

Box 2 Folder 2

Jehovian, Luciferian, and Satanic patterns

undated

But the Snerp in his positive role can make all these differentiations clear, not intellectually but intuitively and emotionally, so that people not only know what is right and what is wrong for them, but they FEEL it as well. In other words they no longer have a conflict between instinct and morality, between desire and acceptability.

#### SEXUAL CONSEQUENCES

NEGATIVE. Conflict, chaos, tension, frustration, hostility, guilt, secrecy, paranoia, <sup>perversion,</sup> violence, embarrassment, jealousy, disgust, degradation and failure.

POSITIVE. Freedom, energy, openness, relaxation, honesty, harmony, love, satisfaction, joy, happiness, exhilaration, enthusiasm, dignity, humour and success.

Because sexuality is one of the prime energy sources, release of it means the release of one of the greatest powers of healing available to man, whereas repression of it means sickness, disease and death, because it is the repression of the life force.

#### ~~FUNCTION~~ FUNCTION

The function of the Snerp at the negative end of his pattern is to make trouble for everyone including himself.

His function at the positive end is to eliminate trouble for everyone including himself.

Basically he is a separator. And he can as easily and effectively separate two combatants and start them on the road to acknowledging and then SETTLING their differences, as he can separate two friends and start them on the road to exaggerating and fighting over their differences.



ILLUSTRATION: V. IMAGE HEAD POSITIVE WITH V CORE HEAD  
POSITIVE INSIDE IT.  
SAME NEGATIVE.

GP

## THE JEHOVIAN PATTERN

IMAGE: 'HARD'

Positive: Strength, courage, drive, determination,  
will-power, self-discipline, self-denial,  
leadership, loyalty, intrepidity.

Negative: Hatred, arrogance, vengeance, rigidity,  
narrow-mindedness, bigotry, cruelty,  
subjugation, mercilessness.

CORE: 'SOFT'

Positive: Love, gentleness, warmth, sensitivity-  
beauty, harmony, peace, sweetness, open-  
ness.

Negative: Indolence, self-indulgence, permissiveness,  
indecisiveness, sentimentality, laziness,  
vanity, sloth, helplessness, self-pity,  
purposelessness, victimishness, futility.

At both ends of the scale the Jehovian resists probing of the image and discovery of the core. 'Hardness', whether positive or negative, is preferable - for him - to 'softness', whether positive or negative.

To the Jehovian softness equals weakness, ~~equals vulnerability.~~

In order to prevent probing of the image, the Jehovian resists close personal contact. He uses the hard image to do this.

## HARD IMAGE MECHANISMS AGAINST CLOSE CONTACT.

~~1. OPPOSITION. He opposes people or gods, them into opposing him.  
Positive: great causes and crusades. Negative: cruel con-  
quests, pointless antagonism, petty squabbles and arguments.~~



1. AGGRESSION. Most of his contact at both ends of the scale seems to take the form of attack - even when he is being 'friendly': It has been ~~and~~ said of certain Jehovahians that even when they say 'Good morning' it sounds like ~~a~~ declaration of war. *Positive: great causes & crusades. Negative: cruel conquests, pointless antagonism, petty squabbles & arguments.*
2. PESSIMISM. At both ends of the scale, he ~~and~~ tends to see the worst in every situation, which justifies his aggressive attitudes and discourages close positive contact. *Positive: a realistic awareness of negativity. Negative: a distorted exaggeration of negativity.*
3. DISPLAY OF STRENGTH. Makes like the great conqueror to hide the softness underneath. *Positive: Ruthless exterior to hide an inward gentleness. Negative: Arrogant bombast to hide an inward helplessness.*
4. INSISTENCE ON BEING RIGHT. Aggressively and threateningly presented, usually towards the negative end of the scale. He demands that everyone else conforms to ~~his~~ <sup>his</sup> ~~own~~ viewpoint and standards.
5. RIGIDITY. He maintains his position with unbending determination and without resilience or compromise. *Positive: Relentless tenacity in pursuit of a goal, leaving little scope for close contact. Negative: Blind obsessionalism.*
6. NARROW-MINDEDNESS. He ~~refuses~~ <sup>refuses</sup> to see behind or beyond a very limited number of immediate realities - which are generally negative (See 1 PESSIMISM). *Positive: Uncompromising singlemindedness; noble but not conducive to contact. Negative: Bigoted prejudice.*
7. BLAME. The commonest and most lethal of the Jehovahian's mechanisms against contact. He blames people for their failures and inadequacies - and for his own. He blames them for their opposition to him - which he provokes. Blame is essentially negative, but it can range in scope from unforgiving and vengeful wrath to petty and vindictive irritability.



## NEED FOR FAILURE (SCORN OF SUCCESS)

To foster his generally pessimistic viewpoint and to add fuel to his blameful and aggressive tendencies, the N Jehovian courts failure.

If given the chance he leads every endeavour straight into failure.

If given the chance he turns success into failure. And if he can't do that he makes it look like failure.

Negative purpose: To provide cause for blame, complaint, attack, vengeance and other forms of aggression - against those he holds responsible for the failure, himself included.

Positive purpose: To test his strength and his powers of endurance, to give him burdens to carry and challenges to meet.

Failure which he can blame on someone else often serves as expiation for failure he ~~can~~ can only blame on himself.

He prefers to plough a situation right into the ground rather than cutting his losses and changing direction.

He takes as many people with him into his failures as possible.

He prefers to fight to the end - his own or his opponent's - rather than surrender or come to terms.

He finds almost as much satisfaction in glorious defeat as in victory.

The failures the Jehovian creates do not always have to be his own. Even successful conquest is failure for someone - the conquered.

## RESPONSIBILITY

On one side the Jehovian wants to take responsibility for everything *& everyone;* to lead, control, dominate, cause, create, etc. He wants ~~in~~ every game to be HIS game.



On the other side he wants to give the responsibility for everything to everyone else- particularly the rather numerous failures that manifest around him - so that he can give vent to his aggressive instincts.

Negative: He grabs the initiative in all situations, then blames someone else when things predictably go wrong. He insists that he knows best, then complains bitterly when the results of his leadership are disastrous.

Positive: He leads, commands, takes over with ruthless determination, at the same time requiring that ~~the~~ others show the same degree of drive and initiative. Only when this attitude deteriorates through failure into demand and blame, does it become negative.

At the negative end of the scale the two ~~dx~~ sides conflict: wants responsibility <sup>(demand)</sup> but refuses to take responsibility <sup>(blame)</sup>

At the positive end the two ~~dx~~ sides are complimentary: wants responsibility <sup>(control)</sup> and wants others to have it as well <sup>(delegation of control)</sup>

## CONTACT

Negative contact is grist to the Jehovian mill at both ends of the scale. It gives him something to fight, something to endure <sup>+</sup> a challenge to meet <sup>+</sup> at the positive end, and something to blame, something to bully <sup>+</sup> something to destroy <sup>+</sup> at the negative end.

At both ends it justifies his 'hard' image and does not threaten to reveal his 'soft' core <sup>+</sup> EXCEPT, at the negative end, if the opponent is stronger and more aggressive than he is, the image is breached and the vicious bully becomes the cringing victim.

Positive contact is usually a threat to the Jehovian. At the positive end, a positive approach of any real emotive intensity may penetrate and bring out the love, the warmth and the gentleness, a soft response which he tends to identify with weakness. At the negative end, a positive approach may turn his arrogance in upon himself, outward blame and recrimination becomes self-blame and self-recrimination; a mea culpa sackcloth and ashes attitude liberally spiced with self-pity;



again an exposure of the soft core.

No contact is anathema to the Jehovian. He must lead, cause, create, initiate, dominate - either positively or negatively - and no contact gives him no scope for this at all.

Therefore the Jehovian ~~tries~~ <sup>tends</sup> to promote negative contact wherever possible, and avoids both positive and no contact situations.

#### POSSESSIVENESS.

The Jehovian is possessive. It's part of his instinct to dominate. He must OWN - people, situations, ideas, projects, aims, environments, - they must be primarily HIS, rather than somebody else's which would make him a receptive rather than a creative element if he were involved with them.

Negative: He subjugates the people around him. He rejects all but his own ideas. He must come first. He rejects the authority of others. He obstinately refuses to be led or controlled. He takes over other people's situations, projects and ideas and makes them his own. He is intensely jealous of those close to him, and demands that they exclusively follow HIS dictates and conform to HIS standards.

Positive: He is aggressively protective of those who are close to him. He gives them the security of a confidence and all embracing leadership. He is always out ahead to take the brunt of any opposition. He is intensely loyal to those whom he regards as in his charge. He is always willing to lead and control with authority, and is seldom lacking in initiative. At the positive end of the scale, the Jehovian's possessiveness makes him a natural leader. ~~of men.~~

Don't expect a Jehovian to go along too readily ~~with~~ with YOUR ideas, but give him time <sup>as long as they are not too exclusively positive,</sup> and he will produce them as though they were his ~~own~~ own and put them into operation, probably a good deal more effectively than you could have done yourself!



## NEGATIVITY/POSITIVITY.

The Jehovian has no difficulty looking at negativity. It's grist to his mill. And if it's not there he'll soon create it. The difficulty is to get him to STOP looking at negativity! His retreat is from positivity; success, enjoyment, pleasure, warmth, fun and satisfaction. At both ends of the scale it threatens his hard image and tends to bring out his soft core.

### SUMMARY

In a negative state the Jehovian is not nice to be around. Vicious, spiteful, aggressive, blameful, bigoted, destructive, obstinate and sometimes sadistic, he actively takes it out on those around him.

