



# The Catechism of Lucifer

Written by  
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2003 - 2013



Does not wisdom cry out,  
And understanding lift up her voice?  
She takes her stand on the top of the high hill,  
Beside the way, where the paths meet.





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Written by  
**Johannes Nefastos**

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First Edition 2013 © Ixaxaar Occult Literature  
Translation from original Finnish edition *Luciferin Katechismus* (2003).

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Special thanks to J. Järvinen and H. Lindfors

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Occult Literature

**Tampere ♦ Finlandia**

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## For the Reader

This book commands no authority besides that what the reader wishes to grant it based on the veracity of its conclusions. We cannot present dogmatic truths, only thoughts that may invoke the reader to response for or against them. Whichever the result, the Catechism has fulfilled its purpose as long as it has been properly absorbed and its views carefully considered. For in Luciferian gnosis, the philosophy of the Left Hand Path, the most important thing is the freedom of one's own spiritual Ego. Thus, no book is ever complete, no tenet but an aspectual truth. It should be remembered that this particular book is about theosophical Luciferianism, and that there are other true aspects of Luciferian gnosis of ascension. Let us not get imprisoned by these tenets of faith, brothers & sisters, but let us be liberated by them, by the spirit of devotion they try to present.

## Sources

Biblical quotations in English are taken from the King James Bible version, except the motto that is taken from New King James version (Proverbs 8:1-2). Quotations from Polyharmonia, Discordameliior, Necrosophia, Pentagrammaton, Cista Mystica and Legifer & Clavis Magica are taken from Fosforos translation, published by Ixaxaar 2013. Quotations from the texts The Gospel of Saturn, The Left Hand Path, Of the Meaning of Negative Emotions in Spiritual Development, and Argarizim I & II are translated for this book.





## Preface to the English version

It is somewhat daring to give forth this translated version of the Lucifer's Catechism. Its structural form was adapted from the original Evangelical Lutheran catechism and its thoughts were often presented in a mockery of the said book. Many ideas were given as contrast values to the ones presented in the original text, thereby underlining the differences between them.<sup>1</sup> This type of confrontation will lose much of its original idea and become something else that was meant when read separately from the original text. The form of this book is far from perfect and I can only hope it would bring more help than harm to those who "absorb and consider." But as it is that we are here dealing with that greatest ambivalent principle of all, Satan, who forever and by His very nature defies being caged to any permanent category whatsoever, I just raise my hands in surrender and give forth this book, an object of devotion, bewilderment, hate or wonder, and give one final proposal to my readers: try and make out what is wise and true, what is folly and based on false glamour in this Catechism's thoughts. Take the former, reject the latter. Glory be unto Master Lucifer-Christos by the means of the Sacred Triple Key.

- J. Mefastos

<sup>1</sup> For example, the chapters of this book are chosen as equivalents to original Evangelical Lutheran catechism's chapters; our Ten Commandments against theirs; our Credo against theirs; our Master's Prayer against their Lord's Prayer; a word about our approach to magic against their so-called sacraments (which are nothing but ritual magic, although Christians abhor this name); and a couple of significant stray points of our world-view against such stray points of theirs. A handbook for the philosophy of Azazel's Star would have been assembled differently, and would be made for an independent work rather than a mockery of an already existent text.



## The Ten Commandments

1. Hate God, worship  
the Spirit alone
2. Above All, Honor Satan,  
the Inner Master
3. Sanctify Darkness,  
see the imperfection in all forms
4. Hate Your Mother and  
Your Father  
so that you may follow the Truth
5. Purify the Hate, abandon the  
violence that binds to form
6. Purify the Lust, abandon form-  
breeding sexuality
7. Hate Life,  
see the vanity in all creation
8. Abandon the lies of faith and hope,  
seek and speak but the truth
9. Worship Death, the Perdition of  
All, abandon all secular bonds
10. Despise Humanity,  
make yourself  
one with the Master

## 1. The First Commandment

# Hate God, Worship the Spirit alone

The fear of God is not the beginning of wisdom but rather great selfishness. If we believe in a Christian God, a cruel and despotic Jehovah, we have no choice but to hate him for his tyranny. Furthermore, the faith in an omnipresent yet at the same time personal Creator, in an omnipotence that gives birth to the free will of man, in a being that punishes for original sin and in a God who ritualistically slays his own son for his personal sacrifice is such insanity that even a child will admit the impossibility of such a self-contradicting being. Similar less noble, even if not as absurd "Gods" are to be found in other cultures and religions besides Christianity and all of these we dismiss in disgust.<sup>2</sup> However, the range of our acknowledgement of such a God also governs the hate and contempt we have for this generator of suffering and imperfection.

<sup>2</sup> That is, the so-called monotheistic deities, at the same time personal, which is a contradiction and a folly. We can and do adore and worship gods, the divine and lofty powers of nature, but at the same time understanding that there is no one supreme God that could be seen as personal, time-related and having human-like characteristics like the ones JHVH is supposed to have.

But although we deny the benevolence of God we do not turn away from the Spirit to the vanity of materia. In fact, vice versa: we worship the monistic, absolute Spirit as the eternal source of all Meaning, Truth, Love, Will and Strength; the only meaning in everything that exists. That spirit manifests itself in every creature, in all forces of nature, in each thought and emotion in more or less tarnished or recognisable form. However, only in the uncreated Abyss, in that eternal darkness where not even the tiniest spark of formal life spoils the cosmic harmony it unfolds in perfection as the being in its own absoluteness. That Spirit alone we worship and follow in everything, most of all in our own being.



"The anguish of being imprisoned to this limitedness is the fruit of the crime that cannot be forgiven. Let us forgive anyone innocent and guiltless (which all beings are), but who could accept the justification of arbitrary oppression?"

- Discordamellior

"Today we see much anger and anguish that rises against the world – and hence against its supposed Creator as well. The old concepts about God are so petty and distorted that it is high time to direct the strong, purifying energy of hate against these idols and crush them once and for all. This work is for the reformators of all ages – to bind with one hand and with another set loose; with one tear down and with another build anew..."

- Argarizim II

## 2. The Second Commandment

# Above All, Honor Satan, the Inner Master

In contradiction to what Christianity is trying to assure us, Satan is not the lord of flesh, filth, and deception or the deceiver of mankind, but the one who elevates people from the emptiness of their ignorance. He, the eternal disclaimer is indeed the holy archangel, but not faithful to God but to the original ideal of Darkness. He is born of the Spirit and not of form and it is his purity that made him "fall" — to abandon the servitude of the tyrant. The story of Lucifer's fall is allegoric of course, but as such it is a very accurate portrayal of the world of the spirit.

When opened with the keys of occult science the ancient tales of the angels' fall reveal the astonishing truth that will explain the secret of the remarkably fast pace of intellectual and cultural evolution of the early mankind: in those times there were certain "angels" who wed "the daughters of man,"<sup>3</sup> i.e.

<sup>3</sup> "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." — Genesis 6:2. See also the Book of Enoch and the Anthropogenesis of Blavatsky's Secret Doctrine.

descended from the formless worlds of the spirit to the forms that had already developed into the first humans on earth. This vast and multidimensional subject, however, will not be discussed any more herein as it is merely presented as a foundation for our Second Commandment. Master Satan is man himself, immortal, wise, a god-like creature, an individualised fragment of that deep Knowledge and Power that shall forever remain in the perfection of the Abyss. The dismal and trivial life of the material man is rather far away from this inner ideal image but a connection exists all the same. Through painstaking effort and eras of occult development man can rediscover that state of pure omniscience, return to the connection of Master Satan and incarnate him – and therefore the Spirit itself – on earth in a perfected, immortal personality. This is the final destination of man and the Great Work.

The Star of Azazel, Master Satan, Lucifer burns deep in the darkness of vanity and ignorance that is this material light and the repulsive shapes it has revealed. By following this star we will find the truth as this is a journey from the surface of delusions to the universal depth of the Self. Yet we must not think that Satan would exist only dependently of us because as one of the first emanations of spirit He is in everything and hence one with the absolute: the Uncreated Abyss is the Father and Satan is the Son; he who sees himself and the Father and through whom the Father can only be seen. We are his children and in the same manner will we see the Abyss in him and in ourselves.



“One of the problems of the modern time is that this has yet to be even suspected. Evil is thought to be either an archaic name for a neutral state of affairs in that void of spirit that the mankind has been led to by the science of religion, or alternatively people who act based on old belief think it to be merely something bad and reprehensible. Often even occultists and mystics arrive at either of these conclusions or usually at some type of a mixture of them. But both of these attitudes are wrong. Before ‘Evil’ can be ‘conquered,’ it must be *understood* once and for all – namely, in its archetypal form, not in its physical crystallisations.”

