

How to Become a Werewolf; The Fundamentals of Lycanthropic Metamorphosis; Their Principles and Their Application

By Anton Szandor LaVey

Anyone is a potential werewolf. Under emotional stress civilized human qualities regress to basic animal reaction, and a threshold of potential physical change is reached.

Temperament

People who normally behave in a coarse and boorish manner would be thought to be bordering on an animal state, hence making a complete transition relatively effortless. This is a fallacy, for churls consider themselves as humans the highest and most noble form of life. They are almost animals all of the time, so they dare not "go over the brink," for that would be abhorrent.

One who has only risen to the curbstone dares not return to the gutter. Only the higher man can metamorphose, as his ego will allow him to go all the way. He knows he is circumspect and cultured the greater part of his life. So a transition to animalism can be entertained without compunction. Manifestations of this phenomenon are abundant. The most polished individuals become the most degraded when the proper opportunity presents itself. There is no drunk quite so sloppy as a rich drunk. Analogies of such polarities are endless: drunk as a lord, Dr. Jekyll and Mr. Hyde, Count Dracula, Jack London, etc. In virtually every literary, stage or motion picture treatment, the lycanthrope is in his normal state depicted as a human of warmth, understanding, sensitivity and intelligence.

The three principal emotions of sex, sentiment and wonder may be considered as triggering mechanisms, as will be shown by the following formula by which one can effect the change from man into beast.

Environment

Everyone has at some time or other wandered into an area of such foreboding that it is felt that someone or something is lurking in the shadows, watching, ready to spring and devour. Perhaps it was a deserted house, perhaps a lovely path through the trees, possibly an abandoned quarry. In many cases it is known or discovered that such areas have witnessed death of an unexpected or unusual nature, or perhaps mayhem, rape, or other violence. All actions involving intense or increased production of adrenaline on the part of either victim or perpetrator (lust, terror, aggression, defense, etc.) is followed by detumescence in the form of varying degrees of receptivity (shock, total submission, unconsciousness, death, etc.).

The polarity that such an atmosphere has undergone can be likened to an area where heavy concentrations of electricity have accumulated and discharged repeatedly, thereby recycling the ionization of the atmosphere in a chaotic and

disturbing manner. The initial “charge” and attraction come from miles around and dine on the carcasses of their predecessors.

The sado-masochistic dichotomy, with its needs for expression, keeps such an area well-stocked with both hunters and hunted. The hunted are drawn to such a spot because of the frightening yet submissive thrill obtained from the environment. Predators then come forth, drawn by the ideal hunting conditions and abundance of game. Often, however, the hunters have not originally entered the preserve as hunters, but as fear-inspired searchers after thrills.

If this appears far-fetched, consider a phenomenon common to children on Halloween or on any other night where the setting is right. The child deliberately goes out expecting to be scared, succeeds in being scared, then consider how much fun it might be to scare others, once he has been purged of his fear-needs. He then becomes the hunter and the next child who comes along is his quarry. The entire phenomenon is akin to a recognized psychological manifestation who outwardly fear a situation while at the same time doing all in their power to encourage its occurrence.

Preparation

This children’s Halloween game gives us the clue to the role-change necessary in lycanthropic metamorphosis. Briefly, it is thus: Enter the area you know to be trauma-producing with the fullest intention of being frightened. Allow yourself to be frightened. If necessary wear articles of clothing conducive to the most submissive or vulnerable image. “Accidental” victims are always thus attired. Get the feel of the place as a victim, allowing yourself to be frightened as much as you can. If you can supplement your fear with a sexually stimulating feeling, so much the better. Allow yourself to virtually shake apart with fear and if possible attain an orgasm by whatever means may be necessary, for this will make your subsequent lycanthropic change-over easier.

After you have released all fear and fled the scene of your terror/ecstasy, go home and ruminate over what you felt. You will soon discover that a sort of magnetic pull will manifest itself, beckoning you back to the blighted spot. This uneasy attraction will increase with each succeeding day, ideally bordering on compulsion. When you find yourself unable to resist the temptation to return to your danger spot, repeat the first incident in much the same manner. You will find the second foray into the area even more profound than the first, due to the anxiety and anticipation that has developed over the past days.

In the truest sense, you have been performing a ritual of sending forth your energy into a living, breathing environment. That environment, because of continual taxation upon its vitality, acts as a vampire, absorbing energy from those it attracts and, once having attracted, contagiously ensnares for future sustenance. Wilhelm Reich called such areas DOR, indicating a persistent starvation of orgone or enervation of the atmosphere. Such areas are atmospherically hungry and in their barrenness cry out to be fed. All alleged haunted house and terror spots are reinforced by the accumulation of energy supplied them by the anxieties of occupants and anticipation of visitors to return, i.e., the obsessive thoughts of those who have been affected.

