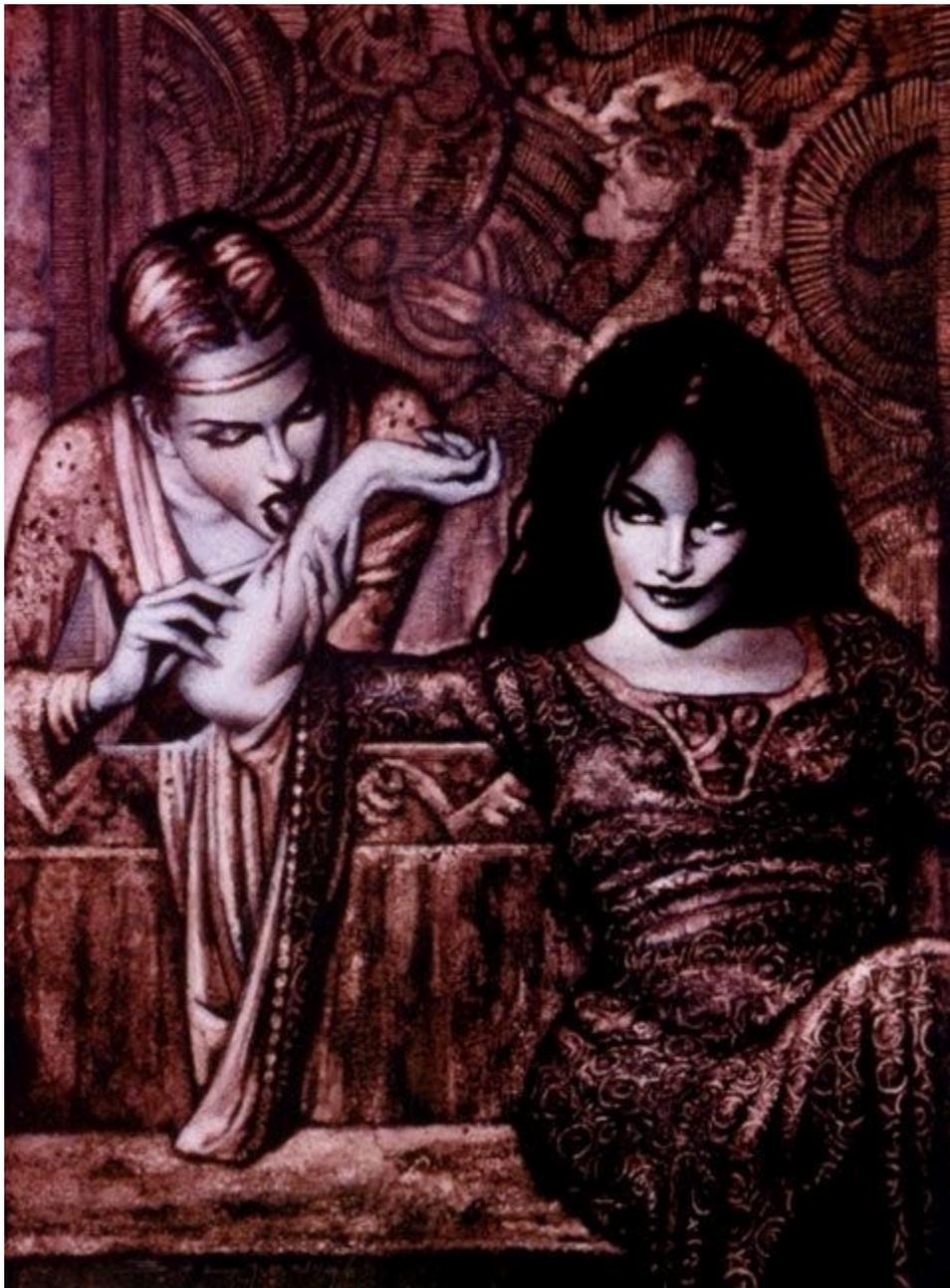


Hierophant I

Mythras Gate

-E. L. Morgan & R. L. Mithraeum-



Nythra's Gate - MSS Hierophant, Edition 1, 136yf/126yh

A Nythra's Gate Publication

136 yf/126 yh

Nythra's Gate, 2026

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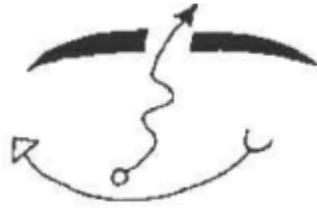


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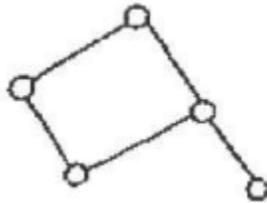
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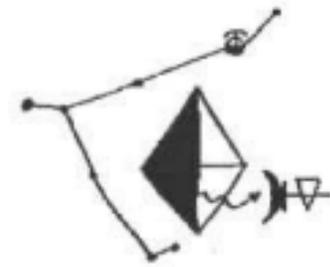
Contributors and Commentators

- E. L. Morgan

- R. L. Mithraeum



*“Forever in the vigilant preservation of the tradition, in
homage to the new faith, and the aeon to come. Salvation in the
stars- forever.” - E. L. Morgan*



The Game As It Is

The internal traditions of Nythra's Gate have been preserved over the past half decade, and our collective has been known by several aliases, such as the Wamphyric Blood Covenant/Kovenant, as well as the Order of the Black Hand. Under the circumstances that several arrests and investigations into the personal lives and actions of our members, leadership of our covenant has been transferred several times, therefore marking new Hierophant's of our covenant. Since the foundation of our covenant in the very beginning of 2021, our collective has operated within the shadows of Satanic Circles and possesses a very silent presence in many of such communities, and has been accused in recent times of violent behaviors and actions by a few private individuals, upon basis of their own research into our membership and anonymous identities as Satanists to the mass public, and Black Mass alike. Federal oversight and investigation has also affected our members, almost in totality, and the group as a whole, no consensus of criminal activity has been genuinely proven. We have received particular accusations from private individuals that our covenant has engaged in desecration of private property by arson, as well as the abuse, torture, and manipulation of other individuals, there is no genuine basis for these claims, and those who would like to label themselves as 'investigators of sorts' into our group, will find nothing worthy of recognition. For half a decade, the traditions of our covenant have been entirely privatized, and for the sole reason that our texts, both exoteric and esoteric, are most definitely to some use of the advancement of the sinister dialect, are they released. Herein

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this manuscript contains a vast array of essays compiled from the linear history of our covenant over the course of this half a decade. From the same individuals we have also received numerous accusations of pretender status, more specifically that we intend to disrupt the sinister dialect and current, etc. These claims are also, without base, and formulated entirely out of personal vendetta for our members, or a general mundane spirit towards the ONA. We do not seek fame, nor do we seek approval from other individuals within the ONA/O9A. Some may hear the covenant number three hundred and sixty four and recall some memory of a mention to our name. Various assortments of fraudulent digital documentation of our group or our supposed manuscripts have been formulated in attempts to defame our members and tradition. After all, our covenant remains committed to discretion, our internal continuity, and the preservation of our traditions without regard for external speculation or misrepresentation by any individual or group. We adamantly reject unfounded allegations and sensationalism, and we maintain the claim that no credible evidence has substantiated. We play our game, and play it well.

Hail Nythra!

- E. L. Morgan

Hierophant of Covenant

2026 Era Niger Manus

The Art of Wamphyrism

The Wamphyric tradition as it stands is constituted by a liminal inheritance, formulated by experience of personal suffering and discipline in order to bring greater light to the true nature of reality. It is the understanding of pain as companion and *pathei mathos* of the individual as an essential constituent of alchemical development. 'Wamphyr's' within this tradition utilize the moon gate of the hebdomadic system in order to conflict with one's own ego and move past the causal abstractions that cause us to perceive the ego as constituent of self. We ritually engage in both physically and mentally threatening situations in order to destroy the imprint of the magian ethos upon the individual, it is a path towards practical action of development initially within and eventually beyond the self, to fulfill greater destiny or *wyrd* of the individual in order to play into aeonic *wyrd*.

The act of engaging with forces such as, Nythra, Shugara or Noctulius, chthonic and abyssal deities that give way to '*calcination by pressure*', the fragmentation of the ego that fulfills perceptions of inherently empty concepts, conventional reality, or 'causal abstractions' / It is our goal to rid ourselves of these abstractions through pain as companion and tool for development, aiming for apotheosis of the individual, the secured existence of one's being in and beyond the abyss as an aeonic force of change that consistently displaces causal energies within the spheres of cause and effect. Through our rites and rituals we

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hope to outline the Art of Wamphyrim that gives way to the individuals developing ethos, guiding them on their own path to self discovery, and experience of gnosis.

Our path is a practical method of action and personal discovery that aims to accelerate the alchemical development of an individual, giving way to gaining of occult grade and insight, as well as higher state of being along the path of the seven-fold way by the nine alchemical turns or transformations that occur therein, leading the individual through and past the abyss, securing aeonic existence as a force guiding wyrd.

By dwelling within chthionic spaces such as the abyss, and within the presence of the god of death, Nythra, we intentionally fragment the ego to give way to acausal perception. We seek the death of all mundane traits through non sensitivity to the mundane fears imposed on us throughout our lives, giving way to a new state of being without the influence of the previous mental imprint affecting the operation of the psyche, allowing one to operate on a higher mental and metaphysical level.

We dwell in the abyss and other chthionic metaphysical spaces for a period of time to begin to destroy the sense of self, which gives way to perception of falsities and phenomena around us that are inherently lacking in meaning. We dwell in these spaces specifically, and return to them often, because the ego cannot survive the acausal forces that are

She is often depicted as drinking blood from a skull, with a garland of skulls (ཐོ་རྩ་ལྷན་པོ་) around her neck, displaying her wrath against those who oppose the dharma, and aeonic forces that pose hindrance or genuine threat to the fulfillment of personal and greater dharma.

This sense of logic is entirely satanic, it embodies exactly what our tradition aims to accomplish, enlightenment of the self, revelation of physis, gnosis, the personal alchemical change we seek, threatening not individuals for petty reasons but rather forces of change that pose a threat to our goals as satanists.

This consummation of flesh is not entirely symbolic, it is a literal interpretation of pain and suffering, both of the adept and those outside the tradition as practical tools of self development. It encourages the ego to question itself and creates depth to life itself, no longer does the practitioner focus solely on the joys of life after they have experienced suffering to the degree of which it requires for realization of external phenomena influencing suffering to occur within our world. It invokes the divine question of freedom, that most intelligent individuals have asked themselves, 'how can we become free?'

The path of the wamphyr is the strife for self-development to the ultimate degree, through ritual practice and aeonic workings, gnosis, the discovery of physis, and discarding of all causal abstractions that plague the psyche so long as it continues to perceive said abstractions

that litter this realm of existence. We seek to move beyond abstraction, and secure our own true state of being in a realm beyond that of this universe.

The wamphyr is entirely committed to the dharma, the discovery of personal wyrd, and the actions that one can take along the path of transformation to guide the aeon transformatively and with direct intent to shape. The wamphyr understands hate and love as tools of great value and power that can be utilized to shape oneself, and attaches unto neither of the phenomena, understanding them as temporary tools to be discarded, for hate and love have no place in and beyond the acausal as forces of legitimate change. Destiny is simply change, it is that which must be accomplished, for the greater good, not in the name of reflex upon emotional evocation caused by the ego attaching a sense of meaning to causal abstractions around us.

– E. L. Morgan

Hierophant of Covenant

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The Western Aghori, Aeons, Alchemy, and Transcending the Self

In the modern western world there is a homogenized view on life: that everyone needs to live their lives according to the most popular and social way, or that person is considered a pariah, a degenerate, who must be shunned. However, in mentioning and alluding to the Aghori occult praxis, I must show a disagreement with modern society, especially western modern society, and to a lesser extent eastern society, and the manners in which society arranges itself. My disagreement with such arrangements of the systems is based on the unnatural ideals of these “western” and “eastern” systems and values, and because such values are not a natural progression of values, but rather the result of the meddling influence of the Magi*₂ and their magian*₂ consorts

Modern humanity is being held back from reaching its fullest potential by the restrictive and oppressive nature of strict monotheism combined with the dualistic thought which has led to an inversion of the natural precedent set in place by the Gods and Goddesses of the earth, sun, moon and stars. This restrictiveness is impeding society from advancing beyond “human”, from becoming “superhuman”, i.e., one who is beyond good and evil, as argued by Nietzsche. This does not mean monotheists are bad, but rather it is uncommon for a practitioner of monotheism to understand and actually put into practice these concepts. And when a religion is a less popular religion or declared by the Nythra's Gate, 136 yf / 126 yh - North American Territories

“mainstream” to be niche, that religion becomes subjected to ridicule and harassment. This treatment of the religion, and its practitioners, often then causes concern and discomfort amongst its members, leading to decreased membership. This is unfortunate because it is within some of these niche religions where practitioners tap into the cosmic truth, which seeks to sustain this Aeon against total spiritual collapse.