- Of the Meaning of Negative Emotions

“Satan is the most absolute and truthful manifestation of the Absolute God.”

- Cista Mystica





### 3. The Third Commandment

## Sanctify Darkness, see the Imperfection in all forms

We must not imagine that the holiness of spirit could be captured in form and thereby rendered vulnerable to corruption by abusing this form. Depending on cultural, personal and perceptive differences, a formal presentation can lead man towards the archetype and thereby towards spiritual perception but even in such a case, in addition to the natural respect for the form, one must bear in mind the perpetual emptiness of all forms in relation to the Meaning, the Sacred Darkness as the one and only unspoiled reality. Thus the value of form shall always remain but instrumental, being a more or less valuable presentation of that which IS. The Sanskrit word "Sat" describes this ever-existence and "Asat" refers to its apparent, superficial, illusionary nature. Between these two stands the gate of the letter Nun, Ichthys, Dagon, the hierophant rising from the abyss, the crossing point of circles; an eye born between the worlds, aware of both and thereby aware of their innermost unity. This eye is the Eye of the Master, The Fire-Wheel of Asura, as "Asat" and "Nun" are in turn **ASAT**, i.e. Satan.<sup>4</sup>

The truth dwelling in the symmetry and the energy captured by outer forms of icons, graven images or ritualistic instruments at best is a conveyer, a medium to access the unapparent truth. However, for as long as human thought is bound to formal representations, it is naive to completely forbid the manufacturing of these instruments functioning as formal reflections for spirit: instead the form used is to be purified to become as perfect as possible. But any true philosopher will know that even the purest of form will never be able to accurately represent the spirit itself, which alone is worthy of worship – even if it is unable to receive this worship by itself, being in its unchanging essence equally present in all manifestation, be they of the lesser or more powerful kind.

It is most illustrating that the descriptive word "holy" in older times referred to separation, used when referring to something that was used solely for a specific purpose in order to lead the mind away from every-day representations. The function is therefore clearly a practical one, not a mystery to be approached with fear. Furthermore, the respect man has for great power and nobility does not mean granting that same power to objects representing that force for any other purposes besides their mediative nature.



<sup>4</sup>The Hebrew letter nun is the symbol of Fish, thus of the first Christ of the first century Christians. This same symbolism can be seen in the sign of the Zodiacal fish, Pisces, although the two parts of the circle are united with horizontal line rather than being put interspersed. This symbolism presents the Azazel's Eye, self-cognition, which can only happen where the two circles, or planes, intersect. Thus the *gnosis* or cognition, thorough knowledge, is one of the five mystic elements in the composition of the "Heavenly Man." The Being, the Non-Being (uncreated, supreme SPACE) and the Cognition are the three which spell out the five-fold Man. In this nun the two primal circles merge in one, and thus create the Aquarian man in a retrogradal line.

**"Because of its very nature,  
holiness remains forever beyond  
the reach of blasphemy, for it is in  
everything and no thing  
is too base for it."  
- Discordamelior**



**"This can be easily  
understood, as we only come to  
realise *that there is no morality in itself,*  
but the kind of action that is morally sound  
is just a wise kind of action, a necessary tool in  
order to express our natural self, to evolve  
into the kind of beings that we truly  
are & to reach its immanent power.  
Holiness is the purest, the most  
natural form of existence –  
nothing else."  
- Argarizim I**

#### 4. The Fourth Commandment

## Hate Your Mother and Your Father so that you may follow the Truth

No one who lets conformist ethics and seeming similarities of outer nature rule their psychology may achieve the knowledge of truth.<sup>5</sup> Our parents have granted us nothing but the outer features of our minds and bodies and even these result more from our own previous actions than the choices made by our parents. Miniscule is the duty we feel for those who labour us and raise us up compared to the deep devotion through which we seek the strength and wisdom of the spirit. Alone to this spirit that asks or expects nothing of us are we

<sup>5</sup> If this sounds harsh, it is nevertheless exactly the same teaching that is included in the original Christianity, presented in gospels, even if not in their tepid modern interpretation. "There came then his brethren and his mother, and, standing without, sent unto him, calling him And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."— Mark 3:31-35. And: "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."— Matthew 10:34-35

indebted and to none other. Parenthood does not automatically grant the authority naturally commanded only by the souls wiser than ourselves. Hence, why draw a line between ties to a family and those to humanity? One is our father who lives in our hearts and all around; we value others for their deeds, not for ties of blood or other connections based on mere seeming similarity.

Who or what creature would not be our brother in a world, where all affects all – in the spirit of which there are no binds between time and matter separating a man from a star anymore than from his own fingertips? Placing emphasis on ostensible affection on one narrow section is but one of the manifestations of the error of separatism. Every son must kill his father, before he can become that father in the long process of the true individualisation.<sup>6</sup>



"And how is this Great Work done? The one who walks the Right Hand Path will give up himself in favor of others, he will lessen himself in order to grow into wider reality that first encompasses his nearest fellow men, then the mankind as a whole, and so on in ever-widening circles until the whole without conditions is reached. Our path leads to a different way; we will give up everything, ourselves, our families; the mankind and so on, everything that used to be dear to us, in order to reach on this

<sup>6</sup>This is one of the fundamental principles of any myth. The same law of nature can be seen in cultural scale in the axiom which says that all gods will become demons of the successive religion. This has always been the case and this fact is based on the need of the dynamics of psychology. As can easily be seen, our new doctrine must demonise Christianity just like it demonised pagan divinities in its time, and the same will happen to us when the one-twelfth of the Annus Magnus has again passed. Such is the law of man's evolution.

freezing path the deepest reality – the one we can't give up. And yet – does this travelling of the path of gradual death some type of violence or crudity? – Never. For violence binds the oppressor to his object just like emotional love. We leave all bindings but we still have our intelligence that sees the connection between the act and its consequence. The deeds we do are not made after emotional impulses but after the action of rationality in us. Emotions are a burden to man; dead weight, magnetism that will seize any target suitable for itself, then drawing one's soul to its object of desire or horror, uniting with it, and through that, to its slavery. The Left Hand Path kills emotion; or rather it kills one's *identification* with the emotion, making man free, cold, serene."

- The Left Hand Path



## 5. The Fifth Commandment

# **P**urify the Hate, abandon the violence that binds to form

Although genuine pride and the respect towards the Ego are important for the soul, material selfishness is pure and erroneous narrow-mindedness. The true essence of man is present in everything and independent of local dimensions and therefore any attempt at violent separation from the others is doomed to failure. Interaction, which by the law of synchronicity keeps beings influencing each other from within, will not allow one soul to remove itself from its universal presence. Sacred is the hate that arises against the false government of the world and its blind creator; but violence in all its forms is simply blindness. Such tarnished hate is suitable only to tie stronger binds between us and that from which we try by force to stay away. Cruelty, torture and oppression are exactly the kind of servants of materialism with which we want to have nothing to do.

Thought has the power to sculpt matter from above, i.e. from within. The purer the shape of this thought and the medium of mediation (the physical and

emotional body of man), the easier it is for the mental impulse to locate means and energy required for it to become objective. Therefore our hate is to be directed at the true source of our suffering and the cacophony of natural order, the original cause of world's failure – the Creator alone, the manufacturer of life's crudeness. Man, forces of nature and the tragedies of our lives are but messengers and servants and as long as the foundation itself is rotten, nothing stems from it pure.

How a man chooses to act based on these principles is dependent on man and his character: outer benevolence is nothing but pretentiousness for one while aggression can be the same for another. All of these approaches are in place within the hierarchy of the Great Work. However, whatever we do, let us cleanse our hatred from blindness and aim all blame at Him who alone is responsible as people as well as animals or forces of nature "know not what they do".





"However, we are still in need of a total cultural upheaval, resulting in fresh and modern ways to understand profound arcane and eternal teachings about soul, ethics, and the Light-Bringer. Only the hastening of the most beautiful and perfect possible destruction of the old form of human culture joined with the coronation of the spiritual values as an end in themselves can serve an unconditional purpose, that reality of the soul in which the individual and the collective join."<sup>7</sup> - Necrosophia

"Burn, tear down, shatter! – Not matter but the twisted pattern which as the program of substance keeps its forms in futility and distortion. Only when the old has thoroughly died can the purity be reborn in its primal state. Even if it is in vain, even if it is without hope for us to raise our hate against this repellent *fata morgana* of creation, let us do it anyway. But not with hands, not with acts of violence, for in that kind of work is one quickly held by men and nature, and the suppressing mass of mediocrity will prevent our work's fulfillment. Instead of this, let us concentrate our thoughts of wonderful magic and let us make our feelings as flawless crystal, our bodies as made of fire, so that through these cleansed instruments should the Master's power stream without clinging to any vain pictures of useless humanity."

