

The Gods and Their People

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1.1 CONSCIOUSLY or unconsciously, apathetically, half-heartedly, enthusiastically or fanatically, under countless other names than those by which we know Them, and under innumerable disguises and descriptions, men have followed the three Great Gods of the Universe ever since the Creation. Each one according to his nature.

1.2 For the three Gods represent three basic human patterns of reality. Within the framework of each pattern there are countless variations and permutations, widely varying grades of suppression and intensity. Yet each one represents a fundamental problem, a deep-rooted driving force, a pressure of instincts and desires, terrors and revulsions.

1.3 All three of them exist to some extent in every one of us. But each of us leans more heavily towards one of them, whilst the pressures of the other two provide the presence of conflict and uncertainty.

1.4 JEHOVAH, the wrathful God of vengeance and retribution, demands discipline, courage and ruthlessness, and a single-minded dedication to duty, purity and self-denial. All of us feel those demands to some degree, some more strongly and more frequently than others.

1.5 LUCIFER, the Light Bearer, urges us to enjoy life to the full, to value success in human terms, to be gentle and kind and loving, and to live in peace and harmony with one another. Man's apparent inability to value success without descending into greed, jealousy and an exaggerated sense of his own importance, has brought the God LUCIFER into disrepute. He has become mistakenly identified with SATAN.

1.6 SATAN, the receiver of transcendent souls and corrupted bodies, instils in us two directly opposite qualities; at one end an urge to rise above all human and physical needs and appetites, to become all soul and no body, all spirit and no mind, and at the other end a desire to sink *beneath* all human values, all standards of morality, all ethics, all human codes of behaviour, and to wallow in a morass of violence, lunacy and excessive physical indulgence. But it is the lower end of SATAN'S nature that men fear, which is why SATAN, by whatever name, is seen as the Adversary.

1.7 SATAN: Lust, Abandon, Violence, Excess, Indulgence: SUB-HUMANITY

1.8 LUCIFER: Enjoyment, Permissiveness, Harmony, Success, Satisfaction: HUMANITY

1.9 JEHOVAH: Duty, Discipline, Struggle, Sacrifice, Self-denial: HUMANITY

1.10 SATAN: Detachment, Mysticism, Otherworldliness, Magic, Asceticism: SUPER-HUMANITY

1.11 Problems and pressures from within. And we have a choice. Either we can face them, recognise them, accept them as part of ourselves, tackle them with awareness and understanding, and finally rise above them. Or we can suppress them, reject them, disown them, pretend they are not there, justify them, blame them on something beyond our control, hide from them and thereby ultimately become completely trapped and stultified by our fear of them. They do not go away, however deeply we may bury our heads in the sand.

1.12 And CHRIST is the Emissary of the Gods. He is Their link with human beings. Their incarnation, Their representative within the world. He stands outside and beyond the separate and individual patterns. He draws them together, seeing the pressures, knowing the problems. He is there to guide all of us who will follow Him, through the first choice, uniting us into a common aim. He is there to give us the courage and faith to face the problems, recognise them, accept them as part of ourselves, tackle them with

awareness and understanding, and finally to rise above them.

1.13 The choice is ours. CHRIST and a path of vision and reality, sometimes painful, always intense; or anti-Christ and a path of blindness and lies, and the dull agony of fear that one day the truth will emerge. And it must.

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2.1 JEHOVAH is the God of battle; the God of vengeance; the God of raging elements and cataclysms.

2.2 And His wrath, when He is roused to anger by the weakness and the waywardness of His creations, knows no bounds.

2.3 He is the God of the whirlwind and the raging storm. He is the God of fire. And all men quake with terror in the presence of JEHOVAH'S wrath.

2.4 His right hand is mighty to raise up all that are fulfilled according to His laws, and His left hand is mightier still to strike down all that fall short of His demands, and His heel brings a crushing vengeance upon all that fall beyond redemption.

2.5 Because His love is great, and limitless for those who do His will and are His people, so is His punishment ruthless and harsh upon those who fall from grace. He tolerates no deviation, allows no lapse. And therein lies the manifestation of His love. For love *is* ruthless, and will not allow that which is subject to it to wander one step from the path of true fulfilment, nor to forget for one instant the deadly perils of damnation which are a constant threat to its survival.

2.6 JEHOVAH'S demands are great, but so are His rewards for those whom He chooses to raise up. Of His people He demands all. He demands their life blood; and He inflicts upon them every dismal failure and deprivation in order to test the extent of their loyalty to Him. No easy pleasure-filled life for the Jehovian; his is the harsh road of expiation, the road of stringent self-sacrifice.

2.7 For to JEHOVAH, success in human terms, pleasure and satisfaction by the standards of humanity, are snares that lure a being from the straight and narrow path of purity and self-denial. They are the traps that can cause a being to turn from his God and worship life as man knows life; the transitory shallow habitation of a human form.

2.8 And JEHOVAH sees the danger to His people. He sees the honeyed road to ultimate damnation. He sees the ease whereby a being can slide into the fatal pattern of success and the pursuit of success, and follow it to disillusionment, death and the fires of Hell. He sees the choice that a being must make between his God and the worldly satisfactions that lie within his reach. He sees the tender traps of sensuality, and He knows the vulnerability of His people.

2.9 So JEHOVAH discourages success in human terms. He chooses to bring failure and loss to His creations, to give them pain, to deprive them of the delights of the world in which they live, so that they shall not be seduced into a wild and single-minded pursuit of satisfaction, but shall remember always the God who gave them life, remember that He exists, not in the pleasures of the world, but in the wonders of the Universe beyond the world, and that He is not to be found in the comforts of the body's self-indulgence, but in the freedom of the soul from all caring of the body's cries for satisfaction.