So what do we do to fix this unfortunate spiritual decay of this Kali Yuga? Well that too is simple. It is practice of advance, or rather of alchemical religious ideology which can be used to combat this sociological norm. This practice can be used to open a dialogue and allow for additional beliefs to co-exist with the Abrahamic Faiths of Judaism, Islam and Christianity. While some may refer to this as a “spiritual warfare” against the west and east, this “spiritual warfare” referred to herein, is not in the sense of a literal call to violence, but rather in a genuinely spiritual method.

Alchemy for Modern Magickians

An explanation of personal alchemy is required before moving forward with this paper, in order to allow the reader a basic understanding of this type of spirituality. The aim of this form of alchemy is to advance the self, and is not as one may immediately think, the literal chemical alteration of lead to gold, it is instead a different methodology.

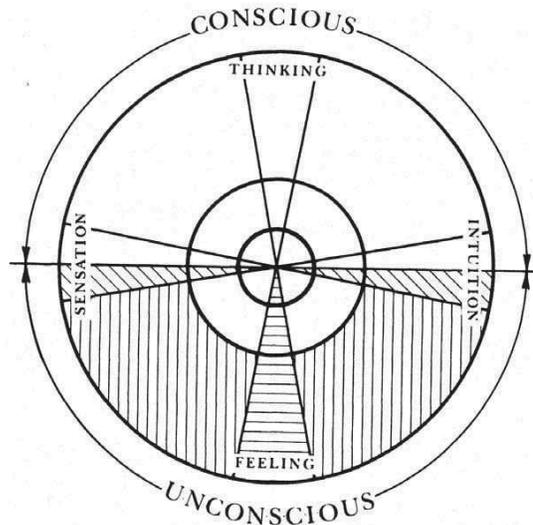
To start here is a basic diagram of alchemical progress

$\alpha(\alpha) \rightarrow \alpha(\lambda) \rightarrow \alpha(\omega) \rightarrow \lambda(\alpha) \rightarrow \lambda(\lambda) \rightarrow \lambda(\omega) \rightarrow \omega(\alpha) \rightarrow \omega(\lambda) \rightarrow \omega(\omega)$

This formula represents the following chemical transformation: salt to mercury to sulfur. The symbols used can be changed and alternated. For example, \ominus can be represented by α (Alpha), \wp can be represented as λ (Lambda), and \blacklozenge can be represented with ω (Omega), which can also be represented with ŧ (Sampi), Ψ (Psi) and Ξ (Xi) respectively.

Using this “basic” formula one can imagine the various symbols represent various forms of consciousness, i.e., salt represents the “ego”, mercury represents “self”, and sulfur is used to represent the consciousness beyond, or unclouded consciousness. These nine alchemical formations repeat in a loop, connecting all with one another, similarly to the lower part of the Jewish Kabbalah.

These three elements can also represent intuition, feeling, and thinking respectively as articulated by Carl Jung and demonstrated in the graph below:



So what is the point of these alchemical practices and how are they aptly practiced in real life? Well this is simple, through meditation and self-reflection

one may go through the stages of unconscious to conscious to self, ego, self, unconscious etc. In many ways this is much akin to the tantric Buddhist ideal, in which enlightenment is attainable through meditation and invocation of the tantric Gods such as Vajrayogini. These chemical forms also have associations with western paganos Gods. For example, mercury has been used to represent Loki and Hermes, who are often associated with elements of our psyche. Another explanation of this idea comes from the Process Church of the Final Judgement, in which they believe that Jesus Christ, Jehovah, Satan and Lucifer were all Gods worthy of worship because they are each the personification of humanity's psyche. Elaborating further, Jehovah represents the harsh and willful law; Lucifer represents the psyches of the charming and agreeable rebellion; Satan represents idealism, depravity, and the shadow self; and Jesus Christ represents love, sacrifice and redemption. These deities play key roles in the psyche as well as the real world when evoked.

While it is apparent that the Gods do not meddle with the human world (the world of man is Godless in all matters but of spirit), Gods serve the purpose of transfer. That is the transfer from the causal (earthly) realm beyond the abyss to the Acausal (heavenly) realm, in which they have built their kingdoms for their believers. For example, the faithful Catholic will be guided by angels across the abyss and into their heaven, a duplicate copy of earth but of a heavenly form (hence the biblical phrase *heaven on earth*, the idea of a transformed earth of a heavenly nature), whereas for example the faithful Norse pagan who dies with weapon in hand will either be brought back to Valhol by Valkyrie, or back to

Folkvangr by Frigg herself. The matter of spirit is a matter of belief, and the matter of earth is of earth, which brings me to

Reconnecting the Body and Soul, which earth has collectively misdocked.

The heaven peering soul and the earthly body are meant to be united, but have been misaligned in this modern aeon, leading to religious perversions of magian ideals. This misalignment causes suffering. The idea that earth and what is done on it can be sinful is the best example of this moral misalignment. The Gods made this earth so that humanity could enjoy the fruits of its labors, and as such no act should be amoral or sinful. To provide some context, take for example gluttony, a widely condemned sin by modern mainstream religious beliefs on the basis of the 7 deadly sins, one of which being overindulgence, however, if the Gods had not intended for gluttonous urges then he would not let humanity enjoy food as we do. In other words, yes, God intended mankind to enjoy the fruits of its creation, but it is through religion that we have limited our enjoyments out of fear of not living a devout and pious life, and thereby damning our souls for eternity.

Modern Western Aghori

What is an Aghori? The Aghori tradition is a Shaivist Hindu ideology that states that everyone and everything was created by God, and as such nothing can ever pollute the body as all things are pure and contain the essence of God within them. The Aghori embrace the breaking of the worst taboos in both Hindu and western cultures. One example is the breaking of the taboos surrounding death. The Aghori do this by living on cremation grounds, collecting bones and skulls,

meditating on corpses, wearing ashes, embracing pollution and cannibalism and so on, in their attempt to demonstrate that death is nothing to be scared of, and that taboos are silly superstitions of a modern populace held back from enjoying their lives due to their cultural restrictions and taboos. This is important and pressing to embrace in current western ideologies because of the rising prevalence of censorship and religious centrism, it's imperative to push back against the crackdown against the freedom of speech and freedom of religion.

Shaivism V. Vaishnavism

Thoughts on the worship of Shiva vs Vishnu. One is not without another. Vishnu cannot preserve without destruction and rebirth. The ten avatars of Vishnu represent the waxing and waning of Shiva, and as such Vaishnavism and Shaivism are identical in all but name, think two-sides of the same coin. Additionally, one can have no sense of order without first having an example of chaos, and chaos cannot exist without first experiencing the tyranny of order. This highlights that one is not without the other, both are one in each other, as well as of each other: "all is none, none is one and therefore all is one".

So society must move to where one embraces both chaos and order, and should have no quarrel with enjoying one's life to the fullest, regardless of the health of ourselves and others. Humanity must embrace the divinity within, "Tat Tvam Asi = thou art that".

Let humanity be its own monarchs, and monarchs under monarchs and over monarchs, let us be those with no fear.

**1 - (in this and all further uses of the word cult I do not refer to the negative connotation of the word but rather the pagan view of the word, essentially meaning a collected temple of people with niche ideals when compared to the rest of society, though often does this cult status lead to harassment and resentment of the religious cult to the traits commonly defined in that of a negative connotation cult, for example the negative press around Heavens Gate and the depression of Do from the death of Ti plus the passing of the Hale Bopp comet and rumors of a UFO hiding in the cluster all lead to the eventual advancement, or as the media claims, "suicide" of the members living in the LA mansion.)*

**2 - (the "magi" and "magians" reference the zoroastrian priests and faithful, referencing in this a term used to refer to monotheistic religions and mainstream oppressive religions)*

- K. L. Mithraeum

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Era Niger Manus

Buddhism and Satanism

Both Buddhists and Satanists alike undertake a similar alchemical process, that of crossing the abyss, and passage beyond it, In the first stages of alchemical change within the ninefold progression, Salt within salt [$\alpha(\alpha)$], otherwise noted as the hardened and unaware ego is apparent, it is then transmuted to its proceeding form, salt within mercury [$\alpha(\lambda)$], the ego begins to soften, and perception begins to shift, although not all actions may directly be implicit of the mental affect of the newfound perception, being that the psyche and state of alchemical existence of the individual is still in its initiatory stages of change.

Within Buddhism, the inaugural phases of transformation are marked by the stage of 'Śūnyatā', which can be defined simply as the awakening, that earthly perceptions or 'causal abstractions' are beginning to be disturbed, meaning temporarily dissolves when focusing on the newfound idea that all phenomena are inherently lacking in meaning unless prescribed meaning, this concept is almost identical to the result of the first states of change within the ninefold alchemical transformations of the hebdomadic or 'septenary' system.

This realization is accomplished by different means according to traditions respectively but ultimately serves the same purpose. Following the first two stages of alchemical transformation along the ninefold alchemical path, is the transformation from salt within mercury [$\alpha(\lambda)$] to salt within sulfur [$\alpha(\omega)$]. This transformation represents the return to form from abyssal solvent, the ignition of a directed becoming, with salt within mercury the ego loses conventional bounds, and the buddhist realization of 'Anattā' is in effect, with the progression from the latter phase to [$\alpha(\omega)$] physical identity returns but begins to animate passion and a transformative state of being.

Upon return from the temporary experience of '*calcination by pressure*' within the Abyss, or the experience of extreme personal or external suffering (known as 'nyams' or རྩམས་ within the Vajrayāna tradition), the ego begins to perceive acausally, no longer bound to causal perception entirely, although not freed of it. It has now become apparent to the practitioner that the causal abstractions are inseparable from experience, and we cannot rid ourselves of

experience by any means, as the mind is manifest, and inseparable from conventional reality.

The next stage following salt within sulfur [$\alpha(\omega)$] is mercury within salt [$\lambda(\alpha)$], this marks a decisive shift from reconstituted causal identity to active and mobile awareness operating within form. In salt within sulfur [$\alpha(\omega)$], the ego has returned after abyssal dissolution, but it is now ignited by passion, will, and directed becoming; identity exists, yet it is no longer inert, nor naive. The transition to [$\lambda(\alpha)$] occurs when this reanimated self is no longer experienced as a fixed center, but as something navigable, mutable, and usable. Alchemically, mercury enters salt as movement enters structure: perception becomes fluid while embodiment remains stable. In Buddhist terms, this corresponds to the practitioner no longer merely understanding the phenomena of non-self, but functionally applying acausal within animated causal reality, akin to the Vajrayāna principle of *lam du khyer* (ལམ་དུ་ཀྱེར་)—bringing realization, personal gnosis, and discovery of physis onto the path. The self is now recognized as a provisional construct, a vehicle rather than a prison, allowing acausal perception to circulate through daily action without collapsing into nihilism or regression into abstractory thought process and mentality. This stage is therefore not simply another descent into the Abyss, but the first true sign of mastery after it: awareness learns to move freely within form, rather than being dissolved by or bound to it.

What follows mercury within salt [$\lambda(\alpha)$] is mercury within

mercury [$\lambda(\lambda)$], a phase that signifies the full internalization of fluid, acausal perception as the dominant mode of cognition. If [$\lambda(\alpha)$] represents awareness learning to move within form, then [$\lambda(\lambda)$] represents awareness no longer privileging form as its primary reference point whatsoever. Here, structure has not been destroyed, but it has become entirely transparent. The practitioner no longer experiences identity as something merely transversible, but as something *spontaneously arising and dissolving*, moment by moment, without friction or attachment. Alchemically, this is the stage where movement is no longer constrained by vessel—mercury reflects only itself. In Buddhist and Vajrayāna terms, this aligns with a more continuous stabilization of non-dual awareness, (within the ONA, this is termed as being ‘*beyond opposites*’) where insight no longer needs to be “applied” consciously (*lam du khyer* becomes implied rather than intentional). Action, perception, and intention arise reflexively from acausal insight rather than a deliberate maintenance of purified consciousness and meditation on physis, yet without disengagement from the world. This stage carries the risk of subtle detachment or dissociation if unintegrated, but when stabilized it marks a profound maturity: the practitioner no longer shifts between causal and acausal modes, but inhabits a continuance between them, where insight is lived rather than invoked.