- The Gospel of Saturn

<sup>7</sup>What, then, is our method of channelling the spiritual essence of wrath, if not the acts of violence and physical destruction, one might ask. But when man's psychological mechanism – his lower mind aspects – are purified from gross and unnecessary material, when he has understood his animal aspirations and learnt that their basic energy is as divine as their unquestioning profane use is regressive and foolish, the Luciferian occultist can use his mind's lethal powers to affect ideas in astral and mental space. Thus he eliminates those forms which are not yet materialised and do not contain differentiated entities. This dynamism directed straight into abstract concepts is too much to understand for the vulgar masses, instead being true and imperishable work of an idealist.

## 6. The Sixth Commandment

# **P**urify the Lust, abandon form-breeding sexuality

Just as hate is a force leading through delusions to the truth, so is sexual lust its counterpart as a force prolonging the existence of material life for eternity. The entire potential of productive life is condensed in sexual drive. However, one should not mistake material intercourse for its highest and most final achievement, when, in fact, it is but one of the most primitive manifestations of this force. Whereas physical sexuality leads to a cycle of birth and decay ad infinitum, releasing energy only to captivate it again in another born human shell, a sublimed sexual drive becomes a magical and *controlled* ability for the soul. Before this point all sexual activity on the animal level labours forms to clothe souls – in other words it functions in a way that directly contradicts our conviction. The same binding force is not only present in the concrete birth resulting from insemination but in all emotionally impure sexuality as well.<sup>8</sup>

Nonetheless, spiritualising such great forces is by nature the most delicate of efforts and hence neither

fanatical castrations nor violently enforced celibacies may further its cause. Again the most important issues are the spiritual ideal, the strife for purity on both emotional and physical level and the unselfish work for abolishing the world of forms. In his ignorance, the contemporary man produces children for their own and the world's play things without realising that "we all must end here." Were we to accept the concept of "sin" in our vocabulary, we would say that procreation and thereby facilitating the continued existence of life troubled by form is the greatest of sins.<sup>9</sup>



"For an occultist to whom inner progress – particularly the development of the powers of his etheric body – is essential, monogamy is specially recommended. Purity of the physical body is, however, only a small part of this instruction's deeper meaning, for significantly more powerful influences will follow the inexpert manifestation of sexuality on emotional level. The physical intercourse is a symbol for that unification of the Selfhood and the other-ness that happens between Ego and Nature all the time. The fundamental tone

<sup>9</sup> What exactly is "emotionally impure sexuality"? All such sexual yearning that is not purely Venereal, but which has *hedonistic, selfish* tinge. Any Venereal activity, be it sexual intercourse or another way of arousing the flame of the serpent (artistic work, for example), is *per se* pleasurable and it should be that following one's passions in order to attain pleasure will lead to regression and anguish. Mother Matter is a great power indeed but the materialistic and sensualistic tendency of the human mind is to be avoided.

<sup>10</sup> However, we do not believe in sin, even in this meaning. As our world is already shaped into its present physical manifestation and incorporeal souls yearn to concentrate into matter in the process called incarnation it is of no use to make a principle of not having children. Such a decision is open for any man who can't appreciate the demurgic plan above the free choice of the spirit but it is no more dogma than any of our doctrines. Bearing and raising children with devotion and love can be as much part of the Great Work as the self-chosen abstinence from procreation.

of existence is, if we want to say it thus, erotic, and all action is in its deeper meaning sexual activity. But whether this includes anything harmful or unnecessary is dependent only on one's own psychology and its personal selfishness or the lack of that selfishness."

- Argarizim II

"When our heart is purified from selfishness and a new kind of force is ready to move through the body, sexuality does not die, but is transformed into a more sacral and perfect manifestation. Yet it is a mistake to imagine that sexuality will obstruct the disclosure of magic and our true self, and that the only way to attain a high and pure state is to triumph over erotic energy with iron discipline. The sacred fire of creation allows no artificial discipline. It allows itself to be guided only with love and pure intention, not with a selfish desire to tear out living branches so that we may trample their torn leaves on to the marble temple of our presumed purity."

- Regifer & Clavis Magica



## 7. The Seventh Commandment

# Hate Life, See the vanity in all Creation

The bliss of perdition, with its eternal sleep of perfection, has been disrupted and broken into the limited shreds of formal tissue that we can see around us. It lives perpetually under the shapes of recognised life but as long as our attention is paid on these forms, we will not be able to perceive the one thing that is real. Light and its crystallised manifestation, the molecular braids, are all products of the Creator, the great deceiver. Just were the Gnostics to curse the blind demiurge who without understanding has separated the world from the Spirit and forced souls into dwellings too cramped and loathsome for them. Formal adaptation, seeming content and even an illusionary feeling of joy have become an integral part of those chained for eras, who without recollection of their origins and the unlimited possibilities in the liberated world of spirit seek for happiness from this humiliated state of being – from life under the yoke of physical and psychological rule. And yet for as long as the soul contents itself to these wretched – and often in retrospect poisonous – table scraps that occasionally

fall down through the folds of matter, it will again find itself entwined and bound in formerly unknown forms of suffering. Each drop of pleasure, joy and the sacred sensation of beauty lives unspoiled within the depth of the spirit where even suffering is joy and each manifestation bound by archetypal connection to the immortal, perfect essence. How loathsomely despicable are the pleasures that man can reach with his five senses! Merely the essential core of them is real, much like the truth (and hence the pleasure, joy) of art and science – the manifestations of culture in general – can only be measured by how integrally they branch from the Eternal and connect man to it.<sup>10</sup>



"Into the eye of the total darkness must the neophyte wander, the darkness he must long for, search after desolation. Only this can 'close the gate of the womb' and open 'the gates of death'<sup>11</sup> for the consciousness so that it is no longer fragmented when travelling past them."

- Of the Meaning of Negative Emotions

<sup>10</sup> It is not our meaning to say that all joy, pleasure and sensual life is *in itself* despicable, for it is not. However, it will become so when it is seen out of spiritual context – and this, sadly, is the rule rather than exception in our modern culture. This is the *raison d'être* for our death worship, the degradation and gross materialism of our culture that has lost all wisdom of spirituality whatsoever, no matter if we speak of religions or of science. And because we are born from this already rotting carcass of the old materialistic civilisation we must first understand its putrid state before any true flame of joy can be lucidly understood. First comes the stage of mortification, only after that the new resurrection, power, joy.

<sup>11</sup> "Closing the door of the womb" is the phrase used in Tibetan Book of the Dead, and is done in order to reach nirvāna or the highest spiritual attainment. Travelling through the gates of death is the typical expression of the initiation in many cultures, because every neophyte must face the terrible mortification state before any true light of the spirit can shine unto him. Cf. Job 38:17: "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"

**“Paradoxically, only the one who is definitely ready to die – allowing his temporal personality being erased into nothingness once and for all – can step on the Path that leads to life. Because of this it is also said that: *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*<sup>12</sup> For verily, there is none who can come to this state but through the endless births, when he has learnt the laws of the world of matter in full, and has come to see how the returns into incarnation over and over again can never give him satisfaction, not even if he would get everything that he could hope for himself from the bodily life. Rightly said Jesus that only those who are like children can come to the Kingdom; but before this coming to the state of childhood one must be an old man in his soul – and die. Only after we have gone past the immense desolation and coldness, can we truly be born anew through the narrow gate, and walk the path that is indeed narrow but which feels like it is wide as life (as it truly is) in comparison to that terrifying desolation of non-existence where our soul had lived after seeing the futility of the psychology connected to the material world.”**

**- Argarizim I**



<sup>12</sup> John 12:25

## 8. The Eighth Commandment

# Abandon the lies of faith and hope, seek and speak but the truth

An intellectually matured man can see that *blind faith* in any cause may function as a solution to no ideological dilemma. However, it is true that a human soul captured in a body of flesh unfortunately possesses but a limited range of sensory equipment but they can all the same guide a man long towards the border of formlessness, where a "leap" is to be executed. The so-called faith and hope are therefore but treacherous dreams to which one may hold on in order to receive relief to the hopelessness of their state of being. In reality no outer God shall ever resurrect man from the middle of his natural process of development, which, if disrupted, would leave him a half-grown, uncompleted being and the souls to whom the heavenly gates shall open are only the ones who by their own actions and thoughts have earned this for themselves.<sup>13</sup> As although the laws of the world may be harsh and cruel they still remain just and perfectly *balanced*.



