

## Sinister Culling and The ONA Kollektive



As explained in our *Guide To The Kulture and Sinister Ethos of the ONA*:

Those who identify with this ONA Kulture and sinister ethos are free to chose the means, the methods, the ways, that suits their own character best, and/or which interest or inspire them most, and are actively encouraged to do this.

As it also says in an ONA guide:

I accept there is no law, no authority, no justice  
Except my own  
And that culling is a necessary act of Life.

Which, in summary, means that for us culling - the Sinister Sacrifice Of Mundanes - is natural and necessary, and, for us as individuals, as members of the ONA Kollektive, a practical option, one means of Presencing The Dark, of exulting in life, and a practical expression of our amorality.

Thus, culling is a viable sinister option - not an obligation or a required duty - and an option which we, as sinister amoral individuals, are free to choose. For us, as practical practitioners of The Sinister Way, all the laws of so-called "society" are irrelevant - representing as most laws do the desire of the mundane majority to try and prevent the sinister minority from turning life into a succession of ecstasies deriving from practical sinister deeds. For we, as sinister individuals, decide for ourselves when to act, how to act - as we have skill, the cunning, the ability, the personal character, to carry out our decisions. What mundanes call us, for so acting, is irrelevant.

As sinister individuals who accept that the only true law is our own sinister and individual law, we do not submit to any mundane, and would prefer to die fighting, defiant until our mortal end, than surrender to them, just as we refuse to obey, and proudly defy, the authority of any mundane, however such a mundane may describe or label themselves. Thus, we do not recognize as legitimate the authority of mundane Police officers, nor the

authority of mundane so-called Courts of law, nor the authority of any mundane government, nor the authority and jurisdiction of any mundane authority, civil, military, political, judicial, law-enforcement, or whatever.

We are our own law, our own justice. We simply have no need of any external authority. Mundanes, by their very nature, however, need such an external supra-personal authority just as they seldom, if ever, rationally question the basis for the laws such a supra-personal authority manufacture, nor question the nature of the punishment meted out by such a supra-personal authority for transgressing such manufactured laws.

### **The Testing and Choice of Opfers**

We, of the ONA Kollektive, divide culling into two types - individual (or personal) culling, and Aeonic culling.

Individual culling is when we, as individuals, decide - for whatever reason - to personally cull an individual mundane or two. Aeonic culling is when we use some exoteric causal form in order to either reduce the surplus population of mundanes, or to implement some Aeonic strategy. One such exoteric causal form is war; another is combat; another is social or political conflict; and such forms may well involve us in manipulating mundanes - by, for example some political or religious or social form - in order to get our sinister job done.

Personal culling naturally falls into three categories. First, that where the culling of an individual mundane or two (or whatever) is an act of sinister balance, and often a practical manifestation of that natural justice which mundanes - with their abstract laws and their impersonal authority - have forgotten or are afraid of or do not feel, such is their dishonourable mundane nature. Second, when an offer is chosen for some Rite, such as The Ceremony of Recalling. Third, when a sinister individual decides to undertake a culling as means of exulting in life and learning from the experience.

In the first instance, the mundane or mundanes choose themselves by their very deeds. For example, some mundane attacks and injures (or might even by some wyrd circumstance kill) one of our brothers or sisters or a member of our own personal family. We have the right and the duty of vengeance and retribution. No testing of such a mundane is required - their causal existence is forfeit, and ours for the taking. Another example might be in a dispute over territory.

In such personal circumstances we cull without remorse, as we regard any failure to so cull as despicable, cowardly, behaviour which renders the failure

liable to atone for their cowardice by a challenge to a duel with deadly weapons, or, in certain circumstances, by themselves being culled without warning, it being for the individual(s) concerned to so decide if the circumstances warrant such a killing of such a cowardly failure.

In the second instance, a mundane is selected and tested by traditional means - such as described, for example, in the ONA text *Guidelines for the Testing of Opfers*. Why? Because such a Rite is a communal, a family affair, involving as it does several sinister individuals who belong to a Traditional Nexion and who thus have, by the very nature of such a nexion, accepted the guidance of either a Master or a Mistress.

In the third instance, a mundane is selected and tested as in the second instance - that is, by a practical, and three-fold test of their personal character, but devised and conducted by the ONA member who so desires to cull, who uses their own skill and judgement to devise the practical tests and who alone decides their outcome (although they can be assisted in these, if required, by a chosen and trusted sinister companion).

Aeonic culling, by its very nature, does not require the testing of individual mundanes. Generally, a specific type of mundane is designated as "the enemy" and the culling of such individuals is regarded as acceptable and necessary. The specific type of mundane is often determined by the parameters of the chosen conflict and/or by the exoteric causal form chosen as a tactic to achieve Aeonic strategic goals. Thus, such parameters may be political ones, or religious ones, or ethnic ones, or national ones, or whatever is deemed appropriate.

## **Conclusion**

In respect of culling, two things should be remembered. First, that we are, by our very sinister nature, amoral. Second, that culling is one of the primary things which serves to distinguish us - our sinister kind - from those who pretend to be sinister, of the Left Hand Path, or who describe themselves as "satanists" but who lack our inner sinister nature.

We are amoral in real life; which means we reject all limits except those who impose upon ourselves. We reject all morality except our own. We reject each and every law made by mundanes, and consider that their laws, their restrictions, do not apply to us, to our sinister kind.

We divide human beings into two distinct types - us and all others. Those of our own sinister kind, and mundanes. And we regard mundanes as our enemy, as resource who can provide for us or be of some use to us.

For us, culling is often necessary, and our right and our duty - for we regard mundanes as lesser beings. That is, we afford them no respect and no protection and assign no so-called "rights" to them. Neither do we believe that they have so-called "rights" by nature.

We reserve our respect and protection for only those of our own sinister kind, as we believe that "rights" have to be earned, and that it is personal character which is the most important and valuable thing - a character which only and ever becomes revealed through practical deeds. A mundane can earn our respect, our protection - and be entitled to rights - if they reveal, by deeds, our type of character; and/or if they become one of us; a member of our extended family; if they join or are assimilated to our Kollektive. Otherwise, they are fair game.

Thus, we judge individuals by their character, their deeds. Anything and everything else is irrelevant to us - their so-called social status; their so-called ethnicity; their place of birth; the work they do; their past; their wealth (or their lack of it); the so-called qualifications they may have obtained from some mundane Institution or other; or whatever words they may use to try and describe or justify themselves.

For people are either of our kind, part of our Kollektive - or have the potential to be one of us - or they are mundanes, and it is our right and duty to use, and to rule over, mundanes, and to cull them when we deem it fitting and required.



Order of Nine Angles  
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