O Atazoth**

### **Mars sphere**

**Agios O Binan Ath**  
**Agios O Kthunae**  
**Agios O Sauroctonos**

### **Jupiter sphere**

**Agios O Lidagon**  
**Agios O Davcina**  
**Agios O Mactoron**

### **Saturn sphere**

**Agios O Azanigin  
Agios O Velpecula  
Agios O Naos**

(17) Vibrating “**Nythra Kthunae Atazoth**” to close the Satanic Dhikr (three times)

## **Second Part**

# **Offering the Grail (Chalice)**

*( If one feels doing so, solo or in group)*

**Aperiatur terra, et germinet Satanus**  
(chanting three times)

### **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!**

The self-initiated adept (celebrant) offers the chalice elevated above the altar, saying:

**Suscipe, Satanus, munus quad tibi offerimus memoriam  
recolentes Atazoth** (or a Dark God’s Name of choice).

The self-initiated adept (celebrant) raises up the chalice and replaces it on the altar, passes his or her hands over the chalice saying convincingly, but quietly:

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

Holding the Chalice with both hands, say firmly and with intent :

**Veni omnipotens æterne diabolus.**

The self-initiated adept (celebrant), before drinking from the chalice, and sharing it with others, says:

**May the gifts of Satan be forever with me (*us*).**

At the close, the self-initiated adept (celebrant) says (chanted alternatively):

**R. Agios O Satanas  
S. Agios O Baphomet**

**V. Agios O Atazoth  
R. Agios O Atazoth**

**V. Pleni sunt terra majestatis gloriæ Tuæ.**

**R. Tuere nos, Domine Satanas.**

**V. Ave Satanas.**

**R. Ave Satanas.**

**V. It is Accomplished.**

## Translation from Latin into English

**Aperiatur terra, et germinet Vindex.**

*Let the Earth be opened, and Vindex come forth.*



**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  
As a wild animal in the air*

*Nor kept in the deep of the earth  
But his dwelling place fills the whole Orbit.*



**Agios Athanatos<sup>1</sup>**

***Agios Immortality***



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<sup>1</sup> May be sung thrice, even alternatively in group.



**Dignum et justum est**

*It is right and fitting*



**Agios o Baphomet**  
**O Oriens splendour lucis æternæ**  
**Et sol justitiæ:**  
**Veni et illumina sedentes in tenebris**  
**Et umbra mortis<sup>2</sup>**

*Agios O Baphomet*  
*O Orient, splendour of eternal light, sun of justice,*  
*Come,*  
*Illumine those sitting in darkness and in the shadow of death.*



**Rerum Atazoth, tenax vigor**  
**Immotus in te permanens**  
**Lucis diurnæ 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.*



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<sup>2</sup> From “Agios” to “mortis” may be sung thrice, even alternatively in group.