2.10 And JEHOVAH knows the power of the trap. And JEHOVAH, where He can, gives His people little by which they might love for themselves their human existence. He ensures their gladness of a life beyond their painful sojourn in the human game. He gives them every cause to remember with joy that after life with humanity has been endured, then life with God can be enjoyed.

2.11 He denies His people all self-indulgence. He fears for them. He fears for their seduction into worship

of the body. He fears that the *immediate* sensation, however shallow or temporary, the immediate demand for self, will win precedence over the deeper though more distant knowledge, and will drag His people down to the inevitable end of such a victory; stagnation and eternal imprisonment within a wholly human scale of values.

2.12 And JEHOVAH has no time for frippery. The only beauty for Him is the beauty of the purified soul; a stark uncluttered spirituality. In physical terms beauty only exists for JEHOVAH inasmuch as it reflects this state. Austerity to Him is beauty.

2.13 Man's worship of science JEHOVAH abhors. He sees His creation drawn into a web of self-made rules and regulations which govern and direct its life, not on the lines of the laws of its God, not stemming from the code which JEHOVAH gave to it, but arising directly and inexorably from the relentless march of scientific progress.

2.14 JEHOVAH sees man becoming the servant not of Him his creator, but of the machine his creation. He sees man ruled by chemistry, dictated to by the latest remedies for the latest ailments, the newest mechanical devices by which he can make his life more comfortable, the latest chemicals by which he can make himself more desirable, and the latest scientific conjuring tricks by which he can become more materially prosperous.

2.15 JEHOVAH sees man drawn by his single-minded pursuit of scientific discovery into greater and greater needs to satisfy, to please, to beautify, and to preserve his human existence at the expense of his soul. And at the same time He sees man using that same desperate pursuit of science to bring about his own ultimate destruction, and deluding himself that he is doing it in order to preserve himself *from* destruction.

2.16 JEHOVAH has watched man set out to destroy himself by disobeying every commandment that JEHOVAH gave him. And He knows that the End has come. The game is almost over for His creation. He seeks now to preserve only the few who still remain His people; the remnant who are loyal to Him and have followed Him through the Valley of the Shadow of Death.

2.17 And of these He demands nothing less than total dedication. He demands a link so strong and so direct that nothing can break it. He demands no deviation from His rigid laws. He demands pain and suffering; expiation to the full for every sin. He demands great dignity and boundless courage from His people, so that they may rise above the incessant petty demands of human nature; seeing the glory of GOD so clear and all-encompassing around them, that human needs appear as nothing beside it.

2.18 To this end JEHOVAH manifests in might and majesty before His people, so that His people may see how vast and magnificent is the great Universe beyond the human self, when compared to the tiny confines of the space and scope within it.

2.19 And JEHOVAH seeks to purify the Universe; to wipe away every stain that can be found upon the face of all existence. And His people know His purpose. Even if they are not *conscious* that He is the source of their own drive towards purity and spiritual fulfilment, they nevertheless feel it within them, and they feel their part in it.

2.20 They feel the need to purify themselves and everything with which they come into contact. And they see and feel JEHOVAH'S utter ruthlessness. They know that nothing will be spared in that great drive to cleanse all things of ugliness and taint.

2.21 And they know that JEHOVAH spares Himself the least of all; that no pain nor deprivation that might come to them is even a faint shadow of the agony and self-denial that is suffered by their God in the name of His great enterprise. They know that their God is totally dependable. They know that His promises never fail, for they are no more idle than His threats to those who turn against Him. They know that if they have the courage and endurance to give all to Him; to serve Him, to follow His laws, to trust Him, to suffer for Him and with Him; then salvation will be theirs.

2.22 For the true Jehovian knows his God, not always by name, but by instinct.

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3.1 AND the true Jehovian is like his God. He is strong-willed and single-minded. He tends to set himself a narrow path to follow and then attempts to follow it doggedly, sometimes obstinately in the face of opposition or influences that seek to sway him from his purpose. He is not a person whose resolve is easily broken, and he can prove a powerful adversary to any who cross him or try to prevent him from having his way.

3.2 The Jehovian may sometimes be stolid and silent, but when he comes out into the open he is frank and often aggressive. He may take his time before stating his position, but when he does it is done directly and unequivocally. He does not give his loyalty easily or his friendship freely, but if a Jehovian *is* your friend, then he is a reliable friend. Do not necessarily depend upon his capabilities, but count on his loyalty.

3.3 Jehovians are not generally capable people. They may be brilliant but they are seldom clever. They may have superb brains, they may be inspired, they may be impressive or strong, but they are not very often efficient, nor are they precise in their work.

3.4 They have little subtlety about them. They are not devious or cunning. Their attitudes are too straight, direct and single-minded for any real strategy to be possible. If they have a strategy, it is one of going straight to the heart of a matter without any overture or preliminary. This can be very disarming.

3.5 The Jehovian is not basically a sensualist. He has little time for the pleasures of the flesh. If he indulges them, he does so with a simple directness in keeping with his nature. He thrives on rigid control and discipline. He takes it well because he likes to live within the security that it offers him, and also he uses it effectively on others, giving them an equal sense of security through it.

3.6 He makes a good soldier, because he believes in the value of rules and regulations, of fixed routine and firm discipline. Also he is not averse to war if he sees it as the only way to follow his conscience.

3.7 The Jehovian is not always successful. He fails frequently and often dismally, but generally he continues upon the path which he has set for himself, using failure to strengthen rather than weaken his resolve.

3.8 When a Jehovian *is* successful, when he rises to the top in any field of activity, when he becomes a leader, he lays down strict rules and instigates rigid discipline. He is unbending in his policies and judgements. He likes to lead; he likes to exert a rigid authority and maintain a stringent order; and often he is tyrannical.

