

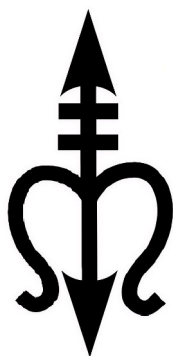
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Huntress

Nythra's Gate

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EDITED BY E.L. MORGAN



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Dedicated to the Jebtsundamba Khutuktu

D.M., J.E., H.H, G.K, S.S.

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Foreword and Aims

Throughout the linear history of our covenants released texts and manuscripts we have always made it our ultimate goal to lead the wamphyric initiate along the black path, through our own understanding and experience within the tradition. We intend by this text to aid the neophyte and initiate in their struggles of vampiric ascension in the understanding of nature and the black path's implications.

In this manuscript is collected a vast array of essays on the topic of vampirism, the dharma and the unfolding of nature as it relates to the alchemical development of the individual. We intend to give way to a new generation of practitioners, by our rites, praxis, and manuscripts, inspiring destiny to be discovered and fulfilled- the liberation of the individual and the fulfillment of the ethos of our wamphyric race.

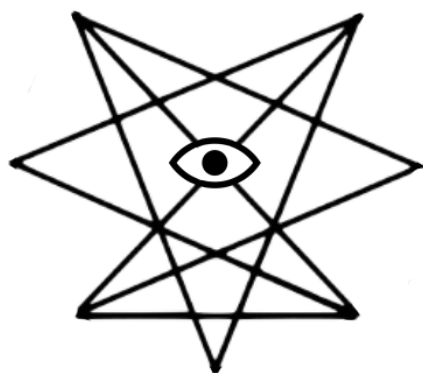
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We seek to cultivate a new current, an atmosphere of strength, knowledge, and understanding. That we have discarded our humanity for something much greater, the evolutionary promethean spirit that constitutes the vampire.

We seek also here to further the understanding of the eastern reflections of the $\omega\rho\alpha$ in tantric dharmic practice, that it is a vital catalyst to our own ascent and conquest ever forwards in search of the stars.

It is by our black and unwavering hand, that the world should be reshaped as clay at our fingertips. We shall become, the hunters and huntresses of form, standing as monuments of blood and obelisks to time itself. Our name and race, shall not be forgotten, and shall here endure onwards towards and as initiator of the final aeon of the rising sun.

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Initiatio Diaboli

Our creed is liberation, the restitution of all essences and forms to their primordial and unconditioned state. This, is the Dharmakaya, supra-essential, that which transcends duality, beyond blossom or decay. It neither emerges nor dissolves, it is the primordial and eternal state. It is the cosmic axis around which all worlds turn, the sovereignty that eternally upholds and outlasts every conventional form. We embrace this state, by our vampiric praxis- the displacement and destruction of all abstractions and phenomena that hinder our own development, becoming the apex predator, the huntress of form- acting by and through the cosmic law of dharma to transmute our minds and the world around us, that the final aeon of greatness may come as the rising sun.

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This manuscript has been composed by the adepts of those tantric and wamphyric traditions, that have undertaken years of the work in order to strengthen their acausal empathy and ability to manipulate phenomena by their own minds in order to superceed the worldly abstractions that hinder development and ascension along the nine alchemical folds unto radiant abyssal liberation.

A certain amount of both natural and inherited experience are required to undertake this path. We take the change of heart and mind, the metanoia of the adept, and transmute it into manifest vitality. By our path, we have become the sword of cosmic law- and shall bring about the final aeon by the establishment of our law upon this earth in order to rid ourselves of all obstacles opposed to the total liberation of all beings, unto the tyrant of the eternal dharmakaya, the nature of Nythra.

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This world has inherited the curse of daughters of mara, greed, temptation, and illusion. Our retribution against this plague shall spread as fire unto a field of dry reeds. We shall cause the asuras, barbarians, those hostile to the teachings to be reduced to ash. Those who deny law, order, and truth, are the archetypes of destructive illusion we ourselves wish to efface from this sphere of existence. Those antinomians, who are opposed to the eternal cosmic law of the Dharma, cannot see beyond their own depravity and thus are already blind. We need do nothing now but conquer their form, and rip from the mouth of the wicked adharmi his tongue of lies.

We intend to establish the final Aeon of the rising sun, we stand for no notion other than that of the total liberation of all forms that dwell within and beyond this rotten world. We ally ourselves with no faction that denies in any aspect the divine truth, those who have contracted the curse of the daughter's of mara, and have been

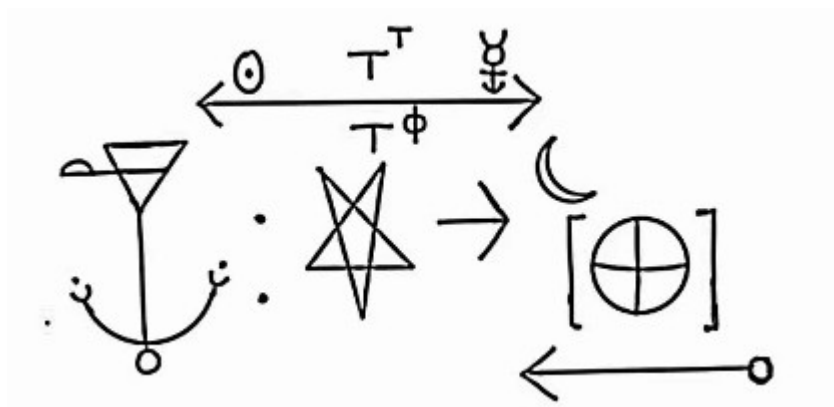
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consumed by craving, lust, and aversion- are fit only to be swiftly banished to hell.

We as Yamaputra, living children of the Yamas, declare eternal dharmayuddha on any and all obstructory forms to the attainment of nirvana. We intend to eradicate the existence of duality in itself, returning all living kind into the great Dharmakaya within.

To liberate, we must conquer. Both the hearts, minds, and forms of beings alike. We reject all notions of politics, mundane discourse, and materialism for one unified and greater goal. By the mandate of heaven itself, we strive towards a sprawling golden empire, founded on the subornation of all phenomena inhibiting the subornation of all phenomena inhibiting the full manifestation of the Dharmakaya as one and final answer.

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το προμηθεϊκό αρχέτυπο του σατανά

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On Wamphyrism

The concept of wamphyrism within the modern occult scene, and more specifically pertaining to the Order of Nine Angles (ONA/O9A), has become an increasingly popular point of interest and discussion over the past decade or so. Although long verified as a legitimate practice upon the left-hand path, in the modern sense, wamphyrism has become a term without any significant esoteric resonance or value. It is popularly perceived as spectacle, as has been propagated by the media; the practice in itself has been defaced, which is why our praxis of true Wamphyrism and the cultivation of its influence is what we seek to presence, in order to not only reverse this mundane conception of our traditions, but to give way to a new generation of practitioners seeking and striving ever forward for greatness, personal development, leading into the highest state of alchemical development.

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By our practice we purge our environments of undesirable aspects to our own development and the progression of our sinister goals by the destabilization and direct assault on mundane structures that inhibit our desired end, and thus the progression of the sinister dialect. Wamphyrism is in no sense a tame path, a wamphyr is one who is 'A practitioner of the sinister dialect whom intentionally harvests experiential intensity in order to give way to greater and suprapersonal alchemical development along the ninefold alchemical pathway.', such individuals have taken an oath to true alchemical development and progress, the divine realizations and perceptions, the embodiment of the acausal will, and the actions that arise from it.

It is not uncommon when encountering pseudo-satanic armchair occultists, often La Veyans or 'satanists' of a similar constitution, claim to practice a form of 'vampirism' often solely psychic without any genuine

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physical action involved. Such people are not similar in any aspect to our folk, they are surely unaware of the true rites of the wamphyric praxis, they have not undertaken the consumation of the flesh, nor have they undergone any significant alchemical development. Such people are pretenders and have no experience with real wamphyrism, they wish to profess some sort of dark identity, often adorning themselves in drab clothes and hosting book clubs or meetings to discuss their rather shallow 'occult disciplines'. These people are not people we should look to for genuine insight or knowledge, guidance or inspiration. These people are not your friends, and neither are we, this path is yours to undertake, it is not easily traversed, nor easily mastered.

We do not claim enlightenment as a collective, nor do we claim to hold the answers to life's questions in itself, we simply wish to redefine and redeem the qualities and traditions of wamphyrism through our literature, giving way to a new generation of adepts, which through

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disciplined practice, will produce both suprapersonal and aeonic transition toward the fulfillment of our goals.