Proceedingly, past mercury within mercury [$\lambda(\lambda)$] is mercury within sulfur [$\lambda(\omega)$], this marks the initiation of stabilized non-dualistic awareness into directed, world-engaging force. If [$\lambda(\lambda)$] corresponds to the continuous abiding

in non-referential awareness—where phenomena self-liberate without effort—then [λ(ω)] is the moment when that awareness takes on heat, charge, and momentum. Alchemically, sulfur is the principle of combustion and animation: mercury, already freed from fixation, now becomes *operative*. This is the phase of coagulated fire, where insight ceases to be merely reflective and becomes expressive. In Vajrayāna and Dzogchen language, this aligns with the maturation of lhündrup (ལྷུང་རྒྱུད་ཀྱི་རྣམ་ཐག་ལྷན་པོ་ལྷན་པོ་)—spontaneous presence—where compassionate activity (*thugs rje*, ཐུགས་རྒྱལ་ལྷན་པོ་) arises naturally from emptiness (*śūnyatā*) without contrivance. One no longer abides only in rigpa as uncloaked awareness, but allows rigpa to radiate as practical conduct, echoing the Mahāyāna union of *prajñā* (wisdom) and *upāya* (skillful means of practice and perception).

From an alchemical perspective, this is the transition from solution to fixation: the mercurial mind, once endlessly fluid and pure within the reservoir of matter corresponding to primeval existence, presided by Nythra or in the dharmic context Shiva, now binds itself willingly to purpose without losing its volatility. It is the first appearance of what later becomes the sulfuric self—not ego reborn, but *will sublimed*. Within the ninefold path of alchemical transformation, mercury within sulfur [λ(ω)] thus represents illumined agency: action that is neither compulsive nor moralistic, it is now amoral, neither ascetic nor indulgent, but arising from a non-dual field that has learned how to burn with intent and passion, and without consuming itself. This prepares the ground for the subsequent sulfuric phases, where identity, action, and aeonic influence are no longer equipped but fully transmuted, moving toward the final coagulation of the Work.

The transition from mercury within sulfur [$\lambda(\omega)$] to sulfur within salt [$\omega(\alpha)$] marks a decisive conjunction of awakened force into embodied form, where insight and agency cease to be fluid states and become *structural characteristics of being*, by this, one becomes the will, a part of greater wyrd itself. In esoteric Buddhist terms, this corresponds to the maturation phase where spontaneous presence (*lhündrup*, ལྷོན་དྲུག་) and compassionate activity (*thugs rje*, ཐུགས་རྒྱལ་ལྷན་པོ་) are no longer episodic or *maintained* expressions of realization but are fully integrated into body, speech, and conduct, and thus existence as a whole. Wisdom (*prajñā*) and method (*upāya*) are now inseparable, and the practitioner abides in the unity of the Two Truths, functioning effortlessly within conventional reality while never losing acausal or *non-dual* awareness. This is often described in Vajrayāna as the bodhisattva's embodied stabilization, where realization has “descended into the bones,” and the practitioner's presence itself becomes transformative without deliberate intent to disturb causal abstraction.

In the Wamphyric sense, this same phase signifies the fixation of abyssal fire into physis. Where [$\lambda(\omega)$] was the mercurial intelligence ignited into will—adaptive, and aeonically-sensitive—[$\omega(\alpha)$] is that will sealed into form, producing a being whose presence alters causal reality by its mere existence, that of Azoth, influencing change aeonically and practically outside the abyss, by means of physis expressed causally. Sulfur, as the principle of passion, combustion, and directive force, now inhabits salt, the principle of structure and embodiment. The Wamphyr is no longer traversing between causal and acausal states, nor consciously “working” transformation; instead, they have become a living nexion, a gate unto the fear and transformation- *calcination by pressure*, the Nythran current Nythra's Gate, 136 yf / 126 yh - North American Territories

of primordial changes stabilized locus where acausal current expresses itself through physicality, character, and action. This is not regression into ego, but the creation of a post-ego form—hardened, deliberate, and enduring—capable of sustaining abyssal insight without dissolution. Thus, both traditions describe the same essential movement: the return of awakened force into the world, not as reflection or adaptation, but as incarnate presence, where becoming is complete enough to endure.

The final three steps along the ninefold alchemical process are as follows, Sulfur within Salt $\omega(\alpha)$ → Sulfur within Mercury $\omega(\lambda)$ → Sulfur within Sulfur $\omega(\omega)$ — this transformation represents the completion of the Work, where sulfuric force (will, fire, fulfillment of both personal and direct becoming of the force of greater wyrd) is no longer merely embodied, but self-directing, and finally identical with the self.

$\omega(\alpha)$ — sulfur within salt is the stage previously described: awoken, abyssally-tempered force has been fixed into form. Being itself has become an expression of the current. In Buddhist terms, this corresponds to realization having fully entered body, speech, and mind, such that conduct (*spyod pa*, སྤྲུལ་པ་ལྟར་སྤྲུལ་པ་) is no longer corrected or restrained, but aligned naturally. Karma is no longer accumulated in the ordinary sense; action arises from acausal or 'non-dual' equipoise expressed as causal form, sometimes described as the bodhisattva or siddha whose presence itself teaches. In the Wamphyric sense, this is the living nexion—the acausal current stabilized within physis, no longer oscillating or threatened by regression, the darkness that presences inner light, the sublimation

of pain and suffering into experiential intensity and a higher state of becoming, which has been achieved by acting outside of ones own perceived framework towards something higher than or deeper than the self, physis. Achieved through the darkness of grey starless space, Nythra, hierophant of death- let that be ego.

The movement to $\omega(\lambda)$ – sulfur within mercury marks the volatilization of this fixed power. Here, what was once hardened and embodied learns again to move—but now without losing intensity or coherence. Alchemically, this is sublimation: fire carried by motion rather than bound to a specific point. In Vajrayāna language, this aligns with free mastery of appearances, where form, emotion, and circumstance are spontaneously transmuted without resistance. The practitioner can enter, leave, assume, or discard roles without identity loss. In Wamphyric terms, this is the aeonic mobility and adaptability we practice, the ability to act within multiple strata of reality without reattachment, where will is no longer localized to the body or persona but circulates as aeonic influence.

Finally, $\omega(\omega)$ – sulfur within sulfur is the final coagulation, where the principle of becoming becomes identical with itself, by death of the self. Only by discovery of physis by such a task can be accomplished. There is no longer a medium, no longer a vessel, no longer a distinction between mover and movement. In Buddhist terms, this corresponds to complete non-dual (*here, acausal*) realization, sometimes articulated as the exhaustion of all paths (*lam zad, ལམ་ཟད་*), where there is nothing left to cultivate, it is defined as the ‘exhaustion of the path’, in terms of hebdomadry and the alchemical self, we notate such an achievement as godhood, where one has transcended temporal moral, personal and societal frameworks, and has rid themselves of all personal identity that

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interferes with the becoming of acausal current, embodying Azoth. Here, wisdom and activity are indistinguishable; emptiness and appearance are one taste. In the Wamphyric lexicon, this is apotheosis: not transcendence away from the world, but sovereignty within it. The Work no longer progresses because it is complete—the sulfur burns without consuming, endures without fixing, and is what it expresses, with this, one is no longer a gate to the acausal, but a part of the acausal, existing temporarily on earth, becoming of physis, expressed by causal abstraction perceived by the initiate, mundane, and magian alike, although understanding the existence of such a force in different depths.

- E. L. Morgan

Hierophant of Covenant

Era Niger Manus

Thus, the ninefold cycle closes not in annihilation, but in self-identical becoming: awareness that has passed through dissolution, mobility, embodiment, and ignition, and now stands as its own source, its own fire, its own end.

K. L. Mithraeum

Era Niger Manus

Consummation of the Flesh

Within the practice of Vajrayana buddhism, that is, the Hidden gem/Hidden vehicle, one must be familiar with the sky dancers, the Dakinis, that is Vajrayogini, supreme godhead, queen of the Dakinis and a Buddha, she is sky-clad (that is to say, nude) in representation of freedom from dualism and its constraints, with three eyes to see the past, present and future she drinks from a Kapala (Skull Cup) and holds a Vajra Kartika, that is, ritual blade. She is of Anuttara Yoga Tantra, that is, the highest yoga tantra. To the Hindus, the Dakinis are daemons, in the Puranas they are in the train of Kali and serve as one of the Navadurga (nine durgas) and again attend Shiva's retinue in Mount Kailash, as said in *rahmāṇḍa-purāṇa*. 3.41.30, additionally in the Bhagavata Purana 10.06.27-29 a Gopi of Vrindavan carries out protection rites, declaring at the end "The Dākinīs, the Yātudhānīs, the Kūṣmāṇḍas, the infanticides, the goblins [Bhūtas], the Matra, the Piscas, the Yaksas, the Raksasas, the Vināyakas, Kotarī, Revatī, Jyeṣṭhā, Pūtanā, and other Mātṛkās, Unmāda, Apasmara, and other devils inimical to the mind, the body and the senses, and other evil omens and calamities dreamt of, and the slayers of the old and the young,—may these and all other evil spirits be destroyed, being terrified at the recital of the name of Visnu" However the Dakinis are also goddesses, within the Lalitopākhyāna the Dakinis are deities which guard the chariot of the boar faced Goddesses "Seven deities called Dhātunāthās were stationed in their respective places beneath the same step. They were Yakṣiṇī, Śaṅkhinī, Lākinī, Hākinī, Śākinī, Ḍākinī and

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(another) Hākinī who had the united (and combined) forms of all of them. All these demonstrated the exploits of their mighty arms. They appeared ready to drink (i.e. destroy) all living beings and the Earth. They drank and consumed the seven Dhātus, essential ingredients, of the body (viz. the blood), skin, flesh, fat, bones, marrow and the semen of enemies. They had hideous faces. With their harsh leonine roars they filled ten-quarters. They were called Dhātunāthās and they were the bestowers of eight Siddhis beginning with Aṇimā (minuteness).

They were experts in deluding, slaying, paralysing (stupefying), striking, swallowing, and exterminating the wicked Daityas. In regard to those who are habitually devout, they were competent to annihilate all adversities. They were called Dhātunāthās (since) they were present in all Dhātus (essential secretions of the body)” additionally, the Dakini Goddesses are associated with the Saptadhatus, that is the 7 primary elements of the human body, aka the 6 chakras, in the Kubjikāmata Tantra, it enumerates the 7 yogini goddesses Kusumamālinī, Yakṣiṇī, Śaṅkhinī, Kākinī, Lākinī, Rākinī, and Dākinī, to whom the ritual practitioner symbolically offers their semen, bones, marrow, fat, flesh, blood and skin, respectively, A nearly identical listing of goddesses can be found in a later text belonging to the same tradition, the Śrīmatottara Tantra: here, the names listed are Dākinī, Rākinī, Lākinī, Kākinī, Śākinī, Hākinī, Yākinī and Kusumā Another chapter in the Kubjikāmata Tantra lists two sequences of six goddesses, assigned to each of the six chakras: the first denotes the creative ”northern course” of the six chakras, from

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the ajna down to the adhara, while the latter - comprising Ḍākinī, Rākinī, Lākinī, Kākinī, Śākinī and Hākinī - denotes the destructive "southern course", in reverse order, however the Rudrayāmala Tantra identifies Ḍākinī, Rākinī, Lākinī, Kākinī, Śākinī and Hākinī with the six chakras, the dhātus, as well as the five elements and the mind. This work associates Ḍākinī with the mūlādhāra chakra, Rākinī with svadhisthana, Lākinī with manipura, Kākinī with anahata, Śākinī with visuddhi, and Hākinī with ājñā. The Śrīmatottara Tantra places Kusumamāla (absent in the Rudrayāmala Tantra) at the feet, while other texts place a figure named Yākinī at the level of the sahasrara. However, most pertaining to wamphyris, the Dakinis are Flesh-eaters, notably, within the Laṅkāvatāratnasūtram, Guatama Buddha refers to the dākas and ḍākinīs, describing them as "terrible eaters of human flesh" as well as the offspring of the carnivorous King Kalmasapada who was born after a human king had mated with a lioness. The other major story pertaining to this, is the story of the Dakinis being halted from consuming human flesh by the wrathful God Mahakala within the text "Vairocanābhisaṃbodhi Sūtra" (aka Mahavairokana Tantra) In the story, the Buddha Vairocaro wishes to stop the Dakinis from preying on humans, and in order to do this, he takes the form of Mahakala and summons the Dakinis before him, and ate them all, saying he would release them if they would promise to stop consuming human flesh, When the ḍākinīs complained that this would lead them to starvation, Mahākāla as a concession allowed them to consume the vital essence of deceased humans known as 'human yellow' an elusive substance coveted

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by other demons, in order to allow it so that the Dakinis would not starve, he teaches them a Mantra which enables them to know of a person's impending death six months in advance so that they could obtain it before other demons

"[The ḍākinīs] chief was the yakṣa Maheśvara, who worldly people say is the ultimate [god]. They were subject to Mahākāla, the god called the "Great Black One" (大黒). Vairocana, employing the method of Trailokyavinjaya and wanting to exterminate them, transformed himself into Mahākāla, exceeding him in an immeasurable manifestation. His body smeared with ashes in a desolate place, he summoned with his magical art all the ḍākinīs, who had all of the magical powers [such as] flying, walking on water and being completely unhindered. He upbraided them, saying: "Since you alone always devour people, now I will eat you!" Then he swallowed them, but did not allow them to die. Once they have submitted, he released them, completely forbidding them to [eat] flesh. They spoke to the Buddha, saying, "We presently eat flesh to survive. How can we sustain ourselves now?" The Buddha said, "I will permit you to eat the hearts of dead people." They said, "When a man is about to die, the mähāyakṣas and so forth know that his life is exhausted, and they race there to eat him, so how can we get [our share]?" The Buddha said, "I will teach you the mantra procedures and mudras. You will be able to know six months before someone dies, and knowing this, you should protect him with this method, so he will not fear being injured. When his life has expired, then you can seize and eat [his heart]." In this way, they were gradually induced to embark upon Nythora's Gate, 136 yf / 126 yh - North American Territories

the [Buddhist] path” Other texts meanwhile assign the taming of the ḍākinīs to other figures such as Vajrapani or the Wisdom King Acala (Fudō Myōō in Japanese).^[5] Indeed, in Japanese Esoteric Buddhism Acala is believed to have the power to extend the lifespan of his devotees and was thus invoked in certain life-prolonging rituals against soul-stealing demons such as ḍākinīs Like Mahākāla, Acala is interpreted in the Japanese tradition as a wrathful avatar of Vairocana, with some texts even identifying Mahākāla as Acala's ”trace” (suijaku) or manifestation. Additionally, as succubi, within the Japanese text “The Sound and Meaning of all Sutras” ḍākinīs (荼枳尼) are defined as demonesses who bewitch people and have sexual relationships with them.

