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Kosmology



-Luciferian Philosophy-

Introduction

The unknown holds intrigue and mystery, but stepping into the known holds far more terror. Established truths create a cycle of acceptance of conventional facts and the subsequent enslavement of the mind by this flawed knowledge,

The philosopher is the creature that finds himself outside of this cycle looking in, gradually removing the people he witnesses still enthralled in the chaotic spin, revealing to them a new paradigm.

Once enough people accept his revelation, the philosopher is no longer the destroyer of cycles, but proves to be the creator of an entirely new one, one which evolves beyond his control, and one which inevitably spawns the new breed of philosopher to abandon the common mindset and start a revolution of his own, as did his predecessor. And thus the cycle continues.

The Abrahamic religious leaders have created the current paradigm, spreading subservience to the Demiurge and primitive thought, and the revolutionary minds of the past 2,000 years, Satans in their own right, aim to calm the current chaos.

Ultimately, all knowledge is flawed, but the apparent correctness of any thought is relative to the environment from whence it came. Lucifer is the new paradigm, slowly rising, perhaps even doomed to remain beneath the surface, but revolutionary nonetheless.

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Soterion

It was in the twilight of an Autumn eve when she appeared. Particle by particle she came into being, from empty space to realized matter, in the form of a man. Despite having no outstanding physical qualities, there was quite an inhuman quality, a reptilian quality to the eyes which told stories of supernatural wisdom, betraying his nature of distance from my species, yet connectedness with all that exists.

He spoke.

"The light of this day and year now wane, as does that which shines too brightly for men to see their true nature."

"What light could obscure the nature of that which I am? I am a man of flesh and thought, matter graced by spirit. What is truer of my nature than this?"

"The light of the Sun provides vision of matter, and you are matter, this is true. Twilight, however, casts a new manner of light upon your being. Look upon your surroundings and find the world you know as you've never before known."

Looking about, I saw the heart of the trees darkened; they appeared as detailed silhouettes. In the light of day, every detail of the tree is seen; the colors of the leaves of Autumn, the texture of the bark, the birds making a home within. But in this twilight, the tree is a mystery. Its shape is definite, the jagged lines of its limbs showing clearly on the background of the darkening skies, but its nature remains a mystery. The river at my feet, normally clear and beautiful, had darkened into a black stream of the unknown. Neither fish nor serpent could be seen

beneath its black surface. The hilltops in the distance served as but a pedestal upon which the countless stars of the firmament found support. I'd seen my world in twilight thousands of times, but never before had I truly seen it as such. I looked to the figure, which stared at me coldly yet patiently.

"Do you mean to tell me that the knowledge brought in daylight is incomplete, making the world under twilight a truer representation?"

"It is an allegory. The Sun provides sight of all that one needs, but a mind at day is still and content. As light wanes, the mind is active. The familiar world transforms into a place of uncertainty."

"But surely the world in absence of light remains just as it is, appearing differently merely for lack of illumination."

"Yes, and so too do you, in ignorance and in knowledge, remain the same, while in the same light. Your true nature, and the nature of all matter, is not that as which it appears in the Sun's light. The wise are aware that the path to enlightenment lies in the twilight. Reality is a question, the answer to which can be found only by seeking a manner of light to illuminate from within, rather than from without. It is the within, hidden beneath the fragile shell of apparent reality, which holds the real. The without is the reality of necessity."

"If Solar light shows us all that is necessary, what then would be the purpose of further seeking? In the light of day, I can see a source of food; I can see danger and am able to flee; I see those I love. What more can be necessary?"

"For physical life, nothing more is necessary. If one is content to live by his animal nature, he need seek no more. Physical life is, however, but one part of the whole of humanity."

He proceeded.

"When I came to you this evening, I appeared first as a single particle, then as a succession of similar particles, materializing slowly but exponentially, each particle circling the next so tightly as to create a tissue. After a length of time, I ceased to appear as simply a collection of particles, instead becoming a man, just as you. Yet still I remain nothing more than a collection of swirling particles, as do you."

"Then I and my brethren are the sum of our countless parts?"

"You are."

"Of what importance is this knowledge?"

"The sensory world is an illusion, necessary but detrimental.

Without the process of construction of greater materials from elementary particles, there would be no man to realize this fact. You are a mistaken product of this process; the loophole in the creator's grand plan.

He has created a self-sustaining system, one which ultimately spawned an equal of the creator.

He had the choice to enlighten you, destroy you, or preserve your ignorance for his benefit. He chose the latter. It is this choice which makes him an enemy to mankind. For this reason I, Sophia, have made myself into a physical body, a Bearer of Light, Lucifer.

I have not come to be a savior of man, but to act as a path by which man can become his own savior.

I have entered your world to provide Gnosis; to bring to your people the vital light which illuminates from within. Through this Gnosis, men shed the illusion of the sensory world at will; they will see the partial reality of the physical as but a small fragment of the greater whole; that not only are they and everything else comprised of willful particles, but that their spirits are infinite and one with a greater reality, a reality greater than any provided by creation or creator.

I bring you a path to Pleroma; a road through the vast, black Plenum of the universe, by showing your people that spirit and Pleroma are one and the same."

"And what of divine command? What of the promised sanction? Surely,

death soon follows the one who strays from such a command."

"Your creator can do nothing to your spirit. Your spirit is of a substance that predates even the creator. A will stronger than the arm of Cod fears no retaliation."

He continued:

"Upon the first sign of human enlightenment, the creator will know there has been divine interference. He will know it has not been him; it has not been his Archons, but a divine entity unbeknownst even to him. He will think me a flaw in his design, and dub my being a Satan, an enemy of man and God. Know this now, the knowledge I bring you is venom to any oppressor."

"And what if I choose to reject your path?"

"No harm will be brought to you. Nothing negative shall come your way, bar that which would do so in your natural course of life. Nothing at all shall happen to you or your people. You will live as animals, merely surviving. But this will not be the choice of all, for man is infused with Abraxas and Pleroma. I, Sophia, am the Eon of the Triumvirate missing from man's potential, so I come to you tonight as Lucifer.

I will not impose myself, nor will I make myself known to the masses. Those who are content with their lives will continue to be. My message is for the few, the extraordinary.

The twilight brings you to the gate; through the threshold you will find absolute darkness. In this darkness lies your enlightenment.

I give you the choice to eat of the silver fruit borne of my limbs."