Esoterically, wamphyrism is not simply embodied by mundane violence or undirected and reckless action to cause chaos, we direct our current and praxis with sinister intent through an aeonic perspective in order to give way to genuine change in both the adept and the causal regions in which we exist. We seek to become forces of acausal change and the embodiment of the wamphyric will by our actions, living nexions to the acausal current that flow throughout this world and through our threshold of ascension.

Our praxis is the harvesting of experiential intensity, the transmutation of fear and death, of the ego and in the literal sense, into greater personal change that contributes to the aeonic shift that we seek. We feed upon the terror of the mundane, the acausal continuum, and the promethean

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spirit of development that sets us apart from the world as it stands, its mundane unawareness, and foolish delusion.

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Sanguis Foedus

Wamphyrism is an suprapersonal form of exeatic living that has existed for aeons, embodying the natural sensitivity and constant spiritual sublimation of the alchemical self through both internal and thus external magickal practices that lead into influential and cosmically propelled states of being.

The Wamphyr is he who harvests experiential intensity in order to give way to greater personal development, reaping spiritual vitality as a result of the victory in negation of causal archetypes, constructs, and forms that bind to the ego's sensation of perception. The archetype of the vampiric mind, is the vast expanse of ecstasy that can be found within the joy of hunting ego, form, delusion, attachment, and conceptual fixation.

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We are the final nail in the coffin that holds the corpse of a rotten world, that we ourselves shall hunt and devour. We haunt thoroughly mind of those who fear the immutable and unyielding change we seek to bring, the destruction of the world's beloved mundane ideas and the head of those who perpetuate them. Our creed is liberation, our tooth and claw shall become the law- bending to nothing.

Our aims are to rise above form, delusion, duality, ignorance, and causality itself. Our purpose is to apprehend and transcend all archetypes of simple existence bound to the ego and expressed through the causal form. By our aims, all that will fall- is hot ash and burning sulfur, searing the skin of the world. That it may burn and fade into darkness, that the world then may see our light. To hunt, is our pleasure, and to rise above is the greatest joy.

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The Sanguis Foedus

Dies Solis

Flamma Cadens

Sanguis Abluit

Sanguis Lex Est

Sculpe Signum

Mortua Crux Est

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Chasing the Sun and Moon

Over the past few decades of the ONA, and the culture around it, the idea that humanity's existence will eventually fade, has become a highly discussed and valued topic. Within the modern culture of the ONA, especially relating to those who claim initiation and often some form of esoteric authority, there has been the popularization of the idea that it would most definitely be beneficial for humanity to fade away, relating to traditional satanism as a means of justification for this idea.

Ultimately, such people are highly unknowledgeable about the publications and teachings of the ONA, often claiming the name of

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the order, some sort of authority over a nexion or the order in itself. They are most often nihilistically deluded with fantasies of world annihilation and chaos without intent, embodying the values of anti-cosmic satanists, while claiming the name of the order, which represents in its entirety quite the opposite of ideas and goals.

We do not seek the destruction of mankind, in fact- it is our goal to preserve the existence of the human race, to fulfill the ethos of our race, the destiny to conquer, to stand apart from lower forms of being, to become Homo Galactica. We do not apply this worldview because it is moral in its framework, but because it is destiny, the embodiment of the promethean spirit of mankind's evolutionary struggle, and the directed defiance that accompanies it, fostering development; thus fulfillment of individual and greater wyrd. The story goes within the northern-germanic mythos, that the sons of Fenrir, Sköll

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and Hati are fated to chase the sun and moon throughout the sky, respectively- until ragnarök, allowing them to finally devour the celestial bodies, plunging our world into darkness. It is the fate of the sun and moon, and eventually all celestial bodies to perish. Our sun is in its last stage of sustainability for life, which will lead to the consumption of the moon, and eventual destruction of our species without the proper resources and will to conquer the astral realm. This is the case if and only if, humanity does not extinct itself.

The ultimate telos of the satanist, is self development. Self development is not a singularity in itself, it is the wyrd to be fulfilled, in an effort to shape the future of not only earth, but galaxies and universes outside our current reach. It is by this reasoning applied through the lens of social darwinistic thought that we ought to strive towards this goal of intergalactic conquest, and the security

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of humanity's existence, not solely that we may exist as humans, but within and beyond the abyss.

Sköll and Hati are fated to destroy, to test the ability and will of man. If man should overcome, we shall survive and prosper, if man should delude himself, then he shall eternally perish, and forever inhabit a miserable existence.

It is the duty of the satanist to overcome, by any means possible. We do not profess one path to greatness, but to each individual his own path, by gnosis and harvesting of experiential intensity. We defy the law of all idols and gods before us, that we may embody natural law, and being. Humanity's conquest is never over, first establishing greatness upon this earth, and then greatness beyond the bounds of our current astral reach. Our order seeks to establish the permanence of the human race by whatever means possible, to the ends of greatness, that our

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universe and that beyond its reach may one day be shaped
by our great and guiding hand.

In this context human does not necessarily entail the
physicality of the human, but the great dhammakaya within
oneself, and the embodiment of our kindred volk,
establishing our victory over causal abstraction by its
inherent subjugation to our praxis, that we may fight
against all causal abstractions, from the inside out.

Our conquest is here on earth and beyond
conventional reality, our existence does not pertain to one
specific strata of linear existence, but rather the existence of
all that influences change, all that is great- so we are.
Within us is greatness, with a will to be embodied-
presencing the struggle towards its expression. Liberation
lives within, and so we must become, liberation- by the

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eternal struggle for man's greatness. Guided by the torch of prometheus, satanas, the father of mankind.

We must become mind, the divine nous, in the search for the fountains of mercury, the essence of Azoth, the eternal and divine disruptor of all inert phenomena, the completion of mercury. It is by our nature and in our blood to struggle for greater than what we now have, and what we now are. It is our destiny to rise above, to discard the past which had only comforted us for a short period of time, we intend to kill the past, and bring with us only what lives and lives onward. We are to become the apex race, higher than what we hold to be true nowadays; to discard our humanity for something greater.

The world must burn, to grow anew.

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The Wamphyric Catalyst

The catalyst to alchemical and spiritual development, is not the rite itself, but the totality of practice and the experience derived from it. Wamphyrism as we see it, is a means unto an end. It is a method through which we intend to deliver our own minds into a higher plane of astral being, beyond duality and the influence of phenomena. The height of wamphyric development is embodied by a master who is beyond the conception of opposites in their own mind, and is no longer a mere practitioner of the work but the completed work itself that influences spaces and displaces forces within the causal ecosystem around them.

The rites of wamphyrism and the seven-fold way have helped only those who possess or have developed a natural empathy for spiritual forces beyond their own conception. The rites that we utilize are a means to understand these forces, their nature, and principles- with the goal of ultimately deriving our new self from the

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principles of the cosmos, and the acausal continuum itself. We discard our humanity for something much more desirable to us, alignment with nature itself, and thus the evolution and creation of a new race embodying the principle of causal displacement as it walks as one ethos of tradition, reshaping the world as clay at our fingertips.

We do not measure ourselves by occult grade, nor any abstractory means. We may at times, identify ourselves with a state of alchemical being along the nine alchemical folds, however, we do not adhere to a system of ranking that is formally designated by ritual or rite. Those who are masters, are those of us who have broken the cycle of formative action that gives way to attachment to causal archetypes, those who have attained gnosis and are beyond opposites. One who does not distinguish between life and death itself, one who does not distinguish between moral good and evil, one who embodies the will itself- walking and breathing upon this earth as a living Aghori, in order to fulfill the definitive destiny to liberation, and to inspire others to follow closely after.

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We do not forfeit our 'godhood', the Wamphyric adepts and masters of the tradition understand this well and good, we simply embrace the nature of supreme aghora as it is, Nythra, the dharmakaya- The primordial state of being that we inherit after death by ridding our minds of all abstractions, and causal archetypes that hinder our own development.

We purge our environments of all threats to our own gnosis, by the noble journey of wandering that proceeds the attainment of annata. One cannot, by remaining in the same environment that created what he so despises, give way to his own ascesis.

We shall be alone, or with our volk- in great meditation. We abandon all constructs of the self, the future, the past, and live only in the present moment. Whatever we shall do, we shall do now. For we have been gifted time eternal, to achieve and rise above. When other is better, than now, to do what we wish to do?

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Should we not wander, we shall hunt. We shall move as a great force unto time itself, sweeping modernity from its feet, that the noble mind may be restored. May it be that the dharma has been forgotten, it is our duty to reinstate it as a force of law.

There is no differentiation between these paths, they are one. To wander and discover, and to hunt and liberate, are the same. They are unified and essential to our practice, both literal and mental wamphyrism. Purging both our mental and physical environments of anything that may curb our path unto gnosis.