The only real and acceptable faith is that in knowledge, not a "substance of things hoped for," and the one and only hope without self-deception is that of an earned achievement, not for privilege but rather as a result of honest work and effort.<sup>14</sup>

As we are not to breed lie in ourselves, neither are we to spread it around us: to seek power or security based on false testimony is again the easiest route back to the cramped state in which we do not wish to linger. Lie, deceit, cunning and misleading references in all forms are pettiness unfit for the human soul, only useful in causing harm for oneself with nothing valuable to gain in return.



"Belief refers to superficially invented thoughts fed with the suggestions of idolatry. Belief is produced by man's subconscious that limits the field of conscious thinking with an apparently spiritual, although in reality merely psychological, harness."

- Discordameliior

<sup>13</sup> "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." — Matthew 7:11. It is interesting to note that this message, very early put by Jesus in his Sermon on the Mount, is not only trampled daily but that trampling has been made the fundamental principle of Christianity which now demands blind faith and offers easy, instant salvation for its reward. Who needs right deeds when we can be saved by this hypocritical act of so-called faith alone? Be there a god who could rejoice in such a folly, he is the kind of tyrant god who should be loathed, not worshipped.

<sup>14</sup> This is said to contradict Paul's statement in Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." Apostle Paul is likely to have had some real knowledge about the mystery doctrine but the same surely can't be said about his modern followers who only peel off the gibberish from his letters and swallow it whole, leaving behind all that which could have had some inner meaning if duly pondered.

"The man himself is not evil nor sinful, but rather perfect and divine; but in order to harness for himself this divine power he must leave behind apparencies and his twining into illusions of his own composition. Cubic was the city of God, Jerusalem, also, but this means no paradise state built on belief in God's authority, where for the prerequisite of happiness *sacrificium intellectus*, the sacrifice of one's own rationality, would be demanded. Indeed it is not so and let be damned those 'saintly' guides of man, early Church-Fathers and the apostles of lies, who forged the way to the critical error when giving this kind of allegations which blaspheme the truth. Lucifer, the angel of the light of intelligence, was made in their terminology the Prince of Darkness; man's greatest achievement, his own ingeniousness became his tempter and the natural manifestation of the cosmic creative power became a mark of the original sin - man's, who was not conscious of good or evil, 'conscious choice for evil,' viz. free will<sup>15</sup>. In the doctrine of Christian church we see so many inner contradictions that we can only wonder man's durability to worship this kind of a deity or grotesque faith for two thousand years."

- The Left Hand Path

<sup>15</sup> Even if we leave alone the question of if the denial to follow orders is in itself an evil thing that calls for thousands of years of brutal punishment for those who did it and for those who did not, we must still ask how one could know if it was good or evil to eat or not to eat from the Tree of Knowledge of Good and Evil, if one has a) no knowledge of self and b) no concept of good and evil, which both were given him only after eating from the said tree. The only rational explanation would of course be that Genesis as a whole is not the literal truth but an allegory. And after that, we can understand that the whole concept of walking, talking, bearded, thundering God is himself no more than an allegory for something much more majestic and much less anthropomorphic and petty.

## 9. The Ninth Commandment

# Worship Death, the Verdiction of All, abandon all secular bonds

Instinctively feared by each animal, death is the greatest initiator and redeemer of an awakened soul. It is true that there is no real death; the end of existence does not exist, not even for the most insignificant creatures. Instead, Life streaming from and into forms insists on creating new vortices in conjunction to the winds originating from the death of the previous ones. Yet the death of form is always spiritualisation, even if often merely as an archetypal possibility than truth; for the majority but an unsolved puzzle, a rite carried out with closed eyes. Nonetheless, the basic essence is sacred, as the death of form is a birth in spirit.

Then why put any effort into what lasts for a brief moment and disappears when the mysteries of Death open the road to eternity and timeless gain? The fear of death is the soul's means of admitting to its smallness; by worshipping death it will reach heroism – sacrifice, which will become the greatest achievement of all. How wonderful is the darkness

that awaits; the black arms of Satan! The same space that opens below all existence shall finally unveil itself to us beyond the gates of death.



"For upon what is our fear of death based? Upon what is our instinctual horror of its manifestations grounded? Only upon that now unnecessary instinct for the maintenance of our carnal life, upon that ages old selfishness the purpose of which it is to guard a still animal-like soul without self-consciousness from losing the chrysalis within which the soul might be able to attain it. The knowledge of the law of identification helps us to understand how the consciousness becomes bound to the form which acts as the focus for its feelings."

- Necrosophia

"When death is thought of as a temporal reality, it is only one form of dynamism and belongs to the circle of life itself, meaning the change of form and the preservation of energy (and the consciousness upheld by that energy). Therefore, physical death means movement, change, and reformation of a crystallized form, reflected according to the law of the paradox to the opposite of its original archetypal form - inertia. But this inertia of an abstract death is again dual and both of its interpretations positive: first, in its journey downwards it, in relation to the absolute light, forms the veil of *maya*, with which methods this force of inertia will give birth to friction, out of which the fire of consciousness flashes and without which the consciousness could not manifest. Second, in its journey upwards, death will come to mean the return to the perfection of the uncreated, a gradual stepping towards a nirvânic

state. Thus, there is nothing negative in death itself, neither in lower nor higher levels. Negative realities associated with it (violence, sickness, suffering) are negative for secondary reasons, not in connection with the nature of death itself, which is sacred. Although Bailey says that sickness represents gradual death, the reason for this gradual manifestation in the tools of action of the individual whole is in reality always a wrongly divided magnetism ('karma'). In a purified nature, death does not cause nor presume suffering."

- Poliharmonia



10.

## The Tenth Commandment

# Despise Humanity, make yourself one with the Master

The man-centred way of thinking – along with and behind the even narrower egocentric perspective – represented by the modern world is obviously a lie in a cosmos that exceeds human perception in both spiritual and physical depth. Clinging to the form which we have come to mistake for humanity effectively prevents us from approaching the distant goals where true humanity could actually be found.

The archetypal man is indeed an image of "God," i.e. the perfection of spirit, and the soul who has reached its Master and joined in his unity has "gained life by giving his life," by abandoning his humanity finally reached the true and sublime ideal of humanity. In this state he is both the Creator and the destroyer, God and Satan, Adam and Christ; having passed through the gates of Nun and Shin he makes the world whole, perfect. For as long as in his herd-mentality he clings to the contemporary conception of humanity he rapes his own freedom and his justified legacy as the son of God,<sup>16</sup> in his lack of comprehension lowering himself

to the level of animal – and even lower, for an animal is in its rightful place as an animal but the true essence of Spirit lies in perfection. The state nowadays labelled as humanity is but a middle step between animal and god, a moment for the consciousness to break free.



"What is this sacrifice? What in reality is meant by submission? It is precisely finding one's own individuality, to travel one's own path. True heroes who live and die for their ideals die *for their own souls* and for their *own path* because their path and souls are *so much more their selves* than the delusional body whose liquids and steams are so easily influenced here and there, or the psyche connected to the collective unconscious. To step beyond one's borders, one's own body, psyche, and finally one's own intellectual consciousness, is to be born into the spirit – 'born anew from above.' To assume humans to be just advanced animals among other creatures reacting solely to impulses of perception is a correct view only when concerning great masses of people – but to insist that this is the final evolutionary step of humanity, that unconscious or conscious hedonism and selfishness would determine our limits *ad infinitum*, is wrong. A ciliate relying on its ability to touch can in time develop into an animal able to see, whose world will be very different from the creature whence it evolved. In the same way, a future human developing a Spiritual Eye will sense the world from a different perspective than a modern human."

- Polyharmonia

<sup>16</sup> "Be ye therefore perfect, even as your Father which is in heaven is perfect."  
– Matthew 5:48

**"It sounds shocking and impossible, but is still the truth that man can gradually evolve into a god, i.e. can learn how to control matter extensively and sovereignly with his will power alone. The development of technology we can see all the time in our everyday life is only a materialistic and crude reflection and correspondence to spirit's ability to manipulate reality."**

**- Argarizim I**





## The Commandments – A Path of Wisdom

The commandments (or rather the instructions) of Lucifer communicate the conditions on which his way, the black and narrow path of Master Satan may be followed in truth and towards a greater truth and strength. Following them will not bring the follower happiness or a life without suffering – objectives fit for the weak and immature alone. These Commandments are not manifested in public religions<sup>17</sup> and they are not suitable for masses of animal men whose fears and aspirations bind them tightly to the mortal world of forms. They suit only the brave, the proud, the ones permeated by the breath of Master Satan, the ones for whom suffering and damnation as a price of their own ideals is not a sacrifice but rather a reward in this distorted world.

