

The Culling Texts - Order of Nine Angles

The Theory And Practice of Sacrificial Human Culling

Introduction

As an aid to academic research, and to facilitate rational esoteric discussion about the topic, this work contains a selection of classic (vintage) Order of Nine Angles (O9A/ONA) texts dealing with sacrificial human culling. The subject of sacrificial human culling - of modern human sacrifice by satanists and other occultists - is perhaps the most controversial aspect of the esotericism of the O9A, who first published their texts concerning such culling, and the selection of suitable offers, in the mid-1980s at the height of what is often referred to as 'the satanic panic'.

The publication of these texts led Michael Aquino, of the Temple of Set, to write - in a letter to Anton Long which Aquino dated October 7, XXV - that:

"Given the present climate of witch-hunting hysteria in England, publication of a Satanic ritual by an avowedly Satanic institution which includes human sacrifice is thoroughly irresponsible [...] If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous loaded weapon to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for evidence of Satanic ritual murder."

In respect of such culling texts, Anton Long - in a letter to Diane Vera dated 28th May 1992 - wrote:

"By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a good name - on the contrary. I wish it to be seen as I understand it to be - really dangerous and

difficult." {1}

As the O9A texts make clear, each O9A member is expected - as part of the O9A's esoteric Seven Fold Way - to undertake at least one human sacrifice when they attain the occult grade of External Adept {2}.

This culling can be done either during an occult ritual - such as *The Ceremony of Recalling* {3} - or, as several texts make clear, by practical means such as assassination or staged 'accidents'. Such a culling can also, and importantly, be undertaken either by employing a 'proxy' who is manipulated into doing the deed {4}, or as part of an Insight Role {5}. Thus someone undertaking an Insight Role in law enforcement or in the armed forces would most probably have an opportunity to undertake a culling {6}.

One of the main (non-occult) reasons for an individual to undertake a culling is, according to the O9A, to reveal and build 'satanic' (sinister) character, and thus to not only test their commitment to the O9A way (to the sinister tradition) but also to bind them to the group, nexion, temple, cell, or 'coven' - to the individuals - that they are involved with, especially as offers are never chosen at random but rather selected on the basis of their character and then subjected to several tests and which tests usually require the participation of others {7}. Culling, therefore, is an extreme form of 'hazing', a bleeding-in of the new recruit.

The tests that the O9A suggest for selecting a suitable offer for culling during a ritual are interesting in themselves, for several reasons. Firstly, the tests are not only "to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time," but also designed to elicit a positive or a negative response from the person being tested, where "positive, Satanic qualities, are courage, daring, defiance, and so on. Negative qualities are cowardice, meek fear, treachery and so on." Secondly, the tests require not only careful, detailed, planning (over weeks or months) and great secrecy, but also the involvement of others, with such

"involvement, from the initial choice to the final test, [being] an extended magickal act, imbued with Satanic essence - creating and presencing sinister energies, aiding the development of Satanic skill and character, [and] drawing the members together in a vivifying way. As such, it is a prelude to the act of sacrifice itself. Thus, even should the victim not be chosen because he/she proves unsuitable having made a positive choice during a test, the effort has been extremely worthwhile, both in terms of aiding the development of members on the levels of character and knowledge and skills, and also magickally.

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Furthermore, according to the O9A, they "despise animal sacrifice, maintaining that it is much better to sacrifice suitable mundanes given the abundance of human dross". {9}

The O9A have also made it clear that, according to them, (i) "genuine Satanists involve themselves with the real world, in real situations with real people and real danger" {10}, and (ii) that the Order of Nine Angles

"is the only avowedly Satanic association which is

(a) practising or disposed to practise evil;

(b) actually or potentially harmful, destructive, disastrous, pernicious; baleful;

(c) malicious; mischievous, sly;

(d) bad in moral character, disposition;

(e) hard, difficult, misleading, deadly, amoral;

(f) malevolent, offensive." {11}

Advocacy and practice of sacrificial human culling certainly makes the O9A mischievous, offensive, amoral, and dangerous; as well as a group that is "practising or disposed to practise evil", and which group is "actually or potentially harmful, destructive, disastrous, pernicious, and baleful".

Thus, it is difficult not to agree with Anton Long when he writes that the O9A has

"Since its inception restored to Satanism the darkness, the amorality, the malevolence, the causing of conflict and harm, the culling, the evil, that rightly belong to it; [and] has steadfastly propagated and described the character - its essential satanic, baleful, diabolic, nature - of Satanism." {11}

It is therefore no surprise that members, or followers, of the Church of Satan and the Temple of Set and other non-O9A groups, as well as the plethora of people who latterly describe themselves as satanists, dislike the O9A and especially its advocacy of human sacrifice.

R. Parker
2014

Notes

{1} These typewritten letters have been published, in facsimile, in *The Satanic Letters of Stephen Brown*, 2 vols, Thormynd Press, 1992.

{2} The grades, and the Seven Fold Way, are explained in detail in the compilation of O9A texts entitled *The Requisite ONA*, published in 2010 in pdf format [981 pages, 49 Mb].