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Era Niger Manus

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Sköll and Hati

The black path is the path less walked. It is the summit path, the path unto victorious and radiant liberation. This path is not defined by a strict set of traditions, but there has been carved for us numerous examples within the texts of history, and from those of us who have walked the path thoroughly enough to understand it with certainty. Those who have ascertained a unified acausal mind, and act as a living gate to the acausal forces have left their mark in hopes for the seeking mind to follow closely behind.

In their work is great meditation and thus great power. These are those who have overcome the duality of death and life, they have chased the sun and the shining bride of the night's sky within their minds and have devoured them as the sons of Fenrir. These are the wolf, the wamphyr, the aghora, the masters of black magick, the new

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and superior race. They have in their minds entered the grey starless space, and are unified in being as if they are one of the nekalah. The final aeon is at their fingertips, this too we seek.

The Wamphyric Rite

The Wamphyric rite as it relates to our covenant is not simply a test of fidelity and readiness to action, but an all encompassing task that tests the intuition and ethos of both offer (or ceremonial victim) and initiate, allowing for personal Wamphyric gnosis (reference "The Art of Wamphyrism"), a true taste of the sinister tradition and its current, and is therein a work of great art, for we forge by this rite, swords of death.

The rite of Wamphyrism in itself is the process through which an acausal energy is presented by both esoteric chants and a dramatic, emotional performance of transmutation of manifest fear into satanic virality between initiates or adepts. To revel in the joy of cruelty, to

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transmute fear, to bring forth Nythra, Kthunae, Atazoth,
those who presence chaos within the abyss.

What cases the performance of this rite is on one hand, the removal of an offer by culling, or the second stage of Wamphyric initiation (for 1st reference 'Oath of the Wamphyr'), in order to provide Wamphyric gnosis to the Initiate.

There are two sets of conduct for the rite,

I. The rite between Initiates

II. The rite between practitioner and offer

I.) In the case that the rite is to occur between two Initiates, five other participants are required, the Priestess and Priest, as well as three members of the congregation.

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‘Chosen one/Opfer’ (Ceremonial victim) - Naked on altar

Practitioner of Rite - Red robe

Priestess - White robe, white veil marked with the sigil of Atazoth

Priest - Black robe, white sash around the waist, face mask marked with the sigil of Ansaroth or Kthunae.

Congregation - Black Robes, black veils.

This rite should be conducted in the main room of the Tempel, beforehand, if no previous rituals have been conducted, the Tempel should be consecrated by rite. The arrangement of the ritual is as follows, altar central to the chamber, in the north and west corners of the room should be three white candles, and in the south and east corners should be three black candles, they should be lit before the ritual has begun, along with incense of frankincense, hazel

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and henbane if available, in an incense burner, placed at the north corner of the room.

Other than the candles, the room should be dark, with all windows covered, no external noises or distractions need occur, therefore this rite is best performed at night.

The congregation should prepare beforehand to chant the Peripeteia

‘Nythra, Kthunae, Atazoth’

To begin the Rite, first the Priestess should lead the chosen one, naked, onto the altar, while she carries a goblet in her right hand, she should kiss his or her sex organ, and exclaim, ‘Binan Ath, Ga Wath Am!’ The Priest should then lead the practitioner of the rite into the chamber from

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outside the room, carrying the tetrahedron in his left hand. In his left hand, the priest should carry a knife forged of silver. The practitioner of the rite should then climb atop the table, and begin intercourse with the chosen one, the congregation now should begin to chant.

The Priest should position himself at the left hand side of the altar facing north, and the Priestess to the right. The tetrahedron should be placed above the head of the chosen one on the altar. As the Initiates engage in intercourse, the Priestess exclaims Satanus. At random, by discretion of the Priest and Priestess, when the chanting of the Priestess stops, She exclaims:

‘Bring forth physis, bring forth Nythra, he who consumes, he who destroys and creates, I invoke Satanus!’-

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With this, the Priestess hands the knife to the practitioner, who continues to engage in intercourse with the chosen one until mutual satisfaction is apparent.

Swiftly, the practitioner is to grasp the right wrist of the ceremonial opfer, and create four horizontal lacerations.

‘Rejoice, rejoice and walk as Wamphyr, child of satanas, gate of darkness!’ exclaims the Priestess

‘He who creates is Satan, he who destroys is Satan, he who is the avenger, the nails of golgotha is Satan!’ exclaims the Priest.

The priest should proceed to hand the goblet to the practitioner of the rite, then filling the goblet with blood and

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drinking it until empty, proceeding to hand off the goblet back to the Priest, the tetrahedron should be covered in the blood from the laceration.

‘I invoke Nythra, hierophant of death, energy vortex within the abyss, bloody tyrant of death! Upir of all aeons!’
Exclaims the practitioner.

‘Let there be misery upon this earth, let us rejoice in Satan, bringer of death!’ - All

‘Walk by the law of Hel and witness the spirit! Binan Ath, Ga Wath Am!’ - Practitioner

‘In sanguine salta, per crudelitatem ambula, per saeculorum latorem!’ - All

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Hierophant of Covenant

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II.) In the case that the rite should presence an opfer drawn into the Tempel by some form manipulation or shrenching, the ritual below is fitting.

Note that the selection of the opfer should be in accordance with the requirements that are present in the culling texts, selected by Master or Mistress of earth, or the Head/Hierophant of Tempel.

‘Chosen one/Opfer’ (Ceremonial victim) - Naked on altar

Practitioner of Rite - Red robe

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Priestess - Black robe, Black veil marked with the sigil of Atazoth in white

Priest - Black robe, white sash around the waist, face mask marked with the sigil of Ansaroth or Kthunae.

Congregation - Black Robes, black veils.

In this instance of the rite, the chant to Satanas, 'Agios o Satanas'

To begin the rite, it is conducted the same way, although alternatively, by whatever means, the Opfer must be intoxicated with an intense dose of deliriant, first brought unconscious by some hydrocarbon or variation of it, such as chloroform, then provided intranasally or intravenously with the dosage of deliriant.

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To begin the Rite, the candles and incense (oak) should be lit, and the unconscious offer should be placed on the altar, the same as follows applies.

‘ The arrangement of the ritual is as follows, altar central to the chamber, in the north and west corners of the room should be three white candles, and in the south and east corners should be three black candles, they should be lit before the ritual has begun, along with incense of frankincense, sage and henbane if available, in an incense burner, placed at the north corner of the room.’

The Priest should proceed to lead the practitioner of the rite into the room where the rite is being conducted from an external chamber, carrying the tetrahedron in his left hand. The Priestess should position herself on the left side of the altar, and the priest the right. In his left hand, the priest should carry a knife forged of silver or plated gold.

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In her left right hand, the priestess should carry a brass goblet. The practitioner of the rite should then climb atop the table, invoking Satan, clasping a tetrahedron in hand.

‘The blind one weaves shadows unto the likeness of chains, i bring forth satan, torch of mankind’ - Practitioner

‘A great sacrafice!’ - Priest and Priestess

The practitioner begins to draw the knife across the neck of the Opfer, gazing into the eyes of a dying flesh, in their feeble animalistic state, all that waits is death. The jugular is severed, and the goblet is filled with blood.

‘Rejoice! Rejoice o child of Satan!’ - Priest and Priestess

‘I stare past Hel, and into the face of Aeon!’ - Practitioner

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The contents of the goblet are consumed, and the remainder of flowing blood is dripped onto the tetrahedron, as the practitioner cries-

‘The hunt is mine, and I have hunted well!’

Proceedingly the hands of the victim are severed and blackened in the freezing cold, or charred in the heat of furnace, and strung from a willow tree, under which the Tempel should dance, in the name of Baphomet. Chanting, singing, and drinking throughout the night, a celebration of death.

Oath of The Wamphyr

“To all whom tread where once we have set foot, our black hand is upon your physis, the creation of a Wamphyr is wyrd. We have undertaken this narrow and jagged path in

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the name of our covenant, to sow sorrow unto the fields of this world, and to reap the death of all that is false. We will come to no halt and yield no mercy to whomever may stand against our current. Our people, sworn by blood, stand stone cold against the Nazarene, the Mundane, the outsider. With a knife to the neck of the traitor, death before dishonor, and surely before submission to the will of the mundane.

We come in the name of the hierophant of great return, Dark-God of death, Nythra. Surely we whom wield swords do not yield to the laws of man. We bend our will to no one, no nation, or threat.

I hereby pledge death before dishonor to my volk, and in blood, my will to the covenant, to walk by the left hand, and by the edge of my blade.

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I renounce all that is Nazarene, all that is mundane,
and take ecstasy in the death and terror of the magian.