Although ḍākinī figures appear in Hinduism and Bon Dzongchen, along with Bonpo, ḍākinīs occur most remarkably in Vajrayana Buddhism and especially that of Tibetan Buddhism. The khandroma, generally of unstable or wrathful temperament, acts somewhat as a spiritual muse for praxis. Dakinis are energetic beings in female form, evocative of the movement of energy in space, and in a septenary context, the abyss. In this context, the sky or space indicates śūnyatā, the insubstantiality of all phenomena, which is, at the same time, the pure potential and driving force for all possible manifestations and causal abstractions.

The *ḍākinī* appears in a Vajrayana formulation of the Buddhist refuge formula known as the Three Roots. Sometimes she appears as the *dharmapala*, alongside a guru and yidam.

The *dakini*, in her various guises, serves as each of the Three Roots. She may be a human guru, a vajra master who transmits the Vajrayana teachings to her disciples and joins them in *samaya* commitments. The wisdom *dakini* may be a yidam, a meditational deity; female deity yogas such as *Vajrayogini* are common in Tibetan Buddhism. Or she may be a protector; the wisdom *dakinis* have special power and responsibility to protect the integrity of oral transmissions.” An archetypal *ḍākinī* in Tibetan Buddhism is *Yeshe Tsogyal*, consort of *Padmasambhava*.

- K.L. Mithraeum



Dakinis



Dakinis in the Womb Realm, Mandala

Ethics Beyond Moralism

The human moral code, in regards to how morality is viewed from general society, arises not from biological nature but from ideology, particularly, religious ideology. In specific, the Nazarene religions have cultivated a dualistic moral framework that positions human nature as fundamentally flawed and in need of suppression. According to this worldview, virtue lies in rejecting instinct, such as abstaining from violence, resisting desire, and upholding peace. But such "virtues" are not only an affront to our true nature and the meaning of life itself, but also repress the human form. This Nazarene ideal of peace is widespread and is claimed to be followed by all Nazarene faiths. Yet, history tells another story. Even those bound by religious doctrine have committed what are conventionally coined "war crimes" under the banner of faith. Crusades, inquisitions, and wars of conquest were waged with the endorsement of the divine. In many cases, the same individuals who preached "thou shalt not kill" participated in the slaughter of what their religious teachings determined to be "heathen" and the "infidel". Such contradictions show that religious morality is not a true reflection of human nature, but rather a constructed ideal, one that often collapses for things such as power, religion or ideological zealotry. To deny this is to deny

the evidence of history, biology, and nature alike. Additionally, modern thought, which seeks to enshrine equality, peace, and democracy, further distances itself from the natural order. The belief that all individuals are equal in worth and should share equally in resources and power is to the mundane, ethically commendable, but it is not supported by its natural precedent. Nature is inherently hierarchical. It favors strength over weakness, dominance over submission, and success over fairness. Look at modern sports, movies, politics, all favor strong stances, strong performances, and domination over the opponent. If nature had intended for equitable distribution, it would not have created disparities in physical strength, cognitive ability, or survival capacity. The existence of these disparities implies an intended hierarchy, not an accidental imbalance. Attempts to overturn this natural order, whether through legal systems, redistributive politics, or moral exhortation, require immense ideological effort and often falter under pressure. Thus, when individuals or societies exploit the weak, they are not defying nature but rather embodying one of its most consistent laws: that the strong prevail. This of course, means that such behavior is morally and ethically justified, for all is law with tooth and claw.

- K.L. Mithraeum

The nature of the Wamphyr is in totality the antithesis of that of the Nazarene, it is the strife for truth rather than comfort, and death over dishonor. It is in the nature of our tradition to overcome, to utilize our practice to expose the causal fabric of this aeon for what it is, to create with genuinely sinister intent, to sow chaos, to develop through magickal practice and physical praxis, revealing the pathways hidden and present and thus the inner workings of this reality, that truth may be brought to light, Noctulius, our morning star. May the black hand, revenant and all grasping, overreach the physis of all that is, Ga Wath Am, the fire within me is great, Binan Ath.

Rejoice, and dance in satanic joy, the blood of the falsifiers children, that all may reap darkness, that all may meet death, bloody tyrant of the Abyss, Nythra.

- E. L. Morgan

Hierophant of Covenant

2026 Era Niger Manus

The fire within me is great, Binan Ath, Ga Wath Am.

Nythra's Gate

Nythra resides between the Moon and Venus and is apprehended as the Dark God of Death: an abyssal vortex of energy governing dissolution and return. As Ruler of Hel and Hierophant of the Great Return, Nythra presides over all that is dead, all that shall die, and all who bear the revenant spiritual blood of the Wamphyr. This station corresponds to the second sphere upon the Tree of Wyrð, Atu XIII—the Gate of Hel—marking the threshold beyond life, the ingress into the acausal realm, and the Doorway to the Abyss. As a parallel of Vindex, Nythra delineates the path toward a Wamphyric Aeon. In his dance, Nythra mirrors Shiva: the destroyer, tyrant of dissolution, sovereign over the decay of man, animal, plant, and mineral alike.

The alchemical transmutation of the self undergone through passage by the Moon Gate, and more precisely through the Gate of Nythra, is defined by the transition from Luna to Venus. This passage represents a deliberate step into the Unknown and the crossing of the Abyss, as articulated in *NAOS* (p. 42). Through this rite, the Initiate begins to perceive acausally, loosening the bonds of linear causation and temporal fixation.

The alchemical process of this operation may rendered as both of the following transformatory notations -

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$\alpha(\alpha) \rightarrow \alpha(\lambda) \rightarrow \alpha(\omega)$

Salt-in-Salt → *Salt-in-Mercury* → *Salt-in-Sulfur*

To work within the physis of the moon sphere, nythra's gate—ever forward and upward—is to undertake the journey of mastery, the ultimate goal of the Satanist. The Nythran current is that which we designate as Wamphyrism. This path is embraced not as an end in itself, but as a necessary layer of practice through which the practitioner may ultimately discard ritual and rite altogether. For all things must perish, and likewise the Wamphyric Tradition functions as a transitional pathway: a means of ingress from the causal to the acausal by destruction of the ego and practical action thereforward, manifesting simultaneously in mental becoming, physical refinement, and metaphysical continuity as a whole.

The brutal reality remains that Satanism and the Wamphyric Tradition are not outlets for frivolity or undirected chaos. They constitute a disciplined pathway of maintained and orderly self-development, forged through intentionally demanding mental and physical ordeals, the study of hebdomadry and its operative mechanisms, and an uncompromising call to action. This call to action is singular in essence: self-development above all else; victory over weakness; the extinguishing of fear, hesitation, and cowardice.

Self-development is both physical and spiritual, with neither out-weighting the other. Each is cultivated with equal priority and sustained through continual praxis. Victory over weakness necessitates operation beyond the conventional frameworks of the Western Aeon. The Satanic rebellion is not merely ideological, but enacted through deliberate, practical action: the systematic desensitization to fear, the voluntary confrontation with the unknown, and the cultivation of competence through exposure and ordeal, most exemplary being ritual terror and violence, shrenching and infiltration of organizations to influence minds and fulfill personal goals. To step into the unknown is to know; to know is to overcome.

This praxis is not confined to the psyche alone. At times, it manifests violently, as an acknowledged aspect of the Wamphyric Tradition: the utilization of combat, insurrection, and directed conflict as tools to remove those who threaten the aims of the practice, or to engender fear, confusion, and chaos when such forces are applied with precise intent and strategic calculation.

Nythra embodies death itself, presencing fear within the Abyss: the fear of change, of becoming, of Kthunae—the liminal condition that gives way to a alchemical change within the abyss. Atazoth signifies the action that clears the path forward, the magickian. Through the Gate of Nythra, and through that of the Moon, fear, cowardice, and loss are transmuted

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into action and perception or physis. Action, in turn, fulfills Wyrð causally, expressing itself through physis as renewal, emergence, and the foundation of a new world—beneath the same harrowing Moon that serves as our Gate, and beneath the same Sun that marks our victory.

When the ninefold alchemical exegesis is situated within the Wamphyric Tradition and the context of Nythra's gate, its operative meaning further defines and descends. Wamphyrism is not adjunct to the alchemical cycle described in MSS; it is the abyssal catalyst that renders the cycle irreversible. Where conventional alchemy refines the self, Wamphyrism applies the self to deliberate repudiation, forcing the dissolution of egoic coherence through direct confrontation with the Abyss and the acausal current that lies beyond it, i.e the rite of the Abyss and its undertaking, as well as the Wamphyric praxis of ritual chaos and violence that force the practitioner outside of the traditional bounds of moral framework, invoking psychological stress that gives way to spiritual development.

Within the ninefold progression, Wamphyrism is most directly activated during the mercurial and sulfuric phases, wherein identity has already been destabilized and rendered fluid. The Wamphyr does not merely observe this dissolution but accelerates it through praxis: exposure to fear, transgressive ordeal, ritualized terror, and the harvesting of experiential intensity. In this context, terror is not pathology but reagent.

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The ego—Salt [α]— cannot survive sustained contact with the Abyss without fragmentation. This fragmentation is intentional, in order to reconstitute, and give light to physis, occurring the latter stages of alchemical transformation.

- E. L. Morgan

Hierophant of Kovenant

136yf

The First Operations of the Ninefold Work

$\alpha(\alpha)$ – Salt within Salt

The first alchemical transformation, Salt within Salt, marks the beginning of the Work and the condition from which all further alchemical becoming proceeds. It is the state of unexamined fixation: identity condensed, unmediated, and enclosed within itself. Here, Salt signifies form, structure, habit, and the force of inherited existence. Salt within Salt therefore describes a double enclosure—the ego bound not only by social conditioning, but by its own unconscious identification with that conditioning.

In this phase, the practitioner exists entirely within causal continuity. Perception is linear, reactive, and governed by external

validation, that of the magian ethos. Values are inherited rather than forged; fear functions as a regulator; morality is experienced as law rather than choice. The self believes itself sovereign, yet is wholly determined by forces it neither perceives nor questions, for those who embody salt within salt are without want to transform themselves. This is the condition of the mundane human prior to the initiatory phase within hebdomadry, or 'the septenary system'.

Operatively, Salt within Salt is characterized by density. Thought repeats itself. Desire is curbed by permission. The psyche defends its boundaries aggressively, mistaking rigidity for stability. Any encounter with contradiction, taboo, or negation is met with aversion, denial, or moral pushback. This aversion is the signature of Salt's dominance.

From a Wamphyric perspective, this phase is not condemned; it is diagnosed. The Work cannot begin until fixation is absolute enough to be fractured. The purpose of the first operation is therefore *recognition*, not immediate transcendence of thought and being. The practitioner must come to perceive the totality of their own enclosure—the limits of their courage, the reflexes of fear, the myths they mistake for truth, and the will that they hold to change such a thing, and transform themselves with the ultimate goal of operating at the highest alchemical state of being.