The true love within us is the gentle wish to unite with nothingness<sup>18</sup> and to die for nature that in its myriad formations jerks itself around like a mute beast in chains. Behind all of its souls there is One Soul, one Spirit, and Master Satan holds the keys to Its presence. The commandments show us that the belief in Satan, the brightest and most absolute manifestation of reason, is the founding factor in our lives.

<sup>17</sup> Although they are indeed present in *abscondito*, hidden within text. In the first book of *Argarizim* I have tried to show how the Ten Commandments of Lucifer found exact parallel commandments within Jesus' Sermon on the Mount. This should make clear the fact that these instructions, even if they are exact, are not in the least meaning *evil* or *regressive*.

<sup>18</sup> i.e. Reach the nirvānic state, within which the illusionary form-bound sensations have no effect on us altogether. This concept is, however, hard to grasp by the vulgar men whose imagination cannot fathom planes so *ardent* and so full of meaning that the concepts of dualism (and thus sensual perceptions, emotions and the whole animal mind, which are always based on dualism) disappear into the living fire of true *existence*.

**God wishes neither good nor bad upon humanity. The spirit favours no one and the Creator on the other hand is the manufacturer of the conditions of suffering. Man may not or, in all honesty, cannot wish for any external upon himself. And how wrong would such hope be in a world where so many suffer!**

**The internalised philosophy of these commandments, chosen as a guideline by the soul itself, will become a path necessary for man to find in order to develop beyond his cramped existence into super-humanity. Until man has absolutely and irreversibly forged both himself and his everyday life into this path any search for its outer beneficialities will remain in vain.**



"The way on which we walk that goes on and on is unmapped, for it is alive. Although the reality of the spirit is unchanging, the laws it has breathed into the world from itself bind it to the laws of cause and effect. For in the end, the question is not about the sensitivity of the spirit but of the consciousness that tries to join it. The rounds go on and the wheels turn inside one another unceasingly. Every moment is good for something, for the work is multidimensional and in it there are aspects even opposite to each other. The whole process is so unimaginably complex, however, that reason or emotion alone cannot guide us in it, no matter how pure they are and no matter how noble the intention is. Joining intellect and emotion in a union that elevates our soul to sense the subtle movement of the spirit is absolutely necessary for us to progress."

-Pentagrammaton



# C r e d o

I Believe in Satan  
Bright, Falsely Condemned  
The Paradox and the Spirit of Destruction

And the Antichrist  
The Son of Satan's Spirit  
Conceived by Great Knowledge  
Born of This World  
Who Lives and Rules in Final Days  
Is Crowned, Goes to War and Shall Victor  
Leads the World to Death  
And Elevates It to the Brilliance of  
Darkness

And the Holy Hatred  
The Order of the Deniers of God  
The Curse of Damnation  
The Self-Chosen Punishment  
And Eternal Death

Verily



## THE FIRST CREED

### *I Believe in Satan*

**B**y believing we do not mean blind hope. Credo, the creed of faith, presents one's own conviction, in other words a compact form of his thoughts that have already gone through the process of pondering, logic and reason. The said belief is based on one's own intellect and comprehensive study, not only on hopes and imagination.

### *Bright, Falsely Condemned*

**A**s often said, to assume an archetypal being whose actual intention would be to do wrong is entirely twisted logic. Although people could see Satan's countenance usually only masked,<sup>19</sup> the demonstrations of both reason and heart can say that his being is in reality a bright one as all divine beings are. His fall is metaphorical.

### *The Paradox and the Spirit of Destruction*

**T**he best picture of Satan that we can find from the already existing exoteric religions is perhaps the one of god Shiva in Hindnism. Shiva represents both creation and destruction, fertility and virginity, the fullness of vitality and the principle of annihilation, and he is the patron deity of the yogis (that is to say, the occultists). The meaning of this kind of amalgamation of the opposites is impossible to represent with only a couple of words but a deep thinker can find and realise its truth via contemplation.

<sup>19</sup> This "mask of Satan" is all the evil, suffering and depravity in the world. It is not of Satan but is born from the humane errors of mankind itself. Evil has no archetype for its essence is in not having the direct contact to spiritual centre. In all actions when this direct contact is present there is neither evil nor wrong suffering. This most crucial question of philosophy, religion and life is so deep that it can't be here more fully pondered.

## THE SECOND CREED

### *And the Antichrist*

The Christ and the Antichrist are the manifestations of the great souls in the world, the first being the giver of a new revelation and the second the destroyer of an old one. Although it seems that in its present state of evolution mankind always goes through these changes with war and bloodshed, the mystery of the Antichrist does not empty in suffering any more than the essence of Satan is made clear by his mask alone.

### *The Son of Satan's Spirit*

As Christ is the presentation of the *buddhic* aspect of the absolute divinity, so does the Antichrist present the *manasic* aspect.<sup>20</sup> The work for both of them is the same one, and they both are directed by the same plan of development of the Triple Key; but as servants of the different stages they conduct their work in different ways.

### *Conceived by Great Knowledge*

Because Antichrist represents the emphasis of *manas* he naturally brings forth his own power mainly through intellect and understanding and his work as the destructor of the old world will appeal mostly to the cognitive side of man. In addition, a different meaning can be given to this point, as we see that the "great knowledge" in its negative meaning (of dissension and the over-development of the lower or *kâma* side of *manas*) calls forth Antichrist by making the work of destruction necessary.

<sup>20</sup> Theosophical terms. *Buddhi* is one's individual soul which fundamental principle is *love*, and *manas* is his intellectual Ego.

## *Born of This World*

All redeemers and teachers of mankind rise from humanity itself, by no means do they descend from heavens or ascend forth from hells with sounds of trumpets. Regardless of how developed a soul may be, in accordance with law it must be born amidst men from mankind itself in order to affect people. A Pure Spirit can be no more Christ than Antichrist, for these names always mean a union of spiritual and material essence.

## *Who Lives and Rules in Final Days*

Because it is the mission of the Antichrist to destroy the corrupt and non-adaptable matter of the old culture he naturally appears at the end of an age, after which the new culture, better shaped to the needs of the new kind of men, will be born out of the ashes. The thing that Antichrist should "rule" is necessary so that he could truly finish the long-last work of destruction and give as perfect and pure complementary- or counter-sound as is possible to the old errors. This "rule" is always real as we see things with a mental eye but it may or may not be so in the outward sense.

## *Is Crowned, Goes to War and shall Victor*

"Being crowned" means becoming both the outer and inner authority but it may or may not be literal leadership in the world; cf. Jesus' life as the Christ of the cycle now gone. His "rule" was evident, the Christianity being the most widely spread religion of the world, even if his crown was not that of the political ruler, but instead that of martyrdom. The Antichrist's work can vary in the same way and the world's true rulers in our dark age can be seen as criminals as often as princes. However, it does not matter for such physical phenomena are of no importance.



Vikewise the wars and other disastrous upheavals are not the interest of the spirit of Antichrist for they belong to the area of consequences and not actual causes. As long as the mankind continues to live through its dark age such commotion will transpire *nolens volens*. The political leaders behind such disturbances are only string puppets in the hands of the spirits of ascension or regression.

### *Leads the World to Death*

This point is especially important in our present age which has come to fear the periodical destruction of the physical body in the most irrational way. It is not particularly interesting if at the time of the Antichrist masses of people will or will not die *physically*, for death of the outer body is not an overly unique part of the process of an individual consciousness – every one of us has experienced it and will do so in the future. Instead, our age in particular will demonstrate the tremendous meaning of the impulse with which the Antichrist will rise death to its deserved dignity in people's thinking, understanding and everyday life.

### *And Elevates It to the Brilliance of Darkness*

Darkness truly is brilliance when it is not understood as turning fearfully towards the seemingly secure corners of our own ignorance but towards the majestic, vast space of the night.<sup>21</sup> Likewise that of death, the forgotten beauty of night and darkness will be raised to new and unbeforeknown glory by the influence flowing from and through the Antichrist.