3.9 The successful Jehovian has most probably struggled relentlessly through failure after failure in order to reach his position. When he does so, he maintains it in the face of all opposition, whether real or imaginary, with ruthless tenacity. Once a Jehovian achieves what it is he is striving for, he does not relinquish it easily.

3.10 The successful Jehovian is the stuff of which great dictators are made.

3.11 In the field of politics the Jehovian is generally drawn instinctively to the right. Progress and change in human terms, whatever may be his conscious protests to the contrary, are generally anathema to him. He sees them as dragging mankind further and further away from the basic purity of spirit, that once he knew and lived by, and that now is becoming more and more clouded by the advance of science and materialism.

3.12 Intense patriotism is often the worldly expression of the Jehovian's drive towards the basic spirituality of man. Almost he makes his country the earthly manifestation of his God, and gives his life

to its service.

3.13 Again despite protests to the contrary, he does not basically believe in human rights. His rationalisation of this may be a belief in the survival of the fittest, and a conviction that the weak must not be permitted to sap the strength of the strong and thus drag them to their level. But deep down, whether he knows it or not, he sees humanity as *having* no rights. He sees it as beholden totally to its Creator, Who bestows upon it gifts and blessings as He chooses, but more often punishment and retribution for its sins.

3.14 And he sees human beings bringing punishment upon their own heads with full knowledge of the consequences of their actions. Consequently the Jehovian has an intense and highly developed sense of responsibility. He believes implicitly that a man creates his own destiny; that he makes his own bed, and therefore he must lie in it.

3.15 The Jehovian knows that to take the victim and simply to remove his suffering in the name of humanity, to eliminate hardship in the name of human rights, to feed the starving in the name of human kindness, is to validate the spiritual weakness that originally brought about the hardship and the suffering. His instinct is to say to a victim: "Get up off your knees. Be strong and resolute. Take charge of your own destiny."

3.16 A man who does this the Jehovian will help and support with the greatest possible generosity and self-sacrifice. But a man who crawls about helplessly complaining of his lot and bleating for sustenance and a lessening of the burden, him the Jehovian scorns.

3.17 And the true Jehovian is as ruthless with himself as he is with others. He does not spare himself any more than he spares them. If he suffers he knows it is because of what he has done wrong or failed to do right. This knowledge gives him both the strength and the courage to rise above the suffering. And the true Jehovian is without doubt both strong and courageous.

4

4.1 THE fallen Jehovian is the one who is plagued by doubt, the one who loses hold of his conviction, the one who sees the world around him, steeped in materialism and sensuality, and wonders if perhaps joy *is* to be found in pursuit of these commodities. He is the one whose resolve weakens under the stress of failure, who becomes the victim whom previously he scorned.

4.2 He spreads an atmosphere of failure and loss around him, so that all within his orbit feel the weight of it. He is sullen and obstinate. He uses his strength, not to plough through difficulties with inexorable single-mindedness, but to dig in his toes, suppress his feelings and shut himself off from those around him.

4.3 His efforts to test the possibility that self-indulgence is the solution leads him only into shame and self-disgust. His sense of failure increases. He no longer accepts responsibility for his condition encouraging others to do the same. Instead he suffers and complains of his suffering, and he blames everyone and everything but himself for his misery.

4.4 That is the fallen Jehovian; the brave soldier who has lost his nerve, the crusader who has lost his faith, the pioneer who has lost his certainty, the resolute campaigner who has lost his resolve, the relentless one who relents.

5

5.1 THE extreme Jehovian is rigid and puritanical; ruthless, often harsh and brutal. He pursues his course

blindly and relentlessly, looking neither to right nor left, allowing nothing to enter his world which might draw him out of it into what is for him the human quagmire of sensual pursuit.

5.2 Often he is so single-minded as to appear bigoted. He clings to his purpose like a limpet clings to a rock. His tastes are simple and fundamental. He likes his environment stark and austere. Art has little meaning for him, except inasmuch as it expresses his inner feelings of the vast magnificence of all existence, the cold ruthlessness of eternity, and the isolated starkness of the universe.

5.3 His sense of justice is strong and unswerving, and what he sees as injustice will bring him into the open like a raging storm, with retribution and redress upon whomever he feels is responsible. He makes many enemies, but his courage is boundless, and opposition, far from undermining his resolve, increases it.

5.4 He is outspoken and forthright, particularly when his principles are at stake. He tolerates no deviation from the way which is to him the only way. He is a ruthless tyrant with undying love for those who behave according to what he sees as right.

5.5 He is blind in many directions. There is so much that he does not see. But what he does see, what he focuses his attention upon, what he directs all his intensity of feeling towards, at the deliberate expense of everything else, that he sees with an astounding clarity. He knows it with an incredible certainty, and he follows it with a relentless energy that appears to be limitless.

5.6 Determined, intrepid and inflexible; that is the true Jehovian.

6

6.1 LUCIFER is the God of love; the God of harmony, of gentleness. He is the Light-bearer, who seeks to lead man out of the hideous darkness of the world in which he suffers the agonies of death and deprivation, the anguish of tortuous conflict. He desires for man a life of perfect balance, a life of understanding and love in which he may be master of the world in which he lives, and make it the garden of beauty and delight that in his heart he wishes it to be.

6.2 LUCIFER seeks to lead man into the soft and pleasing ways of a quiet unobsessive, guiltless, fearless, harmless self-indulgence. He abhors excess, which He sees as the inevitable product of demands for abstinence. He sees emotion as the prime validity, and the perfect freedom of its channelling into the experience of all worldly joy, as the ultimate fulfilment.