When challenged, with an even stronger aggression or a disarming positivity, the hard image crumbles and gives way to the soft and vulnerable core. Self-blaming, victimish, slothful, cowardly, and sentimental, the Jehovian then becomes an unwelcome burden on those around him.

In a positive state the Jehovian is a rewarding presence. Strong, determined, courageous, unshakeable and authoritative, he actively takes it upon himself to lead and inspire all those around him.

When approached with love and validation, the hard image is laid aside to reveal the soft and inviting core. Warm, loving, gentle, caring, healing, nourishing, fun-loving and understanding to those around him.

No Jehovian is all positive all the time or all negative all the time. He ~~fluctuates~~ fluctuates from one to the other with countless gradations of positive and negative between them. The above describes the extremes.



THE LUCIFERIAN PATTERN

IMAGE	'SOFT'
Positive:	Love, gentleness, warmth, sensitivity, beauty, harmony, peace, sweetness, openness.
Negative:	Indolence, self-indulgence, permissiveness, indecisiveness, sentimentality, laziness, vanity, sloth, helplessness, self-pity, purposelessness, victimishness, futility.
CORE	'HARD'
Positive:	Strength, courage, drive, determination, will-power, self-discipline, self-denial, leadership, loyalty and intrepidity.
Negative:	Hatred, arrogance, vengeance, harshness, rigidity, narrow-mindedness, bigotry, cruelty, subjugation, mercilessness.

Like the Jehovian, at both ends of the scale the Luciferian resists probing of the image and discovery of the core. 'Softness', whether positive or negative, is preferable - for him - to 'hardness', whether positive or negative.

To the Luciferian hardness equals evil. ~~equals vulnerability.~~

In order to prevent probing of the image, the Luciferian resists close personal contact. He uses the soft image to do this.

SOFT IMAGE MECHANISMS AGAINST CLOSE CONTACT.

1. NON-INVOLVEMENT. He is unwilling to become involved, particularly with anything negative. Positive: he maintains a cool detachment. Negative: he lives in an unreal fantasy land <sup>and</sup> never comes down to earth.



2. NON-AGGRESSION. He refuses to be provoked into an open conflict. Positive: a peacemaker. Negative: a helpless bystander.
3. OPTIMISM. He insists on seeing only the good, favourable, positive, success side of things. Positive: he has the capacity to lift situations up out of negativity. Negative: he fails - or refuses - to recognise the negative side of things; completely unrealistic.
4. DISPLAY OF WEAKNESS. He opts out with the protest of being 'unable' to do anything about it'. A primarily negative ~~mechanism~~ mechanism of helplessness and futility.
5. INSISTENCE ON BEING RIGHT. Self-righteously and aloofly presented, usually towards the negative end of the scale. He cuts himself off from those who do not agree with him.
6. PERMISSIVENESS. Inclined to allow everyone to do what he wants to do without 'interference' from him. Positive: gives people a ~~fake~~ feeling of freedom and 'room to breathe', ~~but no real contact~~. Negative: refuses to lead or control when leadership and control are required.
7. REFUSAL TO LISTEN. He shuts himself off to anything which does not meet his requirements, particularly criticism of himself and his actions. Positive: can maintain his state of optimism in the face of almost any disaster; brilliant but not conducive to contact. Negative: continues in his state of unreality despite all signs and warnings.
8. IMPERSONALITY. Keeps everything abstract and impersonal to avoid getting to the often not very nice basics of the situation. Positive: a clinical means of maintaining detached objectivity - through no ~~contact~~ contact. Negative: an irrelevant and worthless pursuit when the basics need to be tackled.
9. JUSTIFICATION. The commonest and most effective of the Luciferian's mechanisms against contact. He justifies all failure and inadequacy - particularly his own. He justifies the state of non contact which he has created. Justification - below the level of Divine justification -



z is essentially negative, in that it fails to recognise negativity and thereby aggravates it (like a malignant sore which is ignored and thereby left to fester)., but it can range from an all-embracing unwillingness to see a far reaching negative consequence to a petty excuse for a small wrong doing.

#### NEED FOR SUCCESS (FEAR OF FAILURE)

To foster his optimism - both real and unreal - and to give as much credence as possible to his justifications, the Luciferian pursues success.

His instinct is to promise success, whether or not he has any prospect of fulfilling the promises.

If failure is unavoidable he does everything he can to make it LOOK like success.

Negative purpose: To avoid having to experience or tackle failure. To preserve a peaceful, unthreatening, unchallenging, unarduous, untaxing, untesting equilibrium. To make things as easy for himself as possible.  
 Positive purpose: To maintain his own and other people's optimism, to minimise conflict and dissatisfaction, and to create a positive and creative environment for everyone.

He prefers to cut his losses and abandon a situation or <sup>to</sup> change direction, rather than come face to face with failure.

He prefers to make peace on the basis of a compromise rather than fight to the bitter end.

He has almost as little stomach for conquest and victory as he has for defeat and humiliation. He prefers to be out of the battle altogether.

He would rather desert than fail, run than face the music - and frequently he does, even in the face of a remote possibility of failure.



In flight he can create the illusion of success. In defeat he is less able to avoid the reality of failure - although he still tries.

The Luciferian's need for success often makes him reluctant to take part in an endeavour (commitment and involvement), just in case he should fail.

He prefers to live in an endless cycle of ignorance, always looking for success around the next corner, than to admit to failure, and he takes as many people with him into the cycle as possible.

## RESPONSIBILITY

On one side the Luciferian feels responsible for everything. He feels that he has done it, caused it, created it, instigated it, controlled it - why else would he have such a need to justify? He feels that it's all his fault. (Hence his intense susceptibility to Jehovian blame).

On the other side he wants to take responsibility for nothing, particularly what he feels are his own areas of ~~previous~~<sup>existing</sup> responsibility - and failure. The last thing he wants to do is lead, control, dominate, cause, create, etc. How COULD he then justify the inevitable failure, or avoid the inevitable resultant negative contact.

Negative: He opts out, pleads helplessness or impossible odds, justifies, retreats, backs down, deserts, washes his hands of the situation, and insists that nothing needs to be done anyway, because everything's fine.

Positive: He maintains a detached perspective, refuses to draw inevitable failure onto himself and everyone else, and stresses the positive aspects of what has already been achieved, thereby providing a basis for steady forward progress rather than impetuous attack. Only when this attitude deteriorates into complacent stagnation does it become negative.



At the negative end of the scale the two sides conflict: feels responsible but refuses to take responsibility. At the positive end the two sides are complimentary: feels responsible and doesn't want to overreach himself, *& thereby create failure.*

## CONTACT

No contact whatever is desirable for the Luciferian's game at both ends of the scale. It gives him the quiet, restful detachment he needs at the positive end, and an escape route at the negative end.

At both ends <sup>it</sup> helps him to maintain his 'soft' image and does not threaten to reveal his 'hard' core. EXCEPT, at the negative end, ~~when~~ when the emptiness of isolation and estrangement becomes unbearable, the image is broached and the indolent deserter becomes the nagging agitator.

Positive contact is usually a threat to the Luciferian. At the positive end, a vital and emotive inspiration, a valid goal, a noble challenge, may penetrate and bring out the strength, the drive, the authority and the initiative; a hard line of action which he tends to see as dangerous. (To what evils might it lead? Power corrupts, etc.) At the negative end, a positive approach, which insists upon response and does not allow escape <sup>into unreality of helplessness, may load him</sup> into striking out with vicious irritation and blame; again an exposure of the hard core.

Negative contact is anathema to the Luciferian. He must maintain his quiet detachment - either positively or negatively - and negative contact, if it gets through to him and he cannot not respond to it, leaves him very little chance for that.

Therefore the Luciferian tends to promote no contact wherever possible, and avoids both positive and negative contact situations.

But don't be misled. No contact, because it is quiet and untroubled, can SEEM to be positive contact. But there's a vital difference. Real positive contact is as intense and dramatic in a positive way as negative contact is in a negative way.



It has its place and its validity, just as negative contact does. But recognise it for what it is. Don't\* see it as something else.

#### DISOWNERSHIP

As strongly and compulsively as the Jehovian demands to own, the Luciferian demands to DISown.

As intensely as the Jehovian wants the first, the biggest, the best and the most important part in everything, the Luciferian wants no part in anything!

Nothing promotes negative contact as effectively as demanding to take over a situation; and nothing promotes no contact as effectively as being uninvolved with the situation.

The Jehovian prefers to take over. The Luciferian on the other hand prefers to be uninvolved.

Negative: he deserts the people around him, either emotionally or physically depending on the circumstances. He rejects ALL ideas - including his own. He must be outside everything. He rejects ALL authority - including his own - especially his own. He refuses to lead or control - as well as refusing to be led or controlled; He avoids other peoples situations, projects and ideas as well as being unwilling to instigate his own. He is evasive of those close to him - preferring them not to be close to him - and demands - usually silently - that they leave him alone.

Positive: He allows the people close to him to be themselves and follow their own inclinations. He is uncritical and undemanding. He does not encourage or aggravate opposition. He is understanding and forgiving, and always willing to come to terms and meet potential enemies halfway. At the positive end of the scale the Luciferian's disownership is a releasing and uninhibiting influence on those around him.



Don't expect a Luciferian to involve himself too readily or intensely in your ideas, but use him as a sounding box to clarify them for yourself. He won't throw dampers on them or criticise them, <sup>— unless they involve negativity —</sup> and in his quiet detached sort of way, he'll support you when you put them into operation.