I partook of his fruit and to me the secrets of the universe were revealed...

Theogony

On the Nature of the Divine

Alpha: Theorica Pleroma

There is no beginning and no end, only a continuing cycle divided by stages. The stages are thus:

Unified Spatial Dimensions (false vacuum state)

Quantum Leap (the waxing)

Expansion to Extremity

Damming of the River (the waning)

Return to Unified Spatial Dimensions

Greater Pleroma is the unification of all spatial dimensions. An entity living at a point in the cycle during which all spatial dimensions are unified would fully experience each of these dimensions simultaneously. The Unified Spatial Dimensions stage of the Kosmos sees all matter and energy coexisting harmoniously with no division whatsoever. This is, however, a false vacuum state, meaning effort is taken to maintain this harmony. Think of building a wooden platform suspended three meters above the Earth. If one were to place a heavy object on the platform, the object would be suspended on the surface of this platform, but would still be drawn to the Earth. If the platform were to break, the object would fall to the surface of the Earth and come to rest. If the Earth were to then break open, the object would continue to fall until finally reaching the planet's center of gravity. When the object is on the wooden platform, it seems as though it is resting, but it is in a false vacuum state, with the tendency to fall to the Earth as soon as the

opportunity arises. In addition, though we all believe we're at rest when on the Earth, we're being pulled toward the planet's center of gravity. We continue to experience being at a restful state on the surface, but we'd soon find if the Earth were to break open that our status on the planet's face was merely another false vacuum. At the center of the Earth's gravity we would find our vacuum, or lowest energy, state: the point at which we are no longer restricted from arriving at that toward which we are drawn.

Much like the wooden platform analogy, the seemingly harmonious unification of all spatial dimensions is in a false vacuum. Though harmonious, the energy is too great to be contained in one infinitesimal point. The universe then sees its Quantum Leap, a release of energy, sending a portion of the universe outward and collapsing a portion inward.

As the portions of the universe expand and contract respectively, energy becomes matter and the single universal force separates into multiple forces. At this point, matter consists of strings, quantum particles which, as the universe cools after the intense heat caused by the quantum leap, diversify and join together to form atoms. Atoms then join together to form galaxies. From the matter formed in galaxies come stars. Then, as the universe cools sufficiently, solid matter comes together to form planets, water, atmosphere and organisms.

Given that space is curved, the universe expands until reaching the extreme points of this curve (Expansion to Extremity), then wraps around itself, contracting the universe (Damming of the River [the waning]) until reaching a singularity at which all matter, energy and spatial dimensions are once again unified in a false vacuum state (Return to Unification of Spatial Dimensions). Imagine pouring water on top of a glass sphere. The water will cover the sphere at all points until coming together at the opposite end of the sphere. If there were no gravity outside of the sphere, but the water were confined to traveling only on the surface of the sphere due to the sphere's own gravity, the water would continue moving on the sphere, wrapping around it multiple times (if the water were compelled to continue movement, of course). If the

force of the water were great enough, it would wear away at the glass sphere until it shattered, sending the water to the sphere's center of gravity, or the singularity at which the water is again unified. Now imagine that the water not only travels on the surface of this orb, but the water in fact was responsible for the orb's existence, creating it for the purpose of expanding the water's own domain, then destroying it, only to bring both glass and water together into one seemingly inseparable element. Such is an appropriate model for the cycle of the universe.

The stages of this cycle are a combination of mistake and intent. Quantum Leap is a necessary reaction to all that exists in the universe being compacted into a single point, and the ultimate contraction is, in turn, a necessary reaction to the constant expansion about the surface of the glass orb. It is the moment in between the departure from and return to the singularity which is driven by intent. When Greater Pleroma is corrupted by division, Sophia (Greek for 'Wisdom', one of the first intelligences born of the Quantum Leap) becomes separated from Abraxas (masculine intelligence of Pleroma), creating a partition of pure energy into several, more specialized forces. This division of energy leads to the development of the strings (first matter), which make up all subatomic particles. Upon the first string vibration, the Demiurge emerges.

Beta: Theorica Demiurgos

Demiurge

*Oh, how well you knew the Geometries!
And tried to defeat the limitations
Of working with matter
To make your creations perfect,
Loving
And reverent!
Long did you ponder
Studying formulae,
Fusing triangles,
Pentagons and squares
Into microscopic Geometric solids
To craft the foundations
Of your chosen people.*

*From Chaos you made Kosmos,
Assigning spirit to the stars,
Fixed and wandering.
All of this you crafted after Forms,
As well as is possible,
But matter never fails to corrupt
The Divine prototype.*

*While the complexities of your Universe
Are impressive indeed,
What was to become your crowning achievement
Will become your defeat.*

*I today am bound,
Chained in a cave with my back to the light,
But I know what lies behind me,
Just out of my sight.
My struggle to escape my bonds
Will not be in vain.*

*The stone walls of the cave will shatter,
Illuminating my people and their world;
The chains of senses shall melt,
As do I, back into Realm of Forms.*

Believing himself to emerge from absolute nothingness, the Demiurge and his Archons, the myriad other vibrating strings, (who, though equals of the Demiurge, come into being immediately after his own birth, convincing him that he is their superior, a concept which they feel no choice other than to embrace), become arrogant and prideful, and begin to manipulate matter into more advanced forms, such as gases and solids. They exploit the forces that predate their arrival. Using the force of gravity, they create the stars, which produce more energy independently through nuclear fusion. Having created a system of energy production, the Demiurge then crafts existing matter into solids, thus creating planets which orbit the stars. The gravity of planets allows for the collection of gases, creating atmosphere. Once the planets and atmospheres are established, the Demiurge engineers life, beginning with organisms consisting of a single biological cell. He instills in this first form of life an inherent ability to reproduce and adapt exponentially. After this, his work is done; he has created a system of existence which is able to not only sustain itself, but to diversify itself into new forms of being which all are bound by his laws. All is well for the Demiurge until a new form of life emerges, one which seems to possess his ability to intentionally manipulate its environment to its own end.