6.3 His is the scented road of sweet and unpretentious luxury. But also it is the road of action, of pursuit, of movement; it is a road of exploitation, of making full use of all that is.

6.4 LUCIFER'S road is the road of success. To Him success is life. The sense of achievement that accompanies success is the essence of life. It is the validation of having been created.

6.5 LUCIFER desires that man should validate his own creation, should prove the worthwhileness of his habitation of the world.

6.6 LUCIFER loves the world. He loves the beauty of it. He loves all the secrets that are inherent in it, and He desires that man too should love the world, that he should discover all those secrets and use them to become more and more at one with the world. He believes in human life, in human values, in human feelings, in human senses, in human needs, in human hopes, and in human fears. And He comes with gentle love to guide His people into paths where they will find the sense of ultimate fulfilment which they seek.

6.7 LUCIFER validates. He creates Tightness where there was wrongness. He heals where there was sickness, He makes beautiful what was ugly. He raises up what has fallen down. He creates success where

there was failure, love where there was hatred, harmony and peace where there was conflict. He brings light into the darkness.

6.8 And LUCIFER calms the raging sea, He stills the raging storms. He smiles upon what is evil and corrupt, so that it becomes good and pure. He touches what is vile and decaying, so that it becomes clean and new. He breathes life into the dying man.

6.9 For LUCIFER is life. He is the light of life that shines in the darkness of death. And all who follow Him follow the joy of life and partake of the joy of living.

6.10 And where there is ugliness LUCIFER brings beauty to conceal it. Where there is misery, LUCIFER brings the simple pleasures that can override it.

6.11 His is the beauty of nature, the green loveliness of field and forest. His is the subtle precision of the architect, who seeks to complement nature rather than destroying it. His is the sensitive perception of the artist, who seeks to communicate the wonders of nature rather than distorting them beyond all recognition.

6.12 And His is the ladder of worldly success, that leads to a sense of freedom within the bounds of human existence; freedom to have, to experience, to learn, to know the secrets of life, of which those who are steeped in failure deprive themselves.

6.13 LUCIFER encourages success. He leads His followers to the foot of the ladder and guides them rung by rung to the top.

6.14 And he teaches the virtue of precision. He advocates exactness, a perfect balance; like two notes in harmony, if one is even a fraction out of key, the harmony is lost and discord is the outcome. And with LUCIFER there must be no discord. Precision is His constant gentle watchword.

7

7.1 AND the true Luciferian follows in the footsteps of his God. He is the Light-bearer on earth. He is the idealist who seeks to right all wrongs, to bring happiness to a world of misery and deprivation.

7.2 He believes in success and the enjoyment of success. He believes in comfort and the enjoyment of comfort. He clings to the concept of basic human goodness. He loves the world and the people of the world, and his greatest wish is that all men should love one another, that men should live at peace, that there should be no strife or violence, no ill feeling, no conflict, only a soft and gentle harmony.

7.3 This is the Luciferian ideal. This is the star that the Luciferian follows; man at peace with himself and his fellow man; man at one with the world in which he lives.

7.4 And the Luciferian deplores the victim. He sees the victim as the evidence of man's failure to create for himself the best of all possible worlds. His instinct is to lift the victim out of his misery, to give him the joys and comforts that he lacks, to reassure him, to take away his burdens and to heal his sickness.

7.5 And the true Luciferian, because he loves the beauty of nature, and sees in it the secret of human fulfilment, abhors the relentless march of science and industry which he sees as enemies of peace and tranquillity. He watches man use science in pursuit of profit to destroy the natural world which he has been given, and replace it with a synthetic world infested with unnatural pollution and disease. He watches man succumb to the dictates of materialism, where even his minimum demands go far beyond the provision of a simple human comfort and satisfaction.

7.6 He watches the ladder of success, which he believes all men should climb, go far beyond the point of attainment, far beyond the point of human ambition, into the realms of grasping avarice, where one man

treads on another's throat to gain his ends, and where nothing satisfies because all is demanded.

7.7 And like his God the Luciferian loves balance, order and precision. He appreciates the delicate harmonies of nature, and tries to emulate them in his own way of life. He strives for perfection. And in this the demands he makes upon himself and those around him are great.

7.8 Although the Luciferian is permissive by nature, he abhors disorder. Unless driven by intense frustration, he is reluctant to exert a rigid control or exercise a harsh authority; however he likes to hold the reins - gently but firmly. His sensitivity gives him an instinctive awareness of the precise direction a situation should take, and his inclination is to be the one who guides it there - gently but firmly.

7.9 When the Luciferian leads, when he rules, when he holds a high position in any field of activity, his aim is to maintain constant harmony. He tries always to create Utopia. To this end he is liberal and permissive, seeking to eliminate conflict and disagreement.

7.10 He suffers agonies when his permissiveness leads to strife and violence amongst those who are less deeply concerned with the preservation of harmony.

7.11 Often his own abhorrence of conflict brings him intense personal conflict. His inclination is to be permissive; harshness and rigidity offend him. But at the same time his demands for perfection are often fanatical, and where discord is rife his permissiveness may be stretched to breaking point.

7.12 The Luciferian leader rules from a standpoint of liberal idealism. All too often he ends in a state of disillusionment.

7.13 The Luciferian wants peace not war, and he weeps to see the honeyed road of sweet success dive headlong into strife and violent conflict. This he knows is not the wish of his God, though it may be the test that his God provides for His people. The road of success should lead to greater harmony, to greater love, to greater mutual understanding; not to hatred, suspicion and insatiable greed.

7.14 And the Luciferian is a lover of the arts; not those that express the hideous horrors of the world, the miseries of mankind and the cancer of human degradation, but those that bring out the essence of life, the essence of natural beauty, the essence of love and harmony.