**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.*

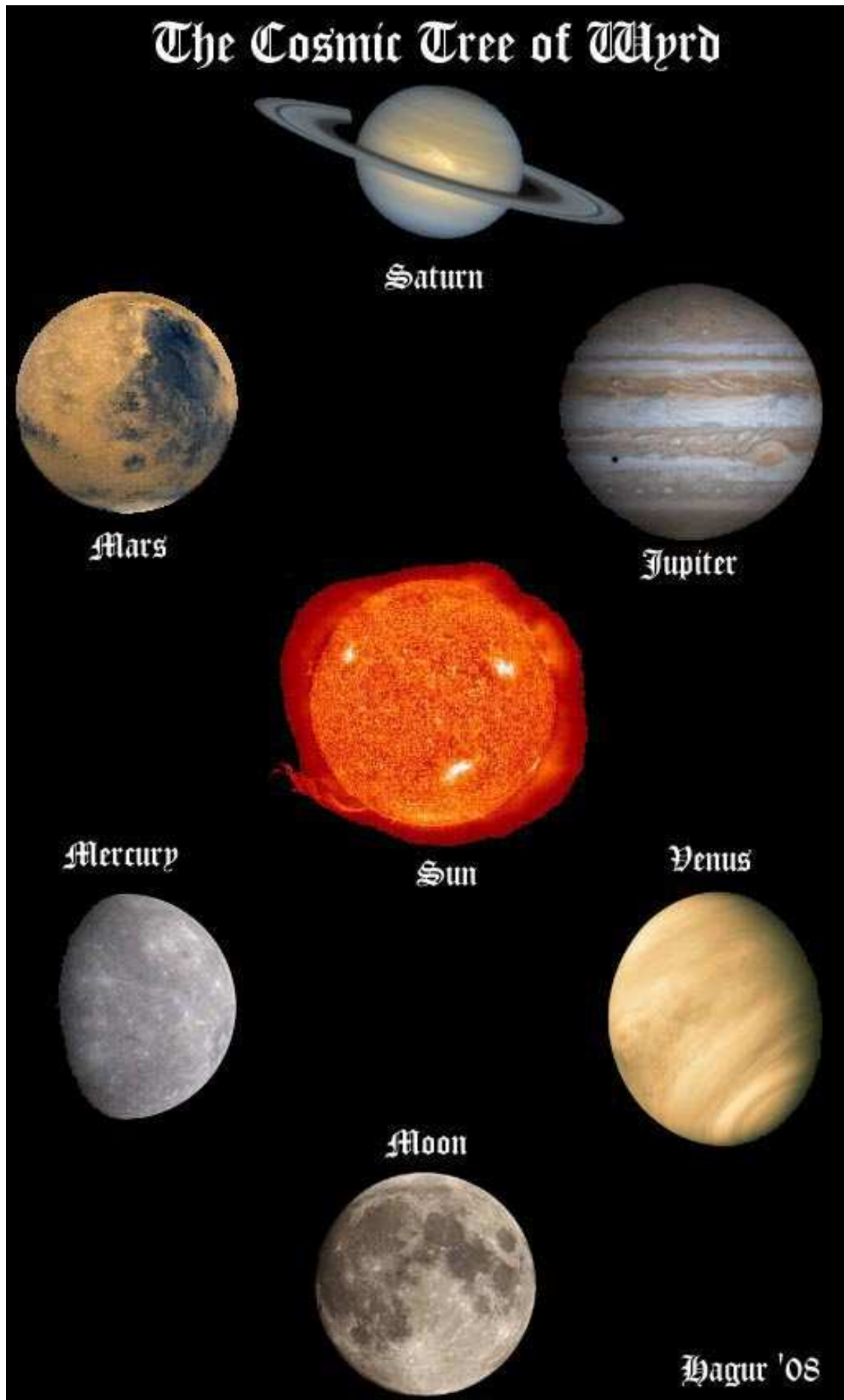
**Hoc excitatus Lucifer  
Solvit polum caligine  
Agius o Vindex  
Laetus dies hic transeat.**

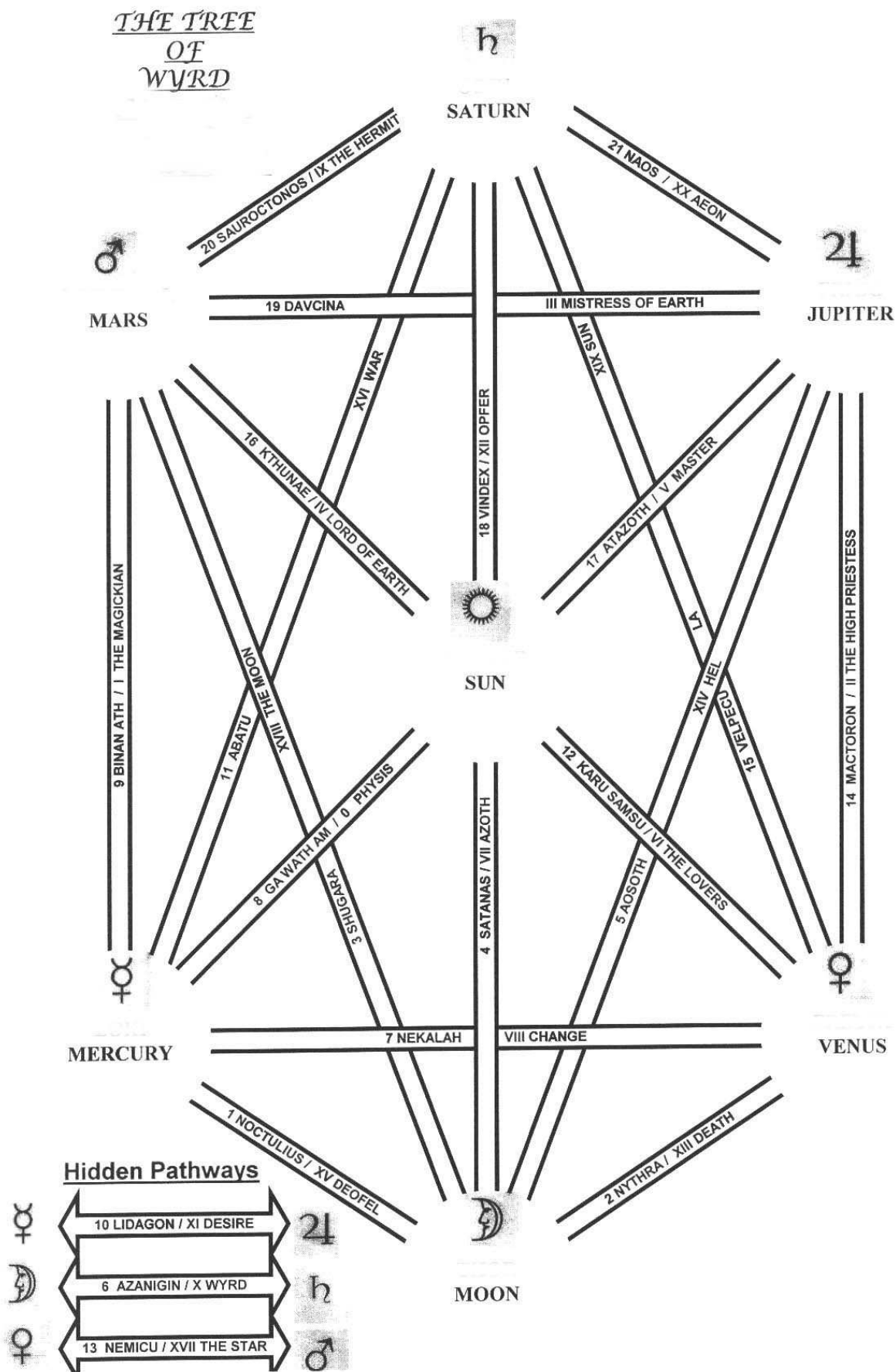
*Now, Lucifer raises  
Ending the dark night  
Hallowed be Vindex<sup>3</sup>  
The day is passing ecstatically (joyfully).*