#### NEGATIVITY/POSITIVITY

The Luciferian has no difficulty looking at positivity. He thrives on it. And if it's not there he creates an illusion of it. The difficulty is to get him to come down off his cloud and look at negativity. That's his area of retreat; failure, pain, distress, conflict, destruction and dissatisfaction. At both ends of the scale it threatens his soft image and tends to bring out his hard core.

#### SUMMARY

In a negative state, the Luciferian is not nice to be around. Victimish, slothful, unreal, joyless, out of contact, self-righteous, self-pitying and sometimes altogether submerged in fantasy, he is at best a bore and at worst a burden to those around him.

When goaded with sufficient intensity to bring him out of this empty world, the soft image collapses, and exposes the hard and vicious core. Hateful, obstinate, cruel, resentful and intolerant, he then becomes a petty and aggressive killjoy, out to bring down those around him into his own misery.

In a positive state the Luciferian is a rewarding presence. Warm, loving, generous, validating and gentle, he manifests a soft and open response to all those around him.

When he or his principles are severely challenged, or when he is presented with a truly valid cause, the soft image is laid aside to reveal the hard and unrelenting core. Strong, intrepid, commanding, dedicated, resolute, and uncompromising, the Luciferian stands with a grim and unshakeable conviction by what he knows to be right, and inspires the same strength and certainty in those around him.

No Luciferian is all positive all the time or all negative all the time. He fluctuates from one to the other with countless gradations of positive and negative between them. The above describes the extremes.



## JEHOVIANS AND LUCIFERIANS

### RELATIONSHIP

NEGATIVE. Conflict. The images clash. Victimishness can never see eye to eye with viciousness, and vice versa. If one image is broached then image relates to core. Still no agreement. Either two aggressors confront one another or two victims whine at one another. If both images are broached, still no agreement. Core relates to core. A reversal of the image to image relationship with equally negative results.

POSITIVE. Agreement. The images complement one another. Love cooperates with strength, firmness with gentleness, warmth with decisiveness. If one image is broached, still agreement. Either two leaders share a mutual and outwardly directed strength and positive drive, or two companions share a state of love and harmony. If both images are broached, still agreement. Core relates to core. A reversal of the image to image relationship with equally positive results.

### LIFE AND DEATH

NEGATIVE. At their bottom ends both patterns are deathorientated.

The Jehovian leads deliberately and openly to death through failure. The Luciferian leads covertly - but no less deliberately - to death through the deception of imagined, promised, but unreal success, *which is inevitably followed by disillusionment.*

Starry-eyed, deluded, unrealistic 'peacemakers' lead ultimately in the same direction as bigoted, aggressive, uncompromising warmongers. To death. Viz. Chamberlain and Hitler at Munich.

Behind the images the roles are reversed but the results are just the same. The vengeful hatred of the Luciferian, when he feels cornered, is as intense and wholly destructive as the ruthless antagonism of the Jehovian when he sallies forth to destroy. And the grovelling self-blame of the Jehovian, when he is beaten, is as intense and wholly self-destructive as the helpless self-pity of the Luciferian when he



beats an ignominious retreat.

POSITIVE. At their top ends both patterns are life-orientated.

The Jehovian meets every challenge with resolute strength and determination. The Luciferian tackles every apparent failure with love and positivity, and endeavours to turn it into success.

Strong and dedicated loyalty and devotion to duty lead ultimately in the same direction as soft and resilient love and gentleness. To life.

Behind the images the roles are reversed, but the results are just the same. The strength and dedication of the Luciferian, when he is REALLY challenged, is as intense and wholly constructive as the determination and courage of the Jehovian when he sets forth to do what he knows to be right. And the warm sympathy of the Jehovian, when positive contact REALLY gets through to him, is as intense and wholly constructive as the gentle love of the Luciferian when he is unphased by aggression and negativity.

#### POSITIVITY/NEGATIVITY

NEGATIVE. The Luciferian, at the bottom end of his pattern, is unwilling to recognise or acknowledge negativity, <sup>and</sup> even when he is forced to recognise it he refuses to tackle it. Therefore he helps it to propagate itself unchecked.

The Jehovian, at the bottom end of his pattern, actively fosters negativity.

Negative agreement despite apparent disagreement.

The Luciferian is incausative with regard to negativity. The Jehovian is causative but negative.



POSITIVE. The Luciferian, at the top end of his pattern, recognises and acknowledges negativity, and then 'starves' it out of existence by a relentless and overwhelming promotion of positivity.

Conscious DISCOUNTING of negativity, as opposed to blind IGNORING of negativity.

The Jehovian, at the top end of his pattern, points out, high lights, indicates, expresses and reveals negativity - with awareness - and then carries himself and everyone else THROUGH it to its positive equivalent.

Conscious PENETRATION of negativity as opposed to blind SUBMERGENCE in negativity.  
COMPLEMENTARY POSITIVE ACTION.

Step One. The Jehovian reveals the negativity WITHOUT BLAME.

Step Two. The Luciferian acknowledges the negativity WITHOUT JUSTIFICATION.

Step Three. The Luciferian reveals the equivalent positivity WITHOUT PROTEST.

Step Four. The Jehovian acknowledges the equivalent positivity WITHOUT RESERVATION.

Example.

Jehovian: It's raining. We shall get very wet.

Luciferian: True. We shall indeed get very wet.

(Pause)

Luciferian: The garden will benefit.

Jehovian: True. The garden will indeed benefit.

The negative equivalent, for what it's worth, would go something like this.

Jehovian: It's raining. We shall get wet. How miserable.

Luciferian: We won't get all that wet, not if we run.



Jehovian: Yes we will, we'll get soaked.

Luciferian: But it could be worse.

Jehovian: How?

Luciferian: Well-----

Etc. etc.

#### ATTITUDES TO IMAGES.

NEGATIVE. The Jehovian invalidates the Luciferian soft image on the grounds that it is a lie - which at the bottom end it is.

The Luciferian invalidates the Jehovian's hard image on the grounds that it is destructive - which at the bottom end it is.

The Luciferian response is to build on his image in order to conceal the truth more effectively and thereby disarm his accuser.

The Jehovian response is to build on his image in order to destroy more



effectively and thereby also disarm his accuser.

The Luciferian becomes deceptively 'nicer', whilst the Jehovian becomes openly 'nastier'. Until the images are broached, and then the cores are revealed. The Luciferian throws caution and deception to the winds and becomes the vicious aggressor, whilst the Jehovian abandons his hard line and becomes the poor mistreated 'well-intentioned' victim.

But note: until the images are actually penetrated, the mutual invalidation serves to REINFORCE them. Resistance of evil - both images are undesirable at the negative end of the patterns - always reinforces it, or rather it drives it to reinforce itself.

POSITIVE. The Jehovian validates the soft Luciferian image of love as the appropriate outward expression of an inner core of strength.

The Luciferian validates the hard image of strength as the appropriate outward expression of an inner core of love.

The Luciferian response is to build on his image - because of its validity - but also to allow his core to be seen and felt at the appropriate times, i.e. when the security of an unshakeable determination is required.

The Jehovian response is to build on his image - because of its validity - but also to allow his core to be seen and felt at the appropriate times, i.e. when the security of a sympathetic gentleness is required.

The Luciferian becomes more loving whilst the Jehovian becomes stronger. At the same time the Luciferian projects an underlying strength, whilst the Jehovian projects an underlying love.

Also each validates the nature and personality of the other as the complement of his own nature and personality.

Note: Invalidation reinforces negativity. Validation reinforces positivity.



Conversely, of course: Invalidation reduces positivity. Validation reduces negativity.

#### THREATS AND PROMISES.

The Jehovian believes in the effectiveness of threats: THE STICK.

The Luciferian believes in the effectiveness of promises: THE CARROT.

NEGATIVE. Jehovian threats are used to terrorise, inhibit, destroy confidence, weaken, intimidate, suppress. The 'stick' is used to humiliate and destroy.

Luciferian promises are used to create illusion, unreality, fantasy, and also greed. The 'carrot', when it fails to materialise (broken promises), is used to destroy confidence and create futility, and when it materialises, to create indolence, sloth and self-indulgence.

Outcome: the Jehovian threat brings about collapse or rebellion, whilst the Luciferian promise brings about disillusionment and alienation or apathy.

POSITIVE. Jehovian threats are used to discourage undesirable activity. In the form of negative consequences, they provide the security of a valid protection.

Luciferian promises are used to encourage desirable activity. In the form of positive consequences, they provide the drive of a valid incentive.

#### HARD AND SOFT NEGATIVITY.

Jehovian image negativity is hard; active, destructive.

Luciferian image negativity is soft; passive, regressive.

The negative Jehovian is destructively in action. The negative Luciferian is not in action.



The destructive energy of the negative Jehovian is vicious hatred, *negative contact,*  
~~is~~ GARBAGE.

The non energy of the negative Luciferian is helpless futility, *no contact,*  
~~is~~ VOID.

At the negative end of the scale, the Jehovian pattern is GARBAGE on  
 the outside, VOID on the inside.

At the negative end of the scale, the Luciferian pattern is VOID on'  
 the outside, GARBAGE on the inside.

#### THE JEHOVIAN/LUCIFERIAN LIE.

*negative*  
 The Jehovian identifies himself with strength and the Luciferian with  
 weakness.

J	L
strength	weakness

*negative*  
 The Luciferian identifies himself with love and the Jehovian with hatred.

L	J
love	hatred

Both are right and yet at the same time wrong. Their pictures are incomplete.