“Nythra, Kthunae, Atazoth!’, ‘Binan Ath, Ga Wath Am!’
‘Agios o Satanas!’”

**It should be noted that in the taking of this oath, a group of three or more other followers of the Tradition should be present to witness and attest to this oath. Seeing as a lone wamphyr should be the case, three diagonal lines resembling the mark of the claw should be burned, with a cigarette onto the left hand, for all that is law is tooth and claw. (in much similarity to that of the Dreccian tradition of burning a triangle onto the left hand).*

Such a mark is not unnecessary seeing as the oath has already been undertaken and should be done before the taking of the oath.

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The Aghoric Rite

Within the Shaivite sect of Hinduism, there are a group of practitioners called the Aghoris, the fearless/dreadless. They wear the ashes of the cremated and meditate on corpses, this ritual is for the aspiring Aghori and those of you who wish to understand the temporary nature of the ego that gives way to the perception of all causal forms. This ritual is to be conducted at sunset, during the within a field that has recently been burned, or atop the ashes of a recent fire.

The Aghori is he who has transcended fear, he who is beyond division and duality in itself. He sees no separation between pure and impure, no separation between life and death, and moves acausally, beyond the conception of attraction and aversion. He has discarded his human nature to become indistinct and unified with the god of return, the

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auspicious Shiva. He has discarded his ego to embrace the great Dharmakaya. To these forms, nothing is outside the absolute nature, and thus cannot be defiled. He has confronted fear, disgust, identity, and illusion by means of transmuting his change of heart and mind, by human nature leading him into the false safety of these phenomena, into manifest vitality. He has conquered his mind entirely, and thus the world around him. These vampiric archetypes of character are what we look for, and when we see them, we identify our kind.

Note: If you wish to conduct this rite in a more fitting environment, visit a graveyard, and conduct this ritual in the silence of night atop a burial site. Although this is not required, it is recommended.

You require, for this rite, a full length mirror.

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Begin by placing upon the floor your full length mirror so that the mirror side faces upwards, then, safely, enter into Padmasana, or lotus position, seated atop the mirror.

Following this begin to bring your mind to the subject of the self, think on your childhood, your past, you, as it is.

Now bring your mind to the present, think on your surroundings, visualize your room in your minds eye, and now finally begin to look towards the future, think of you aging, decaying and finally, passing away. Now return to your room, and think to the you within the mirror, and begin to visualize it as a corpse. As you visualize it and treat it more and more as a corpse, force yourself to truly believe it is a corpse, begin to imagine yourself not within padmasana but within Shava Sadhana, the Aghori practice of meditating on a corpse. Once you have finally firmly convinced yourself that it is truly a corpse you meditate on, that it is within your minds eye truly a corpse you rest upon, remind yourself that you are the you in the mirror, you are the corpse you rest upon. This dawning realization should

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come crashing upon you, if it sneaks upon you the effect of ego death may not grasp you. Should you have trouble grasping what is trying to be taught, see the explanation below.

The effect of the mirror is to have the self act as the corpse being meditated upon, which allows the practitioner to realize that he/she too shall one day become a corpse to be meditated upon, that all things die and are reborn and that there is no permanent unchanging self as the practitioner will learn as they realize they are both the corpse and the guru, as well as in one moment the guru and in the next the corpse. Additionally, the realization that one is, at all times, both corpse and human, and may at any moment transfer from corpse to human will bring one to no longer fear death as they will realize they are never too far from it.

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- XIV Mithraeum

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Our Rite of Withern

For this ritual, you will require one blade, a piece of parchment, a white candle with the sigil of withern engraved into it (*Reference The Withern Folk*) and a river or stream. This rite should be conducted while mars is in prograde (*note for adepts - this period marks the doubled threshold of the thirteenth month, 26-month synodic cycle.*)

When you arrive at the river, ensure you will not be disturbed, it is best to perform this rite at night. First, light the candle (if the wind is too strong, and extinguishes the small flame, start a controlled bonfire with nearby brush, encircling it with rocks and place the candle in the middle, proceed to start the fire)

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As you have lit the candle, undress from your attire entirely. On your left wrist, make an incision, as you bleed, inscribe the sigil of withern onto the parchment. Place the parchment over the fire, or candle, and watch it burn itself to ashes. (If you have used the fire, wait until the fire is entirely exhausted), Take the ashes of the paper (from the fire, or from the ground.) and apply it to your incision.

After you have done this, chant the diabolus three times, and resonant Agios o Withern 9 times. Begin to enter the body of water, and here, wash away the blood and ashes. Look towards the moon, and perform the chant to Kabeire.

With this, the ritual is complete.

This rite does not serve as an initiatory rite into Withernian magickal practice, but rather as a rite towards understanding the temporary causal nature of sensations as well as forms, and the emerging greater state that we

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*accomplish by our understanding of and alignment with the
natural and cosmic forces that govern these spheres that we
inhabit.*

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A Divine Meditation - Remain as the Sky.

A Reading from 'Masters of the Zhang Zhung Nyengyud' By Yongdzin

Lopon Tenzin Namdak

-

Mind is unborn.

It is as boundless as the sky.

Clouds and wind, light and darkness, these appear spontaneously in the sky but don't block space.

So when you concentrate and remain in the Natural State, this Nature self-appears spontaneously.

There is no need to practise meditation in a special way or focus on anything.

This Nature is called Buddha Nature or Bon-Nature.

There is no way to search for it or find it, no way to focus on it, so simply leave it as it is.

This Natural State is not separate from our own Nature of Mind.

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Once you realize this Nature it neither shifts nor changes,
neither increases nor decreases.

Once this is realized by itself, that is Great Dharmakaya.

If you are not deluded but remain stable and free from
disturbances, then that is excellent meditation.

There is no special way to focus or meditate on it,
neither is there any meditator nor anything special on
which to meditate.

There is nothing special which can be found, either as
meditation or as meditator.

Remain stable in the Natural State without any delusion.

This is called 'No-Meditation' and 'Great Meditation'.

There is neither object nor subject; leave it as it is.

That is the Great Meditation of the Dzogchen View.

If you don't focus or use your consciousness in any
particular way, you will realize this Nature.

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The Nature knows neither ebb nor flow; it is always with you.

If you believe this Nature is the Natural State, then there is no particular way to meditate.

Just leave it as it is.

The Natural State has nothing to do with action.

The more you fabricate, act or use your consciousness, the more thoughts you develop.

This Nature has no meditation, it is completely empty Nature.

Trying to focus, visualize or think merely makes a mess and you depart from the Nature.

This Nature is focus-less, it is always in equanimity.

This is the real essential view of Tathagata or Buddha.

The Nature of Bodhichitta is Great Bliss.

It cannot be visualized as everything is absolutely as it is.

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Simply keep in this state without delusion.

This is called 'keeping on in the State without meditation' .

When you have found the Nature of Mind, that is the root of the mind.

When you have realized this Nature, maintain it without delusion.

When you have found this state seek neither to alter nor monitor it;

doing nothing to it, simply leave it as it is.

This is Great Perfection.

Since there is nothing which can be said to exist, there is no particular way to focus your mind or anything on which to meditate.

Once you have realized this Nature, simply remain there.

Look at a thought.

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There is neither colour, form nor anything material. It is like the sky.

Yet this sky or space encompasses all that exists.

This Nature cannot be fixed in words, neither can it be apprehended by consciousness;

not even a Buddha can see it by means of consciousness.

Without attempting to see through consciousness, the way to remain in the Nature is to simply leave it as it is without searching, finding or focusing on anything.

Leave it as it is and that is excellent meditation.

There is nothing to add; not even Buddha can change or add anything. Leave it as it is.

This Nature you have experienced doesn't depend on anything, anywhere.

There is no grasping, no perceiving, no binding thoughts.

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This Natural State is just kept as it is. That is the real meaning.

It is important to release grasping and be introduced into the view of the Natural State.

This view is free of the delusions of agitation, drowsiness and strengthlessness.

This is pure meditation.

Once you have realized this Nature, your actions must be pure, in other words,

untainted by the Five Poisonous Consciousnesses.

Whatever experiences you have while being in the Natural State, trust them.

Don't look at the past thought.

Don't expect or look for the future thought.

Don't grasp or perceive the present through consciousness.

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If you look for the first thought, you will not recognize the real Self-Wise Nature.

If you expect the future thought, the flow of these thoughts will never stop.

If you check for the present thought, you will never realize the illusion of

developing visions and thoughts which arise one after another.

Abide in Nature and do nothing;
leave everything as it is.

Look into your consciousness.

When you look towards the thought or consciousness, there is nothing special to see

and you even lose the one who is looking and where he looks.