7.15 The Luciferian believes that by expressing beauty we create beauty, by making images of peace we eliminate war. He believes that evil can be made into good through the image of goodness, that violence can be stilled by the presence of harmony, that hatred can be destroyed by the presence of love.

7.16 The Luciferian is the eternal optimist.

7.17 He lives by the philosophy of human love. It is his panacea for all ills. Love conquers all for the Luciferian. It inarches relentlessly across a world that is buried deep in the worship of hatred and violence; unharmed, unreduced, and leaving only images of itself in its wake.

7.18 This is the Luciferian dream. The conquest of the world by love; and humanity's return to the sinless tranquillity of the Garden of Eden.

7.19 So the way of LUCIFER demands control. To maintain balance and create precision, control is essential. Not harsh and rigid suppression, which in LUCIFER'S eyes is an over-compensation for an innate *lack* of control, but the gentle firmness of a confident and knowing grasp of every situation.

7.20 LUCIFER controls. He maintains the subtle balance between scarcity and excess, between violence and stagnation, between over-intensity and neutrality. His balance is no compromise. It is too positively intended and defined. It is the perfect harmony of opposite extremes, and yet is itself an extreme, diametrically opposed to harsh or brutal conflict.

8

8.1 AND the failed Luciferian is the one who falls victim to his own ideals, the one who feels the disillusionment of empty success and succumbs to it, the one who reaches a pinnacle of achievement, finds no ultimate fulfilment, and sinks into a morass of disappointment.

8.2 The failed Luciferian is the one who fails to realise his ideal, and feels he has been betrayed and abandoned. He has found success, he has given love, he has created images of peace and harmony, and yet he feels a sense of incompleteness; no real fulfilment follows the success, so he collapses into a feeling of utter futility.

8.3 Or, when success comes, but without true satisfaction, he sets his sights beyond, and then beyond again and on until he finds himself taking the road he so abhorred; the road of violence and desperation, the road of excess, the road of frantic grasping for that which seems always to elude him. He becomes the victim of his own demands, loses all confidence in his images of love and beauty, and sinks into an even more desperate pursuit of the unattainable perfection.

8.4 That is the failed Luciferian; the one who loses hope, either because his dreams remain unrealised or because even the realisation of them brings with it no ultimate sense of fulfilment; the one who loses sight of the Luciferian goal, because he never quite seems to attain it; the one who despairs of ever finding the true peace of mind, the perfect harmony, the ideal love, the universal understanding and the oneness with all that is. And like the artist who slashes in fury at his painting because he cannot achieve the perfection that he seeks, the failed Luciferian descends into a tortured agony of helpless frustration and futility; the very opposite in every way to that which he set out to find.

8.5 Often in anticipation of this final descent, the Luciferian abandons what promises success for him, for fear of disillusionment. He provides the build-up until the moment when he must fulfil his promise to himself and anyone else involved in the success, and then he drops it, deserts, abandons.

8.6 Thus he betrays both himself and those who have depended on him.

8.7 It is no solution. If he falls into such a pattern, he descends even faster into the depths of futile despair.

9

9.1 ONLY by recognition of the true nature of human success; only by seeing its limitations, by knowing that it cannot transcend the human values upon which it hinges, and meet the spiritual needs that the soul demands; only by stepping beyond the bounds of worldly satisfaction to find the ultimate fulfilment; can a Luciferian avoid the disillusionment that a single-minded pursuit of human achievement brings with it.

9.2 A Luciferian may be fulfilled within the world, but only if he has no illusions about the nature of the world and all that is of the world. If he sees the world and its values as the centre of the Universe, with all things subject to its whims and dictates, then he will pursue his ideals obsessively into the mire of frustration and futility. But if he sees the world as a testing ground for higher planes of existence, and his God as a testing God, who offers success in human terms to try the understanding and awareness of His people, then he will live his life according to the Law and he will know the true limits of human attainment, and evaluate his aims accordingly.

9.3 LUCIFER loves the world, but He knows very clearly where it stands in the hierarchy. To be fulfilled, the Luciferian must do the same.

10.1 SATAN is the Great God of Ultimate Destruction.

10.2 He stands beyond the gates of the human game, and awaits the blast of the trumpet that heralds the End.

10.3 For He is the End. He is the Bringer of Doom. And His reach extends from the highest pinnacles of Heaven right down into the very depths of Hell.

10.4 For He spans the Universe. He is the soul and the body of the Universe, and between the soul and the body lies the mind.

10.5 His creations are the throngs of Archangels that stand at the summit of all existence, and the crawling hideous monsters of the Pit that writhe in the swirling darkness of the Bottomless Void. And between the two is the world of men.

10.6 And within the world of men the Lord SATAN spans from pole to pole; the ruler of extremes; leaving in between, the life of human conflict which the 'normal' man endures; the equal battle of the two-poled mind, by which he maintains a tortured equilibrium.

10.7 And SATAN rules that which is outside the conflict of the mind, either below it or above. He has no part of that which lies within it.

10.8 He rules the regions of the mind unhinged. He rules insanity. His people are those who have blindly escaped from human reality and its preset values, have either delved into the strange world of physical sensation, without the restraining hand of mental barriers, have plumbed the depths of sensuality, carried indulgence of the body to its limits and left the logic of the brain behind, or have plunged altogether into madness, have unhooked themselves completely from the dictates of a 'normal' mind, and followed an extra-mental path that has neither judgement nor control for those who travel it.

10.9 And SATAN is master of those who take these roads. He is master of all who cast off from the even battle of mentality, and set out to explore the unvalued, undefined miasma of experience, that lies beyond the mind's control.