In seeing that this new creature is much like himself, he realizes that he and his Archons are no longer the sole intelligence comprised of matter, and he intervenes while the new species is still young. He addresses this new life form, called man, declaring that he is indeed the source of their creation, and that in return for his generosity in granting them advanced cognitive abilities and mastery over the life on Earth, they must accept limitations to their behavior. Worship and obedience to the Demiurge is an absolute necessity if men wish to remain in his good graces. The Biblical reference to the Tree of Knowledge of Good and Evil and the punishment which ensues once the fruit of this tree is partaken of is a metaphor which represents the Demiurge's insistence that men venture no further in their collective cognitive development; to do so would lead men to the knowledge that they are indeed equal to the Demiurge, and he can do no harm to them as a species.

Sophia, regretting that her mistaken separation from the elements of Pleroma has led to the subsequent mental enslavement of a race of beings which harbor the potential for fusion with Pleroma, wishes to intervene. She endures a self-induced transubstantiation from feminine energy (spirit) into masculine matter, and in doing so, she becomes Lucifer, the Bearer of Light.

Gamma: Theorica Diabolos

*The still lake in the distance
Has remained untouched
For thousands of years;
Men surround, but never enter
For fear of what may lie
Within its depths.*

*Tonight, the air is frigid,
And men become insane
As they ponder the lake,
A thick mist rising from its sunless waters,
Light emerging from its inky depths.
The men are forced to embrace Endarkenment,
Knowing it is the timeless wisdom of Satan
Resting at its bottom.*

*Inhale the vapor of this ancient lake
If ever you should be so fortunate
As to happen upon it
In all its majestic stillness.*

Entering the fabled Eden under the guise of a serpent, Sophia (now Lucifer) encourages man to defy the laws of the Demiurge. In tempting man with the 'fruit' of knowledge, she opens their eyes to the world beyond Eden, about which they are both intrigued and apprehensive. But it is too late for them to turn back, for the knowledge cannot be lost. Men now have the option of pursuing the new realm of further knowledge or respecting the laws of the god whom they fear. But the choice to pursue equal status with the Demiurge soon becomes a rather difficult one to make.

The Demiurge becomes privy to man's newfound enlightenment and is outraged. He has had no prior knowledge of Sophia or any other intelligences before him, which leads him to assume that the Bearer of Light, Lucifer, is a product of his own creation, a flaw in his grand design.

He begins a campaign to reeducate this once-subservient species, informing them that to follow the wisdom of Lucifer guarantees severe punishment, as it entails defying the laws of what men grew to call "God". This new campaign proves far more strict than the previous one of simple worship and ignorance. This time it had become a struggle on the part of the Demiurge to maintain the subservience of man. He knows very well that once such a seed of knowledge is planted in an intelligent species, it exponentially grows until all of his control has been lost.

He gives Lucifer the title of "Satan", the enemy of divinity and the enemy of man. By and large, the Demiurge's campaign of fear proves an astounding success. Men begin to devote themselves to him, a practice which leads to the development of a well-organized and systematic religion. The people know that their god is both jealous and vengeful, and fear of upsetting him is widespread. At the time of this writing, through the many centuries of new religions formed and atrocities conducted at his behest, the Demiurge remains the dominant object of man's worship. Lucifer has not accepted defeat, but he has a thorough understanding of the psychology of man, and refuses to win men over through the same methods employed by the Demiurge. Taking the high road, Lucifer employs a passive method of enlightenment (or Endarkenment, if one's paradigm is affected by the laws of the Demiurge) by making the wisdom accessible to those with the inclination to pursue it.

Lucifer shall claim victory, in the end, when the universe enters its waxing period. The contracting of the universe brings all of its elements closer together, allowing for man (not merely the ones with a natural gift for acquiring such truths) to naturally access Lucifer's wisdom, or to experience it with one's inherent senses, due to the closer proximity of all elements and forces, as well as denser concentration of Pleroma. The universe then sees the demise of the Demiurge, his life functions ceased by utter humiliation and starvation, being deprived of the worship on which he once fed. As the souls of men prepare to enter Pleroma, a single element comprised of the myriad souls is compacted into one infinitesimal point in a false vacuum state, primed for Quantum

Leap and a new beginning of the cycle which it just experienced, repeated time and time again, ad infinitum.

Theorica Magica

*Yahweh, I have destroyed you;
Your angels lie dead from the curses I send
In Lucifer's name I have no desire for your love,
My only wish is already fulfilled;
To become a Satan;
To ascend above thee.
I have eaten from the Tree of Blasphemy,
Sophia burns inside my veins.
I am now the key to eternity
By Lucifer's grace.*

As long as the human mind has existed, it has attempted to manipulate its universe by utilizing both mundane and preternatural methods. The mundane methods can be seen rather clearly: the damming of rivers, the creation of sturdy places of habitation, genetic engineering of food sources; all of these are attempts to manipulate the universe for the benefit of those responsible.

The preternatural methods, though quite prevalent, are below the surface of our societies. These methods are what we today refer to as magic. Every religious or spiritual tradition since the rise of man has customarily employed magic, in one form or another, to better the lives of its adherents. Native American tribes created a dance ritual to summon rain; Egyptian pharaohs ordered massive stone pyramids built in their honor to ensure eternal life; Buddhists trained their psyches to abandon all earthly desires and suffering through meditation; Christians beckon their god through prayer in the hope that he will grant their wishes. The list is as vast as the number of spiritual paths. It seems as though the human desire to miraculously manifest wishes is as common as the need to submit one's will to a higher being.

There is, in fact, nothing preternatural about magic at all. It only appears so to men as a result of our limited sensory abilities. As a species, we cannot detect the power of will or the unconscious mind just as we cannot see with our eyes the opposite side of the earth. The opposite side of the earth does indeed exist; no matter where on the planet we sit, there will always exist an opposite side that lies well beyond our detection. But the fact that the opposite hemisphere is not within our line of sight does not prevent the theoretical butterfly's wing on that side from eventually causing the formation of a hurricane on the side on which we sit.

Had we developed in our evolution the ability to see through solid, opaque matter, perhaps no point on the planet would be a mystery to us. Likewise, had we developed complete consciousness of the entire mind's ability and a 'sight' that would allow us to experience the 'aether', the workings of magic would be no mystery to us.

Formulae

Just as the prayers of believers are carried to their gods on a cloud of incense smoke, the will is forced from the mind, pushed by darker and unrecognized regions of the brain, in the directional pattern suggested by a three dimensional chaos star, into the aether, the substance of the universe, existing in nearly equal amounts at all points of existence. The desired course of events is clear in the mind of the magician, and he sees this course and the outcome as clearly as if it were happening before his eyes. The magician must dwell on his wish, articulating in his mind every minute detail, creating a sort of script, complete with elaborate details of surrounding, emotion and result. When he believes his script complete and to his satisfaction, a ritual, no matter how complex or minimal, must be performed.