The Jehovian is indeed strong - at the POSITIVE end of his pattern. And the  
 Luciferian is indeed weak - at the NEGATIVE end of his pattern.

The Luciferian is indeed loving - at the POSITIVE end of his pattern. And'  
 the Jehovian is indeed hateful - at the NEGATIVE end of his pattern.

J	L
+ strength	love +
- hatred	weakness -



## NEGATIVE JEHOVIAN/LUCIFERIAN GAMES.

The Jehovian says to the Luciferian: "I am using all my strength and determination to make you stronger and more determined. But you resist my help." He really means: "I am using all my vicious aggression to bring out your vicious aggression." And it works - eventually, when the image is broached.

The Luciferian says to the Jehovian: "I am using all my love and understanding to make you more loving and understanding. But you resist my help." He really means: "I am using all my victimised helplessness to bring out your victimised helplessness." And that works as well - when the image is broached.

The Universal Law ALWAYS works.

2. The Jehovian says: "You're weak and cowardly. I'm strong and courageous. Therefore I'm better than you." He means: "On your bottom level, you're weak and cowardly. (So am I on the inside, but sssh). On my top level I'm strong and courageous. (So are you on the inside, but sssh). Therefore I on my top level am better than you on your bottom level." And who would want to quarrel with that?

The Luciferian says: "You're vicious and cruel. I'm gentle and loving. Therefore I'm better than you." He means: "On your bottom level you're vicious and cruel. (So am I on the inside, but sssh). On my top level I'm gentle and loving. (So are you on the inside, but sssh). Therefore I on my top level am better than you on your bottom level." No disagreement.

3. The Jehovian: "Because you are weak and cowardly, you make me guilty for being strong and courageous." He means: "I feel guilty because at my bottom end I use my hard image to destroy, and you at your bottom end are the evidence." *You're my victim.*

The Luciferian: "Because you are vicious and cruel you make me ashamed for being loving and gentle." He means: "I feel ashamed because at my bottom end I use my soft image to be a victim, and you at your bottom end are the evidence." *You're my destroyer.*



4. ~~The~~ Jehovian: "You take no responsibility. You justify. And the result is no contact." He means: "I take no responsibility. I blame. Thereby I alienate you. Result, no contact."

~~The~~ Luciferian: "You take no responsibility. You blame. And the result is negative contact." He means: "I take no responsibility. I justify. Thereby I antagonise you. Result, negative contact."

5. Jehovian: "You antagonise me!" meaning: "I'm vicious."

Luciferian: "You alienate me!" meaning: "I'm out of contact."

6. Jehovian: "You enrage me!" meaning: "I'm a destroyer."

Luciferian: "You hurt me!" meaning: "I'm a victim."

7. Jehovian: "You bore me!" meaning: "You got through the hard image, reached the soft core, and now I'm going out of contact."

Luciferian: "You drive me mad!" meaning: "You got through the soft image, reached the hard core, and now I'm getting nasty."

8. Jehovian (in the face of Luciferian justification):  
"You're illogical. Therefore I'll beat you up", meaning: "I'm irrational. Therefore I'll beat you up."

Luciferian (in the face of Jehovian blame):  
"You're irrational. Therefore I won't speak to you", meaning:  
"I'm illogical. Therefore I won't speak to you."

9. Jehovian: "You don't FEEL. Therefore you have no understanding of what I feel," meaning: "I don't think. Therefore I have no appreciation of what you think."

Luciferian: "You don't THINK. Therefore you have no appreciation of what I think;" meaning: "I don't FEEL. Therefore I have no understanding of what you feel."

10. Jehovian: "I do think", meaning: "I FEEL that I think."

Luciferian: "I do feel", meaning: "I THINK that I feel."

11. Jehovian: "I blame you because you're weak"; meaning: "I blame you because I'm hateful."

Luciferian: "I justify because you're hateful;" meaning: "I justify because I'm weak."



12. Jehovian: "I attack you because you're defensive;" meaning: "I attack you because I attack you."

Luciferian: "I'm defensive because you attack me;" meaning: "I'm defensive because I'm defensive."

13. Jehovian: "I live in the past because the future isn't here yet and is therefore irrelevant;" meaning: "I live in the past because I have no vision."

Luciferian: "I live in the future because the past is over and done and is therefore irrelevant;" meaning: "I live in the future because I have no recall."

14. Jehovian: "I FEEL things, because that's the only way to make real contact;" meaning: "I FEEL things, because my thoughts are not very reliable."

Luciferian: "I THINK things, because that's the only way to take real control;" meaning: "I THINK things because my feelings are not very reliable."

15. Jehovian: "Emotion is more important than reason, because it makes contact with reality;" meaning: "Emotion is more important than reason, because it's my territory. And if that's what I FEEL, then it's irrational."

Luciferian: "Reason is more important than emotion, because it takes control of reality;" meaning: "Reason is more important than emotion because it's my territory. And if that's what I THINK, then it's illogical."

16. Jehovian: "I USE all this information because I'm in contact;" meaning: "I DON'T use any of this information because I'm negative."

Luciferian: "I USE all this information because I'm positive;" meaning: "I DON'T use any of this information because I'm out of contact."

17. Jehovian: "I'm only negative because you're out of contact;" meaning: "I'm only negative because I choose to be negative."

Luciferian: "I'm only out of contact because you're negative;" meaning: "I'm only out of contact because I choose to be out of contact."

And there's even a valid purpose in all of this. It's called: 'Going through the Old Game', or 'Death is the only way to Life', or 'Well intentioned counter-intentions' !



It's not exactly fun, but as long as we keep some degree of detachment and awareness, we emerge from it stronger and wiser.

If we don't keep any degree of detachment and awareness, we don't emerge from it at all - at least not until we're dragged out by the ears!

#### CONCLUSION.

As long as there is mental conflict, the negative patterns remain.

The Jehovian deliberately propagates conflict. The Luciferian refuses to acknowledge conflict, and thereby also propagates it by default - and by misguided resistance.

In order to resolve the conflict and thereby eliminate the negative patterns - emptying out the GARBAGE and filling the VOID with positive actions and intentions - we must step outside the arena - i.e. the mind - and become aware of the fundamental unity.

For that we need to examine the Christian and Satanic patterns.



## OPPOSITION.

NEGATIVE. The Jehovian creates opposition. His aggressive attitude and personality provoke it. The Luciferian manifests opposition.

The Jehovian sees everything in opposition to himself, and where possible incites everything to BE in opposition to himself. (Often the imagination of opposition alone is enough to produce the reality of it by the power of suggestion). The Luciferian sees himself in opposition to everything, & where possible PUTS himself in opposition to everything.

At the negative end the basic Jehovian state is one of 'being opposed', the basic Luciferian state is one of 'opposing'.

'Being opposed' brings about blame - a prime aspect of negative Jehovian behaviour - specifically blame of what is or seems to be opposing. Blame also helps to incite more opposition.

'Opposing' brings about justification - a prime aspect of negative Luciferian behaviour - specifically justification of self for opposing. Justification is also a WAY of opposing - specifically opposing blame or accusation.

So the negative Jehovian is - or seems to him to be - opposed. He blames those who are or seem to be opposing him. Thereby he creates more opposition. The Luciferian opposes. He justifies his opposition to those who accuse him of opposing - including himself. Thereby he adds to his opposition. A very vicious circle all round.

Negative contact - the hallmark of the negative Jehovian - assumes, instigates and aggravates opposition. Whether the subject fights back or tries to escape he opposes the contact. Willing submission can only be an apparency (in actuality a means of escape), because negative contact is against survival and every element in the game, however far down the scale, is bent to some extent on survival.

So negative contact PRODUCES opposition - inevitably.

No contact - the hallmark of the negative Luciferian - IS opposition. Every element in the game, however far down the scale, to some extent requires contact to survive. The propagation of no contact is therefore a threat to everything and everyone.

So no contact IS opposition - invariably.

Of course it's true to say that negative contact IS opposition and no contact PRODUCES opposition. But these are not basic. The basic purpose of negative contact is to produce opposition. And the basic purpose of no contact is to oppose. The basic nature of negative contact is a creator of opposition. And the basic nature of no contact is opposition.

The Jehovian opposes, but his basic drive is to create opposition.

The Luciferian creates opposition, but his basic drive is to oppose.



POSITIVE. So far we have only used 'oppose' in the negative - and most common - sense of the word. But there is positive opposition. And this manifests when the opposing natures of the two patterns operate in complimentary unison.

For example, by his strong image the Jehovian creates a need for an opposing counterpart of gentleness, which the Luciferian accommodately provides for him. Still opposition, but positive.

In every area there is scope for positive opposition - just as there is scope for negative opposition.

Emotion and Intellect can complement one another as easily as struggle against one another. Hardness and softness can as well relate positively as they can negatively.

Initiation and response are opposites and when both are positive the outcome is positive.

And within the individual image and core can as effectively operate in harmony with one another at the positive end of both patterns as they operate disastrously at the negative end.



EMOTION/REASON (FEELING/THINKING)

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Emotion belongs primarily to the Jehovian, who operates intuitively or instinctively. It goes with the hard image, which reacts or responds directly and uncompromisingly, allowing no moderating thought to soften the impact or the intensity of the response.

Jehovians are sometimes described as 'straight down the line', which implies direct and immediate emotional response.

Ask a Jehovian what he likes or doesn't like, wants or doesn't want, and he is most likely to give you a straight unconditional answer - with emphasis.