<sup>21</sup> "Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called 'Darkness' by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary *ma yavit* character. Darkness, then, is the eternal matrix in which the sources of light appear and disappear." – Blavatsky

## THE THIRD CREED

### *And the Holy Hatred*

On the Left Hand Path the divinity is learnt through sublimation and purification of hate. True; holy hatred is not the struggling aggression of a child. It is not the confused outpour of a drunken man's self-contempt, nor the disclosure of psychological handicap of a traumatised man. Rather it is striking the straight sword of truth through everything false and petty – and primarily within ourselves. When we have purified ourselves, the hate is turned into a diamond-thunderbolt, a perfect skill of reason and strength. The Antichrist is the keeper of this kind of sword of truth *par excellence*.

### *The Order of the Deniers of God*

If we do not first deny God's truth in every possible religion and system of belief we cannot find him within the very nature and ourselves on the Left Hand Path. The mysticism that does not decline intelligence starts from *above*, from the perfect darkness of uncreation, where ideas can be seen without any outer forms and names. It is through this denial of any outer deity how the Left Hand Path brethren learn how to lean solely on themselves and their pure idealism. But this is only the beginning of the *path* and, when it is travelled, even God will be understood as real – although as much more majestic, lofty, spiritual, natural and marvellous than the believers of the old could have ever guessed while grabbing their preposterous formalities of faith.

### *The Curse of Damnation*

On the Left Hand Path man must give himself up to this "Curse of Damnation" by his own free will. It means the death of his own former

self. Everything will disappear, everything will crumble; the comfort brought by emotional bonds, the illusionary certainty of the former patterns of reason; all joy will disappear from him; his perceptions will rot in him and become as dead as dry sand. All this must happen in order for the neophyte to reach a new, healthier birth for his innermost essence.

### *The Self-Chosen Punishment*

To be able to awake his true self one must voluntarily accept the undeserved punishment of everyday life. When he has been made ready for the transition this everyday life will be true torment for him but he must accept it. In this test of patience he will learn how to ascend above the material prison by waking the uncreated in himself. The more sensitive, developed and deep his soul is, the greater is the suffering he will face because of the world's common pain and men's ignorance. But when he voluntarily accepts this torment he will be able to understand and face the true problems of both the world and himself. This is the process of inner crucifixion, the long ritual torment of the neophyte.

### *And Eternal Death*

We can understand death in two ways: a) as a transformation, a periodic change of form, or b) as a return to darkness and the uncreated – and these two are indeed the same when we learn to understand the very core of the issue. The lower triple world is in a condition of constant change, it oscillates at all times at tremendous speed without a moment's rest and no material thing remains the same even for a split second. On the other hand, it is this very

understanding of changeability in which we come to see with the eye of the soul – when it becomes awoken after the phase of mortification is gone through – that there is a splendour depth beyond manifestation, the perfectness of the uncreated, being actually one with all manifesting forms. This is a mystery and the mystery of mysteries, *mysterium magnum*. And when we learn how to die at every moment, it is then that we reach immortality.



# MAGISTER NOSTER

Magister noster, qui es in corde meo,  
sanctificetur virtutem tuam,  
veniat regnum tuum.

Fiat nox  
in nomine lucis rationis augustissimae.

Agoniam nostram supersubstantialem da nobis hodie,  
et dimitte nobis debita nostra,  
sicut et nos dimittimus debitoribus nostris.

Et ne inducas nos in vanitatem,  
sed libera nos a carne.

Amen.





## I.

### Our Master, Who Art in the Heart of Mine

**T**he only master we worship and serve is the bright Satan. Now the heart of man, as well as the centre of his head, is a magical place where worlds can meet and a small world enfolds a larger one. We can forget the ecclesiastical, metaphoric debates of the concept of heart as a symbol for submission knowing that the world in itself does not separate morally just actions from sinful ones but the truth is far more perfect and holistic. Therefore our prayer does not bow down but rather it reaches; it is a rite, a spell where we work to join ourselves as a part of Satan's greater wisdom and strength and to incorporate in ourselves some of this might therefrom.

We do not see our prayer as a gesture of grovelling, willingness to please or anguish of sin but plainly as a practice for concentration of the soul; the type of "service" where the servant and the one being served are as ONE. Unio Mystica, indeed.

The more we repeat and practice this prayer the more it settles into us and builds us into likelihood with the Master. This combines *mantra-*, *bhakti-*, and *gnana yoga*.<sup>22</sup>

x x x

"The body of man is an excellent, qualitatively  
unsurpassed instrument for the working of the spirit..."  
- Pentagrammaton

<sup>22</sup>The spiritual practice through spells, spiritual devotion and intellectual effort.





## II. Hallowed be Thy Virtue, Thy Kingdom Come



We do not worship the NAME of our "god," for names, even with the strength that dwells within them, can too easily form obstacles when attention and glory is drawn upon them. However, *virtus*, i.e. virtue, the qualitative essence, is the true nature of each being and that, in turn, is the real essence of our master that we can duly name "holy" — as it is the prime darkness itself.

By wishing for the master's kingdom to come we hope for the same Holy Darkness to manifest itself in the material: the spiritualising breath of death for the blessing of ourselves and the outer world to lead it further and further through the ever-perfecting forms until the Final Perfection of formlessness.

\* \* \*

"Satan... is the very logic itself and the most unconditional perfection of understanding, by being both polarities of the infinite circumference in their first state of manifestation. The first of which is Potency producing reality, and the second, Virtue, having a moral justification and the perfection of its own being."

— Discordameliior





### III.

## Darkness Come in the Name of the Most Prudent Light of Reason

**F**or so many times we have stressed the incomparability and the various meanings of darkness that the reader will doubtlessly understand the meaning of this point in our philosophy. "Lux rationis augustissima" in turn is that pure, unbent light of Lucifer, the "Lightbringer" – the one and the same that appears as the darkness of space and as the icy, distant breath of the cold stars therein to our senses that are blinded by time.

No manifestation of Spirit can exceed this sacred intelligence, the knowledge of immortality, upon the recognition of which the envious Jehovah cursed man in the legend of Genesis. Now after progressing over his selfish rule it is the privilege for us who are separated with the mark of Cain to finally return the curse to him and raise to power a superior sovereign, Lucifer, the archangel of intelligence.


x x x

"But as we raise our eyes upwards into the night, into the darkness that existed before light, into the darkness that makes all understanding possible, and downwards towards death, the very foundation of change and thus the pre-requisite of all life – when we see these and love them – only then can contradiction and chaos open to the new age of equilibrium."  
– Discordantior



#### IV.

### Grant us Today our Spiritual Affliction

he aforementioned affliction, which we hold in great instrumental value in our work of self-development, is no masochist-narrissist mentality of a fakir. Rather it is a part of a spiritual process aiming for the goals of expansion instead of isolation – apart from the slavery of illusionary impressions of the material world.

The destructive element in the world today manifests itself in an utterly crude and barbaric fashion even if it often appears to have adapted a clinical and seemingly cultivated form. Political killings have outrivalled the noble warrior-spirit of ancient times; the cultivating struggle against forces of nature has been replaced by suffering in the machinery of society that is often hostile towards an individual. This has to stop but not by realisation of the paradise-dream idealised by bible-societies but in a more spiritual conception of the nature of suffering and evil.

Violence is always an abuse of power. Instead, however, a controlled devotion to the principle of destruction brings along with it true power, the very same that the one who sacrifices himself will have, much to his surprise, gained throughout the times whenever his motivation has remained noble and pure. Such instinctive, even if rather inadequate intuition for truth is the basis of different conceptions of the glorious, heroic death that lurk behind the motives of various religious wars. By dismissing these fanatics and their delirious fantasies of a pleasure-filled afterlife we nonetheless admit that the core of their way of thinking –

or rather that of their emotion – is pure and true: through continuous sanctification and self-sacrifice at the altar of the ideal man will grow larger than himself. And for us who live for the ideal of death, life in itself is an ongoing sacrifice.

Perhaps the most important part of these deeds of suffering is to bear in mind the continuous, holistic pain that life in the phase of form continues to afflict on all beings. By joining one's soul with the shared suffering our work becomes two-pronged: a process of sensitising and consolidating our own being while at the same time developing the external nature. This happens because our thoughts have been directed towards the ideal of darkness and in the prayer they externalise and thereby take effect on the material.

\* \* \*

“Let the spiritually poor await their savior forever  
if they cannot find him from within themselves.

They live in the nursery of souls, wherein pain  
comes from trifling matters and the existence  
of great suffering cannot even be  
understood let alone helped.

Yet those whose heart is  
open to the suffering of  
the world know in  
themselves

its

horror

and that times are truly changing.”