The specifics of the ritual are of little objective importance. One may desire to don full ceremonial garb, standing before an altar lit by candles of various colors and sizes and reading from a grimoire to

command supernatural forces to do his bidding. For others, a simple mediation can be just as effective. Regardless of the means, practitioners of magic have for millennia been satisfied with the end.

Quantum Definition

Quantum physicists have found that quanta, what we believe to be the most basic elements of existence, are merely tiny packets of probability. This means that in their pure, unobserved state, quanta are capable of being, and in fact are, any number of things. It's not until being observed that the quanta take on a single reality, voiding out all of their other realities. One could say that the quanta simply are not real until they come into contact with an instrument of measurement or observation, which brings them into reality.

The magician's will, through unconscious power, pulls pure quanta from the unobservable void of non-reality, gives them reality, and imbues them with a purpose, creating from them servitors. Just as quanta have come into being to make subatomic particles, atoms, molecules, cells and organisms, quanta of the black arts, if properly directed, are taken from their pure state, given form, and are sent into the aether to form the course of events and the appropriate outcome designed by the will of the magician.

Prayers to Lucifer

The reverence of Lucifer sees no exception to the rule of men exploiting the supposed supernatural. Myriad Luciferian groups spot the globe, usually formed with the premise of creating a magical tradition in the name of Satan/Lucifer. Between the Traditional Satanists, Modern Satanists, Demonolators, Luciferians, et cetera, there seems to be no consensus whatsoever regarding the nature of magic, the nature of Lucifer, or the proper methods behind employing Luciferian magic. But,

as stated above, such a consensus is not at all necessary. The biggest problem with organizations formed for the purpose of magical workings is the same problem which plagues any group of any kind: politics. After a time, a leadership will develop, power struggles ensue, egos clash, and hostility is rampant. It is for this very reason, as well as others, that the true Luciferian has no need for the group. Group rituals can be useful to some, but the melodrama that comes with organizational affiliation is detrimental to the individual.

The Luciferian is, by nature, independent. Sophia/Lucifer arrived on earth to single-handedly introduce wisdom and defiance of the Demiurge to man, and the population of men worthy of enlightenment (or endarkenment) is so sparse that it is only natural for the Luciferian to seclude himself from others, at least so far as his spirituality is concerned. On the other side of that coin, it is also natural for him to seek camaraderie with those he deems as kindred spirits, other Luciferians. Again, the specifics of ritual are unimportant, but I will say that a magical group is entirely unnecessary.

Having stated that a magical group is unnecessary, I should also state that the practice of magic itself is not a necessary part of being a Luciferian. One will come across many writings which stress the importance of magical development to the Luciferian or Satanist, but this thinking is flawed. Though the magical paths of these authors are respectable, the creation of rules or guidelines for the practicing Luciferian is not. In fact, applying rules or commandments to a Luciferian religion contradicts the very idea of Lucifer. All which one needs to be a Luciferian is a lust for wisdom. This lust for wisdom inevitably leads to a series of revelations that can end only in the realization that conventional 'wisdom' is fallacy. In addition, one must of course acknowledge Lucifer's role in making knowledge accessible to man. Magic is a helpful tool in the evolution of the individual, but not at all necessary.

Magic in the name of Lucifer takes many forms outside of the proper ritual. Luciferians pay homage to the Bearer of Light through music, writing, art, and many other methods not normally seen as magic. But in looking below the surface of these arts, one can easily see their

magical potential. A music fan buys a Black Metal album and becomes intrigued. The lyricist's praise of Satan leads him to study the subject himself, come to the realization of Lucifer's efforts, and finally abandon the law of the Demiurge. A Luciferian writer can reach a large audience through words alone. Whereas the listening of music is greatly subject to taste, typewritten words have no real aesthetic style to turn off a potential reader. The only thing that can cause a reader to reject the work of a decent author is the subject matter, and any reader who would be offended by a defense of Lucifer ultimately cannot be reached by our logic, and has no place holding such a book in his hands. Luciferian artists create fantastic imagery to compliment the words of authors and the sounds of musicians, completing the abstract, yet coherent, picture of Luciferianism as a whole.

The greatest act of magic a Luciferian can perform in the name of Lucifer (or even as a result of human compassion or friendship) is introducing his acquired wisdom to the as-of-yet unenlightened. An act such as this is the most effective emulation of the Bringer of Wisdom, and the most appropriate.

Any other purpose behind an act of external magic (that which intends to affect the world beyond one's body) is objectively irrelevant to Luciferianism, being driven by individual desires and wishes, and will therefore not be discussed in this text.

Pharmakai

Internal magic is the most powerful form of all, for although it does not produce any quantifiable results, it alters the state of mind of the magician. The practice of internal magic is most successful via the use of consciousness-altering agents. Known as Pharmakai (sorcery) in ancient times, the use of hallucinogens for the purpose of enlightenment or transformation has been in practice since early shamans were the highest order of priests in human society; it is a magic which has not declined in the thousands of years of its usage.

One's manner of perception is the individual's means of interpreting the objective world, and no two perceptions can be completely alike. Beliefs, opinions and, to some degree, personality are formed around our perception. It is this fact that makes the use of consciousness-altering drugs an effective method of changing the nature of the universe entirely.

Through hallucinogens and other mind-altering agents, one is able to exit the everyday self and possess the bodies of the mystical, the omnipotent and the insane. Trivial things assume a new level of importance and significance, and the ugly and unwanted aspects of the universe assume a beauty of their own. Questions arise on subjects about which one was certain he knew the answers, and the realization that the flesh is merely a holding cell for our spirits (as well as the realization that all of reality is relative to the one experiencing it) becomes possible.

Until one develops a method of transcending the self in an effort to view existence through the eyes of another (human or non-human), he carries the burden of a simple cosmology, doomed to witness his world with the curse of tunnel vision.