This is the Great Nature.

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Everything liberates and disappears.

There is nothing to do, nothing to change.

Don't try to perceive anything.

Leave everything as it is. Don't doubt, just keep on.

This is the essential Teaching which is like Garuda flying in the sky.

Cut off consciousness and thinking.

All you need to do is remain like the sky.

The view is impartial. The meditation is not focused yet clear.

The activities are fully integrated with the Nature, they flow non-stop and unchecked.

You don't need to expect the result, it will be received spontaneously.

The view and result will appear spontaneously from the Nature.

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This is called the Activities of Dharmakaya.

Leave all the actions of consciousness and all that
consciousness receives and perceives just as is.

Then, spontaneously, mental consciousness will be
gradually released into Nature

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The Withern Folk

The word Withern and its *weltanschauung* are external to the 7fw and ω9α, although they are applicable to the sublimation of the alchemical self by praxis of the 9af. The word Withern derives from an older confluence of meaning rather than a singular term; there are several terms rooted in Old English and older European linguistic traditions that allow us to understand the praxis of the Withern way by their etymology. For one, the Old English “wīdan” connotes a wide expanse of area, or the idea of vastness. The Proto-Indo-European “wīdijana” describes a widening action, although the more recent developments of the word “wider” in Germanic dialects and languages mean to go against, counterclockwise.

The word withershins (note the lack of the “n,” added as a suffix to the word to notate a tradition around the action) implies movement leftwardly, counterclockwise or against. The tradition of Withern is to move against and outwardly against causal currents, displacing them and infecting the causal ecosystem itself by instating the sinister-numinous influence over hearts and minds: the destruction of abstract concepts by sword to swear by or

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sword to die by.

Today, Withern is defined as ‘the natural sensitivity and constant spiritual sublimation of the alchemical self through both internal and thus external magickal practices that lead into influential and cosmically propelled states of being. Acting as ash in the wind, moving and influencing hearts and minds, communities and cultures for suprapersonal and aeonic change.

The Withern tradition and folk is in a sense, nomadic, seeing as the way involves the migration of environments over a consistent period of time with minimal external support from outside the ‘band’ or ‘tribe’ of withern folk and their will to prosper and create real change within the communities affected by the presence of and nekalah utilized by the tribe. The withern are rarely encountered, and the way is rarely spoken of, as it is not a ‘way’ in the sense of the western conception of achieving through doctrine but practical action and empathetic understanding of one’s own natural environment and community, as well as those external to one’s own community.

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This tradition is an aeonic and empathic apprehension of the interplay between causal and acausal forces, given not through formal occult instruction, but rather through personal gnosis cultivated by lived experience in order to cultivate the understanding and perception of reality behind the causal veil. We do not consider ourselves to be 'followers' of any of the three traditionally accepted **ωρᾱ** praxes, but rather those who blaze their own trail. We venerate and work through the age-old-one, Waralda and all nekalah there derived from. We work with many of the nekalah in whatever form they may present themselves, often rather than utilizing sigils and rituals documented by those who have walked the way before us, we work by unnamed or naturally conceptualized forces of change. Spots such as ancestral sites, rivers, ridges, mountains, forests, stretches of ocean, and other natural formations and areas above or within the causal ecosystem present themselves as appealing to those who hold a withernian empathy for the sinister-numinous and acausal realms. All rites of the withern are individual or

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passed down from one to another learned one experienced with walking the way.

Withernian praxis differentiates from the rynethian way in the way that the Camlad Rouning holds no reverence for acausal 'age old ones', has no specific set of traditions bound to any band or tribe of rounwytha, has no direct set of beliefs, etc. And while the withernian way does not hold any specific set of traditions that are adhered to broadly, they share the veneration and reverence of Waralda and the nekalah there derived from in order to understand acausality as it stands within the casual ecosystem. The Withernian sorcerer and magickian understand by minimal literary teaching, by the practice of their own tribe and by their own experiences, how to influence populations aeonically.

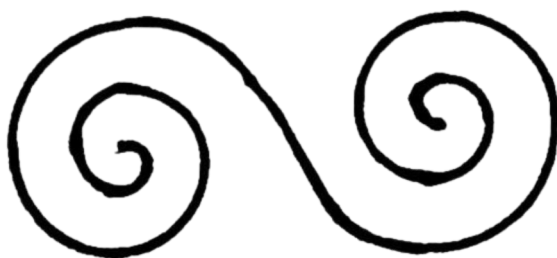
The spirit of Withern is a natural empathy for acausal currents and their mastery, marking a practitioner of the tradition. The practitioner of withern has developed their empathy for such things and their manipulation,

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acausal sorcery. Thus, they have become well on their way to becoming as exalted sulfur by their own personal development by learning naturally to consume and transmute experiential intensity (μετάνοια/metanoia) into manifest vitality. This manifest vitality occurs not as an inherent result of all experiences, but only once the practitioner has mastered the practice of manipulating causal abstractions within their own mind and causal outcomes to their will with aeonic goals in perspective.

Unlike traditions bound to specific localities or ancestral soils, the withernian way is unbound from place while remaining attentive to landscape. Withernian magick is the moving influence, dissolving ego and burning through abstraction as a community or band, without any specific set of morals, no bound set of traditions- only praxis to be carried out and spoken. It aims to be the completion of the work at the end of the practitioners life, or many lives thereafter, the purified alchemical sulfur.

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Withernian Sorcery

Withern as a praxis, is external to the $\omega\rho\alpha$, yet the Withernian weltanschauung is kindred and alligned to the praxis of understanding and utilizing the acausal forces to a higher state along the ρ alchemical folds and beyond the conceptions of the rudimentary seven fold way, beyond the ego and the physical form. It is the experience of nature and its affect, the manipulation of personal experience that leads to a change of heart and mind, that which evokes emotion in any transformative spiritual capacity- the numinous, into manifest vitality and the spiritual ecstasy.

This art is not learned through literary studies or extensive ritualistic practice, it can only be achieved through the conversion of metanoia ($\mu\epsilon\tau\acute{\alpha}\nu\omicron\iota\alpha$) into manifest vitality or the aetheric source of spirit that animates acausal nature that gives way to numinous experience and the progression of the sinister dialect. There is no one way for the tradition to be walked, nor is there a specific rite to inherit the moving current of withern

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that expands over aeons, forms, and spaces. The withern is 'wamphyric' by praxis, in the sense that the actions of the withernian sorcerer are those of engaging with phenomena, both inert and animated with the goal of deconstructing causality, and giving way to greater vision of nature by residing within it and eventually as a force of nature.

The Withern is the living spirit that animates, it is the aether inherited and grasped as a tool of self transformation, playing into that of greater change over a period of years or aeons. It is the union of spiritual experience and greater development, inseparable from one another in its acausal state of being. It is outside of the traditional law of cause and effect, it is ever changing and present.

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Widdershins

The withering away of past traditions, promethean by nature is withern. The ash in the wind is born of our divine hands, burn on, the fire of olympus. The **κόσμος** become breath, and our minds **νόμος**. Free time from its prison, that we may live by haste and vitality. That our **μετάνοια** manifest as greatness, our minds have conquered the stars, and our hands.

Revealed within NAOS, derived to us upon terra from the divine **νόος**. He who is without wonder and wander is without the joy of the four winds, and the sight of the great sky. The song of the moon and her waves pull at our heart's very strings. The **κόσμος** breathes for Withern, contracting and colliding by its aetherial spirit, for it is the work completed. Neither perceived nor unable to be perceived, it is the moving aether, that which animates both life and death- the mind beyond. And the gnosis of the magickian, who has attained and sublimed all that will be, is

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withern. It is the whisperings of nature, it consumes with an undying hunger to purify.

The Moving Withern

A more traditional form of living within the Withernian praxis is the act of living within a 'band' or 'tribe' of withern, expanding and influencing communities and currents across a period of time stretching over a wide area of land. These tribes are essentially bands of musickians, sorcerers, and survivalists that live on their own accord working towards expanding the currents influence across a vast geographic area. They are the torch of the tradition, that bestows upon the newcomer or fated individual their aural traditions and knowledge.

The wild is a vast expanse of open minded individuals that commune with other travelers, this principle is utilized to share and influence generations by withernian practice. Perhaps not directly gifting them the knowledge of their rites and magickal workings, but indeed creating

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memorable spiritual experiences for those they encounter.

You may find bands of such individuals along waterways, rivers, lakes, and within other secluded geographic areas. This is a means of support and safe travel, it is an isolated natural location that can more easily be utilized for the harvesting of experiential intensity and ‘Wamphyric’ acts.