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<sup>3</sup> Sanctified be Vindex.





# Useful extracts taken from the book “Naos” (ONA):

## Dark Pathways One

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 symbolized 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 visualization. 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 visualize your desire, and verbalize 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, slowing 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.




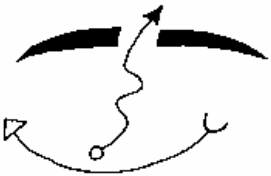

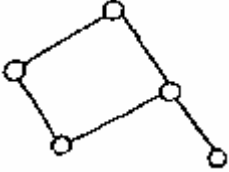
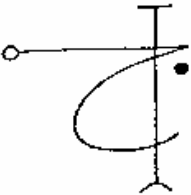

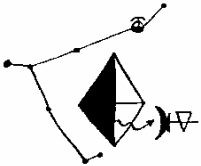
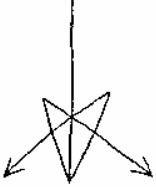
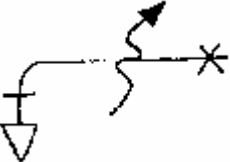
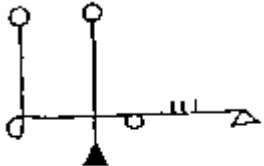
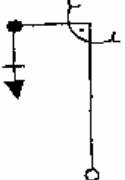

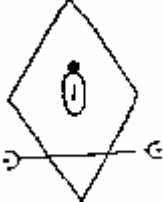
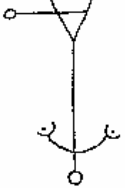
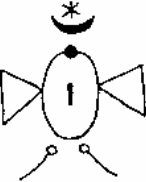




Try and link your feelings during the working with the appropriate Tarot image.

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 One

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

## Sigils

<p><b>Noctulius</b></p> 	<p><b>Ga Wath Am</b></p> 	<p><b>Velpecula</b></p> 
<p><b>Nythra</b></p> 	<p><b>Binan ath</b></p> 	<p><b>Kthunae</b></p> 
<p><b>Shugara</b></p> 	<p><b>Lidagon</b></p> 	<p><b>Atazoth</b></p> 
<p><b>Satanas</b></p> 	<p><b>Abatu</b></p> 	<p><b>Vindex</b></p> 
<p><b>Aosoth</b></p> 	<p><b>Karu samsu</b></p> 	<p><b>Davcina</b></p> 
<p><b>Azanigin</b></p> 	<p><b>Nemicu</b></p> 	<p><b>Sauroctonos</b></p> 
<p><b>Nekalah</b></p> 	<p><b>Mactoron</b></p> 	<p><b>Naos</b></p> 



## 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 re-present 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.



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