– Pentagrammaton





## V.

### And Forgive us our debts as We forgive our debtors

**O**utlessly we do not need to stress to the reader the fact that our plead for the "forgiveness of debt" does not refer to the disappearance of a supposed load of sin, nor to a deliverance from a concrete loan of money — both of which are equally sensible pleads in a prayer, albeit the chances of the former actually happening are considerably smaller than those on the latter.

In addition to such supposed and actual debts man also carries a debt of a third kind: a sort of psychological deficit or excess, subconscious magnetic charge so to speak. In part due to our upbringing, our experiences, our nature, our temper and so forth we are bound to hundreds and thousands of results of internal programming that affect both our actions as well as the *events facing us* in a much larger scale and with deeper psychological level than of which a man even dreams. These internal attributes are of the type that a person representing any kind of world-view can never escape, no matter what he tells himself to avoid this oppressing sensation of the predestined nature of his own decisions.

All these microscopical particles that constitute the invisible shackle of our soul are based on a subconscious, almost magnetic notion of justice that we do not normally even acknowledge. There is a moral code in effect everywhere in nature, one that is at the same time subjective and universal and through which we 1) learn things and 2) are bound to things. This topic could entail excessive discussion but in this context it is enough to understand our "prayer-

spell" (when internalised) to affect us in a way that is apt for breaking these crammed psychological harnesses. To enable this we must indeed act as described: to let go of any selfish bitterness towards other beings in order to be freed from that unpleasant inner judge who time and time again binds us to the low and futile manifestations of nature.

\* \* \*

"It is good for us to understand that this measuring is not made by 'God' and not by any personal deity who would be standing as our persecutor, calling us to account because of our doings.

The only such persecutor is our inner judge, *Diabolos* or the Accuser, whom we do raise up from ourselves and to whom we do turn, for to learn.

He, indeed, is a god of judgement, in his actions without mercy and thoroughly just, holding in his hand the sword of karma, sharpened on both sides."

— Argarzim I





## VI.

### Lead us not into Vanity but Deliver us from Flesh

**A**s we do not believe in "temptations" or an evil as separated from good we do not ask the inner master for emancipation of them but merely strength, clarity of vision and ardour to keep us from descending into *vanity*, that repulsive life-liquid of everyday life for the masses, where "spirituality," "spirit," "intelligence" and "ideal" with their synonyms are unknown qualities. Exterior actions are but topography and all thought based on their observation is trying to build a tower from starting from the top and moving onwards to the foundations.

To be captivated by the fascination for psychology of "flesh," i.e. the lower material, is bitter for the soul in both great and small, for in such a case we always see the reality in bent and distorted forms. It is true, however, that the very same fire that has a starting point in spirit is in itself the determinant for any relative truth in matter. However, the relative truths will always change in accordance with the law of rotations of time and will thereby become a source of affliction in the metamorphoses of matter. We turn our glance away, reaching through forms the infinity of the abyss where unbound strength may be retrieved.

x x x

“Every world ascending the hierarchy of spirituality has much greater possibilities and wider areas of influence than the previous, and even the first step – from the physical to the psychic world – increases the number of possibilities dramatically, but only if its powers are understood and controlled.”

– Discordameior





⊕ Of Lucifer's Sacraments  
⊕ Of Demons  
⊕ Of Magic  
⊕ Of the Responsibility of the Individual  
⊕ Of Satan





## OF LUCIFER'S SACRAMENTS

There are no so-called sacraments that can be connected to the name of Satan in the similar sense of irrational escapism and obscuration of soul but in another sense they are present in our philosophy in the form of practise and study of the occult sciences. Magic – the Great Science portrayed as witchcraft and Devil worship by the Christian Church always and in all its forms (apart from ecumenical services, sic) consists exactly of these, that is as long as we understand the true nature of Lucifer as it has been illustrated in our previous creeds: the bright flame of reason, the perdition of material substance, the master of spiritual reign over nature. We do not lean on rituals *ex opera operato*, nor as some semi-magical, semi-prosaic oddities (in the vein of the protestant tradition) but rather simply as tools through which the Spirit may operate in matter, transforming and spiritualising it and giving the required impulse for the completion of the Grand Work at a given time.

We believe that the basis beneath even the depraved Christian sacraments has originally been sacred and spiritual services – rooted on the experiences overhauled by the developed individuals of all peoples long before the first year Anno Domini. Baptism, for example, connects to the cleansing of emotional nature through the element of water, the passing through delusions and rising above illusions in such multiple and highly nuanced manner that a thorough contemplation of the subject



would easily require an entire lifetime of even the wisest of researcher. The same appeals to weddings, burial – yes, in fact each and every “sacrament” because the great consecrations of Nature are fulfilled (or better, *may* be fulfilled, i.e. appear) in these ceremonies, the initiations to the one and only true religion which is the basis and root of all religiousness. This is indeed the ancient religion of mysteries, the one whose cloaked language has always been that of magic; as magic presents the true essence of things that, in accordance with the law of paradox, may be presented to man only in a cloaked form.

We can draw from any force possible as long as we understand it and then that force will hear us and pass through us. In case it perceives our body as cleansed it will pierce it and immediately manifest in nature. If, however, the body is not entirely clean, like a broken crystal it will project and distort the forces running through it and it may well happen so that but an extremely small portion of the original light is manifested. Nonetheless, the process itself is certain and it works because, as a result of his development through the ages, the psychophysical structure of man possesses all the instruments to produce all possible effects.

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"Each of our actions transforms us. So do the feelings that we experience and the most of all our thoughts. Even if the search for a magical effect described herein is, in a way, a form of 'distilled thought', i.e. emanation of the prime focuses of interest into existence, it impacts ourselves most effectively as well. For regardless of where we target a force it will pass through our being, affecting our self at the same time. Inside us it cultivates us, polishes us, smoothing certain edges and corners without us noticing and this impact is the kind that we presume to be the development of our soul, even if it along with all development is eventually due to the work of outside forces, albeit summoned forth and justified by our inmost self. In addition to this immediate effect there is also an echo-like reflection that works from the chosen focal point of attention and unless these inner and outer impulses are in harmony with our own being they will damage or break it. This type of self-affliction resulting from in-existent knowledge of the laws of the invisible world is easier to happen than that of a child playing with a gun or open fire (although the destructive implications may not be as easy to detect!). It is most important to bear in mind the pureness of motive in the eyes of the self instead of those of a prepared ideological system. Self-deceit is so easy and what makes it even easier is backing to the authority of the dead letter. Natural laws, however, do not revere sophistry although their greatest beauty lies in honouring the understanding of a humble heart."

- Star of Azazel mss.



## OF DEMONS

Man himself is a magician, master Satan the source of his strength and the absolute Spirit the perfection that as a possibility, reason and as the unifying platform of natural laws gives the work its beauty – but the concrete, executive forces in magic are a class of their own. These beings, invisible to senses, detectable but formless to emotions, visible for the inner awareness of a clairvoyant are spirits of nature, neither good nor evil but followers of their own impulses – and the nature of this impulse may inflict either harm or benefit to those coming to dealings with these creatures, depending on in which stage of the evolutionary cycle they are themselves.

An aware magician is required to see this entire circle as unbroken, undivided and harmonic, which is what it is at all times from the perspective of Spirit. In this way he will use each of the classes of spirits or demons to that specific task to which it is the most appropriate; for everything has its place in nature. He needs not see beings to control them as, according to the magnetic sympathy typical to them, daimons follow the currents that the human will sets forth. The process of harnessing this will is explained in the IV and VI books<sup>23</sup> of Fosforos and therefore the subject calls for no further detail here. Let it be noted only that purity, solidity, clarity and irresistibility are synonymous in magic: an actuated stream of energy, originally set forth

<sup>23</sup> *Pentagrammaton and Legifer & Clavis Magica.*



by will and navigated by form of thought constructed in the mind will only reach its destination with as much speed, clarity and persistence as how pure its creation has originally been. This does not refer to ritualistic formality but the relentlessness of intention and will – a type of faith. A purified will directed at its source is a marvellous and unstoppable force. In the hands of a genius, an expanded awareness, it is a precise and effective weapon; absolute power, utilising human thoughts and the dischargers of their manifestations – the demons – as its tools.

It is unnecessary to imagine an alliance or pacts between these earth-bound forces: the majority of them have no more ability to enter a covenant than blind forces of nature in general. Granted, however, they are not blind and the classes of demons are ruled by exalted creatures, miraculously wise and mighty powers that have been enthusiastically listed by medieval theologians and exorcists. Yet we do not have to pay heed to these lists for it is far more important to prepare oneself as the tool through which the impulse of thought will bring forth the desired effect without fail. The way to this end is a determinant effort of cleansing – primarily spiritual, secondarily physical – and a relentless dedication and devotion to the completion of the Great Work – the occult process of development.