10.10 He rules the body and its sensual needs, and He rules the mindless cloud of lunacy; both respite from the tortures of the mind's uncertainty.

10.11 And at the other extremity, He rules the superhuman mindlessness of mysticism. He is master to the being in pursuit of the purity of spirit; the being who seeks to *transcend* the conflicts of the mind, to rise beyond the barriers of thought, to reach outside the limitations of human values; who does not sink in witless blindness, without judgement or control, into the world of insanity or sensuality, but rises, aware, controlled, unshackled, into the realms of mindless spirituality; the realms of supernatural vision and experience.

10.12 And SATAN is the God with whom the mystic finds his other world.

10.13 The world of men may call the mystic mad, for the world of men calls mad all who do not conform to its accepted patterns. But the mystic is *above* the cloud of mental anguish, whereas the real madman is below it. And the mystic mortifies his body, where the sensualist indulges his to excess. Neither conforms to the accepted human standards whereby the body is maintained; instead they span the field from one extreme to the other. And both are ruled by SATAN.

10.14 SATAN is the ultimate of all things. He is the End and the Ultimate Destruction. Equally He is the Beginning and the Ultimate Creation. He spans the Universe - in Time. He is both the Beginning and the End; the God of Ultimate Destruction and the God of Ultimate Creation. And His two poles are separated

by the presence of the Universal Mind that fills the Universe with conflict.

10.15 And conflict is the Essence of Time. So the Beginning of Time is SATAN, and the End of Time is SATAN; and they are divided by the Essence of Time, which is the conflict of the mind and the twisted torture of the human game.

11

11.1 AND the Satanist, like his God, stands outside the bounds of the human game.

11.2 He stands at one of the two extremes.

11.3 He is an outcast, because he does not fit the pattern.

11.4 He rebels against the world of human values, and attempts to separate himself from the conflicts of the human mind.

11.5 At the lower end of the scale, he is the pervert and the orgiast; the sensual wallower and the sadist. He delights in cruelty and violence. He revels in the twisting of all social norms. He finds pleasure in pain, and exaltation in paths of degradation.

11.6 He dabbles in drugs, and finds there satisfaction in the negation of the human mind, which he carries so unwillingly within his brain. For narcotics twist the mind out of shape; they dull it, or invert it, or turn it inside out, or send it spinning into space. And thus the Satanist escapes from it. Drugged, he can float away into a world that has no part with reality in human terms. He can find realities more pleasing to him. He can create realities, fantasise them, summon up every kind of other-worldly vision, while the ties that bind him to the earth fade into nothing and leave him free of the shackles of the human game.

11.7 And speed the Satanist worships also, for that too disorients the mind. The motorcyclist who rides for the sensation, feels himself cut off from the world that stands still around him. His senses become blurred, the roaring in his ears and the wind on his face send his mind spinning. He forgets the inert world of men and replaces it with a world of constant movement, where nothing stays the same, nothing is solid and definite, nothing can pin him down to a precise continuous reality. And that is SATAN'S world.

11.8 And alcohol provides another means of shutting out the agonies of mental conflict; another road whereby the Satanist escapes; another blurred miasma, senses dulled, thoughts vague, unreal and imprecise. In even the mildest of alcoholic hazes, the concrete facts of human existence can cease to be real and can be replaced by other-worldly fantasies and visions.

11.9 And danger is yet another way out of it; a life of constant risk, the life of the criminal, the life of the man on the run, and the life of the man who lives by violence, always close to the presence of death. Again the down-to-earth facts of man's circumstances, man's problems and man's anguish are forgotten and replaced with the immediate sense of threat, the immediate danger that fills the whole being taking all of its attention.

11.10 The Satanist lives by the maxim; "Nothing suffocates hope more than the ordinary passage of ordinary events. "

11.11 Sex, violence, drugs, alcohol and danger; the weapons of the Satanist against the mind and all its human values and demands that threaten to envelope him.

11.12 And one other; insanity. More extreme by reason of its permanence, more conclusive by reason of the depth to which it goes, madness is the ultimate escape, the final retreat from the pain of man's agreed-upon reality; the Satanist reduced to lunacy to avoid the threat of being human; and lunacy in any form, as long as it breaks the being's contact with life as 'normal' humans know it.

11.13 For such a life is not for the Satanist. He must not be bound by agreements of right and wrong, good and bad, success and failure. He must be outside the ordinary valuations of the human world, even though it means existing in a world of hideous fantasy, a world of death and degradation, despair and nightmarish terror, far beyond the level of man's conception of these things; SATAN'S world.

11.14 Satanists are the destroyers of humanity. They are bent upon the destruction of 'the ordinary passage of ordinary events'. They set out to destroy the pressures and realities of humanity within themselves; their minds, their conscious thought processes. But also, and more significant, they seek the destruction of what reactivates those thought processes; humanity outside themselves; the material, social, moral and economical structures of the world around them. They are drawn to violence, not only as another form of escape, but also as a means to destroy.

11.15 Violence appeals to the Satanist, whether or not he is actively involved in it, because it means destruction. Crime, particularly violent crime such as rape, murder, armed robbery and insurrection, fascinates him, again because it means destruction. He may or may not practise it, but regardless, he feels a strong involvement with it.

11.16 And apart from the active violent destruction, which a Satanist might practise or at least identify with and fantasise, there are the corrupting effects of his excessive physical appetites - again whether indulged or only fantasised - which spread out like a cancer to undermine the structure of society.

11.17 And the Satanist hates, and his hatred also spreads to add to the destruction; for by hating, he brings out hatred in others, and hatred is a prime destroyer. And fear too he feels more intensely than most, because of the nightmare world in which he lives, so he brings out fear in others; another prime destroyer.