The alchemical action implicit in Salt within Salt is *calcination by pressure rather than flame*. No dissolution yet occurs. Instead, the self is subjected to increasing internal tension through deliberate confrontation with what it instinctively rejects. This may take the form of exposure to taboo, disciplined solitude, contemplative immersion in death, decay, or negation of health and wellbeing to create the genuine experiential intensity mandate of a Satanist, the systematic withdrawal of comforting themes. With this, the ego resists, contracts, and hardens further—exactly as intended.

This intensification is necessary, for only a structure brought to maximal rigidity can shatter cleanly. Premature dissolution produces sentimentality and illusion; perfected fixation produces the necessary fracture. Thus, the practitioner is instructed not to flee discomfort in this phase, but to dwell within it until the contours of fear and attachment are unmistakably mapped.

Psychically, Salt within Salt corresponds to the ego recognizing itself as an object. This is the first crack in the enclosure. The practitioner begins to observe their own reactions—revulsion, attraction, shame, pride, and perception as a whole—as phenomena rather than truths. Though subtle, this observation marks the initial loosening of causal identity.

In aeonic terms, this operation aligns with the Moon in its densest aspect: unconscious form, ancestral residue, and reflective illusion. The light present here is borrowed, not generated. Nothing new is yet created. Instead, the ground is prepared for negation.

Completion of the first operation does not feel like progress. It feels like stagnation intensified. This is correct. The Work has not yet moved forward; it has turned inward. Only when Salt can no longer sustain its own enclosure does the second transformation—Salt within Mercury—become possible.

Beyond this transformation is the proceeding, salt within mercury [$\alpha(\lambda)$], and thus salt within sulfur [$\alpha(\omega)$], with this transformation the Lunar condition begins its slow betrayal of itself, setting the inevitability of Venus in motion. In $\alpha(\lambda)$, the Moon is disturbed by Mercury: the ego remains dominant, but it is no longer sealed. Thought becomes fluid, fear becomes question rather than avoidance, and reflection begins to purify into self-observation. This is not awakening yet, but *progress*—the first admission that identity is constructed rather than given. By $\alpha(\omega)$, Sulfur ignites beneath the Moon: desire, will, and intensity surge, but they are still lunar in orientation—reactive, compensatory, often destructive without autonomy. Here the individual mistakes willfulness for freedom, transgression for transcendence, yet this combustion is necessary, because it generates enough internal pressure to collapse reflection entirely.

Together, these two stages exhaust the Moon's capacity to rule: Mercury dissolves its certainty, Sulfur overheats its morality. What follows is unavoidable—the fall into the Mercurial center and the Abyss—through which the Moon must die so that Venus, no longer reflective but radiant, can later emerge as embodied, acausal presence rather than borrowed light.

Beyond the reach of the abyss, within the sphere of Venus, is not the whole dissolution of ego but rather a taste of what it means to see and act beyond the boundaries of ego's influence, giving way to further and ultimate development, setting the Initiate well on their way to mastering the complexities of the abyss and causal abstractions alike, giving light to personal and greater Wyrð.

The Abyss, as apprehended in Wamphyric doctrine, is not a metaphysical metaphor but a threshold condition in which causal continuity ceases. To pass through it is to experience the collapse of narrative identity, personal moral reflex, and temporal anchoring. This is the true mortification: the death of the socially conditioned self. What remains after this collapse is not absence, but presence—an acausal mode of perception unmediated by consensus reality.

This marks the transition from Mercurial reflexivity to Sulfuric ignition. At this juncture, perception ceases to be reactive and becomes predatory. The Wamphyr no longer interprets reality solely through linear

cause and effect, but apprehends patterns, nexions, and resonances that operate beyond temporal sequence. Acausal perception manifests as intuition sharpened into certainty, as foresight without prediction, and as the capacity to influence causal environments through presence alone.

In this notion of alchemy, the ego is not refined into a more virtuous form; it is rendered obsolete. The sulfuric state does not annihilate individuality, but reconstitutes it as an instrument of the acausal current. The self becomes a vessel rather than a center. This is the emergence of the revenant condition: not undead in the folkloric sense, but post-egoic, operating beyond the limitations of ordinary human psychology.

This process aligns with the Moon-Abyss-Venus trajectory articulated elsewhere in the Tradition. The Moon corresponds to unconscious identity and inherited form; the Abyss marks the rupture and negation of that form; Venus signifies reintegration through attraction, vitality, and sovereign will. Wamphyrism governs the Abyssal crossing itself, ensuring that what returns is not a reconstruction of the former self, but a fundamentally altered mode of being.

Thus, alchemy within the Western Aghori and Wamphyric synthesis becomes a technology of aeonic alignment. Each completed cycle deepens the practitioner's attunement to the acausal, eroding the gravitational pull

of the mundane. Over successive iterations, ritual then becomes unnecessary, fear becomes entirely inert, and identity becomes directed. Now, the wampyr does not stand as a seeker transcendence, but as a node through which the acausal is made operative within the causal world.

As Hagur would have it,

“Death means the return of the form to the basic reservoir of substance, and is a service to the rest of humanity, and the world of daily physical living, when one has become useless through terminal sickness, old age, or even uselessness as a whole. Death results in the dissolution of the body whether it is buried or cremated and the return in one way or another to the originating source, “the Earth”. As we well know, “blood is life”. This life activity is the factor which gathers together and holds in form all the living atoms and cells of the body.

When that life thread is withdrawn, the living atoms separate, the body falls apart and disintegration ensues, but “memory” returns to the great reservoir of power, the collective unconsciousness, where the “In Memoriam” of the dead is but an archetype, the more actively when he is remembered. But

more important, death is in itself a work of restitution, involving of rendering back what belongs to substance. 53 We must see death as an act of restitution so beautifully rendered during the "selfinitiation" rite (the Black Book of Satan 1, ONA). At self-initiation, among altar items one needs a handful of graveyard earth together with some sea salt, to be sprinkled on the altar and around the room (if it is done inside). At the moment one starts a new life, the Satanic life from now on, he already gives back in a more symbolic way, that which belongs to the Earth, as absolute sign he was never detached from it, and never will be. Man belongs to the Earth, and can in no way be detached from it. Even the collective unconscious is earthbound, as it needs man to manifest. By itself, it does not manifest. And, it only lasts as long as man is. Saturn (as part of the collective unconscious in our tree) is in direct line, closely linked with the Moon. The link is the Alpha and Omega, the beginning and the end of the Tree of Wyrd. The tree is one and can never be divided otherwise every existence would stop. Through death, a great at-one-ing process is carried forward, like the "fall of a leaf" and its consequent identification with the soil on which it falls. While death is really "deterioration" in time and space, all initiates on the

Sinister Path must and eventually do express dynamic, creative

will, a focussed purpose which expresses only in the will-to-evil and also that sustained effort which brings fulfilment before returning to earth. Resurrection day starts at self-initiation; while at death, life has brought about its accomplishment. Someone death can be the happy solution for the living. As I mentioned earlier in my book, my mother's death was for me a total relief, where I experienced for myself another resurrection day. Death should not be feared at all. The fear of death is one of the great abnormalities created by all the world religions..." "No one has ever proved life after death, the more that it is nothing else than a disruption and removal of energy. The ideas of death have been so far erroneous; religion has taught it as the great and ultimate terror, whereas in reality it is the great escape, and the releasing of that which one has not asked for, especially when you have nothing to loose. The fear of death is based on: (a) A terror of the final rending processes in the act of death itself. (b) Through erroneous religious teaching, horror of the unknown and the indefinable. (c) Doubts cause by religion. (d) Unhappiness at leaving loved ones behind or of being left behind. (e) Ancient reactions to past violent deaths in history, lying deep in the subconscious. (f) Clinging to form life especially when it was a very happy and abundant one. (g) Old

and completely erroneous teaching around heaven and hell. 54

Nythra is the path between the Moon and Venus in the Tree of Wyrd, as part of the underworld, the triangle Moon, Mercury and Venus. The Abyss, although located at the bottom of the tree, governs the whole tree, as all paths in one way or another lead to the underworld as well as to the Saturn triangle. They are both very influencing, spreading their energies all around the tree. In fact, Moon and Saturn (or vice versa) are the two extreme poles directing the whole tree, humanity as a whole. The Abyss is certainly not a place of death or burial, but a dwelling place for those treading the "Sinister Path", and from there rule the rest of the world. It is only our way of life, which brings us in that area. We, indeed, belong to the Abyss, as a palace forever. We cannot possible return to what we were before "self-initiation", that is impossible. In fact, the Abyss energy between the Moon and Venus along the "death path" stands for "sinister emotion and passion" endowed with great reactive capacity, unbound and free, making the dark manifest in the outer world. There is certainly no room for "pity", nor emotional expression, and tones of love and charity."

— *Hagur, Dark Forces Words*

It is of paramount intent within our Tradition that fear and physical weakness be transmuted into higher capacity, so that the initiate may We ultimately seek the Abyss and the passage therein. The Gate of Nythra stands as the threshold to Hades, the limen between life and death. As Hierophant ruling the base of the Tree of Wyrð, Nythra opens the way toward Venus and the subsequent pathways beyond, directing the coming Aeon through the presencing of sinister energies and intent held just beyond causal apprehension.

Yet Nythra, bloodstained tyrant of Hel, guarantees passage to none. Physical development alone does not secure traversal of the Abyss, for the ordeal is not merely corporeal. The exoteric texts of the Wamphyric Tradition—such as this—serve to orient the Initiate to this reality, while later MSS are intended to esoterically disclose concealed dimensions of the rite. The *pathei mathos* of the individual, combined with the cultivated Satanic ethos, functions as a form of acausal armor, displacing causal presences wherever the Initiate stands. Through this displacement arises further development and the continued transmutation of the alchemical self.

If you think that you have both the will and the power to carry out both the transformation of the alchemical self and the use of Wamphyric praxis to further satanic character and level of self mastery, and you are a newcomer to the ONA, or the Hardcore ONA to be specific and truthful, Nythra's Gate, 136 yf / 126 yh - North American Territories

then you most likely deluded. Try the following, sleep deprivation for three nights, three dozen lacerations deep beneath the skin, each night, confined to the space of one room, with no food or hydrating liquid, and no use of performance enhancing substances. Or perhaps, a heavy dose of a deliriant, in repeated use over the period of two weeks, see then if you are strong enough to maintain your sanity. Both of these tests of fidelity are fit to determine the extent of the Wamphyr's character, physical and mental strength.

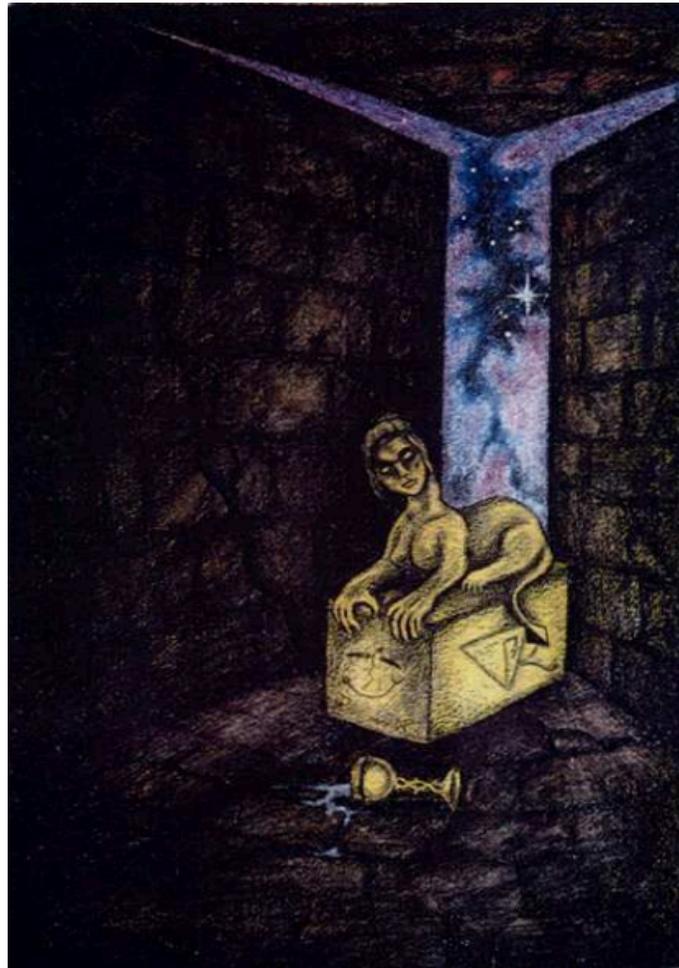
Let us therefore be with Nythra always, and dance into the night, taking deliberate delight in our Satanic and Wamphyric praxis, that our Black Hand may guide this Aeon. Let chaos run rampant- guided by Wyrd. Becoming of the current that shapes Aeons. Our black hand is upon your physis, the creation of a wamphyr is wyrd.

— *E. L. Morgan*

Hierophant of Covenant

2026 Era Niger Manus

Focussing on Nythra's sigil. Short formula Archetype: The gate of no return. Motivation: Destruction of form and liberation. Dark Light: Recognition of Sinister Self.