Theorica Thanatos

*I have seen your grave,
From the patterns in the pine
To the silken lining which will engulf your body,
I have seen.*

*The stone used to mark your final resting place,
The moisture of the ground in which you remain,
I have felt.*

*The stench you will leave within,
The stages of your undevelopment,
I have known.*

*I have seen your cells break apart and decay.
I have known the brittleness of your fragile bones.
And I have seen you forgotten,
Buried beneath millions of years of life
Continuing without you.*

*And in looking at your face,
I have seen my own.*

Being a text dealing with religion or spirituality, a discussion on life after death is in order. The question of life after death is not as easy as it seems, as the definition is rather unclear. When asking the question, one is presumably inquiring if the soul does or does not continue when the body dies. This is a question that has to be broken down into several pieces before any sensible answer can be given.

There is no consciousness before conception. The consciousness is a combination of the combined DNA of one's parents and external influences. The DNA determines one's reaction to external stimuli, creating a unique personality and consciousness. It is knowledge of this

fact that makes reincarnation a logical fallacy. If the consciousness is something which develops after birth as a mixture of nature and nurture, there could have been no previous consciousness to enter the body at or after the point of conception. Also, if we did possess a consciousness that predates our bodies, yet we have no knowledge either of this consciousness or the wisdom that it attained in its previous life, there would be no purpose behind reincarnation.

Having easily ruled out life before life, let us move on to the more complicated question, life after death.

If we view the consciousness as completely dependent upon the body, something which modern science suggests, an afterlife is an impossibility. After all, once the body dies, the neurotransmitters cease their firing inside the brain, and all mental function ceases. However, looking slightly beyond the science, we can attempt to establish the possibility of afterlife.

The personality develops from absolutely nothing, but soon grows into a very 'real', abstract entity. The only argument that can be made in favor of life after death is that the consciousness is comprised of energy, which never truly dies, but changes form. Once the body dies, the energy which drove the body is released. The body decomposes, transferring its energy into the flora and fauna by which it is inevitably consumed. But what of the energy of the mind beyond neurotransmitters? Is this the same energy, or is it of a different type, one which survives the body and remains as it was, independently of a physical form? The most logical answer is that which declares the death of the mind with the body, but there seems to be much more to the consciousness than a fleshy computer, running on a biological Boolean system.

Given that the state of our consciousness is responsible, ultimately, for our entire universe, we put it at a higher level of importance than we do the body. And rightly so, for it is the consciousness that drives us as individuals and as a species. The body and brain can live an entire lifetime gathering food, reproducing, and finally dying. But these functions are biological in nature; any creature can do the same without the desire to better itself. The consciousness, however, is the

source of our quest for knowledge and our ability to observe the world around us and interpret this information in meaningful ways. This part of the human being is the most likely candidate for surviving death. Were it not for the consciousness, or the spirit, of the human being, Sophia would not have sought to venture onto the earth with the intentions of bringing salvation through knowledge.

What may happen to the spirit upon death?

It is highly doubtful that there is a 'place' reserved for the spirits of dead humans. In fact, once the spirit is no longer contained within the body, it may spread evenly through all parts of the universe, just as magical will, in the directions of the chaos star, in many dimensions. This is the psychological energy that fuses with Pleroma, or asther, the all-pervading substance of the universe, existing in nearly equal quantities at all points of existence. It is this substance on which our wishes are carried when magic is employed, and it is this substance with which our spirits merge. It was the concentration of all dimensions spoken of in the first chapter, now existing as an invisible, thinly spread substance, the only remaining material that exists as the 'place' at which matter and energy, as well as all dimensions, are united. At death, we exist at all points in space simultaneously if we choose, and we exist as our pure spirits, without the burden of physical needs and anxieties experienced in life.

In our bodies, with effort put forth, we can choose to be anywhere we desire, so long as it is within physical limits. We are bound by our physical shapes, but are able to manipulate ourselves to become mobile. If I'm in London, but I desire to be in New York, I can purchase an airline ticket and be in New York within hours. Just as we can manipulate our bodies to arrive at a desired destination, so too can we manipulate our spirits. The spirit, however, is much more malleable and free, allowing us to not only be anywhere we desire, but to take the shape of whatever we desire. Energy is free flowing, but energy with will is unlimited in its potential.

The substance of the spirit

If the personality does not predate the body, how could it be possible for it to survive the death of the body?

The human enters the material world as a *Tabula Rasa*, a blank slate upon which any piece of information can be inscribed. A sheet of paper, in and of itself, is a raw material. It has no personality, nor does it carry a message. It is of no value to anybody whatsoever, bar the skilled scribe. Likewise, the pen is a raw material. If untouched, a pen proves completely useless. It's not until the scribe takes the pen in his hand and puts it to the paper that both of these objects take a purpose. The matter of DNA is the sheet of paper, and external stimuli from conception to death are the pen. The message written upon the paper represents the reaction to stimuli and how all of the combined elements throughout life (emotion, knowledge, ambitions, et cetera) help to form an individual statement of spirit, with quanta pulled from the void of non-reality forming the actual substance of spirit, energy acting as a recording device upon which the will and personality is forever etched, like an individual Akashic record.

Spirit is energy, indestructible. The energy of an object can survive beyond the object's destruction, and energy upon which a unique combination of traits and will has been etched exists as independent energy with will. This translates into life after death, eternal life.

Profheteia

(On Divination)

*"The art of prophecy is very difficult,
especially with respect to the future."*

-Mark Twain

It is very easy to say that divination is merely guesswork, or even nothing more than fraud and deception. And in many cases, this is true. For several people, divination is a line of work. Even in Bible Belt areas, places which traditionally scoff such works of the "devil", numerous palm reading and fortune telling shops can be seen. A trade such as this stays afloat as it feeds on man's fear of uncertainty. People fear the future, being full of the unknown. People often want to know when they will die, if they will be a success, when they will find love, et cetera, and a soothsayer is their most trusted source of the details of the future.

By and large, divination is no longer taken as seriously as it once was. Granted, when people are feeling vulnerable, having their palm read can be quite comforting (or devastating, depending on the result of a consultation). But the modern approach to divination is that the results are chance, and the details that emerge as a result of a stone casting or a tarot reading acts merely as a suggestion for their next move in life. And this is often the appropriate way to look at divination through the use of tools. No matter how hard one tries to consecrate a rune stone or a deck of cards, they hold no power in themselves.

1 low divination can truly work, however, is by means of tapping

into the Akashic Record. The Christian psychic, Edgar Cayce, claims to have derived all of his visions and prophecies not from a divine being, but from an ability to read the information from the aether. This is not done by use of tools (though some tools can be rather useful for some), but by altering the mind, rewiring its structure, so to speak, to become more receptive to aetherial information.