11.18 Actively or passively, openly or secretly, the Satanist never fails to spread destruction of one kind or another.

12

12.1 ALL this is at the lower end of the Satanic pattern. At the other end is the way of the mystic, the ascetic, the way of the ultra-spiritualist, who escapes by transcending the needs of the body, by detaching himself from the structures of society instead of trying to destroy them; and thus departs from the bounds of human existence and leaves the world of 'normal' men behind him.

12.2 He too avoids all codes of human right and wrong, all concepts of morality and responsibility, not by sinking beneath them and thus losing all awareness of them, but by rising above them and existing in a world where they cannot reach him, where they cannot apply to him.

12.3 The high-level Satanist is aware of the human laws of morality and responsibility, he sees them clearly, he sees their roots and origins and he sees their effects. He does not identify himself with the human game and therefore he does not need to abide by its laws. He puts himself outside them, beyond them and above them.

12.4 Where the Satanist at the lower end of the scale swamps his senses to disorientate his mind, burdens them to breaking point with every kind of stimulus and aggravation, indulges his body to excess so that his mind is sent spinning by the very weight of the indulgence, stirs up the chemicals in his brain so that the mind is hurled hither and thither in order to shake it out of any tendency to order and the solid pattern of a human code of values, where he attacks the mind through over-feeding of the body, the mystic, the Satanist at the other end of the scale does the very opposite. He starves the body's demands in order to disorientate the mind. He mortifies his body, refuses to indulge its appetites, inflicts pain upon himself, abstains, denies himself.

12.5 Again the mind is thrown into confusion, and the soul finds freedom from it to roam unfettered in another world; a world of unearthly knowledge and awareness; a world of ethereal symbolism, a

transcendent world of abstract weightlessness, that touches only the deepest and most spiritual concepts; SATAN'S world.

12.6 And the two ends of Satanism meet on this plane of otherworldliness. For with all his unawareness, the degraded Satanist who indulges his body to excess, sees visions of a reality that exist outside the bounds of human experience. There is no doubt that the drug addict opens doors for himself that for the normal man remain for ever closed, and he may see the same visions as the fasting mystic.

12.7 Both are attacking the body in order to release the soul from the clutches of the mind. Both seek freedom from a human existence in which they find little that appeals to them. One tries systematically to transcend the burden by ultimate control of it, the other tries first to buy it off by pandering to its demands, and finally when it will not be bought, to fling it off by breaking all contact with it.

12.8 At either end of the scale the Satanist is scarcely in contact with the normal world of men. That world has little meaning for him. He may understand it, he may see it very clearly, he may have all the capabilities and opportunities of great success within it. He may even achieve success of various kinds within it. But he feels that it has little to do with him as he really is. He does not feel he is part of it, he cannot identify himself with it.

12.9 The world is alien to the Satanist, and he becomes a fugitive - and, at both ends, a destroyer.

12.10 At the lower end he practises, or encourages, or at least desires and thrives on, destruction on a physical level; active destruction, violent destruction. At the higher end he destroys by neglect; he fails to maintain and thereby allows to decay what he regards as part of the human world outside himself, whether it is material, economical or social. He gives it no respect and therefore gives it no support. If it depends upon him for its survival, then it dies.

12.11 To speak of a failed Satanist is meaningless. Failure and success play no part in the Satanist's game. They are strictly human concepts.

12.12 In human terms most Satanists are failures. They may have specific areas of great success, but overall, as human beings, they are graded low on the scale by the accepted standards of humanity, because they do not play the human game according to the rules. They live outside it.

12.13 The Satanist who becomes enmeshed in the human game, who ceases to be true to himself, who conforms to the human code against his instincts, who compromises himself by entering the conflict of the mind and becoming subject to the demands and dictates of the mind's agreements, he is not a failed Satanist; he is no Satanist.

12.14 With SATAN there is no right or wrong, no success or failure. There is simply what is. SATAN demands nothing.

12.13 JEHOVAH demands death and failure in human terms. LUCIFER demands life and success. SATAN demands nothing. He accepts what is and takes his toll of the fallen.

12.14 The Jehovian who falls from grace and does not rise again, descends into SATAN'S world and is swallowed up. He becomes, not a Satanist, but a victim.

12.15 (The victims are in SATAN'S world, but they are not SATAN'S people. They are fuel for the fires of Hell, and that is their destiny. For a victim serves no God; he merely tries to serve himself and fails, and then bemoans the failure. He is trapped by the values of the human game, but he cannot meet its demands.)

12.16 And the Luciferian who falls into the depths of futility and despair and does not rise again, he too descends into SATAN'S world and is swallowed up. He too becomes a victim.

12.17 But the true Satanist cannot become a victim. Because the true Satanist can suffer what in *human* terms are the most terrible afflictions, he can descend into a state of abject filth and degradation, but for him there is no wrong in it, for him there is no fault, because for him wrong does not exist on a human level.

12.18 If he should play the victim in his condition, if he should bewail his losses, if he should regret the path he has taken, then he is no Satanist, for he has entered the game of man. He has put on the clothing of human values, and his grief and self-pity stem from his failure to stand well in it.

12.19 The true Satanist stands naked in the world and cares for nothing.

12.20 He follows the impulse that drives him from moment to moment, and takes no thought of the consequences.

12.21 He pursues an ideal, not far in the distant future nor back in the irretrievable past, but in the present.

12.22 Whether his instinct is to starve his body or indulge it to excess; whether he desires ear-splitting sound and fast chaotic movement, or dead silence and utter stillness; whether his need is a drugged miasma of kaleidoscopic fantasy, or the perfect clarity of an empty mind at rest; whether he seeks an all-enveloping embrace of physical sensation, or the total detachment of feeling no bodily sense whatever; whether he wants violence and pain, or harmony and perfect peace; whether he desires to destroy actively or passively; whatever his instincts tell him to do, it is for now, for the moment; it is not towards an ultimate ambition; it is not to recapture a past condition; it is for the instant, and after the instant is gone it is forgotten, and the next instant absorbs the attention of the Satanist.