The second time you enter your chosen area, you may not be able to spend as much time as first, owing to your increased fear and subsequent need to quickly exercise/exorcise it and move yourself. At this point you are prepared for the metamorphosis -- unless you find the second time a “charm,” and crave to entertain your fears to greater and more ecstatic heights, in which case you either haven’t scared yourself enough, or else there is little chance for role-change. In other words, before you can become the hunter, you must first have aroused and then exorcised a need to be the victim.

If you are a habitual “victim” it is wise to proceed with caution. Your desire to be frightened and its ensuing manifestations could impel you into a situation whereby you could be severely injured or killed. If, however, you are able to meet your fright-needs and exorcise them, then go on to the next step:

Metamorphosis

Attire yourself in a manner conducive to the change that is to be effected. Legends of Berserkers donning the skins of wolves and bears hold substantial meaning, in view of the importance of costume in ritual. Dress in the most stereotyped, “corny” manner, as the second skin that you wear is a potent element in complete transmogrification. This is hermetic or sympathetic magic exemplified (as above, so below). If you wear the mask of a wolf or the skin of a beast, it is preferable if it is not genuine, as you can better infuse a facsimile of the chosen animal with your own personality, while drawing from the known attributes of the species represented. The skin or mask will serve as a catalyst, a blueprint, for what you will become as you merge with it.

Enter the blighted area with eager anticipation. When you approach the spots where you would have previously been the most frightened, allow yourself to revel in the thought of how terrifying it would be to another if they were to feel the same fear you had felt, plus the added terror with an actual manifestation of an unfamiliar and grotesque creature. In short, it is now your role to contribute to the fearsomeness of the place.

The stage has been set and all necessary components have been activated. You have experienced intense fear; now it is your turn to manifest intense fearsomeness in the form of beastiality. Allow yourself to slouch, almost dropping down on all-fours at times. Children are quite proficient in their approximations of animals. Remember when? You’ve also romped on all-fours with a dog or cat, no doubt. Did you ever consider the implications?

Sniff the air, savoring it and the smells of the environment in which you stand. If there are trees around, get close to them, touching them, pawing them, climbing and shaking them. Do everything possible to emulate an animal. If you are in a building, urinate against a wall or on the floor. Remember, wild creatures are not housebroken! Snort, snarl, roar, grunt – make all the unsavory sounds you want.

As you progressively become more imbued with the sensation of being an animal, you will actually feel certain areas of your body responding in a manner alien to the human anatomy. Your legs will become haunches. Your arms will become forelimbs

for claws or paws that crave to grasp at the nearest thing. Your countenance will change. Your facial muscles will begin to twitch in bestial grimaces. All of your senses will become more acute. You will feel the need to urinate more frequently. You will become fascinated with the moon, especially if it is full. If you are indoors, you will seek to explore behind things, into cracks, below boards. You will feel a desire to snuffle into closed areas, burrowing your head and body.

If you feel sexual desire, it will be in rapacious manner, and if you should perceive another person who might not normally appear sexually to you, the nature of your transformation will make up for their lacking attributes. The impulse to attack will be present, but your higher mind must refrain, taking over and holding you in your spot, while still allowing you sufficient impetus to release yourself. This is the stage of transformation where control is essential, unless one is with a willing partner who can enter the Game as the hunted and revel in their roles. If this is the case, then complete sexual assault can be manifested. If not, sufficient restraint to attain sexual release without an attack upon the “victim” must be exercised.

At the moment of orgasm, a complete and irrevocable encompassing of the animal within must occur, with whatever abandon to this level may ensue. It is at this time that the change will take place, and if one should be unfortunate (or fortunate?) enough to witness your metamorphosis, you may be assured they will never forget it.

This entire principle, carried out in a ritualistic exercise between pre-cast hunter and hunter is, of course, the basis of such children’s games as hide and seek, where one child revels in being frightened while the other delights in terrifying, often with both roles interchanged within a single episode of the game. As children are naturally closer to an animal state, so they are well qualified to teach us means by which we might bring ourselves closer. It is the transitional nature of children that makes them ideal teachers.

Once your transformation has been effected (remember, the most profound manifestation can only occur after sufficient build-up), allow yourself to “come down,” having retreated if necessary to a place where you can unconcernedly drop to the ground or floor. If you have done your exercise well, you should, upon returning to your normal state, feel the desire to partake of nourishment.

The tremendous build-up and discharge of energy in reaching this state will have consumed a vast amount of calories. So the obvious epilogue to your ritual, and completion of the animal cycle, is to eat your fill and go to sleep.