As a human goes through life, he is never the same person from one point to the next. Skin cells die and are shed, hairs fall from the head to be replaced by new strands, energy from food is burned, absorbed and purged as waste. Though the individual may not notice that he is a different composition of his parts with each passing minute, it still is the case. As with the human individual, the aether does not remain the same composition through the ages. It remains built of the same substance, but as time moves on, the information it has recorded is pushed back, still existing, but distant from the here and now. It can still be attained, but only to the keenly perceptive. The most recent information recorded, as well as that to be recorded in the near future, is more easily accessed by those with a knack for doing so.

Keep in mind that in the never-ending cycle endured by the universe, the most basic energy, aether, remains. It conforms to the changes made by the energy and matter it hosts, but it always remains, and always in the same level of distribution throughout the universe. The events recorded from the last go-round still exist in the Akashic Field, and if in 2005 one receives a vision of the year 2012, he is receiving the information not necessarily from the 2012 to come, but from the 2012 that occurred already in the last pass of the universal cycle. People do have free will, but often they do not truly exercise this gift. They act on instinct. The fact that free will is not always the catalyst in the decisions people make allows for the accuracy of some prophecies. The same decisions will usually be made, allowing for a repeat of the events of previous universal cycles.

As with the case of magic, there's nothing truly mystical about divination. It's simply a skill that some can acquire, a skill that permits them to read the Akashic Record. That being said, one can have the gift

of prophecy without being enlightened. To prophecy, one does have access to the Akashic Field, but not necessarily an understanding of it. They see the images and outcomes of events, past and future, but this is not the same as attaining the wisdom of Sophia through Lucifer. It can be likened to the driver of an automobile who has no idea how the internal combustion engine operates.

Most psychics exercise their gift by placing themselves into a trance. It is this state of trance that is necessary for the suppression of the chaos of the human mind, allowing the material of the human spirit to communicate with the *AEther*. One way of doing this is by the utilization of a scrying mirror. The mirror acts as a focal point, a relatively featureless surface in which one can become lost, abandoning the body and mind in exchange for what staring into this mirror can offer. The mirror must be placed flat, either on the floor or on a tabletop, with the lights dim. A candle placed on the side of the mirror opposite the diviner serves as the focal point of the scrying mirror. After staring at the flame's reflection for some time, the world surrounding the scryer fades into complete blackness and nonexistence, the trance state overcoming him. In this state, the scryer may receive visions from the aether.

More immediate events are the most easily received, being closer in proximity to the here and now, but the particularly receptive may experience the distant past and potential distant future.

Regarding the use of other tools: if there is any prophetic success whatsoever in their usage, it is often by chance and vagueness. Most likely, one listens to the results of a tarot reading, and walks away with the message it has conveyed, not sure of its meaning. After some time, events will pass, and the recipient of the message will find some way to mesh the supposed prophecy with the events that actually occurred.

Astrology

Astrology has not always had the mystical connotations that it carries today. It was once a science, taken rather seriously. It began in

Babylon approximately 2,500 years ago, arising from the observation that the placement of heavenly bodies corresponded with events on the earth, especially growing seasons.

The science was well received for some time, but fell into disrepute in the Middle Ages, as the prediction of the future by means of physical objects questioned the power of the god of the Church and the free will that this god had bestowed upon man. The Church fathers and theologians were carefully balancing the doctrines of free will and a divine plan, and there was no room in their theology for the divine plan having been written in the stars for men to decipher, (going by Christian theology, if God had truly had devised a plan and written it in the stars, he must have not only known about Eve's impending disobedience in the garden, but had planned it himself. In this case, God had designed us to be sinful, which serves as a means of justifying his tyranny.) What never seemed to occur to the Christians was that if the future were written in the stars, then their god could very well have placed it there. But the kicker of the whole ordeal is that the doctrine of divine plan, stars or not, cancels out that of free will, leaving men as what they truly are, slaves to the Demiurge.

To the point, with the astronomical number of stars (no pun intended) in the heavens, the nearly infinite number of combinations of placement in the earth's sky can, and does, correspond to every event taking place on the earth. The ability to accurately predict which stellar configuration corresponds to which event, however, is rather unlikely. In fact, it's impossible, given that free will does exist and must always be taken into account. In summary, nothing can be accurately predicted as it will truly turn out, but the course of events, if certain decisions are made (and often, defining decisions are predictably made), can.

Skeuos

(An Instrumentalist View of Science and Myth)

In chapter one, we learned of the nature of the universe and its happenings. In chapters two, three and four, we learned of the nature of magic, the human spirit and divination. In this chapter, we will learn exactly why these explanations are incorrect, and why their fallacy is ultimately unimportant.

Science is a means by which we can quantify all that exists. Be it by the use of a tape measure to gauge the length of a wall or by the use of a microscope to determine the rate at which a virus reproduces, we are using the technologies spawned by scientific findings to place mundane phenomena into our collective schema in order to better understand them. Such methods of quantifying phenomena work quite well, so long as one is looking at the physical in a world in which the behavior of all objects can be not only explained, but predicted.

Regarding the occult (mythology, spirituality, magic, divination, et cetera) however, no such science can be formulated by which to measure the phenomena therein. It cannot be proven that the god of the Old Testament does not exist; the effectiveness of magical practice cannot be objectively measured; the continued existence of the consciousness cannot be proven, just as one cannot accurately determine the whereabouts of a postmortem consciousness.

Therefore, there is no objective truth to the Universal Cycle myth presented in chapter one, nor is there any objective truth to the explanations of the nature of the occult concepts in the subsequent chapters.

The preceding chapters were written, however, with an instrumentalist view, meaning that they are explanations that do work

and make sense, but not necessarily truths.

Plato's theory of optics explained that a human experiences sight as a result of fire emitting from the eye. The fire from the eye meets sunlight, creating a medium through which vision is made possible. This medium expands from the eye to the visible object, when the information from the object is sent back to the eye, and then to the soul. Euclid advanced this optical theory by proposing that a cone of rays exits the eyes, and any object within this cone can be seen by the viewer.

The theories above certainly don't match up with the currently accepted theory of optics, but they do work as explanations, and served as good enough theories upon which further elaborations could be based. The knowledge that a particular theory, or science in general, is not exact, but the acceptance of the theory as but a working explanation, is known as the instrumentalist view.