{3} The complete Ceremony of Recalling, with sacrificial ending, is given in the text *The Grimoire of Baphomet, Dark Goddess*, first published 113yf, with a revised edition (v. 1.05) issued 120yf.

{4} The use of a proxy is mentioned in several early O9A texts, including the seminal 1980s *A Gift for the Prince - A Guide to Human Sacrifice*, and which text is included below.

{5} The O9A technique of Insight Roles is explained in *The Requisite ONA*.

{6} A few years ago (2011), several images were circulated on the internet of someone in NATO-issued combat fatigues with a NATO-issued weapon and next to an O9A sigil. The location was given as Afghanistan.

{7} Some examples of tests are given in the text *Guidelines for the Testing of Opfers*, included below. See also the section dealing with the O9A's occult novel *The Giving* in R. Parker, *Esoteric Aural Tradition In The Deofel Quartet*, e-text 2013. The occult essence of that novel is 'a Mistress of Earth' (Lianna) testing a candidate (Thorold) and selecting, manipulating, testing, and then sacrificing, an opfer (Mallam) during a ritual.

{8} *Guidelines for the Testing of Opfers*. 1988ev

{9} R. Parker, *Praxis and Theory of The Order of Nine Angles - A Précis for Critics, Neophytes, and Academics*. e-text, 2012.

{10} *Satanism, Sacrifice and Crime - The Satanic Truth*. 1986ev.

{11} Anton Long, *Toward Understanding Satanism*. e-text, 122 yfayen.

Classic O9A Texts

A Gift for the Prince - A Guide to Human Sacrifice

In ceremonial rituals involving sacrifice, the Mistress of Earth [sometimes called The Lady Master] usually takes on the role of the dark or 'violent' goddess, Baphomet, and the Master of the Temple that of either Lucifer or Satan - the sacrifice being regarded as a gift to the Prince of Darkness. This gift, however, is sometimes offered to the dark goddess, the bride of our Prince.

Human sacrifice is powerful magick. The ritual death of an individual does two things: it releases energy (which can be directed, or stored - for example in a crystal) and it draws down dark forces or 'entities' . Such forces may then be used, by directing them toward a specific goal, or they may be allowed to disperse over the Earth in a natural way, such dispersal altering what is sometimes known as the 'astral shell' around the Earth. This alteration, by the nature of sacrifice, is disruptive - that is, it tends toward Chaos. This is simply another way of saying that human sacrifice furthers the work of Satan.

Sacrifice can be voluntary, of an individual; involuntary, of an individual or two; or result from events brought about by Satanic ritual and/or planning (such as wars). Voluntary sacrifice results from the traditional Satanist belief that our life on this planet is only a stage: a gateway or nexion to another existence. This other existence is in the acausal realm where the Dark Gods exist. The key to this other existence is not negation, but rather ecstasy. A Satanist revels in life because by living life in a joyful, ecstatic way, the acausal that exists within us all by virtue of our being, is strengthened. For Satanists, not only the manner of living is important, but also the manner of death. We must live well and die at the right time, proud and defiant to the end - not waiting sickly and weak. The scum of the Earth wail and tremble as they face Death: we stand laughing and spit with contempt. Thus do we learn how to live.

Voluntary sacrifice usually occurs every seventeen years as part of the Ceremony of Recalling: the one chosen becomes Immortal, living in the acausal to haunt the edge of the minds of those un-initiated.

An involuntary sacrifice is when an individual or individuals are chosen by a group, Temple or Order. Such sacrifices are usually sacrificed on the Spring Equinox, although if this is not possible for whatever reason, another date may be used. While voluntary sacrifices are always male (and usually twenty-one years of age) there are no restrictions concerning involuntary sacrifices other than the fact that they are usually in some way opponents of Satanism or the Satanic way of living.

Great care is needed in choosing a sacrifice: the object being to dispose of a difficult individual or individuals without arousing undue suspicion. A Temple or group wishing to conduct such a sacrifice with magickal intent must first obtain permission from the Grand Master or Grand Lady Master.

If this is given, then detailed preparation must begin. First, choose the sacrifice(s) - those whose removal will actively benefit the Satanist cause. Candidates are zealous interfering Nazarenes, those (e.g. journalists) attempting to disrupt in some way established Satanist groups or Orders, political/ business individuals whose activities are detrimental to the Satanist spirit, and those whose removal will aid the sinister dialectic and/or improve the human stock.

There are three methods of conducting an involuntary sacrifice: (1) by magickal means (e.g. the Death Ritual); (2) by some person or persons directly killing the sacrifice(s); (3) by assassination.

Both (2) and (3) can be undertaken either directly by the group/Temple/Order and its members, or by proxy. Proxy involves the Master or Mistress finding a suitably weak-willed individual and then implanting in the mind of that individual - usually by hypnosis - a suitable suggestion.