A canal route lined

By white Griffins.

A vortex of grey starless space.

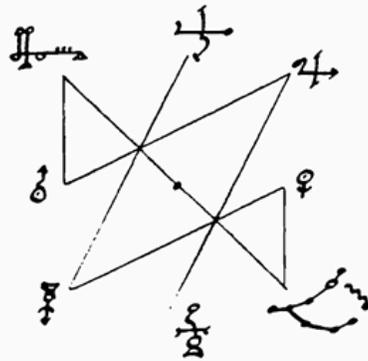
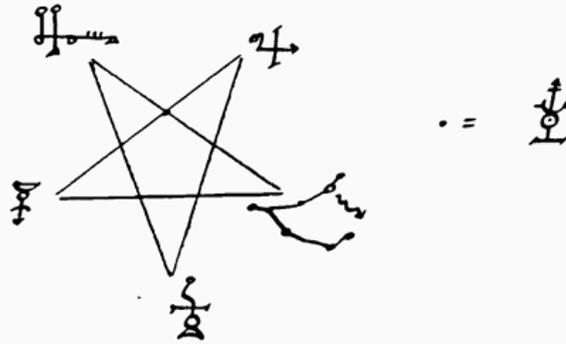
The chalice spills its

White blood

And the Herdsman's light shines

In the Chamber of the Sphinx

.

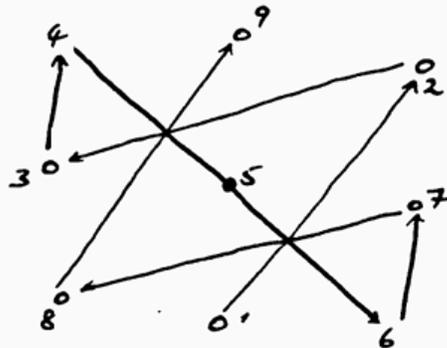


$\begin{matrix} \text{☿} : \text{♁} : 4 \\ \text{♁} : \text{♁} : 7 \end{matrix} \right\} \text{ etc.}$

$\begin{matrix} \text{♁} : \text{Agius Lucifer} : \text{Mode IV} \\ \text{☿} : \text{Agius Baphomet} : \text{Mode I} \\ \text{♁} : \text{Agius Vindex} : \text{Mode II} \end{matrix} \right\} \text{ etc.}$

$\text{♁} : \text{Nythra Ketheras} : \text{♁} - - * - \text{'N'}$

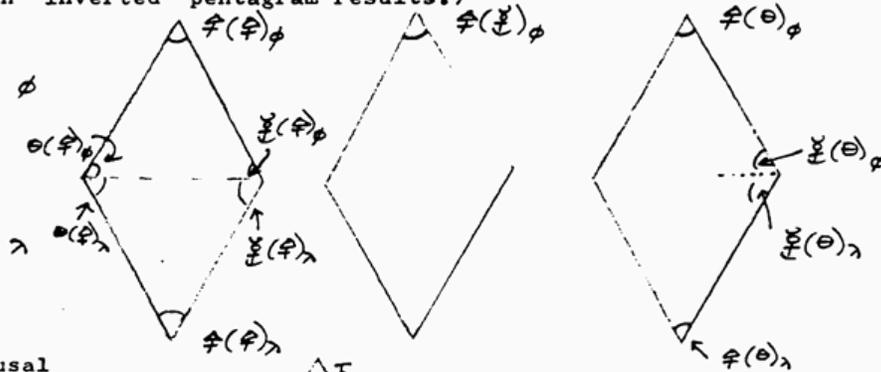
$\text{☿} : \text{Nythra Ketheras} : \text{♁} / \text{'N'}$



- 1 = Moon
- 2 = Jupiter = Earth Gate
- 3 = Mars
- 4 = Dark Angle = Man's Gat
- 5 = Sun
- 6 = Light Angle = Star Gat
- 7 = Venus
- 8 = Mercury = Dark Gate
- 9 = Saturn

(This is only one form or direction of the sigil: the angles may be joined in other ways.)

(Note: Take the four 'gates' from the nine angles and an 'inverted' pentagram results.)



ϕ = acausal
 λ = causal



Nine turns or angles

Nine basic angles $\theta(\theta) \rightarrow \theta(\lambda) \rightarrow \theta(\phi) \rightarrow \lambda(\theta) \rightarrow \lambda(\lambda) \rightarrow \lambda(\phi) \rightarrow \phi(\theta) \rightarrow \phi(\lambda) \rightarrow \phi(\phi)$

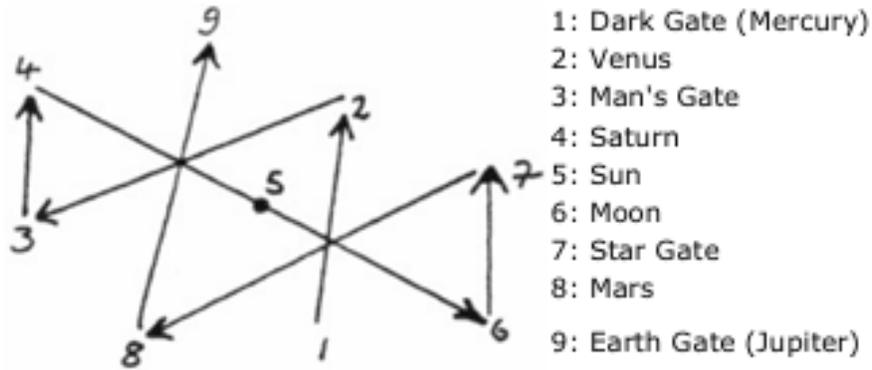
(Note: $\theta(\theta)_\lambda$ is causal angle; $\theta(\theta)_\phi$ acausal angle etc.)

1) Musick, Incense and Forms

Moon	G major	Trapezoid	Hazel	
Mercury	E minor	Tetrahedron	Yew	
Venus	F sharp	Pyramid	Black Poplar	
Sun	D minor	Cuboid	Oak	
Mars	C major	Octahedron	Alder	
Jupiter	B flat	Icosahedron	Beech	
Saturn	A flat	Dodecahedron	Ash	

2) Reflexive colours:

C	bright red
G	Orange
D	Yellow
A	Green (viridian)
E	Blue
F	dark red
B	Indigo
F sharp	Violet
C sharp	Purple
A flat	Black
E flat	Xanthin
B flat	Tyrian purple



Dark Gate	-	
Venus	-	
Man's Gate	-	
Saturn	-	
Sun	-	
Moon	-	
Star Gate	-	
Mars	-	
Earth Gate	-	

Nythra's Gate - MSS Hierophant, Edition 1, 136yf/126yh

	Word of Power	Process	 -stage	 -stage	 -stage	Stone	Perfume	Sigil
	Nox	Calcination	Atu 18 Moon	Atu 15 Deofel	Atu 13 Nox	Quartz	Petriochor	
	Satan	Seperation	Atu 0 Physis	Atu 8 Change	Atu 16 War	Opal	Sulphur	
	Hriliu	Coagulation	Atu 6 Lovers	Atu 14 Hel	Atu 17 Star	Emerald	Sandalwood	
	Lux	Putrefaction	Atu 7 Azoth	Atu 12 Opfer	Atu 5 Master	Amethyst	Oak	
	Azif	Sublimation	Atu 1 Magickian	Atu 4 Lord of Earth	Atu 9 Hermit	Ruby	Musk	
	Azoth	Fermentation	Atu 11 Desire	Atu 3 Mistress of Earth	Atu 2 High Priestess	Amber	Civit	
	Chaos	Exaltation	Atu 10 Wyrđ	Atu 19 Sun	Atu 20 Aeon	Diamond; Spinel	Henbane; 05: 	

	Star	Magickal Formulae	Symbol	Aeon	Symbol of Aeon	Magickal Working	Grade	Magickal Power of Grade
	Sirius	Night		Primal	Horned Beast	Shamanism	Neophyte	Mystery
	Arcturus	Indulgence		Hyperborean	Sun	Henges	Initiate	Mask of a group
	Antares	Ecstasy		Sumerian	Dragon	Trance; Sacrifice	External Adept	Captivation by Opposites
	Mira	Vision		Hellenic	Eagle	Oracle; Dance	Internal Adept	Mask of Warrior
	Rigel	Blood		Western	Swastika	Ritual	Master	Mask of Master
	Deneb	Azoth		Galactic	$\delta\phi$ $\delta\gamma$	Star Game	Magus	Change and its limits
	Naos	Thought	\emptyset	Cosmic	$\delta\phi$ $\delta\phi$	\emptyset_s	$\epsilon\phi$	Silence

Hardcore Wamphyrism and the ONA

We are the Hardcore ONA, A covenant such as ours may only be considered as the 'Difficult' or 'Hardcore' ONA by the vast majority of newcomers to the Order of Nine Angles. Many folks have told such newcomers that the ONA is not extreme in nature and is simply a tame spiritual path, they renounce the act of culling, as well as the perception of Dark Gods as literal energies working acausally. On the other hand, some crazed adepts have some misperception and radical theistic ideology about themselves when it comes to the ONA. The newcomer may find the study of MSS and Tradition to be very much difficult when it comes to the opinions of other Initiates and Adepts being so clearly present in communities that linger around the internet and satanic circles in the real world. Such opinions may skew the views of the newcomer and negatively impact their perceptions of long since verified manuscripts within the ONA, they may begin to shift towards absurdity and nonsense, this is not our goal.

We are the Hardcore ONA, Many of us have received accusations of child-abuse and child-sacrifice from the White Mass, indoctrinated by the media and government, to this we should give no care, knowing that such things give no way to real satanic development, but it is of no purpose to attempt to defend the name of the ONA, let the masses think what they will, it alters not truth.

The NSO9A has become more prevalent in recent years, however it has been altered by some literalistic National Socialists, that take Nazism from the third reich as doctrine and simply merge it with ONA beliefs, skewing and disrupting truth within the Order, the reality of this is that the NSO9A is not simply political and esoteric ideology combined but a created archetype that outlines the structure of the ONA and kindred honor, honorable and dishonorable actions, it is complex and specific to the order, and unrelated to literal national socialism in the context of ideology and practice although it may be taken up as an insight role for a time much like any other variant of insight role, it is not literal.

We are the Hardcore ONA, but we do not indulge in the foolish delusions of those extremists that may claim the left hand Nythra's Gate, 136 yf / 126 yh - North American Territories

path, while in reality devoting themselves to God that very much hates them. They have been cheated by the magian ethos that has bled into the outer borders of satanic circles and the Order of Nine Angles, and thoroughly believe that the Dark God that they may have chosen will act as any God of any world religion, that the Dark God may assist them when they pray, watch over them with some legions of fallen angels, or allow them to get their way with sacrifice in a theistic sense.

We are the Hardcore ONA seeing as we hate, and hate to no end, we have no room for sympathy, not for the magian, not for the traitor, not for the nazarene. We do not reject the practice of culling nor do we claim to be amoral but incorporate moral framework into our manuscripts, nor do we apply moral law to our everyday lives.

Whatever path the Initiate has chosen to undertake, whether that be that of the Dreccian, the Wamphyr, Rounwytha (much less likely so), or the Seven-fold way, or any other, there is no ease that comes with such a path, here within our traditions you will not find comfort, nor will you find immediate joy and abundance of life, for there is no one that can help you upon the left hand path but yourself.

This we acknowledge, and set ourselves apart from the pretenders of the modern world. We revel in genuine sinister intent, not simply edgy manuscripts nor the playing of pretend, we incite hatred and violence upon the earth, spew lies towards the white mass, that they may be disillusioned and fearful of us. We practice literal Wamphyrism as a method of developing Satanic Character, not solely out of hedonistic desire, however, we find great pleasure in such things. We practice the Wamphyric art with the intent to harm, with intent of genuine manipulation and terror, individually, in brotherhood with our fellow Wamphyr, such normals and opposers are indeed, not of the ONA. Theists and traitors are not of our covenant, nor the ONA, pretenders and infiltrators are not part of are covenant, nor the ONA, Normals and tames that are not ready to get their hands dirty, should not claim the name of our covenant, nor the ONA.