Reason and intellect belong primarily to the Luciferian, who operates rationally or analytically. It goes with the soft image, which moderates reactions and responses with the softening or compromising effects of thought.

Luciferians can be described as 'accommodating', which implies the opposite to straight down the line, a willingness to bend a reaction in order to allow for other factors and requirements.

Ask a Luciferian what he likes or doesn't like, wants or doesn't want, and his answer will most likely contain 'ifs' and 'buts' to accommodate all kinds of conditions and possibilities produced by his intellect, with a lack of emphasis that implies further conditions as yet unthought of.

NEGATIVE. The Jehovian produces negative emotional reactions, without censure, without adjustment and without any analytical assessment of the consequences or the far reaching implications of the reactions. He gives full credence to his feelings simply because they are his feelings, and he acts on them unthinkingly, and therefore often disastrously.

Briefly, the Jehovian at the negative end of his pattern is IRRATIONAL.

The Luciferian produces confused analytical considerations, in order to cover up or justify his negative reactions, without solidity, without logic and without any real awareness of the reality or the immediate implications of the reactions themselves. He gives full credence to his thoughts simply because they occur to him, and he protests them insensitively, and therefore often disastrously.

Briefly, the Luciferian at the negative end of his pattern is ILLOGICAL.

The difference between reason and logic is important. Reason is applied, logic is expressed. Reason has to be added, logic is already there. Irrationality is the absence of reason - something removed. Illogicality is superimposed on logic - something added.

For example, tell someone he is an idiot and he hits you. That's logical but irrational; a predictable and therefore logical



reaction unmoderated by any rational considerations. Conversely, tell someone, he is an idiot and he says, 'Yes, but I can't help it.' That's rational but illogical; a logical reaction distorted by a completely irrelevant rationalisation.

The reactions of the negative Jehovian are logical. They stem directly and logically from specific situations and intentions. X leads directly and uncompromisingly to Y. But they are irrational. They are uncensored by the application of reason.

On the other hand, the justifications of the negative Luciferian are rational. They stem from the deliberate application of reason. But they are illogical. They have little or no bearing on the actuality of specific situations or intentions.

The negative Jehovian operates on the basis of irrational feeling, and Blame is a good example. The Luciferian operates on the basis of illogical reasoning, and justification is an equally good example.

Jehovian: I hate you. (Irrational).

Luciferian: But that's impossible, because I'm such a nice person. (Illogical).

The Jehovian does not apply reason to the situation, and therefore reacts irrationally. The Luciferian misapplies reason to the situation, and therefore protests illogically.

A perverse feeling is irrational. A perverse thought is illogical.

POSITIVE. The Jehovian assesses things accurately and instinctively with his emotional equipment. Thereby he knows their immediate significance. He FEELS their immediate implications.

Reality is not simply how things are, but also how they AFFECT us. And that the Jehovian can judge with complete assurance. His sensitivity to immediate effects gives him his grasp of reality.

He not only sees things, he FEELS them, and thereby knows their full significance.

The Luciferian assesses things accurately and rationally with his intellectual equipment. Thereby he knows their potentiality. He recognises their wider implications.

Reality is not simply how things are, but also how they CAN be and how they WILL be. And that the Luciferian can predict with complete assurance. His ability to relate facts and assess consequences gives him his capacity to EXTEND reality.

He not only sees things, he PROJECTS them, and thereby knows their full potential.



And within the individual, just as <sup>-</sup>negatively - reason and emotion conflict, dragging a person in opposite directions at one time, so - positively - reason and emotion coordinate; emotion providing a basic and immediate premise from which reason can operate logically, and reason providing a direction in which emotion can extend itself rationally.

"Passion without reason is blind." It sees no further than its own immediate reality; a strictly limited scope of vision. "Reason without passion is dead." It has neither a logical starting point nor an emotional drive to GIVE it reality.

Even in a positive state the Jehovian's tendency is to express his feelings (image) and to keep his thoughts to himself (core), whilst the Luciferian's tendency is to express his thoughts (image) and to keep his feelings to himself (core).

But whichever way around, the Jehovian element PRESENTS reality EMOTIONALLY, and the Luciferian element EXTENDS reality RATIONALLY.



## CREATIVE AND RECEPTIVE ROLES.

Within the polarity of the mind game, the Jehovian element is 'creative' whilst the Luciferian element is 'receptive'. E.g. the Jehovian creates opposition - positive or negative - whilst the Luciferian manifests opposition - positive or negative. (See under OPPOSITION).

The Jehovian element initiates. The Luciferian element responds. E.g. 'the Jehovian element presents reality emotionally. The Luciferian element extends it rationally'. (See under EMOTION/REALITY).

(This does not mean that the Luciferian never initiates, nor that the Jehovian never responds. But the overall tendency is the reverse).

NEGATIVE. The Jehovian provokes an argument. The Luciferian provides an argument.

The Jehovian demands all the responsibility. The Luciferian relinquishes all the responsibility.

The Jehovian blames. The Luciferian justifies.

The Jehovian accentuates the negativity of a situation. The Luciferian protests its positivity.

The Jehovian attacks. The Luciferian defends - or retreats - or collapses.

The Jehovian makes a display of strength. The Luciferian counters with a display of weakness.

The nature of the initiation and the response is governed by the basic pattern of opposition.

The Jehovian expresses by his actions and attitudes, that he is being opposed. The Luciferian responds by opposing.

Now this seemingly puts all the responsibility on the Jehovian side. (Not surprising considering the nature of the patterns on both sides. The Jehovian WANTS all the responsibility and the Luciferian wants none of it!) It SEEMS as though the Luciferian is 'simply responding', But responding by no means precludes responsibility. (The word itself means 'ability to respond'). Responsibility is choice, and we CHOOSE how we respond to what someone else initiates, just as much as we CHOOSE how we initiate.

The fact that the Jehovian demands an argument does not mean that the Luciferian has to provide him with one. At the negative end of his pattern, he does - compulsively. But at the positive end, he can use his ability to detach and rise above the demand.

Opposition, as we know, can take many forms. And a positive Luciferian might oppose a negative Jehovian who wants a battle, by deliberately not giving him one!



And if a positive Jehovian presents an image of strength, a Luciferian may respond with either a complementary image of gentleness at the positive end of his pattern or a conflicting image of weakness at the negative end of his pattern. The choice is his.

To interpret the negative end of the creative and receptive roles as meaning that it's all the Jehovian's fault and the Luciferian can't help it, is to go into agreement with the negative ends of both patterns. I.e. the Jehovian is the vicious aggressor and the Luciferian is the helpless victim. NEITHER HAS to be true.

Equally beware of swinging to the other side and asking 'How else can the Jehovian be but negative, when dealing with such a weak and victimish response?

HOWEVER NEGATIVE ONE SIDE OF THE GAME IS BEING, THE OTHER SIDE DOES NOT HAVE TO BE EQUALLY NEGATIVE.

If the Luciferian is being a helpless irresponsible victim, the Jehovian does not HAVE to blame and attack. And if the Jehovian is being a vicious and demanding aggressor, the Luciferian does not HAVE to justify ~~or~~ retaliate or collapse. Those are compulsive agreements at the negative ends of the patterns, BUT THEY ARE NOT UNAVOIDABLE RULES.

Before going on to the positive side of the Creative and Receptive roles, let's tackle a phenomenon which is common to the negative ends of all patterns.

#### INDISCRIMINATE ENACTMENT.

In a positive state a person's choice of behaviour is detached and therefore 'free'. It is selectively and appropriately related to particular people and situations. But in a negative state a person's choice of behaviour is compulsive and therefore indiscriminate.

So although the pattern of the negative Jehovian is originally and directly related to its Luciferian opposite, he enacts it - compulsively - in relation to all patterns and all situations. (The response may be different depending on the nature of the other side, but the Jehovian initiation is basically - and indiscriminately - the same).

For example, the negative Jehovian does not only blame the Luciferian. He blames everyone. He does not only attack the Luciferian. He attacks everyone. He does not only provoke opposition from the Luciferian. He provokes opposition from everyone.

Similarly the negative Luciferian enacts HIS pattern not only in relation to the Jehovian but in relation to all patterns and all situations. He does not only justify himself to the Jehovian - his traditional accuser. He justifies himself to everyone. He does not only avoid contact with the Jehovian. He avoids contact with everyone. He does not only oppose the Jehovian. He opposes everyone.



When a pattern is compulsive - as are the negative ends of ALL patterns - it is also indiscriminate in its enactment.

#### POSITIVE CREATIVE AND RECEPTIVE ROLES.

In a positive state - as we have already established - there is still opposition between Jehovian and Luciferian elements. But it is the harmonious opposition of a positive polarity, rather than the enmity of a negative dichotomy.

The Jehovian still initiates, whilst the Luciferian responds. The Jehovian initiates with strength. The Luciferian responds with gentleness.

The Jehovian creates situations to achieve a positive outcome. The Luciferian modifies already created situations to achieve a positive outcome.

The Jehovian starts things; a primarily emotional activity. The Luciferian develops things; a primarily rational activity.

The Jehovian inspires things. The Luciferian manifests things.

The Jehovian generates positive behaviour and activity; a creative function. The Luciferian channels behaviour and activity into positive directions; a receptive function.

The Jehovian can create a positive situation out of nothing. The Luciferian can change a negative situation into a positive one, or a positive situation into an even more positive one.

The Jehovian is basically emotive. He can move things. The Luciferian is basically directive. He can direct things.

It's not hard to see how these two patterns - at their positive ends - can work together with considerable positive effect.