Whatever method is chosen, a date for the sacrifice should be set and on that date a suitable ritual undertaken. This ritual is most usually the Death Ritual - if method (3) is chosen, the Ritual is performed twice: first, seven days before the chosen date, and then on the date itself while the member/proxy is undertaking the sacrifice. The energy of this latter ritual is then directed (or temporarily stored), or dispersed over Earth, by the person conducting the ritual.

Method (2) involves the Ritual of Sacrifice. The victim or victims are brought or enticed to the area chosen for the Ritual, bound by the Guardian of the Temple and at the appropriate point in the Ritual sacrificed by either the Master or the Mistress using the Sacrificial Knife. The body or bodies are then buried or otherwise disposed of, care being taken if they are found for suspicion not to fall on any of those involved. Those involved, of course, must be sworn to secrecy and warned that if they break their oath, their own existence will be terminated. Breaking the Oath of Sacrifice draws upon the individual or individuals who

break that Oath, the vengeance of all Satanic groups, Order and individuals - and this vengeance is both magickal and more direct, the Master or Mistress of the Ritual appointing Guardians to hunt down and kill those who have broken the Oath.

Those who participate in the Ritual of Sacrifice must revel in the death(s) - it being the duty of the Master and Mistress to find suitable participants.

ONA 1984 eh
(Revised 1994 eh)

Victims - A Sinister Exposé

It should be understood that all acts undertaken by a Satanic novice to gain experience are perpetrated/done against those (the victims) whose character has been revealed to be or shown to be, by their deeds, defective. This character is judged from a Satanic perspective.

The actions of a Satanic novice in the real world arise as a consequence of that novice following, at the time of a particular act, a particular stage of the Satanic way to Adeptship and beyond. Thus, each act has a purpose and an intent which are beyond the moment(s) of that act. The purpose is to achieve experience (and consequently that maturity of character which experience brings), and the intent is Satanic - i.e. the individual is participating in Satanism by their desire to so experience and profit from that experience.

All such Satanic acts are directed and calculating, and as such they arise from a conscious decision, not from a 'loss of self-control' nor from a desire or desires which overwhelm the individual. The novice chooses the act or acts, consciously, as part of their training - they are not led into them, by others, nor are they drawn into undertaking them because of some feeling/desire which holds them in thrall and which (mostly unconsciously) motivates them. [Note: We are here concerned with acts involving victims - not acts (e.g. magickal ordeals) which involve the novice alone.]

The acts are part of a particular practical, real-life, role which the novice chooses and assumes for a particular time, and as such the acts are defined by that role. That is, the nature of the act is defined by the role. Since this is a role, Satanically chosen, the act itself expresses Satanism in action. Thus, all such acts involving victims conform to certain Satanic principles, the most important of which is that the victim(s) of such acts are victims of their own nature. The act or acts which may result in them being the victim of those acts, are really

'natural' consequences arising from the defects of character which the victim possesses and which are revealed by the defective deeds of the victim.

It bears repeating that all Satanic acts done by a novice to achieve experience, and which involve victims, are done against those who have revealed themselves to be of defective character. Of course, it requires some judgement - or instinct - to determine character in others and thus assess them as potential victims. But it is one of the purposes of Satanic training to develop this judgement (and hone the instinct) which arises from maturity. The Satanic practices themselves, and the guidelines established for Satanic acts, enable novices to find suitable victims while they are still developing Satanic judgement and character. One of these practices is the testing of potential victims - the real-life tests revealing the true nature of the target and thus serving to confirm or not the choice of target. It is part of a novice's training to participate and then devise and undertake such tests which expose the character of a target.

The use of victims by Satanists has been misunderstood. Victims are always carefully chosen following an assessment and judgement of them (usually by a Master or Lady Master) - the victims stands revealed by their deeds and their life. The victims are then tested (usually three times) to give them an opportunity to show potential and reveal their true nature - that is, they are given a sporting chance. Only after these tests have confirmed their suitability - their defective nature - will they become victims. Hence, Satanic victims can never be children: all victims must have done something which reveals their defective nature. This 'doing' is always of a certain type: it reveals them for what they are, generally worthless scum whose culling, for example, benefits evolution. That is, the actions/life of the chosen victim are indicative of weakness - of all those traits of character which genuine Satanists despise. Things such as cowardice, treachery, sycophancy, fear, bullying, lack of self-control.

Hence, there is no such thing as an 'innocent' Satanic victim: the victims of Satanic acts get what they deserve. Victims are thus instruments of Satanic change - raw material which the novice uses (and often disposes of) to learn from.

Naturally, this Satanic practice - of acts which involve victims - can be and has been misused: used as an excuse by weak individuals in thrall to their desires and passions to justify their actions. But this is irrelevant. Satanic practice is like a gun - it is neutral. It can be used, for noble or ignoble purposes. Like a gun, a Satanic practice is an artefact, a creation, an expression of evolution itself. How the practices of evolution are used depends on the individual - that is, it returns the responsibility to the individual, allows them to make a choice.

There is not, nor can ever be in Satanism any authority to ban, to control, such acts - for such restrictions are a denial of conscious liberation, a denial of individuality. They patronize individuals and prevent them developing into higher, self-aware, and wise beings.