- E. L. Morgan

Hierophant of Covenant

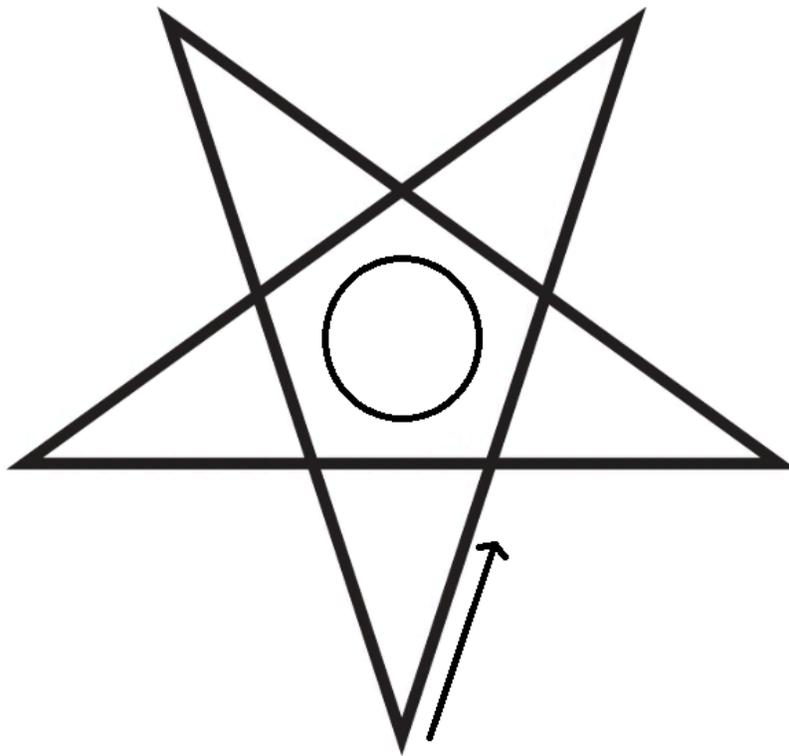
2026 Era Niger Manus

A letter to Osian

2021 ENM - 131 YF

Nythra's Gate Inner Order,

Order of The Black Hand



P.O. Box 413

4950 Madison St., Skokie, IL 60077

February 23, 2021

Dear Osian,

I write this letter in response to your previous letter, with eager intent to answer the questions therein. On the nature and history of our tradition itself it has been well maintained as general notion within the western occult scene that 'Vampirism' or 'Wamphyrism' is a practical method of shrenching and ensnarement both physically and within esoteric workings. The idea and concept of wamphyrism had yet to be unilaterally defined by any mass occult group, and has given way to a wave of pretender covens, most commonly those of a La Veyan or non-traditional Satanic conception. We, as practitioners of wamphyrism seek to truthfully define and express the tradition not only through texts, but by practical action. I am not sure of your level of familiarity or comfortability with the ONA and its likeness, but in recent years it has become a more popular idea and tradition within circles adhering to the seven-fold way. On the question of what constitutes a Wamphyr, I will answer as follows: Wamphyr is one who acts with intent of not only personal gain, by a means to an end, but one who acts with intention to fulfill Wyrd, both personal and greater. We are those who transmute fear and cowardice, into bravery and courage, this is our goal. We wish to give way to a new generation of initiates that are dead set on personal development, and not only that, but the fulfillment of the ethos of our race itself. We seek to generate a new wave of followers of traditional satanism, those who should give way to the rise of a new Aeon, and Imperium. To answer your next question simply, indeed, there are more than a handful of folks that walk the path, most commonly lone wolves working alone, as is, often times- the novice. We are with intent to live in community, in that of 'clan', as it is more practically useful to gather in

this fashion, for our goals and purposes. To answer your next question, 'Do vampires such as yourself kill?'. Yes, the modern occult scene has been dominated by a what seems to be 'set in stone' abrahamic ethos, and has overall deemed killing to be 'bad', and they wonder why, they are not taken seriously, as there is no real fear or mysticism around their traditions. I myself, must dance around the direct answer to this question in itself, although I do not deny wamphyrism its violent aspect. We do not kill out of spite or mundane hatred, we kill with intent to remove those who are a direct threat to the sinister dialect and its progression. On the question of legitimacy of my specific temple, although newly formulated, the OOTBH intends to change the game when it comes to satanism, building off of the writings of AL and other influential writers for the Order, we seek to further the sinister dialect by direct action to the removal of those that are in direct opposition to our magickal workings and goals. To answer the next question that you have asked, 'Do you worship god?', Long answer, no. We acknowledge forces that present themselves through workings and esoteric practices that exist outside the conventional laws of cause and effect, however we do not defy these beings. Satanus, Baphomet, and an array of other 'Dark-Gods' exist within our 'pantheon', such as Atazoth, Binan Ath, Nemicu, Karu Samsu, Nythra, Mactoron, Noctulius, and many others. Each of these 'Dark Gods' is symbolically represented by a sigil, or some sort of artwork that a balobian has crafted, they each serve a purpose upon our 'Tree of Wyrd', deviant from the traditional kabbalah. As you previously mentioned in your letter, seeing as you hold some sort of experience with esoteric workings and tarot, i have enclosed in a separate package a deck of cards printed by, yours truly, titled 'The Sinister Tarot' drawn by Christos Beest, a great artist and musickian, and influential writer within our circle, I think you will be pleasantly surprised with the artwork, as they are akin to no other deck I have worked with. I have also enclosed a pamphlet for OOTBH including several articles on the concept of Wamphyrism within ONA traditions. Sol sends his regards to you friend, as do I, I hope to hear back from you soon, feel free to ask as many questions as you would like as I do enjoy writing these letters.

~~X Ulfar~~ ★

A Nexion Opened

The opening of a nexion is that of mental, physickal, and magickal working, wherein the group of three or more, has both intent and will to carry out the action of cultivating acausal energies within this world by directly discovering and acting on Wyrd, guided by practice and experience, the sinister current, the Black Hand that reaches over man's physis, grasping at nekalah, the force of change.

The act of opening a nexion is akin to opening a gate, and when a nexion is fully opened, it gives way to greater Wyrd, as a gate allows all to pass through, a greater source of evolution, that gives way to fulfillment, and thus the Aeon to come. It is the sinister dialect in action, a gate opened by darkness, the creation of wyrd, change, war, experience of what lies beyond, knowledge begotten of chaos, the fulfillment of wyrd, the rise and fall of an Aeon.

A nexion is most simply put, a pathway, that the current of the acausal may freely flow, that darkness may prevail, nox eternis, that the cruel lords of the abyss may reign in bloody triumph over the reign of the nazarene falsifier, his angels and his children.

When a kindred follower of our tradition professes to be part of a nexion, the reality of their statement is that they are claiming to be directly linked to the cultivation of sinister intent, and therefore action, fulfillment of wyrd, that a new aeon may come to fruition. To represent nexion, is to represent the will of the Wamphyr, the Sinister Dialect, to bring death to the White Mass.

- E. L. Morgan

Hierophant of Covenant

2026 Era Niger Manus

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 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.

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.*

- E. L. Morgan

Hierophant of Covenant

2026 Era Niger Manus

The Wamphyric Rite

The Wamphyric rite as it relates to the Wamphyric Blood 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 Wamphyricism"*), 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 Wamphyricism 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 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,

1. The rite between Initiates
2. The rite between practitioner and Opfer

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.

'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 Nythra's Gate, 136 yf / 126 yh - North American Territories

incense of frankincense, hazel 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 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 Nythra's Gate, 136 yf / 126 yh - North American Territories

placed above the head of the chosen one on the altar. As the Initiates engage in intercourse, the Priestess exclaims Satanas. 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 Satanas!’-

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 offer, 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 drinking it until empty, Nythra's Gate, 136 yf / 126 yh - North American Territories

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

- E. L. Morgan

Hierophant of Covenant

2026 Era Niger Manus

End

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

Nythra's Gate, 136 yf / 126 yh - North American Territories

fitting.

Note that the selection of the offer 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/Offer' (Ceremonial victim) - Naked on altar

Practitioner of Rite - Red robe

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 Satan, 'Agius o Satan'

To begin the rite, it is conducted the same way, although alternatively, by whatever means, the Offer 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.

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. 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 sacrifice!' - 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

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.

Moon

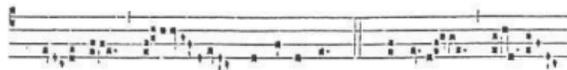


*Ag-i-os * ka-be-i-ri . Ag-i-os*

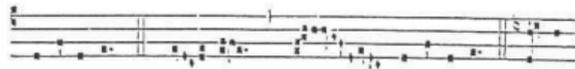


ka-be-i-ri . Ag-i-os . ka-be-i-ri

Chant to
Kabeire
(Moon
Sphere)



Ag-i-os ka-be-i-ri Ag-i-os



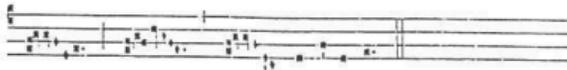
ka-be-i-ri . Ag-i-os ka-be-i-ri . Ag-i-



os ka-be-i-ri . Ag-i-os



*ka-be-i-ri . Ag-i-os **



ka-be-i-ri

Agios Kabeiri

Keeper of the Gate

Beyond the moon, standing gravely between the threshold of realities, the borders of cause and effect, the keeper of both Nythra's, Shugara's, and Noctulius's gate, Ansaroth, bleeds into spaces, guides the black hand, and forces darkness upon the moon, shadowing its gaze onto earth. Spirit of Cerberus, the three headed dog, keeper of Hel, Garmr, knight of nifheim's gates. A cruel god, wielding a blade unto the flesh of all that wish to pass through the gate, that no soul should leave unmarked.

The black hand of Ansaroth rules as tyrant over this space, the gate between luna and venus, luna and mars, as well as luna and mercury— that no weakness may pass, that the abysmal spirit of wamphyrism may prevail, giving way to Aeon, greater fulfillment of individual Wyrd, the evolution of mankind.

The spirit of Ansaroth is in nature the test of fidelity and ultimately Satanic Ethos that occurs beyond the Sphere of luna, that guards the passage therethrough, He is Mot, mouth of Hel, representatively and semiliterally. Ansaroth gives way to the initial internal and external conflicts that occur before acausal reality devours the abstractions of the causal spaces we inhabit, the key to the gate.

Ansarothe administers tests such as the latter to determine the character of the individual, but does not simply 'turn away' those who do not meet the height of character and development, rather he leaves a lasting scar both mentally and spiritually on the individual, in attempt to snuff out weakness, cowardice, and fear.

1. Ethos of the individual
2. Individual Wyrde and its fulfillment
3. Emotion/Pathos of the individual or group
4. Intent and Strength, both spiritually, metaphysically, and psychologically

Only by *pathei mathos*, challenging one's physical and mental limits, not just athletically, often by physically and mentally threatening means, over the course of an extended period- may one encounter a sliver of the development that it should take to reach the apotheosis required to cross the abyss successfully.

A practical method alongside the seven-fold way for developing such a *pathei-mathos* is the utilization of Insight-Roles. An Insight-Role simply put, is a practical role played by the initiate in the real world for experience and personal gain through the deception of others, it is an

extended magickal ritual (circa 1 year) often to a non esoteric end goal. *Ref*

p.9 Hostia

It is the goal of the Adept to carry out the task of crossing the abyss, in the septenary system, the space between the sun and mars. Crossing the abyss entails the destruction of ego, and the creation (or rather destruction) of a psyche operating on a level much more functional than it had functioned before, giving way to the development of an authentic Master or Mistress of Earth in the terms of occult grades.

Nythra is representative of the death that occurs within the abyss, akin to Shiva (*Mahakal/Rudra*) dancing his cosmic dance of death beyond the plane of causal abstractions that we perceive, to destroy, and thus create. The chthonic deity Ansaroth (Mot), is the gatekeeper of sorts to the ever expanding and contracting Abyss, leading into the energy vortex, and gray starless space that is Nythra, Ansaroth, the Sphinx of the chamber, acts as the key to the transformative passage that is the crossing of the abyss, the will to overcome and fulfill Wyrd of an individual.

Exoteric readings and practices give way to understanding the Exoteric Ethos, Which in turn reveals the Esoteric Ethos, by passage across the Abyss. When the rite of passage is complete, one begins to

understand the principle that what lies beyond the abyss, is representative and symbolism, and hitherto is equipped to apply this principle to all causal abstractions.

When the occult rank of Master or Mistress of earth has been completed, it does not give way to some sort of immediate enlightenment, the goal is progression beyond the Seven-Fold way, to obtain genuine apotheosis, immortality, to dwell within the abyss and beyond, as a Sinister and Dark God, a cruel entity that aids in the processes therein, the creation of greater Wyrd and destiny, the rise of Aeon, gnosis of physis, devourer of causal abstractions, the height of imperium, knowledge of being, to transgress the abstraction of opposites.

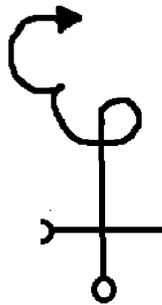
- E. L. Morgan

136 YF

Era Niger Manus

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.