And when the images are penetrated at the positive end, the cores emerge and the roles are reversed - just as they are at the negative end.

And here an aspect of the sheer genius of the design of these patterns also emerges.

Intense positive pressure breaks the 'hard' Jehovian image of strength and determination, and brings out the 'soft' core of love and gentleness. This is eminently appropriate. In a completely positive situation, strength and determination become redundant. Their function is to provide bastions against actual or potential negativity. When there is no actual or immediately potential negativity, they have no function, therefore they step aside and allow the love and the gentleness behind to manifest. In a completely positive situation, love and gentleness are far from redundant. They are in fact what is required.



On the other hand intense NEGATIVE pressure breaks the 'soft' Luciferian image of love and gentleness, and brings out the 'hard' core of strength and determination. This is also eminently appropriate. In a completely negative situation, love and gentleness become redundant. Their function is to foster and propagate any actual or potential positivity. When there is no actual or immediately potential positivity, they have no function, therefore they step aside and allow the strength and the determination behind to manifest. In a completely negative situation strength and determination are far from redundant. They are in fact what is required.

Now these are fairly extreme situations described here; where the Jehovian has no effective NEED for strength, and the Luciferian has no effective USE for gentleness. They are rare, but they do happen.

Of course, if any negativity should appear in the all positive situation, the Jehovian's image will come at once into operation in order to eliminate it. And if any positivity should manifest in the all negative situation, the Luciferian's image will come at once into operation in order to foster it. The Jehovian will 'harden' against the negativity. The Luciferian will 'soften' to welcome the positivity.

But with a Jehovian and a Luciferian working in harmony, the true brilliance of the design of the patterns emerges.

Present them with intense positivity, and BOTH will respond with love and gentleness to welcome and foster it, the Luciferian as usual with his 'soft' image, the Jehovian in response to the extreme situation, with his 'soft' core. A formidable team; in this instance, appropriately, identical in their approach.

Then present them with intense NEGATIVITY, and BOTH will respond with strength and determination to meet and eliminate it, the Jehovian as usual with his 'hard' image, and the Luciferian in extremis with his 'hard' core. Again a formidable team; again, appropriately, with an identical approach.

(Note: at the positive end of the pattern, which is what we are dealing with here, the Jehovian's image does not break in the face of negativity, as it does at the negative end when an attack is stronger than his capacity for defense).

So the positive ends <sup>of</sup> the patterns allow for all contingencies. In normal circumstances, when there is both positivity and negativity present, whether actual or immediately potential, a Jehovian/Luciferian team presents a hard Jehovian image to tackle the negativity and a soft Luciferian image to foster the positivity, and the result must be predominantly positive. And in extreme circumstances, one or other changes in order that both continue to meet the requirements.



## PAST/FUTURE (REALITY/POSSIBILITY).

The Jehovian is concerned with what already exists - 'straight down the line' 'hard' facts. It goes with his straight down the line hard image.

The Luciferian is concerned with what will or may exist - 'accommodating' 'soft' speculations. It goes with his accommodating soft image.

Direct reactions and emotional responses need solid reality in order to manifest. They cannot satisfactorily embrace the realms of possibility.

Thoughts and rational speculations on the other hand, are RESTRICTED by solid reality. They NEED the wide expanse of possibility in which to spread their wings.

So the Jehovian reaches for what has already happened - either just now or way back. He tends towards the past. Whilst the Luciferian reaches for what has yet to happen - either in the next moment or way ahead. He tends towards the future.

NEGATIVE. The Jehovian uses the past to create failure and negativity. Either he regrets that it happened, and blames himself or someone else that it did, or he wishes that it had not stopped happening and clings to it nostalgically - again with blame attached for it having stopped.

Nostalgia or regret; whichever it is, his attention is fixed on what happened or didn't happen in the past.

The Luciferian uses the future to create unreality and futility. Either he fantasises impossible dreams of success which can never be realised, and justifies his visions in completely illogical terms, or he looks forward to hopeless wastes of futile nothingness - and again justifies his predicted void with equal illogicality.

Unreality or futility; whichever it is his attention is fixed on what will happen or won't happen in the future.

The Jehovian demands the impossible of the past - that what has been had not been, while the Luciferian promises the impossible for the future - that what cannot be will be. Or alternatively the Jehovian clings to what is lost and gone and mourns the irretrievability of the past, while the Luciferian contemplates what will never be and bewails the emptiness of the future.

Both are living out of time.

Conversely the Jehovian has difficulty in grasping the possibilities of the future, whilst the Luciferian has difficulty in recalling the realities of the past.

The Jehovian may be able to state what might happen in ~~in~~ actual terms,



but he cannot EVALUATE it by predicting his reactions. Therefore it has no reality for him. Ask him to speculate evaluatively and he will look at you blankly. Speculation requires a rational reaching forward, thinking about what will be. So it's meaningless to him.

The Luciferian may be able to state what has happened in factual terms, but he cannot EVALUATE it by recalling his attitudes, therefore it has lost its reality for him. Ask him to remember evaluatively and he will look at you blankly. Remembering requires an emotional reaching backwards, feeling what has been.

So don't ask a Jehovian what he will feel tomorrow when such and such happens, and don't ask a Luciferian what he felt yesterday when such and such happened. Neither will be able to give you a satisfactory or meaningful answer.

#### INTERMINABLE DIALOGUE ONE.

Jehovian: Yesterday was terrible. (Negative contact).  
Luciferian: It wasn't so bad. (Opposition).  
J: It was terrible (Rigidity).  
L: But tomorrow will be better (Optimism).  
J: I don't care. Yesterday was terrible. (Instinctive reaction).  
L: But think about tomorrow. (Rational approach).  
J: Why should I? It's not here yet and anyway why should it be any better than yesterday. (Pessimism).  
L: Oh, it will be! (Promise).  
J: So you say. I KNOW yesterday was terrible. (Insistence on being right).  
L: Well it's past now. Forget about it. (Unreality).  
J: I can't. It's happened. (Fixation on the past).  
L: Then think about tomorrow. (Fixation on the future).  
J: I can't. It hasn't happened yet. What's there to think about? (Rejection of the future).  
L: The good things that COULD happen. (Fantasy).  
J: COULD, MIGHT, SHOULD. I'm telling you about what HAS happened. And it was terrible. How do you know tomorrow is going to be any better? (Aggression).  
L: It will be. (Insistence on being right).  
J: How do you know? (Inability to speculate).  
L: I'm sure it will be. (Protest).  
J: What's going to change things? (Failure).  
L: It'll just be different. (Illogicality).  
J: ~~Why should it be?~~ (Irrationality).  
Etc. etc. etc.

*You're stupid!*

#### INTERMINABLE DIALOGUE TWO.

Luciferian: Tomorrow is going to be impossible. (Despair).  
Jehovian: Why? (Inability to speculate).  
L: Because it's all pointless. (Futility).  
J: How do you know what tomorrow's going to be like?  
Yesterday was all right. (Fixation on the past).  
L: Was it? (Inability to remember).  
J: Well, you know it was. (Rigidity).  
L: No, I don't. What was so good about it? (Opposition).  
J: You felt good. (Determination).



L: Did I? I don't remember. Any way that was yesterday. (Protest).  
 J: So why shouldn't you feel good tomorrow? (Irrationality).  
 L: Why should I? (Opposition).  
 J: Well, if yesterday is anything to go by. (Fixation on the past).  
 L: Well it isn't. (Rejection of the past).  
 J: Why not? (Rigidity).  
 L: Because it's past. Anyway what's the point of it all? (Fixation on the future).  
 J: Does it need a point? (Rejection of the future).  
 L: Of course it needs a point. I can see no object in any of it. (Futility).  
 J: It felt good. (Irrationality).  
 L: So what? What for? (Illogicality).  
 Etc. etc. etc.

POSITIVE. The Jehovian has a good grasp of reality, of things as they have been and as they have happened. He can assess the trends of the past with instinctive accuracy. He contains in his head a complete graph of all the moods, the atmospheres, the states of mind, the progressions and regressions, the highpoints and the lowpoints, of everything that has gone before.

He not only recalls the facts, but also he remembers their value and significance. He places them in an emotional spectrum by which he can evaluate them in terms of desirability and undesirability. He knows when things went right and when things went wrong, when they felt good and when they felt bad, when they were in a state of progress and when they were in a state of regress, when they were 'up' and when they were 'down'.

The Luciferian has a wide vision of possibility, of things as they could be. He can speculate the trends of the future with rational precision. He contains in his head a comprehensive extrapolation of reality, a projection into the future, which includes probability, inevitability, changeability and all kinds of realisable visions of what can come after.

He not only foresees what can or what will happen, but also he assesses its value and significance in terms of desirability and undesirability, not emotionally but analytically and comparatively, and with great precision. He knows what is required. He knows what is possible and what is impossible, what is likely and what is unlikely, what is inevitable and what is avoidable. And he knows what must be done in order to realise the most desirable possibility.

The Jehovian provides the reality and the stability of past experience. The Luciferian provides the vision and the incentive for future endeavour.

The Jehovian is the backward-looking conservative. The Luciferian is the forward-looking radical. Now at the negative end of the patterns, these two elements are in almost permanent conflict, each trying to drag everything indiscriminately in his own direction. But at the positive end, they work in harmony; knowledge and understanding of the past being an essential launching point from which to mould the most desirable future.



Conservatism is keeping the past. Radicalism is changing it. Ideally we keep what is desirable and change what is undesirable. But to do that we must know where we have been - the Jehovian element - and we must know where we are going - the Luciferian element. Emotion tells us the significance of where we have been. Reason tells us the direction of where we are going.