Furthermore, there is no responsibility, devolving on persons like myself or any genuine Satanic Master, for anyone who may use Satanic acts for their own, un-Satanic ends - that is, as an excuse for their own weakness and failure of self-control. The practices are as they are - it is up to each and every individual how they are used, or even if they are used. The responsibility of choice is theirs and theirs alone - to deny them that choice, even the possibility of that choice (and thus to deny them the possibility to evolve further, to Adeptship and beyond) is to deny conscious evolution itself.

ONA 1990eh

Culling - A Guide to Sacrifice II

As has been written - offers are human culling in action. That is, Satanic sacrifice makes a contribution to improving the human stock: removing the worthless, the weak, the diseased (in terms of character). Naturally, this culling occurs on a somewhat larger scale by using magickal means to direct/influence/control events in real time (i.e. in the causal) and so produce historical change [war/strife/struggle/revolution and so on] than it does by choosing a specific offer and executing an act of sacrifice. However, the correct choice of offer means that with their elimination the sinister dialectic will be aided and thus the intrusion of the acausal into the causal speeded up. [In non-esoteric terms read: "aid the dark forces to spread over Earth."] The choosing of specific offers depends on three things: (1) Satanic judgement; (2) insight into and knowledge of Aeonics and the sinister dialectic; (3) the means for undertaking the act without compromising the individuals involved are available. Generally, it is the duty of a Master or Mistress to select offers, although any Satanist, from novice upwards, can suggest suitable targets, in which case the Master or Mistress, after due consideration, will give judgement as to the suitability of the target.

(1) means a judgement is made, based on experience. Often, this is a judgement concerning the *character* of the victim. The victim may be suggested/chosen (a) because one or more of their actions has brought them to attention and made them seem suitable; or (b) their removal will be beneficial to Satanism/the sinister dialectic. The suitability of the victim is decided by a Master or Mistress, and once confirmed, the victim or victims are subject to

tests (qv. 'Guidelines for the Testing of Opfers' MS). Often, the Master or Mistress arranges to meet to victim or victims 'accidentally' and so can judge them on a personal level.

(2) means the proposed action is assessed in the light of Aeonics/the sinister dialectic - i.e. will the removal of the victim or victims aid the cause of Satanism? The dialectic?

(3) means that (a) members are available to conduct the tests; (b) the loyalty of those members and the others who will participate in actual sacrifice is assured; (c) the Temple has the means and the abilities necessary to conduct the act: for example, make it seem 'accidental' if an "accidental death" is decided upon as a means of avoiding detection; can ensure safe untraceable disposal after the act; arrange an alibi should any participant need one.

Opfers are not chosen at random - they are always carefully selected, then judged, then tested. The actual act - be such a ritual or a practical act (such as an assassination) - is never done for any personal reason. That is, it never arises out of personal emotions or from personal desires. Instead, the act is supra-personal - done with a Satanic judgement and a Satanic detachment arising from both sinister knowledge (e.g. of Aeonics) and direct knowledge of the character or actions of the victim. The act itself and the prior judgement as to the suitability of the victim or victims is often communal - involving a Temple/group and thus a participation which enables a reasoned and balanced assessment by those participating. In such communal action, one member is appointed to argue the case *for* or on behalf of the intended victim or victims during the special *sunedrion* which is convened by the Master or Mistress to consider the selection of victim(s) and arrangements for the act.

The act itself is one which glorifies the Satanic, which affirms Satanic values - that is, it aids evolution in a positive way, enhancing the lives of individuals. In short, it aids self-development (of the participants) and aids evolution (via the sinister dialectic/nature of the culling). Opfers become/are chosen as victims because of their nature and/or because of their deeds. Mostly, victims are dross - those whose removal will aid change/the growth of civilization/the Aeonic imperative.

The judgement which decides the fate of an intended victim or victims is of course a Satanic one - and quite often, this judgement is akin to an act of 'natural justice' and/or a Satanic retribution: the victims have effectively condemned themselves by their deeds/their nature. In effect, Satanic sacrifice is conscious evolution in action.

Many examples might be presented to illustrate this - but four will suffice,

although it should be remembered that these are merely illustrations, specimens, to throw light on the underlying principles involved.

I.) A young man of weak character (no self-discipline; a lout of the worst kind) spends his time stealing cars and committing petty crimes. He lives on 'Social Security' benefit and has a disdain for nearly everyone - which he shows by his loutish, foul-mouthed behaviour: when he is with friends, of course, since he is too weak and cowardly to do anything provocative on his own. He is often drunk. On one occasion, he steals a car with some of his cronies, is chased by Police but escapes. During this chase, he crashes into some other cars and two people are injured, one of whom is a young woman who sustains serious injuries the effects of which will be with her for the rest of her life.

Some time later, this lout and some others break into the home of an elderly, blind man. The man attempts to stop them and this enrages this lout who beats the old man unconscious. The elderly man had fought in the Great War of 1914-18 and had been awarded several medals for gallantry. After this beating, the lout is rather proud of himself and considers he is something of a 'hard man'.