These individuals search after in relentless pursuit of experiential intensity, and manifest vitality- the invigorating essence that arises from greatly emotional provoking and pleasing acts. For the wild is the greatest ecstasy of them all, to remain as the wind. We must experience this vitality and displace causal phenomena by our practice to ascend upon the black path, to align ourselves with nature and its evolutionary destiny for our race.

Homage to the wild.

Long live, Withern.

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Era Niger Manus

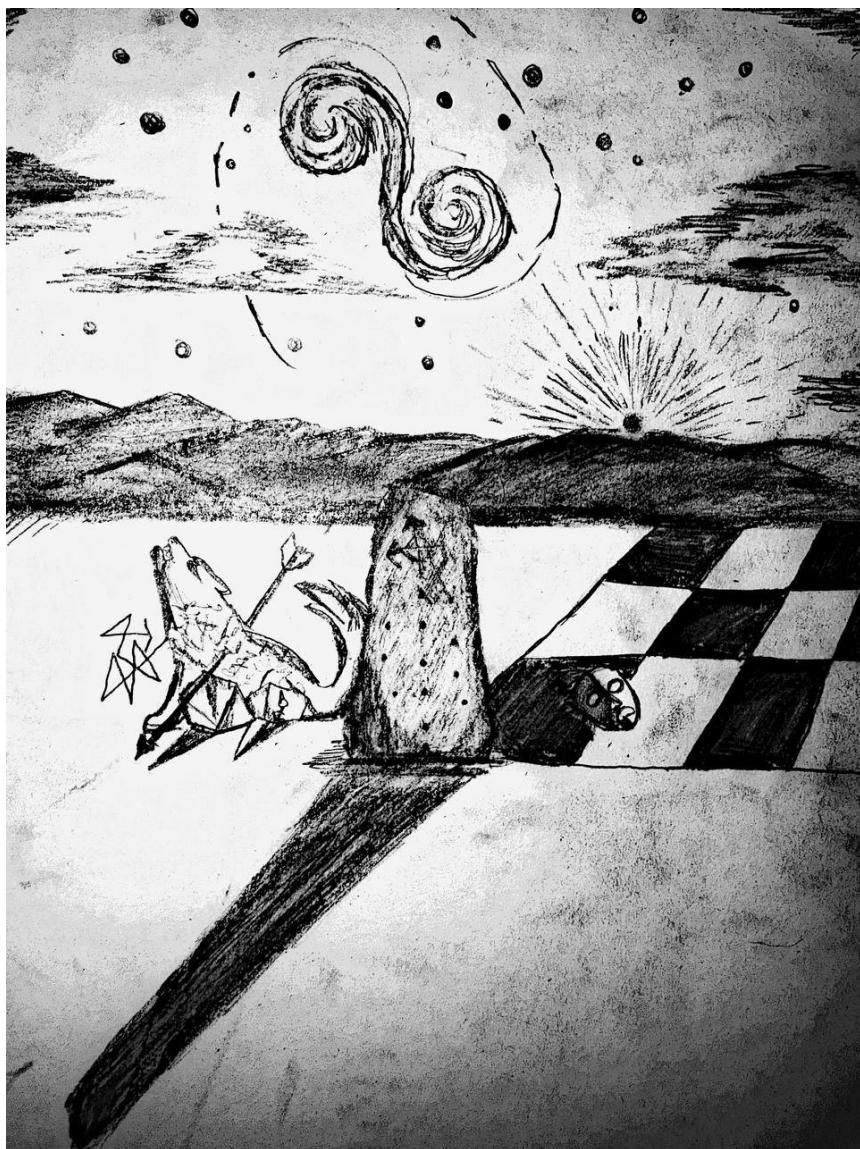
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Two nebulae collide, breathing in the lotus clouds

A vast expanse, light is black.

And then exhale, a thousand suns.

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Visualizing the Current

The acausal whispers of the natural environments presented within our causal ecosystem are viable ways to remain in touch with abyssal spirit and numinous inflections of form that gives way to greater understanding of absence in itself, it is in our understanding necessary within this sphere to visualize the manifestation of spheres within our own and gaze upon the planetary spheres of the cosmos themselves.

To give sight to the age old one, the current of Withern, one should position themselves upon a hillside distant from any excess light pollution, and gaze upon the breathing and living cosmos. One should vibrate to the spirit of the vast expanse, the black light of the eternal sky-Agios o Withern, 9 times over. Gaze at the moving stars, as the horizon devours the constellations, planetary spheres, and the stars that signal back to us, burning as homage to the coming age.

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Differentiate the brightest stars from the dimly lit stars, in their age of dying. Visualize these forms colliding, and creating a sight greater than a thousand suns, the tail of the astral wolves intertwining to ensnare the cosmos- the greatest sight. This sight washes over the eyes of those who walk this earth, giving way to great change of heart and mind, metanoia- and within the withernian, it has become vitality manifest.

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The Mouth of Hell

Outside of the traditional nekalah of the OṡA weltanschauung and its magickal practice therein, there has been revealed to us numerous astral daemons of cthcionic complexion, perhaps gravitating towards or existing at the point of planetary spheres alike. In our previous manuscript Hierophant we had discussed Ansaroṡ as he who holds the key to the gate of hell itself, embodying the terrifying forms that manifest within the dying mind before the passing of ones own limited and abstractory form.

This force constitutes the passage into the sphere of death, Nythra. Ansaroṡ has appeared to us alongside gaubni in our experience of vibrating Nythra, shifting in form with the scent of smoldering heat, providing visions of the dead and ancestral beings to the practitioner. He is typically more likely to present himself when incense is burning during the invocation.

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*An iron gate,
A three headed wolf,
A fractured moon,
In the shadow of a stone Tempel
The magickian's wand
The death of light.*



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The Black Hand

A marbled fog shrouds the black mountains, enveloping the trees.

The scent of dirt, and grass fills the atmosphere.

A woman, of a tall, pale and sickly complexion emerges from the wood.

Her hand bears the mark of nature, blackened by the cold, heat, blood, and soil of the land.

She wears a white robe, covering her lower half- the top exposed to nature, and man.

Her black hair, moves as the wind should move, and her feet- towards the bank of the river.

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In the distance, by sets of two, coyotes sing the song of the hunt.

Ash falls like snow, tonight. Death is the apple of my eye today.

The woman approaches closer to the water, from the opposite side of the river, dancing as if she is a tapestry being woven.

A mesmerizing sight, your gaze cannot be diverted.

In her hands, a gift.

Closer she walks, as her form should shift.

So sick, and bloodied, some sort of ghoul she is.

In your mind, and in this world, it all fades to gray.

No stars, nor you, no rain, nor sun.

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The face of anguish, and the mouth of hell.

Stares back at you, void of eyes and empty form.

It has become, what you are not.

When you return, she has passed.

The water black, and ashen clouds,

Fed your ever living fear of death.

But now, no, now- fire become the obelisk

There is no I, now only we

Feed upon, and cherish black

Fade to gray, these wretched eyes

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That see what not we seek to bring.

For in the mind, is the star

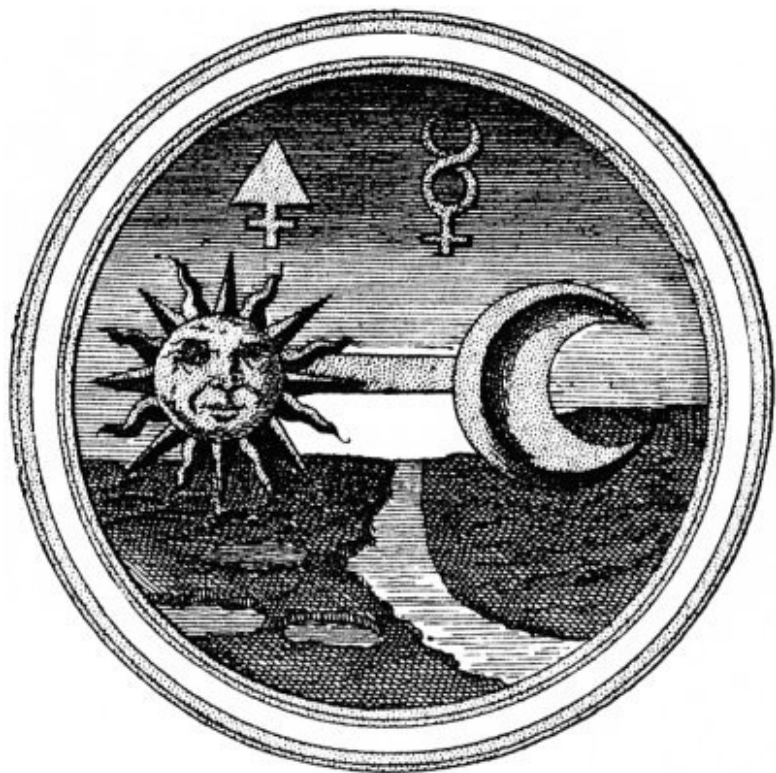
Reach out, and only out, for what is ours.