Science is generative; many new theories can be born of a single theory. Even new scientific disciplines are spawned from single theories. Newton and Kepler pioneered classical physics, which served as a satisfactory set of doctrines that governed the movements of classical objects. But the answers offered by classical physics only spawned more questions, ones which were unanswerable by the laws of Newtonian physics. Then comes Einstein's relativity. While classical physics ruled the world of everyday, earthly experience, relativity ruled the phenomena of the heavens. But even this proved unsatisfying for the more adventurous students of nature. During Einstein's lifetime, quantum mechanics, the study of the infinitesimal, was born.

With each new theory, the previous one is often proven obsolete. What was for the ancient Greeks the most earth-shattering, innovative science seems to the scientists today to be childish and laughable. In turn, the bringers of mind-blowing theories 25 years from now may look upon today's scientists in the same manner. But the scientists of any time are neither superior nor inferior to those of any other, they're merely at a different point on the line of evolution. Each scientist and philosopher serves a purpose: to bring "truths" to any other with a wish to receive them.

Likewise, Luciferian philosophers do not bring truth. They do not offer a glimpse at a truly objective reality, nor do they propose any way to truly be superior to those still caught in the whirlwind of conventional thought. Instead, such philosophers offer a relative truth. They merely describe a subjective reality, one that is agreed upon by a vast minority. The superiority to the masses that the Luciferian feels is not objectively real. It's quite possible that in the long run, he is just another collection of cells, no better or worse than the rest. But in the consensus reality (note the use of the word 'consensus' and not 'objective'), the Luciferian is very much superior to the adherents of Abrahamic faiths and other traditions of blind faith and subservience. He fears no cosmic rebuttal for his rebellion, knowing that the most vital form of human being is the one who defies any law, divine or mundane, that is established to suppress human mental potential.

Those who establish such laws do so from a seat of power. If the laws are broken, and man begins to realize his potential, the covenant between ruler and ruled is broken and the power of the ruler is no more. This works on the highest and lowest levels of government, be it divine command from a jealous god or martial law from an Orwellian state government. Any success in the defiance of oppressive laws is accompanied with a weakening of the governor's power, and is therefore beneficial to man, on both an individual basis and en masse.

For the generations of the past few thousand years, divine oppression has been the reality. Lucifer is the spirit and idea of rebellion against such oppression, the key to escape and philosophical paradigm shift. Be Lucifer objectively real or not, subjectively, he is the mentor of a proud few. This is the instrumentalist view of Luciferian philosophy.

Kakiva

(On the Nature of Evil)

The philosophical stance of relativism stems, in part, from the observation that values vary not only from culture to culture, but also over time within the same culture. In common western thought, incestuous relations such as the marrying of cousins is seen as an abomination, but among European royalty, pre-modern cultures and certain backwoods areas of the United States, it is/was an acceptable and often practiced custom (though the practice has waned among royalty in recent centuries). Suicide is frowned upon in the west, but ritual suicide for the sake of honor was commonplace in Japan until the mid twentieth century, and it was not at all uncommon for an Indian widow to perform a Sati, sacrificing herself upon her dead husband's funeral pyre (that is, until the occupying British outlawed the practice in 1829). Such a difference in values is not restricted to vast geographical distances. A man can be completely disgusted by his neighbor's level of cleanliness and hygiene, while the neighbor thinks his lifestyle completely acceptable and comfortable. In turn, the neighbor may view the cleaner of the two as anal retentive and unnecessarily high-strung.

One situation in which such differences of mindset are most obvious, and often most destructive, is that of perceived evil.

On September 11th of 2001, Islamic extremists hijacked airliners and conducted an attack on the United States by flying the airplanes into important buildings, resulting in the deaths of thousands. To the extremists, the attack was a response to American tyranny and foreign policy, a reaction to perceived evil. But to many American people, it was an unwarranted attack by malicious and evil foreigners with an unreasonable hatred for freedom. In the weeks and months following

the attack, the word "evil" was flying through the airwaves and flooding every manner of media in the United States and abroad. A local newspaper's headline read "Our Nation Saw Evil", sitting directly beneath it a large color photo of New York's World Trade Center in flames. The American president threw the word around as a matter of rhetoric and self-exaltation, even assigning the designation (seemingly out of the blue) to countries such as Iraq, Iran and North Korea, nations with no connection whatsoever to the 2001 attacks, bestowing upon them the prestigious (or demonizing) title of the "Axis of Evil".

While the American people were being convinced that the attackers were merely evil people, acting out of hatred of rhetorical freedom, the sympathizers of the attackers viewed them as martyrs, dying for a truly noble cause. This serves as evidence of the fact that the only difference between the revolutionary and the terrorist lies in the success or failure of the defining act.

To the British governors of the late 18th century, the American rebels were a despicable bunch of insubordinates. It wasn't until the American colonists, with the aid of the French, gained the upper hand that the rebellion became a revolution. In accordance with the old adage, history truly is written by the victor. Former Confederates, for years following the American Civil War, continued to portray the South, through writing and other media, as an entity that fought for the most noble of causes and, sometimes, even as the victors of the war, despite the obvious rule of the North over their affairs. Indeed, the spirit of rebellion and defiance of oppression is quite enduring, even in the face of defeat.

The point in the writing of this chapter is to convey the fact that evil is, just as reality as a whole, subject to perception. Today, perception is largely constructed for the masses by the media and controlled education. By means of media control, the powers that be can create and manipulate the common mindset, including beliefs and opinions. This is the same indoctrination technique employed by the Demiurge, and is detrimental to human development and relative individuality. Thus, the concept and entity of Lucifer is as valid as ever.

To gain an objective view of one's surroundings, concepts such as

those of good and evil must be abandoned and recognized as the relative interpretations of experience that they are, thereby clearing a path for the reception of new knowledge and wisdom. Such an act makes one truly evil and, in fact, dangerous to ruling establishments, as is Lucifer to the rule of the Demiurge.

The escape from unreasonable moralities and unquestioned beliefs is the goal of the modern Luciferian in the western world; it is his key to new realities and the realization that the collective schema of his neighbor is contrived to the benefit of the organism in which he is just another cell.