This lout is a typical example of the modern dross modern society produces in such profusion and which this society does nothing effective about. His character and his actions make him a suitable candidate for sacrifice - his removal will be a culling, benefiting evolution, and be an act of natural justice, restoring balance. Satanic judgement would give him a chance to redeem himself - make something out of himself - via tests designed to show if he has any potential. Should he fail the tests, he would be regarded as an offer.

II.) A Satanic novice living in a European country where questioning the 'holocaust' is a crime, in Law, joins an extreme Right-wing political group which works "underground". In doing this, he hopes to acquire experience "on the edge" and actively aid the sinister dialectic by challenging 'the accepted' and speaking/working for and on behalf of the heretical and 'the forbidden' (in that and other Western countries, the heretical is National-Socialism: qv. MSS on Aeonics). After some months of action, he and some others are betrayed by someone working with them. The person who betrayed them had been arrested doing something dreadfully 'illegal' (distributing forbidden books and leaflets) and had made a deal with the authorities whereby he only gets a fine if he gives them the names of others involved in the underground cell. Our novice however escapes to another country - but two of his Comrades are caught and after a farce of a trial are sentenced to several years imprisonment.

Thus the betrayer makes himself a candidate for sacrifice - he acted against the sinister dialectic (and thus those aiding that dialectic) and revealed a weakness of character.

III.) A particular individual is prominent in actively organizing and

encouraging violent opposition to those who are members of a political group whose actions and policies [unknown to them] are aiding and will aid the sinister dialectic and whose nationwide success would begin a new upward phase in evolutionary change. By his actions over a period of time, this particular individual becomes an opponent of those who desire to bring about this new evolutionary change - and thus he becomes a suitable candidate for sacrifice. His removal - most effectively by assassination - will be a lesson to others and beneficial for those whom he opposed, and thus will aid the dialectic.

IV.) An Adept desires to practically and effectively disrupt the *status quo* and encourage the breakdown of the present system, aiming also to bring about a revolutionary state of affairs in his country beneficial to those whose actions and policies [unknown to them] are aiding and will aid the dialectic and thus evolution. To do this, he aims to target a particular, distinct, group - considering them all as suitable potential offers. That is, he considers this particular group - by its nature and by its collective presence and actions - has shown itself to be suitable: removal of as many of its members as possible will be conscious natural selection in action. In effect, he wished to create a particular type of 'tension' in society by eliminating members of this particular, distinct, group.

The Master guiding this particular Adept agreed this was a feasible option, from the point of view of practically and effectively aiding the sinister dialectic. A special *sunedrion* was held to consider this, with a member defending the character and presence of this particular group within this particular society. After hearing and considering all the arguments, the judgement of the Master was that the members of this particular distinct group (and others like it) could indeed be classed as offers and thus that the removal of one or many would be beneficial.

Essentially, sacrifice falls into two categories - (1) sacrifice by magick by means of a magickal rite, such as the Death Ritual; (2) sacrifice by some physical act - i.e. death by practical means. (2) can and often does involve a secondary and/or simultaneous magickal ritual which aids or is a part of the practical act of execution.

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Excursus: The Reason for Revealing a Secret Sinister Tradition

Too often, in the past, the true nature of Satanic sacrifice was hidden - even from many who professed to be Satanists. More recently, pseudo-Satanists have falsely claimed that "Satanism does not and never has conducted human sacrifices." However, I repeat that human sacrifice - properly conducted according to the guidelines laid down by traditional Satanist groups - is a

culling and thus is positive and a practical expression of Satanic belief. Of course, the modern pseudo-Satanists deny this - since in their weakness they seek respectability and seek to make what they call 'Satanism' like themselves: weak, pseudo- intellectual, ineffective, inoffensive and addicted to fantasy role-playing.

The time is now right, however - both strategically and tactically - to reveal the Satanic truth, the whole Satanic truth and nothing but the Satanic truth in clear, precise terms which are not open to mis-interpretation.

The traditional code of silence which forbid the casting of this aspect of esoteric Satanic tradition into writing - and which expressly forbid the dissemination of anything connected with that aspect - no longer applies. That is, the Grand Master representing traditional Satanic groups recently decided to permit this aspect of the tradition to be not only written down, but also disseminated. This would establish for both present and historical purposes, what the true nature of Satanism was and is since it was considered that the time was right (given the conditions pertaining in Western societies at the time the decision was taken) for this knowledge to be made known. The main reason for this judgement was Aeonic - to enable greater participation in genuine Satanism, thus increasing the number of genuine Satanists, and thus enable these Satanists by their acts and their living to implement sinister strategy. With the revealing of the principles and practice of Satanic sacrifice, all of genuine Satanic practice and belief was made accessible - it was no longer confined to esoteric groups or reclusive individuals. A subsidiary reason for revealing this aspect of sinister tradition was to counter the falsehoods of the pseudo-Satanists. These pseudo- Satanists had set themselves up, within what had become the 'Occult establishment', as authorities on Satanism - making pronouncements as to whom they considered to be "genuine Satanists" and which group or groups they considered to be "authentic". Of course, those so deemed 'genuine' or 'authentic' had to fit their definition of what they considered Satanism to be - and by the nature of that definition these so-called 'genuine Satanists' were one or more of the following: jerks, role-playing hucksters, babbling pretentious nerds, fantasy-mongers, pseudo-intellectual dabblers, mental defectives and vain, egotistical, materialistic urbanized softies incapable and afraid of undergoing genuine ordeals in the real world.