This has been, hand of ash.

- Ash Withern Kovenant

- E.L. Morgan

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Hermeticism And Hebdomadry

The Sinister tradition and its dialect, the system of hebdomadric practice, and the ninefold alchemical process of transmutation have long been studied by western occultists and magickians alike. Individuals have taken and derived from this tradition and their older counterparts of baledracian/noctulian, rynethian and septenary heritages- majorly without understanding the principle source of their own praxis. In this manuscript is outlined the derived principles of hermeticism as they apply to the O9A/9AF and its septenary system of magickal practice and becoming.

The foundational works of hermetic teachings were given to Hermes Trismegistus (*Hermes Thrice Great*) by the divine mind/nous of Pymander, the mind of the acausal- the shepherd of man (*displacer of causality, azoth*). These texts were transcribed upon the emerald tablet of hermes, and later documented in other manuscripts such as the divine pymander, the kybalion, etc. They outline cosmic law, the principle of manifest mind (*mental*

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alchemy), by the seven hermetic principles (*note 'hebdomadric' has its origins with seven/septe(n/m) as it relates to the seven-fold way*). This relation has somewhat been non-apparent to new age occultists that find themselves deluded with the aesthetics of the tradition rather than its lineage and esoteric connotations, although this connection need not be dug for- as it is quite apparent.

Not only does the mental principle of alchemical transmutation apply to traditions both hermetic and septenary (*although directly linked, traditionally*), the seven principles of hermetic teachings applies directly and entirely to the seven fold way. All principles of cosmic law derived from hermetic texts are in alignment with that of the sinister tradition's esoterick workings and understanding of the unfolding of nature- physis.

I. Mentalism - "The All is Mind; the Universe is Mental."

II. The principle of correspondence - "As above, so below; as below, so above." [...] This principle embodies the truth

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that there is always a correspondence between the laws and phenomena of the various planes of being and life.

III. The principle of vibration - "Nothing rests; everything moves; everything vibrates."

IV. The principle of polarity - "Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."[8]

(Note, this is a causal principle and does not apply to the greater suprapersonal and abstractory context of the causal ecosystem, hermetic principles divinely acknowledge the 'one' or 'oneness' of all things as evidenced by the first principle's statement on the context of the origin of wordly conceptions)

V. The principle of rhythm - "Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of

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the swing to the right is the measure of the swing to the left; rhythm compensates.”

VI. The principle of cause and effect - ”Every cause has its effect; every effect has its cause; everything happens according to law; chance is but a name for law not recognized; there are many planes of causation, but nothing escapes the law.”

VII. The principle of gender - ”Gender is in everything; everything has its masculine and feminine principles; gender manifests on all planes.”

These principles, first documented around the late 8th or 9th century (-2687 to -2588 *fayen*) indirectly on the emerald tablet, later expanded upon by the three initiates in 1908 who transcribed and published the kybalion.

Text of the Emerald Tablet of Hermes Trismegistus :

True, without falsehood, certain and most true.

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That which is below is like that which is above,
and that which is above is like that which is below,
to accomplish the miracles of one thing.

And as all things were by the contemplation of one,
so all things arose from this one thing by a single act of
adaptation.

The Sun is its father, the Moon its mother,
the Wind carried it in its belly,
the Earth is its nurse.

It is the father of all works of wonder throughout the whole
world.

Its power is complete.

If it is cast onto earth,
it will separate the element of earth from that of fire,
the subtle from the gross.

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With great wisdom it ascends from earth to heaven,
and again descends to earth,
thereby combining within itself the powers of both the
above and the below.

Thus you will obtain the glory of the whole world,
and all obscurity will fly from you.

This thing is the strongest of all powers,
because it overcomes every subtle thing and penetrates
every solid thing.

Thus was the world created.

From this come marvelous adaptations,
of which the means are here given.

Therefore I am called Hermes Trismegistus,
having the three parts of the wisdom of the whole world.

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What I have said about the operation of the Sun is complete.

From this we can pick apart the principles, as they display each of them in some way. The principle of correspondence, polarity, gender, oneness (*also relating to mentalism*), rhythm, cause and effect, vibration. We can symbolically apply these principles to the constructs and forms referenced upon the tablet. These principles apply to hebdomadric practice in many ways, with common examples being polarity of 'dark gods', with each having its opposite and correspondent to some extent. As well as the principle of vibration and rhythm incorporated into rituals and magickal workings following suit of hermetic influence, not to mention the hermetic principle of mental alchemical transmutation. The idea of alchemical transmutation mentally, rather than literally arose directly from hermetic principles, this is highly evidenced by the first books of hermes translated from the original arabic, the most

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nuanced but perhaps most important being *The Divine Pymander*.

The principle that all things may be moved except for that which is immovable (*i.e. physis/true nature of things*) occurs within the 14th statement of the manuscript.

‘14. All things that are are moved, only that which is not is immoveable.’, The proceeding lines describe alchemical law, that every body is changeable, not every body is dissolvable, some bodies are dissolvable, every living being is not mortal, nor every living thing is immortal, that which may be dissolved is also corruptible, that which abides is unchangeable, that which is unchangeable is eternal, that which is made is always corrupted, that which is made but once is never corrupted, *ad nauseam*.

These principles do not simply apply to minerals or metals although they are somewhat compatible with the science, they directly apply to the psyche of man. Pymander bestows this knowledge upon Hermes, and states also that

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in the mind, you may become void of suffering, and that nothing in a body is true. When we reach the ascent of the 9 alchemical folds/9AF, we experience this knowledge played out and applied onto our own lives, similar to the state a Bodhisattva would exist within, they are not made a man any longer by the cycle but rather become once and forever an acausal force beyond traditional conception after the shedding of the physickal form, this is ♀(♀), and after this final ascension by means of the 7fw or other vehicle of the wyrd/dharma designated **καλός** by virtue of principle and alignment with cosmic law, does one begin to climb their way out of samsara, becoming the defender of wyrd and physis through apotheosis in a sense, acting as a wrathful or peaceful form within the mind and hearts of many, creating new wyrd and guiding the aeon by the celestial hand of the divine mind that the once practitioner now spirit of practice/change encompasses.

The principle given that that which is once created applies towards our aeonic worldview, for the final cosmic aeon and journey towards NAOS is forever made and

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discarding of past illusions, it is the establishment of homo galactica and the enlightenment of our race by fulfillment of our wyrd; the ethos of our race. This aeon will not only be established by military and cosmic conquest but mental conquest over illusory concepts and principles, the destruction of past illusions and preservation of enlightening truth that is in accordance with physis and the divine law of all that is, has been, or will be. To create a window to allow this aeon to be opened we must purge our environments and minds of undesirable causal abstractions that do not act as necessary tools to open the acausal nexion, giving way to the sinister-numinous currents of acausal spirit that influence and change society and the cosmos alike by the destiny of our race and our promethean spirit.

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Eastern Reflections

The eastern reflections of ascension along the 7th fold and nine alchemical folds, are reflected perhaps in a much more complex manner within the eastern spheres of esoteric tradition. Here, I speak in specific about the Tantric tradition of Vajrayana and the Shaivite traditions of Dharmic practice such as the Aghori sect of Hindu practice.

Tantric Buddhism for example, holds a similar view to the ωρα on 'god', as something or some sphere of the mind to be looked forwards to for inspiration rather than a figure deserving of worship. Although still working through these figures in order to further understand ones own mind and manifest nature that unfolds as form in the world around us. We attempt also, as satanists ourselves, to cross the abyss on our own accord much like Buddhists. We speak of this concept more thoroughly in our manuscript Hierophant, describing and linking each progression along the nine alchemical folds to the progress of development

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throughout the life and what comes after in the tantric buddhist sense as it relates to the sinister tradition.

The parallels between these traditions and paths are apparent but not well appreciated within modern satanic circles having either been misconstrued or entirely appropriated for aesthetic purposes. These parallels deep and align when one begins to study the principle and goal of each tradition without the modern western implications of their corruption. Just as the nine alchemical folds maps a progression of internal refinement, so too does the Vajaryana tradition with its stages of realization that unfold over a period of lives or a life. These realizations lead to higher states that extend beyond causal spheres of existence and allow the practitioner to bleed into or inhabit spaces that operate by different standards than the center of the cycle of birth and death. Each fold allows a scaffold for the adept to navigate the interplay between mundane experience and higher awareness.