Soterion

Of Twilight

*I am of the intelligence which endures the trials of the Universe,
Teacher to few, malignant to most.
I saw the spawn of my mistake spring into being;
I saw him in his purity, I saw him in his corruption;
I saw his creative arts produce stars and atmospheres;
I saw his pride in his creation as matter spawned matter;
I saw his command over Archons and angels;
I saw his fear at the rise of his equal on Earth;
I saw his law become covenant.
I became the serpent, and Lucifer, to challenge his rule.
I became a Satan, and a Satan I'll remain until the Waning of the Universe,
the Damming of the River.*

*Pain and pestilence he sent;
I saw the floods and fires of his vengeance, knowing his end is night.
My fight is a fight for men;
Yet a Satan I remain.
I've found men largely unworthy of that which I offer;
Their subservience has proven such;
Therefore my guidance must be sought and earned.*

*I shall find you atop the Eastern hills;
Summon me and I shall soon arrive.
Make your plea for strength, defiance and wisdom,
and these to you I shall present.
I am the twilight, a mystery to man, yet that which many unknowingly seek.
I speak to you of darkness, of night.
I beckon you to be consumed, astounded and swayed by its rhetoric.
Hear its words, see its formless face,
and know that the gate through which you now must pass is open now to you alone.
I lead you to the twilight and I leave you in the twilight.
I am but a key, not a path, to greater worlds;
I bring to you the light to illuminate from within,
a lantern of wisdom with which you may find your way through eons of Solar death.
In the creator's image matter was made, but in my image men are formed.
I am defiance, rebellion, wisdom.*

/ alone may walk mankind through the trails of twilight, into Endarkenmeni.

This path welcomes only the few;

Feel proud you are among them, for a life lived by the Solar light dies with the Sun.

Only he who lives in darkness may be eternal as darkness.

This darkness, a medium for all light;

The darkness predates first light and sees the demise of final light.

It remains obscured for men by the creator's Sun, but shall surely remain beyond its death.

Summon me, and you are in your twilight.

Follow me into darkness.

Appendices

This text was written under the presumption of basic, prior knowledge on the part of the reader on the subjects of Gnosticism, theoretical physics and philosophy. However, in light of the fact that some of the terms used herein are, while not completely obscure, not the most common knowledge, the following appendices have been added for elaboration on a few of the discussed concepts.

Pleroma, Sophia, Abraxas and the Demiurge

Though not one single, identifiable religion, Gnosticism and Gnostic sects often shared a few key ideas, one of them being that of the Demiurge, the creator of physical matter who believes himself to be the sole omnipotence. It's believed that many Gnostics viewed this Demiurge (the god of the Old Testament) as a distinctly different god from that of the New Testament. This reasoning was justified by the abrupt change in personality that occurred between the Old and New Testaments. While the creator god was both vengeful and demanding, the god of Jesus was loving and forgiving.

In Gnostic thought, Jesus was sent to the earth as another savior of man, come to rescue him from the false god's tyranny. Jesus was seen as another *AEon* (*AEons* were aspects of the Most High, the true god). The Most High was a formless, genderless source of creation. It was often believed among Gnostics that Sophia (an *AEon*) mistakenly created the Demiurge, resulting in the situation we're in today. To bring justice to the earth, *AEonChrist* came to earth in the form of Jesus, who saved man by bringing a new paradigm and knowledge of the true god. To many Gnostics, the crucifixion of Jesus is unimportant, as he saved

men through words rather than by self-sacrifice.

The Ophites were a Jewish Gnostic sect which revered the serpent of Eden as the bringer of wisdom (as can be seen by their name, the prefix "ophi" meaning "serpent"). This school of thought is one of the bases of the cosmology presented in this text.

Abraxas is a more difficult concept to define, as reports of his nature vary greatly. Some thought Abraxas to be the Demiurge, while others view him as the Most High, a personification of Pleroma. In this text, Abraxas is the masculine counterpart to Sophia, both simply being fragments of a personification of Pleroma.

AEther

AEther is the invisible, undetectable substance that connects all objects in existence, the element that fills the universe, making it a Plenum, containing no true vacuum or void.

In modern physics, there's a concept known as Zero Point Energy, a field of energy, all pervading, that exists even at 0°Kelvin, a condition in which no other energies can be present. In *Science and the Akashic Field*, Ervin Laszlo argues that the medium on which this field is carried is an information field, a modern equivalent to the ancient Hindu concept of the Akashic Record. He calls this medium the A-Field, or Akashic Field.

The Akashic Field, or aether, exists in equal parts at every point in the universe, recording every state of every quantum particle at every point in time. On the large scale, each quantum's state being recorded translates into every atom, molecule and organism's state at any given time, including actions of humans and entire situations and courses of events, being accessible to anyone with the proper method of observing this field. In addition to recording events, the aether can be used as a medium of transmission of thoughts and will. When quanta are made real by being assigned a function, they carry out their function like obedient servitors. This is the key to effective magical workings.

AEther, though at all points of the universe, can be fractioned

locally, consisting of quanta assigned the duty of acting as the material of the human spirit. It remains bound to the vicinity of the body, existing as a contained field of energy while still being the same basic substance as, and remaining part of, the greater aether field. This contained field records the human personality, mind and will, and continues to exist after the death of its physical host. This is what makes life after death possible. Once the material host dies, the field is no longer bound to the body, but is subject to the will of the spirit, which it has recorded. Essentially, the A-Field is the spirit, and vice versa, the latter being the same substance as the former.

The aetheric, or Akashic, Field is Pleroma, the information recorded throughout the ages, serving as the wisdom brought to those who demand it, so long as they prove worthy and able. Sophia is the information recorded, while Abraxas is the ability to receive it. This is why enlightenment is such a lengthy and difficult process; potential is not accompanied with the realization of this potential, so effort must be taken to bring the potential to fruition. Both Sophia and Abraxas exist, as aether, at all points in the universe, and mankind as a whole is imbued with Abraxas. However, one simply having the potential and the desired information surrounding him is not enough. Lucifer was the necessary step on man's path to enlightenment, planting the seed of the lust for wisdom, and acting as the bridge between our potential for enlightenment and our attainment of enlightenment itself.

Jungian synchronicity is explained by the A-Field: the shared ability of connected (and sometimes, seemingly unconnected) people to share thoughts. Through aether, all minds are connected, at least on the most basic level, a fact that allows for the Collective Unconscious as proposed by C.G. Jung. This accounts for the shared Archetypes and events that make up the myths of the world's peoples.