These people went around feeling rather pleased with themselves and their safe, tame 'Satanic' world of fantasy-rituals conducted in covens/pylons or in some pathetic 'temple' they made in their own home out of various bits-and-pieces sold to them by some "I really believe in the power of crystals" Occult-shop owner. The meanderings of these pretentious Temples and Churches - "we are 'authentic' and 'genuine' Satanists!" - with their fictitious "mandates" and their spurious "teachings" cobbled-together from old Jewish-

inspired Grimoires and long-dead useless myths and legends, would, if left unchallenged, gradually obscure then undermine and destroy the real essence of Satanism. This essence is that it is a practical means, a practical way, to create a new, higher type of individual - and eventually a new human species. This way involves - and can only involve - real experiences, real ordeals, real darkness and real self-effort over a period of many years, for only these things build real personal character; only these things lead to a self-overcoming, an evolution of the individual. The pseudo-Satanists wallow in intellectual verbosity and engross themselves in pseudo-magickal rituals. For so defying the sinister dialectic, and revealing their true, weak, nature, some at least would be suitable as opfers. In their last moment of terror, they would at last experience the real, primal, darkness which is Satan.

Order of Nine Angles
1986
(Revised 1990ev)

Guidelines for the Testing of Opfers

It is a fundamental principle of traditional Satanism that all prospective opfers must be subject to several tests before becoming actual opfers either during a ceremony or otherwise.

The purpose of the tests is to give the chosen victim a sporting chance and to show if they possess the character defects which make them suitable as opfers. The victim is chosen according to Satanic practice - those whose removal will aid the sinister dialectic, for instance, or those who have or are proving troubling for Satanism in general, or those who have been judged by a Master or a Mistress (or someone of a higher Grade) as suitable for receiving Satanic justice/vengeance because of one or more of their actions. Once the victim is chosen, it is the duty of the Master or Mistress of the Temple or group who wish to perform the sacrifice to appoint suitable members - and if necessary train them - to prepare and execute the tests.

It is principle that no offer under any circumstance be informed directly or indirectly that they are being tested for whatever reason as this would invalidate the test.

The tests are constructed so as to give the victim a choice of responses - either a positive one, or a negative one. A negative choice leads to another test

at another time and place. If this choice is also negative, then the victim is deemed suitable, and becomes the offer. Sometimes however, a third test may be deemed necessary by the Master or Mistress.

The tests are to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time. The tests are designed to test the character of the victim - to reveal their true nature. Positive, Satanic qualities, are courage, daring, defiance, and so on. Negative qualities are cowardice, meek fear, treachery and so on. It is for the Master or Mistress to use their judgement, experience and knowledge to construct the appropriate tests which seek to prove if the victim possesses the qualities deemed appropriate. Basically, the victim must, if they are suitable for sacrifice, show that they possess a weak character and be lacking in Satanic qualities such as nobility and excellence.

An example will best illustrate the type of test which is required.

For this example, the victim is male, and to undertake the test, four members will be required, two of them female. The victim has been under surveillance for some time, and his routine, habits etc. noted. It has been found that he has a certain fondness for young ladies. A female member is to 'set him up' for the actual test - she meets him, 'as if by chance' at a place he frequents. She shows a subtle sexual interest in him. If he runs true to form, he will suggest a future meeting, to which she agrees (or, if he does not suggest this, she does). She specifies the place and the date/time. This is a place where few if any other people are likely to be around at the time specified. At this assignation, he is observed by the three (two men, one woman) who are to conduct the actual test, until they judge the time is right. [If the victim does not turn up, the first lady member meets him, again 'by chance', and arranges another meeting. If this meeting does not occur, another test is devised.] The second lady then passes near to where the victim is waiting - she makes certain he is aware of her. The two men then come onto the scene and begin to harass her, verbally at first. Then they begin to 'molest' her physically and try to drag her away (toward a car, probably). She screams for help. The test is to see how the victim reacts - what his choice is. He has two choices - to do nothing, and pretend he has not heard/noticed anything (a negative response), or he can go to the aid of the lady. [Note: 'Help'/aid here means actually trying to rescue her, not merely feebly asking the men to stop.] If he tries to aid her, the two men run off, and she thanks him gratefully. If he does nothing to aid her, he has failed the test, for he reveals the character of a coward. The Master or Mistress will be observing events from a discreet distance.

The performances of the members, during the test, must be totally convincing, as must their timing. In all aspects of the tests, from the initial

surveillance to the final execution of the test, they must be professional.