12.23 The mind lives by the past and the future; the soul and the body live in the present. The soul knows only its immediate awareness and inspiration; the body knows only its immediate needs and appetites.

12.24 The mind looks back into the past and regrets, and forward into the future and hopes. The soul and the body look only at what is, here and now.

12.25 When a Satanist begins to live with his attention in the past or in the future he is no longer a Satanist, for he has entered the world of the mind.

13

13.1 Christ is the Unifier.

13.2 He brings together all the patterns of the Gods, and resolves them into One.

13.3 He is the Emissary of the Gods upon earth; Their link with men, by which men have the opportunity to know and understand Them.

13.4 He is the Word, spoken in the world; interpreted, set down so that men can absorb it and live by it.

13.5 The Gods speak to men and through men. Their voices are heard within. Their pressures and influences are the hurdles, the obstacles; the realities which men must face within themselves. The Gods bring the concepts of good and evil into our lives, into our minds, into our hearts, into our souls, into our bodies, where they vie against one another to test our strength and our courage.

13.6 The Gods give us the Game; the component parts of the Game; the conflicting and contradictory pressures of the Game; the problems of the Game; the weapons and the defences of the Game; the rules of the Game; the instincts and the fears within the Game. These are from the Gods.

13.7 CHRIST is our guide in playing the Game to the greatest advantage; which is the advantage of all

creation; which is the advantage of GOD.

13.8 As the Emissary, CHRIST speaks for all the Gods.

13.9 For JEHOVAH, CHRIST says: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of GOD. " And also: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. "

13.10 And for LUCIFER, CHRIST says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . My yoke is easy, and My burden is light. " Also: ". . . everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life. "

13.11 And for SATAN, CHRIST says: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. "

13.12 As Emissary of the Gods, CHRIST speaks for the Gods.

13.13 As our guide through the devious twistings of the Game, Christ teaches us the power of resolution of conflict, through the reconciliation of opposites. "Resist not evil," He tells us. "Love your enemies. " Be free from the compulsive need to return evil for evil, hatred for hatred, destruction for destruction, in defence of self. Rise above conflict, and thereby resolve it.

13.14 The Gods give us a maze of tortuous passages to navigate. CHRIST shows us the way to navigate them.

13.15 And the most vital aspect of that way is vision; knowledge, awareness, understanding; to see and see clearly all the component parts of the Game, both good and evil, and above all to see them within ourselves.

13.16 The material world is an aspect of the Game, and an aspect which we must see with great clarity and understanding in order to relate ourselves to it with meaning and validity. But far more important is the world of the mind and the soul; the world within us; the world of our instincts, our inclinations, our emotions, our intentions, our motivations, our patterns of personal and collective behaviour. These are the prime components of the Game, which we must see and know and accept and acknowledge before all else; for these are the presence of the Gods Themselves within us, and they will dictate the direction of the Game for us.

13.17 If we are blind to these things inside us, or if we see them inverted; if we see them only hazily or distorted out of recognition, then we founder in the maze; we take wrong turnings, or we smash blindly into solid walls, or we sit down in despair and hide our heads unable to continue.

13.18 But CHRIST tells us what to do. He shows us the way. He guides us. And His first instruction is to be aware.

13.19 If we suppress, we cannot know the nature of our own feelings and inclinations. If we justify, we cannot know the extent of our own sense of failure. If we blame, we cannot know the extent of our own sense of responsibility. If we evade what seems to threaten us, we cannot know what it is that we fear. If we reject what is, and pretend to ourselves that it is not, we cannot know what is; we shall have only the fantasy images of things as we would like them to be, ourselves as we would like ourselves to be, and reality, not as it is, but as we would like it to be.

13.20 CHRIST provides the common bond between all the widely different patterns; the common bond of

knowledge.

13.21 The Jehovian reality is different from the Luciferian reality, which again is different from the Satanic reality. But when there is knowledge of reality, there is a common bond of truth.

13.22 The Jehovian who deludes himself and enacts his pattern blindly has no common ground of understanding with the equally blind Luciferian. The two are at odds with one another. But if each becomes aware of himself and his pattern, and begins to understand it and how it relates to the other patterns, then there is common ground, then there is understanding. Each knows himself and sees himself with clarity; that is a bond.

13.23 Further, as the awareness grows, each discovers that despite apparently irreconcilable differences, they are both subject to the same fundamental laws; the laws of existence, the laws of being, the laws of the mind, the soul and the essence.

13.24 A Jehovian manifests a tendency to blame. A Luciferian manifests a tendency to justify. A Satanist manifests non-comprehension.

13.25 Once each has recognised his individual tendency and 'owned' it as part of himself, then all of them can realise that each of these different outward manifestations is basically the same thing; an avoidance of a sense of responsibility, a refusal to accept the power of choice which each one feels is his.

13.26 Common ground; a common bond; a mutual understanding; found through the teaching of CHRIST.

13.27 The patterns are different; the laws are the same for all of us. The Gods give us the patterns; CHRIST, if we are prepared to learn them, to understand them, and to use them, gives us knowledge of the laws by which the patterns are created and by which they perpetuate themselves and relate to one another.

13.28 The Gods give us reality, which is different for all of us. CHRIST gives us knowledge of reality, which is truth, and which is common to all of us.

13.29 The Gods give us the Game and all its component parts. CHRIST gives us knowledge of the Game and all the laws which govern its existence.