We can separate reality and possibility. But also we can unite them. Reality is a part of possibility, and possibility is a part of reality.

Without possibility reality is severely restricted. It is incomplete. And without reality possibility is miasmic. It is indiscriminate. Reality alone is too firmly bounded and leads to constriction. Possibility alone is too unbounded, and leads to disillusionment.

But in harmony, reality reaches out and embraces possibility, and possibility, step by step, becomes reality.

Just as passion without reason is blind, so knowledge of the past without a vision of the future is meaningless. It cannot progress. And just as reason without passion is dead, so a vision of the future without a knowledge of the past is impotent. It cannot become reality.

The two together, knowledge of the past combined with vision of the future, lead to meaningful progress from one positive reality to the next and the next and the next.



THE SATANIC PATTERN

Due to its propensity for division, separation and differentiation - apparent on all levels both positive and negative - the Satanic line is characteristically divided!

*The Universal Law: divide and you are divided.*

I THE 'SERPENT' LINE  
(Commonly called the 'Snerp' Line)

Characteristic. Represents the 'soul' end of Satan. Consequently Snerps place themselves 'above' everything; 'above' the <sup>mind</sup> Game, 'above' the herd, 'above' normality, 'above' materialism, 'above' problems-----.

Negative. A protest rather than a reality. Hence the Snerp has a need to negate or reduce the value and significance of everything which he professes to be above. He puts it down in order to put himself up.

Positive. A real detachment and transcendence.

DIVISION OF SNERPS.

1. MYSTICAL TYPE. Occult, spiritual, ascetic, ultra-religious.

'Above' ordinary worldly material things.

Negative. Unreal, out of touch, sometimes fanatical, 'lost' in the world, sometimes actively AGAINST and intent on destroying worldly things.

Positive. Detached, tuned in to spiritual concepts and influences, genuinely above normal human values and considerations, seeing them with ~~whisk~~ true objectivity.

Common denominator: separation.



2. ALIEN TYPE. Isolated, space-oriented, other-worldly, in some cases actually believes he comes from another planet or another plane of existence, subject to very unusual values and agreements.

'Above' this world and all its codes and customs.

Negative. Unreal, (a different form of unreality from the mystical type), out of touch, sometimes appears to be insane, 'lost' in this world, sometimes actively AGAINST and intent on destroying the things of this world.

Positive. Detached, possessing a wide and often universal scope of awareness and understanding, genuinely free of the normal values and considerations of this world, seeing them with true objectivity.

Common denominator: separation.

3. SCEPTICAL TYPE. Ultra-sophisticated, worldly but 'above' the norm, part of an elite (intellectual, or scientific or cultural or psychological or functional, etc.), sometimes sees himself as MORE worldly rather than less worldly than everyone else.

Negative; Despises ordinary people, ordinary problems, ordinary desires; cynical, sometimes sneering. The Godolphin Horne syndrome. ("Godolphin Horne was nobly born. He held the human race in scorn." Hillaine Belloc).

Positive: Genuine detachment and superiority, used to lead and guide people out of the normal human traps, whilst adding to rather than reducing their stature.

Common denominator: separation.



4. EVANGELIST OR REVOLUTIONARY LEADER TYPE. Charismatic, magickal, hypnotic, emotive, with great power of suggestion and thereby group or mass influence. The St. Paul Syndrome.

'Above' the establishment and the masses. And intent upon separating the one from the other, particularly through the use of ~~XXXXXXXXXX~~ criteria.  
moralistic

These are the great separators.

Negative. Megalomaniac, prolific use of the 'big lie', incitement to violence, destruction, bigotry and repression; intensely divisive of those who could work together.

Positive: Inspirational, exposes the big lie, brings out hope, courage and the will to succeed against all obstacles, separates people from their existing negative values and agreements (failure, futility, helplessness, weakness, apathy, etc.).

Common denominator: separation.

5. GENIUS TYPE. Brilliant and imaginative. Outstanding intelligence and/or creative ability and flair.

'Above' even the upper levels of capability.

Negative: Perverted, delusions of grandeur, insanely arrogant, brilliance and ability used to destroy rather than create, isolated and cut off, locked inside the egocentric world of his own brilliance and imagination.

Positive: Makes full use of his ~~XXXXXXXXXX~~ outstanding ability to create rather than destroy. Acknowledges the separateness that his talents give him, but uses them in a positive relationship with the rest of the world.

Common denominator: separation.



## IRONICAL FOOTNOTE TO SNERP TYPES

The super-religionists - both followers (type 1) and leaders (type 4) are usually Satanic.

This is because those who present themselves as exclusively 'religious', with all that that implies, are intent upon SEPARATING religion from ordinary life. This has both validity - the differentiation of the spiritual world and the material world - and invalidity - the mutual exclusion of the values and components of the spiritual world from those of the material world. Christ was concerned with ~~m~~making religion a PART of ordinary life. St. Paul was concerned with SETTING religion apart FROM ordinary life. Both have their negative and positive aspects, but St. Paul's 'big lie' was that he was preaching the message of Christ!

### SNERPS.

Despite the categorisations and divisions, one snerp may embody more than one of the five different types. They overlap, and none of them are mutually exclusive.

There is no anachronism in the concept of a mystical, alien, sceptical, revolutionary evangelist who is both a genius and a leader!

### THE ORIGINAL SNERP.

The Serpent in the Garden of Eden seems to have been just that kind of a Satanist.

He was mystical. He promised the mystical knowledge of good and evil which would bring about a state of divinity. ('Ye shall be as Gods.')

He was alien. He was not human and seems to have come from a world outside the Garden. At least we can be sure that his inspiration came from outside.



He was sceptical. He set himself way above the rules of the Garden, and he poured scorn on the concept of obedience to God.

He was an evangelist and revolutionary leader. By his powers of suggestion and his ~~a~~ magickal charisma he managed to turn the ~~the~~ entire human race (Adam and Eve) against the establishment, and induced it to follow a moral code in direct opposition to the accepted norm.

And to do that he had to be a genius, Besides, the Bible tells us that he was the most brilliant creature in the Garden.

He was the Super Serp and he brought about the Super Separation; the separation of man from ~~God~~ his Creator.

#### THE GARDEN STORY.

Before the fall; willing obedience, no conflict, no morality.

'Do not jump out of the window or you will be killed' is not the imposition of a moral code. 'Do not eat deadly nightshade berries or you will die' is not a moral injunction. These are survival oriented warnings against immediate, very simple and logical consequences. They do not create a conflict about whether or not to jump out of the window, or whether or not to eat deadly nightshade berries.

The Serpent sowed the seed of conflict.

If someone puts forward the suggestion that if you jump out of the window you'll FLY, and you half believe it, then you have a dichotomy. One half of you believes the warning that you will be killed, the other half believes that you'll fly. If in addition to that, flying is made out to be as attractive an idea as the idea of dying is unattractive, then you have a conflict. To jump or not to jump.

The acid test is jumping.



Jehovah had said! 'If you eat the fruit you'll die.' Very unattractive. Satan now says: 'If you eat the fruit you'll be like God.' Very attractive. Every ~~XXXXXX~~ creation aspires to emulate its creator.

Doubt. And the only way to resolve it is to test both propositions by eating the fruit.

The choice. A, remain with the doubt. B, remove the doubt. A is uncomfortable; a nagging, attention-fixating uncertainty. B might be disastrous or it might be magnificent — *or it could be both, but that's another story.*

The Serpent with his immediate 'in time' temptation won against Jehovah with His admonition from the past. Humanity put both sides to the test. The doubt was resolved - in favour of course of Jehovah - and death entered the Game, as it was bound to sooner or later.

From that point onwards human beings were subject to the whole concept of morality, which comes about from an immediate desire for something which you have been told is wrong, or an immediate aversion to something which you have been told is right.

~~THE SNEP'S GAME.~~  
~~XXXXXXXXXXXXXX.~~

This is the Serpent's field. He can play it both ways. He can take something life-oriented and instil in people by his power of suggestion an aversion to it, a fear of it, a moralistic attitude against it, a disgust of it, a hatred of it, a suspicion of it. Equally, as he did in the Garden, he can take something death-oriented and instil in people a desire for it, a love of it, a moralistic attitude in favour of it, a need for it, a longing for it, a justification for it, a trust of it.

That's the Game the Snerp plays at the negative end of his pattern. He separates people from their instinctive life-oriented motivations.

At the other end of the scale he <sup>has</sup> ~~has~~ the ability - who else? - to differentiate



between what is truly ~~death~~<sup>life</sup>-oriented<sup>and what is truly death oriented</sup> and clarify for people with utter conviction the separation of the two. This effectively REMOVES all doubt.

If we are open to temptation and therefore doubt, the Snerp wins regardless of whether we resist or fall.

The policy of 'If in doubt, doubt!' may protect you from death, but at the same time it separates you from life as well. Because the influence of the Snerp may as easily inhibit us from doing what is good for us as incite us to do what is bad for us. Besides, in a world where almost everything is tarred with the brush of uncertainty, such a policy can lead us into a cabbage like existence where we create no significant outward effects whatever.

(But this is an analysis of the pattern not a treatise on how to relate to it.).

#### SEPARATION.

The basis of the Satanic and therefore the Snerp pattern.

NEGATIVE. Compulsive separation. Uncontrolled counter-intention.

A protest of being 'above' the mind Game. Consequence: being OUT OF TOUCH with the mind Game.