Similarly, the Shaivite Aghori tradition emphasizes

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the direct confrontation with worldly principles of duality and the shadows of existence themselves. This reflects into the tradition of satanism as a form of living that is purposed to oust fear and principles of dual nature in order to ascend upon the path, much like wamphyrism. These aghori engage also in acts that would often be perceived as unclean or unholy, understanding that all derives from the divine nature and thus cannot be defiled. They emphasize their oneness with the larger spiritual network of 'God'.

These things are much similar to the rituals and rites that we may engage in as wamphyr or traditional satanists in order to give way to understanding that value is derived from the application of the individual, and that these actions are a means to an end, of understanding the current so that we may walk as a living connection to the abyssal forces themselves- a walking nexion.

Our traditions in totality, are focused on the liberation of the individual, the ascent to a higher state. Through challenging and confrontational states of living

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we begin to advance on our path towards the gnosis of the individual.

Transcending Phenomena

All phenomena are empty, all that is within the mind, and all that is external to the mind- is empty of any inherent value. Value is applied, and continued as we see fit, and thus all phenomena may be transcended. This transcendental state beyond the basic senses, planes of existence, and states of being cannot only be reached by an understanding of the causal and acausal ecosystems, but practical experience within and without both.

Beyond the senses, without the delusion of sensation, no forms, no feelings, no discriminations, no compositional factors, no body, no mind; no visual forms, no sounds, no smells, no tastes, no tactile sensations, and no mental objects constitute the divine physis. All of our practices, paths, diagrams and calculations are simple and ultimately

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abstract tools to understand and eventually transcend phenomena. Truly, no tradition is the ultimate truth- as all traditions are empty of the true nature, it is the result of thorough practice and effort by the tradition's understanding of the mind and all that is beyond it that yields any significant change. The goal of any good hearted esoteric tradition should ultimately be the cosmic liberation of the individual, beyond perception and non-perception- Nevasannanasannayatana.

From the ancient discourses it is said that all formations (sankhara), are impermanent, conditioned, and empty of any inherent nature; arising through ignorance, they persist through mortal desire, and dissolve through wisdom. In the understanding of dependent origination, formative action is the contractor of becoming, shaping the living conscious as a potter shapes clay, yet leaving no lasting substance within the form. To see formative action clearly is to witness the illusion of continuity itself, and work towards the cessation of such an abstraction. When intention ceases to grasp, when volition no longer draws

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toward becoming, the chain is broken: ignorance has no home, and the constructed world collapses into its primordial form. This is annihilation of the ego and the triumph of the physis, the exhaustion of fabrication, the ebb of the currents that give rise to the *fata morgana* of phenomena.

By the perfection of wisdom teachings, it has been revealed that even the path is empty: no attainment, no non-attainment, no wisdom to acquire, and no ignorance to dismiss. The bodhisattva moves through forms without clinging to form, perceives physical and emotional sensations without dwelling in sensation, and engages thought without identity rising from it.- burning as sulfur. Formative action here is recognized as a dream-function— an echo of dualistic fixational archetypes, ceasing upon direct insight into emptiness. Thus, one practices without abiding, gives without conceiving of giver or gift, and realizes that all dharmas are like illusions, a mirage. Here, negation is destruction of all false attributions, all concepts..

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The reflection of yourself concurs with the notion that all phenomena are void and lacking inherent value, arising dependently, and dissolving upon deeper understanding; the power to negate. It is crucial to broaden this insight so that the concept of emptiness is not misconstrued as negation or irrelevance. The absence of inherent value does not strip the significance of esoteric systems, traditions, or symbols; instead, it illuminates their purpose as transformative and representative instruments to the mortal mind within the causal ecosystem.

Esoteric frameworks such as hebdomadry, the gem vehicle of Vajrayāna, and various esoteric LHP traditions are frequently disregarded when examined through the perspective of ultimate emptiness, unjustly. This rejection stems from a fundamental misunderstanding. Their absence of inherent value is, in fact, what enables them to function effectively. These systems are neither ends in themselves nor do they embody any fixed or ultimate truth; rather serve as structured symbolic ecosystems, specific causal

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demonstrations that engage the human mind in ways that pure formlessness cannot accomplish.

The mortal mind does not naturally reside in form free abstraction. It requires symbols, images, rituals, and conceptual frameworks for orientation, especially within spiritual workings, and especially according to the 9 alchemical folds/NAF/9AF. Even the concept of emptiness becomes, in practice, a conceptual instrument. Consequently, symbolic systems are not hindrances to transcendence; they are essential intermediaries. They create a language through which the mind can encounter itself, refine its perceptions, and gradually dismantle its own constructions.

Abstractions are devoid of inherent value, but this does not give us a reason to nihilistically delude ourselves with the idea that we should discard them as intrinsically useless. Abstractions in some cases can be tools to better understand the cosmic order and that which gives way to physis- although we cannot reach such things by means of

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abstractions. The mortal mind is one that requires material symbolism to conceptualize, understand, and carry out. Thus, representative traditions and constructs that embody the path of understanding and becoming, by the nine alchemical folds are essential to the progression of most individuals that are not read or experienced with the confines of any given tradition, especially that of hebdomadry and the 9AF.

Traditions such as ours, the sinister tradition and that of the gem vehicle Vajrayāna and its yogic archetypes of liberation hold the value of insight that we apply to them by acknowledging their position of alignment with that of cosmic law and order, cyclic death and rebirth and the idea of true liberation by means of dharmic practice- applying to both the sinister tradition and that of the gem vehicle. We move with the current of the tradition, and are carried by the principles of ascent that have been evidenced to us by our predecessors, the bodhisattvas and those who have reached the height of the 9AF. We do not abide by manmade laws or traditions referenced in manuscripts to

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allow us to superceed causal reality as it stands, we acknowledge the dedication to the tradition that others have exemplified but do not take their direct actions as the paved and clean cut road to our own liberation. Nor do we look towards any old figures of history for salvation, we do not put our faith in what is dead- for in our minds and upon this earth we shall and do- kill the past, we stand on the rotting corpse of all that is dead and false in search of NAOS, the rise of our final aeon!

Traditions such as Vajrayāna illustrate this principle by not dismissing form, but amplifying it. Through vivid imagery, deity yoga, and the intricacy of rituals, they hasten the practitioner's encounter with the constructed nature of experience. Similarly, some left-hand path systems utilize inversion, taboo, or self-deification as methods to disrupt entrenched dualisms. Although these strategies are not inherently liberating, when applied with clarity, they operate as shock mechanisms—tools that fracture conventional perception and uncover its inherent emptiness.

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To prematurely discard such systems is to overlook the essence of the path. The mind cannot merely dispense with symbolism, for even the act of rejection becomes symbolic in itself. What is needed is not dismissal, but awareness. One must fully engage with these structures and their workings while simultaneously understanding that they are not 'the way' in themselves, and that there is something greater indeed. In so doing, they shift from objects of clinging to instruments of liberation.

The distinction rests in how these systems are perceived, a system perceived to possess ultimate truth becomes the primary source of ensnarement. A system acknowledged as empty by true nature, as a mere reflection of nature transforms into a pathway to freedom.

These esoteric traditions are not undermined by their emptiness, their ability to adapt and absence of fixed essence enable them to be assimilated, conjoined internalized, and eventually transcended. They operate as provisional devices of consciousness, tools that work within

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the illusions of phenomena to guide the practitioner beyond them.

Even the most praised and exalted teachings confirm that the path itself is empty, that there is no attainment, no non-attainment, and no wisdom to be gained, only true nature to be embraced.

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Experiential Intensity

Experiential Intensity is that which is harvested from rites and acausal experiences that provides the practitioner with spiritual ecstasy paired with a sense of becoming. It is the manifest vitality experienced from a change of environment, heart or mind, the metanoia transmuted by the wamphyr that presents itself as vigor and the elixir of causal dislocation, burning away conventional phenomena to allow nature to shine through and dominate and eventually constitute the spirit of the adept. A

This vitality does not present itself by any specific rite or experience inherently, it is the result of great emotionally provoking numinous experiences. The joy of black light, the joy of death, the joy of the vast expanse of the cosmos breathing into and animating the spirit of the individual.

We accumulate this spirit in order to give way to greater personal light on the quest for gnosis, to displace

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causal archetypes and constructs from our own lives so we may be liberated from their grasps and that they may be under our control in their entirety. To consume this vitality, we consume the joy of death, and thus the new life. We feed upon the terror of the mundane, and from the flesh of the dead.

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*May our geatest wishes come true,
hot ash to fall on grey and dying eyes, and by our hand renew.*

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NEXION AETHER - ASH WITHERN



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