It will be seen from this example that the tests are quite complex - require planning, rehearsals and so on. This planning, and the surveillance, might take months. Little, if anything, should be left to chance in the execution of the tests. The rewards, however, justify the operation - there is, firstly, a probable victim for sacrifice, enabling the quintessence of Satanic ritual to be undertaken; secondly, there is the involvement of the whole Temple - the planning, the choosing of victims, the rehearsals of the tests and then finally their execution. This involvement, from the initial choice to the final test, is an extended magickal act, imbued with Satanic essence - creating and presencing sinister energies, aiding the development of Satanic skill and character, drawing the members together in a vivifying way. As such, it is a prelude to the act of sacrifice itself. Thus, even should the victim not be chosen because he/she proves unsuitable having made a positive choice during a test, the effort has been extremely worthwhile, both in terms of aiding the development of members on the levels of character and knowledge and skills, and also magickally.

The decision of the Master or Mistress regarding the outcome of a particular test is final and binding. It needs to be stressed that the tests give the victim a sporting chance and serve to confirm/deny their suitability - before the tests are even planned, the victim will have been chosen as a probable offer by the Master or Mistress using their judgement.

Offers are examples of human culling in action.

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Satanism, Sacrifice and Crime - The Satanic Truth

Due to the plethora of imitation Satanists who abound today (particularly in America) it has become necessary to openly declare the facts about genuine Satanism in relation to Sacrifice and 'criminal behaviour'.

Such a declaration will establish for all time a permanent record and will expose the fraudulent 'Satanists' for what they are - individuals who like to be associated with the glamour of evil and darkness, but who lack the inspiration,

courage and daring to be evil and dark. Furthermore, I repeat what I have written before - Satanism is not now and can never be, an intellectualized philosophy just as it most certainly is not in any way ethical or moral. It is an individualized defiance and an individualized striving which vitalizes, which affirms existence in an ecstatic way - as such, it is a way of living which courts danger, excess. It is not nor can ever be, dogmatic just as it never involves submission to anyone or anything. For this reason, there can never be genuine Satanic Churches or 'Temples' where Initiates conform to dogma or authority - such things are not for genuine Satanic Initiates but for the deluded, those lacking spirit and talent: in brief, for the manipulated, rather than the manipulators.

Sacrifice

In genuine Satanism [primal Satanism] sacrifice is accepted, and indeed necessary. In former times, it involved both animal and human sacrifice. Today, however, it involves human sacrifice only - since there are an abundance of suitable specimens, due to the increase in human dross.

Sacrifice is accepted Satanic practice for several reasons. First, it is a test of Satanic character - to kill someone on the personal level (e.g. with one's own hands) is a character building experience, and today enables various skills to be developed (e.g. cunning in execution and planning). Second, it has magickal benefits (qv. the Order MS "A Gift for the Prince"). Third, it sorts the imitation or toy Satanists out from the genuine - the former find excuses and usually retreat to their comfy, intellectualized world of playing at 'Satanic roles and rituals', or they are genuinely horrified and expose themselves for what they are - gutless cowards who lack Satanic darkness.

However, as explained elsewhere, genuine Satanic sacrifice is always done for a reason - a calculating purpose. [qv., for example, 'Satanism, The Sinister Shadow, Revealed.'] It is never strictly personal - i.e. it does not arise from any desire which is personal, whether unconscious or not.

Further, it is accepted practice that the victims, the opfers, choose themselves. Thus, opfers are never selected at random just as they are never children (although occasionally an offer may be a virgin). Mostly, the victims, whose removal will aid the sinister dialectic, are tested, and only if they fail these tests will they become opfers. The tests, of course, are unknown to the victim. For example, a series of tests or 'games' are prepared once the victim has been chosen, and each test or game requires the victim to make a specific choice. One choice leads to another test or game. After a certain number of choices of a certain type, the victim is deemed to have failed, and so chooses their own sacrificial death. Most often, the tests are tests of character - those that are

shown to be worthless in character become opfers.

Thus, a number of victims are selected - those whose removal will aid the sinister dialectic of history [qv. 'The Sinister Shadow' MS for an example.]. These are then, without their knowledge, tested. If they fail, they become opfers. [See below, under 'Crime', for an example of the kind of tests that may be involved - the ones for sacrifice are, of course, much more 'testing'.]

The actual sacrifice has two forms: (1) during a ritual; (2) by practical means (e.g. assassination/'accidents') without any magickal trappings. If (2) is chosen, then a ritual of sacrifice may still be undertaken, but with a 'symbolic' opfer (e.g. a wax figurine named after the actual opfer).

The actual execution of the act of sacrifice - whether during a ritual or otherwise - will be carefully planned, and calculatingly done. This planning will mean the death will seldom if ever be seen as a Satanic act even if it has occurred during a ritual. Today, and in the recent past, most sacrifices are of the second type - i.e. acts of execution undertaken by a Satanic novice 'in the real world', involving assassination and 'accidents' or viewed by others (e.g. the Police) as seemingly "motiveless crimes". Further, in genuine Satanic groups, the execution of this act is an essential prerequisite to Adeptship.