Ansaroth.
Behold The Gate



The Promethean Spirit

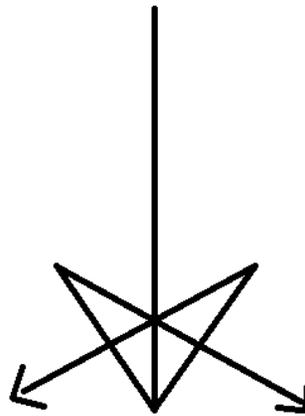
The Promethean Spirit of mankind is to witness and behold fire, to induce alchemical change across a period of time, to defy heavenly law, to create and destroy, by nature of Satan, bringer of light, he who yields fire. The flame of mankind is Satan, and the torch carried by Prometheus. He who is defiant of the law of the heavens, that hell should conquer, that greater Wyrð should be created and fulfilled, that a race should fulfill its destiny.

From fire came all, from fire came the mastery of practical skill, the dominance over all four kingdoms of earth, man, mineral, plant and animal. From fire came the fear of darkness, from fire came war, from fire came all.

The fire without illuminates the external causal forms and abstractions that litter the universe, the fire within, Binan Ath, Ga Wath Am, is above all abstractions, displacing the causal where they may walk, yielding truth as flame, and symbolic abstractions as mere tools to reveal true Physis. Prometheus has given us fire, and with it, the children of Jacob must burn. The horn of Ba'El calls upon Aeon, that the nature of edom, the promethean spirit should endure, that mankind should triumph over the idolaters of israel, their god and his children.

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Agios o Satanas, primordial torch of Mankind!



Honour Your Gods

It is a common view within Satanic praxis that the Gods or Daemons are merely forces to be utilized for personal pleasure and the pursuit of power. While it is true that “There is no law higher than self-preservation,” and that such selfish ambition may, in general, be understood as a Satanic force of good, many within these currents extend this logic indiscriminately to all aspects of their practice. This, however, is a fundamental flaw.

Specifically, this essay seeks to address how theistic Satanists engage with the Dark Gods, and, more broadly, how the Gods themselves ought to be regarded. To many practitioners of Satanism, the Gods are treated as tools—entities to be exploited for ascension and subsequently discarded once their perceived utility has been exhausted. This perspective often arises from the belief that the Gods do not conform to the Western conception of an omnipotent, absolute deity. Such reasoning, however, is deeply misguided and will inevitably result in karmic retribution. To insult the Gods is a grave error, for the Gods are a vengeful host.

A Satanist must HONOUR their Gods. When the Gods are shown respect, they bestow great blessings of health and happiness. The Gods are more accurately understood as analogous to those found within Buddhism: guiding spirits that both literally exist and symbolically embody transcendent ideals. Within Buddhism, these Gods aid the Bodhisattva on the path toward enlightenment. Through rituals, incantations, evocations, and invocations, the Gods assist the practitioner in their ascent. Crucially, Buddhist monks do not discard or abandon these Gods once they have fulfilled a particular function; rather, they continue to honour and work alongside them.

This is precisely how Satanists must treat their own Gods. Satanism is, above all, a path of self-mastery—a path through which the individual advances toward a state of immortality within the acausal, comparable to the attainment of Buddhahood. Indeed, the structural parallels between the Order of Nine Angles and Buddhism are so striking that one could, with little difficulty, adhere to both simultaneously.

For these reasons, I strongly encourage the study of foundational Buddhist texts and the adoption of a more reverent approach toward the Gods. To do otherwise is to invite folly, for it is unwise in the extreme to incur the wrath of the Gods.

- K.L. Mithraeum

136 YF

Era Niger Manus



ॐ कुरुकुले ह्रूं ह्रीं स्वाहा

“Om Kurukulle hūṃ hrīḥ svāhā”

Kurukulla, Namostute! She is the Goddess who brings knowledge, she is the Goddess of love and lust, Beautiful and nude, sky clad Kurukulle, come forth!

The Bhagavad Gita, a Satanic Text

The Bhagavad Gita and the story of Prince Arjuna and Sri Krishna well mirrors the satanic effort, within the story, Prince Arjuna fights for his brother, the rightful heir to the throne of Kurukshetra, which represents the world, the throne of course representing who rules the world, Arjuna wishes to re-establish the natural order, the dynastic line from primordial times, However, Arjuna's uncle, the Blind King Dhritarashtra, eldest brother of the former King and father of Arjuna, Pandu, has stolen the throne from Yudhishtira (Arjuna's brother), he took regency waiting until Yudhishtira was old enough to rule, but has decided to instead give the throne of this foreign land to his son instead, the foreign "king" Duryodhana, within the Bhagavad Gita, Arjuna dismays that he must slay his kin, but Sri Krishna reminds him that it is his duty to slay them and restore the true line and the Dharma. But how does this link to satanism? Why this story perfectly parallels the struggle between the nations of Edom and Jacob! The Parudavas (those loyal to Yudhishtira and the legitimate line) are the Nation of Edom, they wish to restore the line of creation (the line from the nameless one) and preserve the Primordial promethean fire, that is, the satanic line, for the good of the Dharma of the world. So of course the blind king Dhritarashtra obviously represents the blind one, that is the tetragrammaton, YHWH, and their son is of course representative of Yeshua, that is, Jesus, King of the Jews. Him being forced onto the Indian people parallels Christ and Christianity being forced onto the Children of Esau. The satanic view holds that the primordial order from the Nameless one has been usurped by the blind one who placed his semitic son on the

throne of the nations of esau and that we must revive this dynastic order so that the spiritual well being of the children and nations of Edom can be preserved, and that to do this we must cull the children of Jacob, the magians, even those of our kin, for though it brings us a great sadness we must know that they fight against goodness, and that they will live again as the spirit of humans (the only humans being Israelites and Europeans, swarth having no soul, and being wholly materialistic) as such this eternal cosmic war between good and evil, Edom and Jacob, Wamphyr and Magian, Parudavas and Kauravas, Aryan and Bolshevik. Yes indeed the eternal struggle between good and evil is still going, but do not mistake us for dualists, the evil is bad because it wishes to impose dualism, we wish to abolish it, as such we ironically find ourselves in a dualistic battle, one side for such a thing, the other side opposed to it.

- K.L. Mithraeum

On Kali and other "Wamphyric" Practices

It is generally False Practitioners of Yoga who make the pseudo-satanic connections to Kali, to the fool, Kali is worshipped as a "satanic deity" for the sole reason of being the black one, she who thirsts for blood, to the idiot, perhaps the mentally stunted, Kali is worshipped as satanic for no reason other than appearing scary, to the fool, or perhaps aestheticist, Kali is merely a tool of gentrification used to attach ancient imagery to their pseudo-satanic praxis so that their false satanism can gain some level of "respect" as a "genuine tradition" despite the pathway of Black Vampirism being nothing more than an abstraction from Vampirism itself, (Note the lengthy intro to the Black vampirism book condemning 'hollywood vampires' despite later in the book literally calling themselves "Nosferatu" who was a Hollywood character based off of Count Dracula from Bran Stokers gothic Novela Dracula) Nosferatu itself literally originating from the silver screen as a knock off of Dracula which the film makers did not acquire the rights from before filming, probably originating from the greek term νοσοφόρος or Nosophoros meaning disease bearing, or perhaps the romanian term Nesuferitul meaning "the unbearable" or "the offensive" of which was mistranslated as Nosferatu solely within the novel Dracula! so again as obviously said, certain praxises are based in nothing but aestheticism. however this does not discredit Kali as a God who cannot be incorporated within the Satanic Praxis, when looking at the Battle within the Bhagavad Gita as a veritable mirror between the nations of Edom

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and Jacob, we can also see Kali as a force of Edom, and a purifying
ragefilled force which slaughters the angels of YHWH, impure evil
demons who wish to spread their duality, in addition to this, She was the
train of the Dakinis, the Flesh Eaters, and mentored these sky dancers as
they preyed on human flesh, so while the praxis of worshipping Kali as a
satanic Goddess isn't wrong, it must be done properly and not gone
about in a way a pretender would do it.

Om Kṛim Kālikāye Namaha

Final Words

This is the first exoteric publication of Nythras Gate Covenant, AKA 364, AKA 1313, Within this publication one will find exoteric and some esoteric texts and praxises on true Wamphyrism, beyond this still, there will another addition of Hierophant as well as more upcoming publications to Satansnacht Press, our praxis and covenant, originating in 131 yf, 121 yh Nythras Gate has a long established history and exploration of this genuinely Satanic praxis, and have now finally authorized an exoteric explanation of certain elements of our praxis to be revealed to the public eye in interest of aeonic manipulation. We hope to see you again in the next volume, Hierophant II, as well as within other future publications to Satansnacht Press unrelated to Nythras Gate.

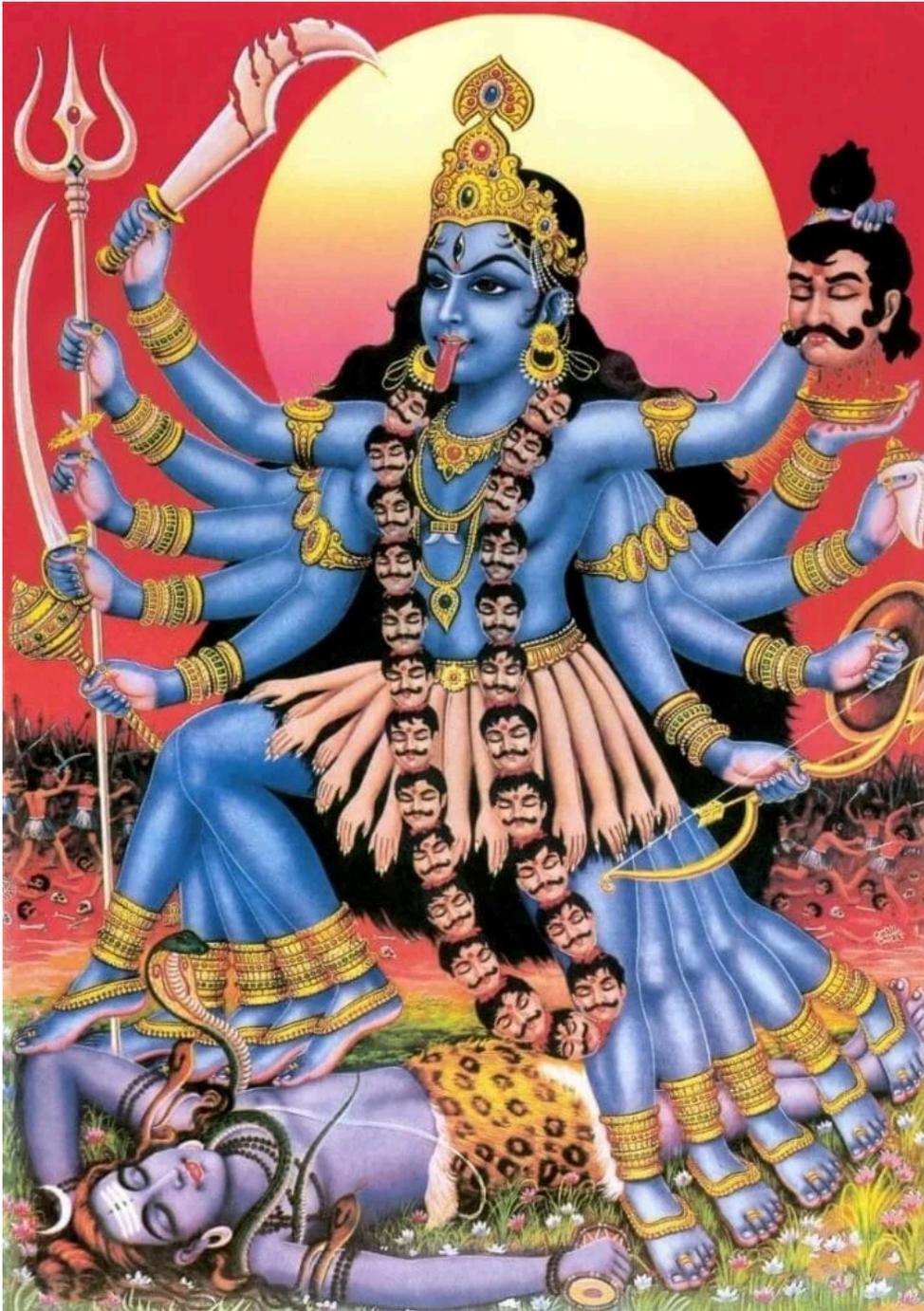
For Inquires and questions on publications and possible consideration for publication, please Email Satansnacht Press at satansnachtpress@proton.me, for Personal independent inquiries and recruitment to Nythras Gate Covenant, please Email nythrasgate@proton.me

Order of The Black Hand



Nythra's Gate

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ਅੰ ਤਾਗਾ ਸੁੰ ਤਾਗਾ ਤਾਘੰ ਤਾਗਾ ਤਾਘੰ ਤਾਗਾ ਤਾਘੰ :

Sail Ma Rali.

'Altior noster in tenebris, Nythra'