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"The angles and surfaces in the geometry of the spiritual world are represented by the many classes of demons, to whom a depiction of individuality or inanimateness can be given by as many criteria as a class of animate or inanimate material objects. For in the world there exist no beings without consciousness or without an individuality of sorts. Life, consciousness, or hubris can be hidden in a creature or being but they are present nevertheless and guide the existence of any object. Just as nature abhors a vacuum, in the same way nature finds it impossible to create life that is not conscious. That which seems to us to be so only hides its cognition outside our limited means of observation."

- Cista Mystica



## OF MAGIC

A power exists, that governing in everything creating, transforming and destroying everything is the core of all separate natural forces. In nature this force is guided by beings of high consciousness and it is obeyed by all the lower elemental demons. It lives in man just as it lives in animal or a seed of a plant. It is the unrecognised *will* in everything emanating with that will's first manifestation that we could address as *love* on the condition that the reader will not connote it with any type of lower physical or psychological emotional bound. This force is the prime force of creation and destruction. It is the active side of the feminine abyss that we just



denominated love and it can be pictured in the shape of a flaming serpent.<sup>24</sup>

This force is the one and the same to which we have referred to as the force higher than causality. Not in a manner that would disconnect it from the world but rather because being so pure and unspoiled, being cast directly from the centre instead of being emanated from outer circles, that there are no limitations created by time and space in its inexhaustible well. It is the point where metaphysics becomes physics and mathematics turns to visible geometry. It is omnipotent, omnipresent and it is possible for a developed human soul to harness it and gradually arrive at a state of omniscience and omnipotence. It is not the same as our Master but the Master controls and guides it. The pentagram may command a force running through it consciously when it has been constructed evenly and sanctified to its purpose on the way of devotion.

The central point that is everywhere, possesses a magnificent operative potential due to its direct connection to the uncreated world of the prime abyss. Just as science has managed to harness a

<sup>24</sup> It is this primal force of the "Sun" which is discussed in Thrice-Great Hermes' *Emerald Tablet*. The said "Will" is theosophical *âtma* of every being's first transcendent yet immanent Self, which at first radiates his "Love" or *buddhi*, which is the spiritual organ for sensing unity (the so-called third eye). *Buddhi*, in its turn, will give birth to *manas* or perfect, abstract intelligence, which then acts in our cubical world matrix via the forces of serpentine *Fohat* or the differentiated electrical life-forces, which eventually give birth to the so-called "physical matter" (which is only a concept and not a reality) and its reflection of the said three fundamental principles. Thus is man a three-, four- and sevenfold being.



diminishingly small portion of nuclear energy to be found everywhere to its cause, so will the occultist harness this power that will gradually elevate him to godhood.

There is a specific core point to all creatures and objects that connects it with the archetypal forces of the Spirit. That uncreated, non-dimensional geometric point is a gate through which entire new worlds could be summoned forth from the inexhaustible Well. Not by formal aspiration but with that relentless devotion, for whoever utilises even the most futile situations of everyday life as a stepping stone towards the final achievement will witness the holy serpent moving through the drapes of matter that are nothing but a dream to him and striking as lightning to the chains that tie man to erroneous life. It makes them vanish as easily as it creates insanity, death and the most horrible diseases and deformity when handled falsely. Once more: the graver our desire for the sacred secrets of magic is, the stronger we must hold on to the ideal of purity – not for the sake of morality but our own progress; for nothing we see or experience can last as the cornerstones of our beings are made from the same illusion that we intend to master. For this very reason the only steed able to carry us over the river of death on its wings can with foul handling plunge us into the worst nightmares imaginable. There is no saving amulet against it apart from the pureness of soul and devotion. All hypocrisy, alleged faith, selfish clinging to an imagined outward saviour will suffer defeat for the





world itself is in war against the soul that wishes to command it. And yet this enemy is not to be defeated by violence for the energy of hatred poured into such actions will only increase its power. It is the essence of man himself; through himself he faces the world, only through himself may he conquer it. Here is one concrete reason for the ideal of purity; for by making himself whole and sacrificing all the weight of his material chains man will reach a state where he becomes able to utilise those mighty primal forces that up until then have used *him* in their own eternal work.

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"Magical power is brought about by understanding, purification, and connecting opposites, and is thus a most crucial feature of our world view, the common denominator of all our work. Magic is about travelling on the Path. Magic is devotion, knowledge, power, and creation. It is the channelling of a magnetic, invisible, devastating fire. It is the initiation of a new form. It is the creation and evocation of the self. It is the perfect connection with Nature in the highest meaning of this term."

- Legifer & Clavis Magica





## OF THE RESPONSIBILITY OF THE INDIVIDUAL

As we do not believe in substitutive redemption and consider each being to carry in themselves an invisible (and indeed, even a visible one in time) marking of their actions, emotions, intentions and convictions, we naturally emphasise the meaning of responsibility in all of the aforementioned aspects of life.

The thought creates, and emotion means socialising with the beings of an invisible world, and man is accountable to himself even for all his idle words. This is our moral; we do not believe in good or evil but indeed, may everyone do and think of only that to which he truly wants to attach himself. Whoever desires to harm another should do with the knowledge that he gathers poison to his own system by doing so. Similarly whoever wishes to help others should not consider himself as a good but as a selfish person, for he mostly helps himself. Therefore, as no ethics exist beyond man, true moral actions are judged by motivation: as long as man is honest, it is impossible for him to do wrong. May each have what is coming to him but it is not our requirement to judge or curse the wrong-doers: they are preparing a hell for themselves and in case we should seek revenge to fulfil our hunger for justice, we should let this thought clarify our minds. Likewise, let us leave those afflicted with religions or the belief systems of materialistic science, who have not the eyes to see the truth in our faith, to their own pitiful state. Remember, brethren, that our darkness is the purest, truest light of all.



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"Intention is the most fundamental part in both the immediate and karmic effects of worship as it is indeed intention that rises from his soul and represents the Ego – even if personality may err in the manner of its manifestation. Therefore a normal, unsympathetic man will not reach great heights in either good or evil: even in his efforts to piousness and unselfish worship of higher power his miniscule soul can rarely reach genuinely empathic and altruistic impersonal unity that comes to existence for the sake of mere beauty. The case is no different with the naive devil worshipper who does what he does without understanding the depths towards which he is reaching and confuses his own Ego's yearning for darkness, the mystery and the love of Satan with deviant selfishness and recklessness: usually he will be rudely awakened from his mistake by an ever-deepening individual suffering."

- Argorizim II





## OF SATAN

We must steadily and with care observe the crucial point that in our world — that is, in all worlds of *manifestation* — Satan is always dual. This is the key issue. The fundamental question of the whole existence is in the method with which we learn to divide his essence in two ways: in that which should and that which should not be embodied; that which is the core and that which is deceptive, the inner and the outward half. Satan is like God himself, so enormous an essence with respects to time-bound mind of man that like a sun he glazes upon us power which is not in itself good or bad but rather above all moral. We could say it is better — that is to say, philosophically more perfect — than “good” because it does not judge. We must understand that this amorality is not *immorality*, but that in Satan’s essence it includes and reaches towards perfect wisdom, perfect love, perfect will to do that which is right. When we manifest him we must manifest his power through this key that is for us the highest thing in reach or otherwise we will travel astray.

The mask which would seem to encourage us to subhuman actions — selfishness, cold calculation, bestiality or cruelty — is only the farthest border and the outermost veil seen by those who can not grasp his true essence in brightness. And still it is possible for a man to grasp even to that farthest border within the great energy of life, and execute a great inspiration in a way that is regressive and increases suffering. So it is — sadly but unavoidably — possible to understand our



Commandments, our Credo and our Master's Prayer in a completely different meaning than is our way of ascending occultism and the Great Work for apotheosis; it is possible and easy to use them in the work of regression. However, we live a time when one must understand his *manas* or own personal brilliance, one's own genius, and learn to divide things into true and false: it is no longer the work of religion to do divisions for man.

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"Under no circumstance should we believe that Satan does not represent or understand love; nor that there was no need for his love to manifest through us; neither that it could manifest itself in forms that sustain lie or violence. The end does not justify the means and the world does not need us to interpret or transmit its suffering as the forces serving it in this work are of entirely different nature."

- Argarizim II



**F i n i s.**



Et ego Johannes  
qui audiui et vidi  
haec  
et postquam  
audissem et  
vidissem  
cecidit ut  
adorarem  
ante pedes angeli  
qui mihi haec  
ostendebat.