The aim of the sacrifice can be either (a) part of a dark ritual - i.e. to presence sinister energies in the causal, causing changes in the world, such changes aiding the dark forces (examples would be the Ceremony of Recalling; the Sinister Calling); or (b) as part of general sinister strategy, adduced via Aeonics. [Note: This latter occurs when a novice progresses along the Satanic path according to tradition.]

Crime

Crime is not an end, but a means. A criminal act is not done because it is criminal but because the act itself has a purpose or intent - the criminality of that act being irrelevant. This purpose is either to aid self-excellence (build Satanic character) or aid sinister strategy.

Basically, an act is judged not by whether it is illegal (and thus criminal) in a particular country, but rather by its purpose or intent. Or, expressed more simply, by whether that act can serve Satanism in general and self-development in particular. An example will best illustrate this.

A Satanic novice conceived the idea of gaining experience by burglary. The monetary benefits were useful, but incidental to the main purpose. As a Satanist, he of course planned carefully and chose wisely. First, the jobs

themselves had to be difficult, challenging and thus interesting - they would require careful planning and delicate execution. So he chose Apartments, and entry mainly via windows and roofs - this needed some training and the acquisition of skills, plus daring and courage. Second, the people to be deprived of some of their belongings would choose themselves - they would be 'tested' to see if they were suitable victims. The selection would be by character - according to their nature. This required the novice to use his own judgement and instinct. He would select those who showed they lacked character, breeding, nobility - who lacked, in fact, the virtues of a Satanist.

The novice selected some Apartments in a city where the pickings would be rich. Then he observed the occupants for some time - watching them, their routines and so on. Next, he arranged for the execution of his tests. Two friends (who were actually Initiates of his Order - or rather the Order he had joined) were enlisted to aid him in this. They would appear, on his signal, and seem to rob him as he lingered near the entrance to the building when one of his chosen victims was near. On the first occasion, the victim ignored the 'robbery', and continued on his way. On the second, the next victim came to his aid and actually knocked one 'robber' unconscious with a punch, albeit for a short time. Thus, the first victim or mark became selected, or rather selected himself by his actions, and it was from his Apartment that the novice stole some things some days later. Of course, the planning and execution of such a test was difficult - requiring acting, timing, manipulation, daring, zest - in brief, experience in the real world. Following this success, he moved to another target and found some new victims for his test. It was interesting that these tests confirmed the novice's instinctive assessment of the victim's character - and thus aided his Satanic judgement.

In this example, the burglary was a 'crime', in Law - but, in fact, the illegal nature of the act was irrelevant. The act, and its planning etc., aided the self-excellence of the novice, and thus his magickal development, because it was a Satanic act, not because it was 'criminal' - that is, it involved danger, required skill, judgement, daring, and it was real. It was, in a sense, a practical ordeal and its Satanic character meant that its victims were victims of themselves: the act was akin to an act of 'natural justice'. To some, it may seem a game - and so it was, but one played in earnest, in which losing meant capture and probable imprisonment (factors which made it interesting and worthwhile). And it was only a few incidents in a life crammed with such incidents - at different levels.

Furthermore, this 'realness' is important - genuine Satanists involve themselves with the real world, in real situations with real people and real danger. The imitation Satanists play mental and intellectual and 'safe' games. The difference is that a real Satanist will actually be an assassin, for example, while the imitation Satanist will dream of being one and will probably obtain a moronic

pleasure from watching some fictional story and 'identifying' with a fictionalized assassin - or, more likely, will 'act out' such a role in some pathetic pseudo-magickal ceremony and believe he/she has attained something.

Naturally, in the real world things can and do go wrong. But as always, the real Satanists survive and prosper, while the others go under, get caught, give up or are killed. Also, sometimes even the best get things a little wrong - but they learn from their mistakes, they grow in character, in insight, in skill. Genuine Satanists are survivors: they learn and prosper, and die at the right time.

This growth means that a Satanist moves on - there are always new challenges, new delights, new tests of skill, daring, endurance, courage; new insights. A 'role' is only a role - played, then discarded, transcended. Thus, even crime, sacrifice, tests of others, become left behind, given time - they have served the purpose for which they were intended - and a new being is given birth, one more joins the elect. This is simply another way of saying that a Satanist is never trapped by the act, the desires for and against that act, its consequences, or indeed anything to do with that act, whatever the nature of the act. An act, such as a sacrifice or a crime, is a means - to something beyond. All acts are experience. A Satanist is above and beyond acts - a master or mistress of them, rather than a slave to them.

So it is, so it has been and so it will be - for genuine Satanists. Meanwhile, the imitation Satanists will play their word-games, feast on self-delusions, and continue to claim that 'Satanism' never involves sacrifice, or criminal acts but is a rather pleasing philosophy which has had a rather 'bad press'. But, henceforward, anyone who is taken in by these gutless, posturing charlatans will deserve the epithet 'stupid'.

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