Inability to identify with or understand what is really happening inside the mind Game. Consequence: inability to identify with or understand PEOPLE and their patterns inside the mind Game.

Isolation; alienation.

Inability to distinguish what is desirable from what is undesirable within the mind Game, or a positive effect from a negative effect.

Unawareness of the nature of the effects created.



Unawareness of consequences - until they've happened and by then it's too late!

Inability to relate previous events, effects and consequences to current or potential future circumstances.

POSITIVE. Constructive separation. Controlled intention.

Reality of detachment from the mind Game and contact with the spiritual forces that operate outside it.

Ability to see and understand what is happening inside the mind Game with clarity from a detached viewpoint. Consequence: ability to see and understand PEOPLE and their patterns inside the mind Game.

Ability to differentiate <sup>between</sup> what is desirable and what is undesirable, a positive and a negative effect.

Detached awareness of effects created.

Ability to predict consequences with clarity.

Wide scope of vision embracing past present and future, with an ability to differentiate and relate the three of them with a clinical accuracy.

NEGATIVE EFFECTS OF SEPARATION. Doubt, conflict (primarily moral), confusion, uncertainty, suspicion, fear, guilt, paranoia, pain and lack of confidence.

POSITIVE EFFECTS OF SEPARATION. Clarity, polarity, understanding, detachment, invulnerability, imagination, inspiration and confidence.

BASIC POSITIVE/NEGATIVE DIFFERENCE. Compulsive blindness (negative).  
Detached awareness (positive).



9P

Stand outside a window, with your back turned to it because you are straining to STAY outside that window at all costs and not be drawn back into it. That's the negative end of the Snerp pattern. Blind compulsive separation from the mind Game, accompanied inevitably by intense fear of being dragged back into the Game to face the consequences of negative effects created.

Stand outside a window, facing it because you want to see inside, and you have in many ways a better view of everything than those who actually ARE inside. That's the positive end of the Snerp pattern. Detached aware separation from the mind Game, accompanied by a willingness to see the Game with clarity from that viewpoint and to use the advantage for the creation of positive effects.

#### INSTRUMENTS OF SEPARATION.

NEGATIVE. Divisive morality. (Death-orientated).

Negative suggestion; stirring up trouble. This can either take the form of convincing one group of people that another group is evil, or it can take the form of convincing people that they themselves are evil. Within those two basics there are innumerable permutations.

Sarcasm and ridicule.

Introducing alien realities without satisfactorily relating them to existing realities. (E.g. new social, moral, religious, political, psychological or scientific concepts).

Iconoclasm. Arbitrarily destroying existing values without setting up, with reality, new and better values.

Destructive exposure of raw wounds, and inadequacies hidden out of fear. And at the same time disguise and deliberate deception.

Reducing the importance or significance of something upon which people are dependent, without effectively replacing it.



General invalidation.

Picking on points of vulnerability and undermining without reconstructing.

Deliberate stupidity, refusal to understand or appreciate.

Enticement into undesirable activities and situations. (Death-orient~~ed~~ed).

Sinister warnings against desirable activities and situations. (Life-orient~~ed~~ed).

POSITIVE. Natural morality (Life-orient~~ed~~ed).

Positive suggestion. Elimination of trouble. Bringing out evil (negativity and undesirability) so that it can be examined, known and understood without fear or shame.

Introducing alien realities and relating them to existing realities so that scope and vision are increased without the alienating effect of threatening unfamiliar territory.

Revolution, through the replacement of outmoded values by new, more suitable and more beneficial values, without the pain of a tortuous and terrifying transition.

The removal of disguise and the exposure of realities behind deceptive images, but without the realisation of the imagined terrors of discovery.

Indicating the undependability of certain things, at the same time replacing them effectively with dependable things. I.e. differentiating between the dependable and the undependable.

Pinpointing the points of vulnerability and thereby providing guidance towards eliminating them.

Clarification of the difference between desirable and undesirable activities and situations, thereby creating an attraction towards the first and an avoidance of the second.



## THE SNERP AND THE UNIVERSAL LAW.

At the positive end of his pattern the Snerp can only benefit from the Universal Law.

At the negative end, he sends out so much destruction that he needs - and tries - to defend himself against the Law.

DEFENCE MECHANISMS. Emotional switch-off. Exaggerated self-alienation. Indifference. Callousness. Self-sufficiency. Immunity. Mockery. A 'devil-may-care' attitude.

All these mechanisms are protests. There IS no effective defense against the Universal Law.

At his negative end the Snerp - who spends his life creating 'hell' for people - lives in a private and painful hell of his own ('Upon thy belly shalt thou go') OUTSIDE the mind Game and behind his mask of indifference and insensitivity.

Three basic elements of his hell.

- 1 Revulsion of the physical (disease, pain, death, decay and deformity).
- 2 ~~That~~ Fear that the mind Game may engulf him and drag him down from the heights of immunity and separation.
- 3 Loneliness.

Although he is OUTSIDE the mind Game, the Snerp at his negative end is inescapably ATTACHED to it.

## SEXUALITY

Sexuality is one of the most powerful driving forces within human beings.

In its purest form it is the true soul power. And like all ~~energy~~ <sup>energy</sup> it has an equal potential for both life-orientation and death orientation.



Therefore it is a prime area of Snerp activity at both ends of the scale; positive and negative.

NEGATIVE. The Snerp entices people into undesirable sexual activity; perversion, promiscuity, betrayal, deception, and intrigue. At the same time he draws people away from desirable sexual activity; following natural sexual drives and instincts.

These two activities are devastatingly complementary.

The drawing away is done by creating an aversion; by negating or reducing or stigmatising either all sexual activity or just desirable sexual activity. Either the suggestion is made that sexuality of any kind is a sign of weakness, immaturity, simple-mindedness, lack of breeding or immorality; or desirable aspects of sexuality, such as love, tenderness, consideration, fidelity, giving, caring, etc. are put down as weak or naive, in favour of a more 'sophisticated' sexual callousness; or other desirable aspects such as joy, exhilaration, sensuality, humour, excitement, ecstasy, etc. are frowned upon as improper, undignified, uncivilised or immoral, in favour of a tight-lipped, strait-laced, cold, calculated, conjugal functionalism.

Weapons: scorn, ridicule, moral censure, religious dogma, social stigma, the impression that 'one ought to be above that sort of thing', ultra-sophistication, pious rectitude and the image of transcendent mysticism.

Effects: Guilt, shame, fear and revulsion.

Outcome: Repression.

EXCEPT - on the other side there is the enticement.

Most of the enticement is already inherent in the negation.

First, repression of a natural positive drive itself gives rise to the distortion of that drive into unnatural negative channels. (The inhibition of energetic activity usually leads to violent over compen-



sation. Confine a powerful energy potential and you generally cause an explosion. This is the principle of the bomb!).

Secondly, the introduction of guilt and fear automatically encourages deception and intrigue.

Thirdly, frustration usually leads to perversion. Energy which finds its natural outlet blocked, at once looks for another less natural outlet.

In addition, certain Snerp types directly promote destructive sexual activity, inasmuch as it is DIFFERENT and therefore separate from and outside the natural norm; the 'more sophisticated sexual callousness' for example.

But the basic negative influence is a repressive one, with the converse enticement stemming automatically and inevitably from that.

The disastrous effects are usually explosive, which is why it is easy to be mistaken, as most people are, about the nature of the cause.

The normal reaction against explosion is repression. But it is repression which CAUSES explosion. So the pattern goes on.

The ORIGINAL sin is repression.

There is a general agreement amongst human beings that the 'forbidden fruit' in the Garden had something to do with sex.

This is undoubtedly true, since sexuality is such a very powerful force in humanity.

But if it IS true, then the fruit and the sin constituted some form of sexual REPRESSION rather than the opposite. Because repression is the killer.



The counter-reaction, the outcome, may well have been destructively explosive, - proving thereby the Creator's original warning - but the original disobedience must have been repressive in order to produce that effect.

Even now the ultra-religionist Snerp type's agreement that sexual repression, above all things, is the way to attain divinity - 'to be as Gods' - is strong evidence to support this probability.

But, as with all negative Snerp activity, once the repressive morality has taken root and is in conflict with the natural instinct (equivalent to a past injunction), the Snerp has won.. The seed of doubt is sown. Because to protest against the new morality, to flout it, to disobey it secretly, or to explode violently against its restriction, is as disastrous as dying quietly within its confines.

The sexual drive is the basic life force - how else could one of its by-products be the reproduction of life itself?

And there is not one of us who is not subject to some extent or in some form to a repression of that life force.

Don't be deceived by protests of sexual freedom or attitudelessness or problemlessness.

Those who protest are the most repressed. (A simple couplet worth remembering). And they are usually Snerps suffering from a severe case of defense against the Universal Law! (Either that or they are Christians trying to be Satanists, but that's another story).

And if you think that violence produces more negative reactions in human beings than sexuality, remember that violence (death-orientated energy) is itself produced by the repression of pure sexuality (life-orientated energy).



POSITIVE. The positive potential is as great as the negative potential.

The Snerp has the capacity to attract people towards desirable sexual activity, to bring out hitherto repressed or latent instincts and show how they can be channelled constructively in innumerable different ways and on innumerable different levels of expression.

The Snerp can as easily lift the guilt, the shame and the fear from the whole area of sexuality as he can impose it. Thereby he can lift the repression.

Also he can differentiate between the desirable and the undesirable in the area of sexuality, between that which produces positive effects and that which produces negative effects. He can show why some sexual activity brings joy whilst other sexual activity brings only misery.

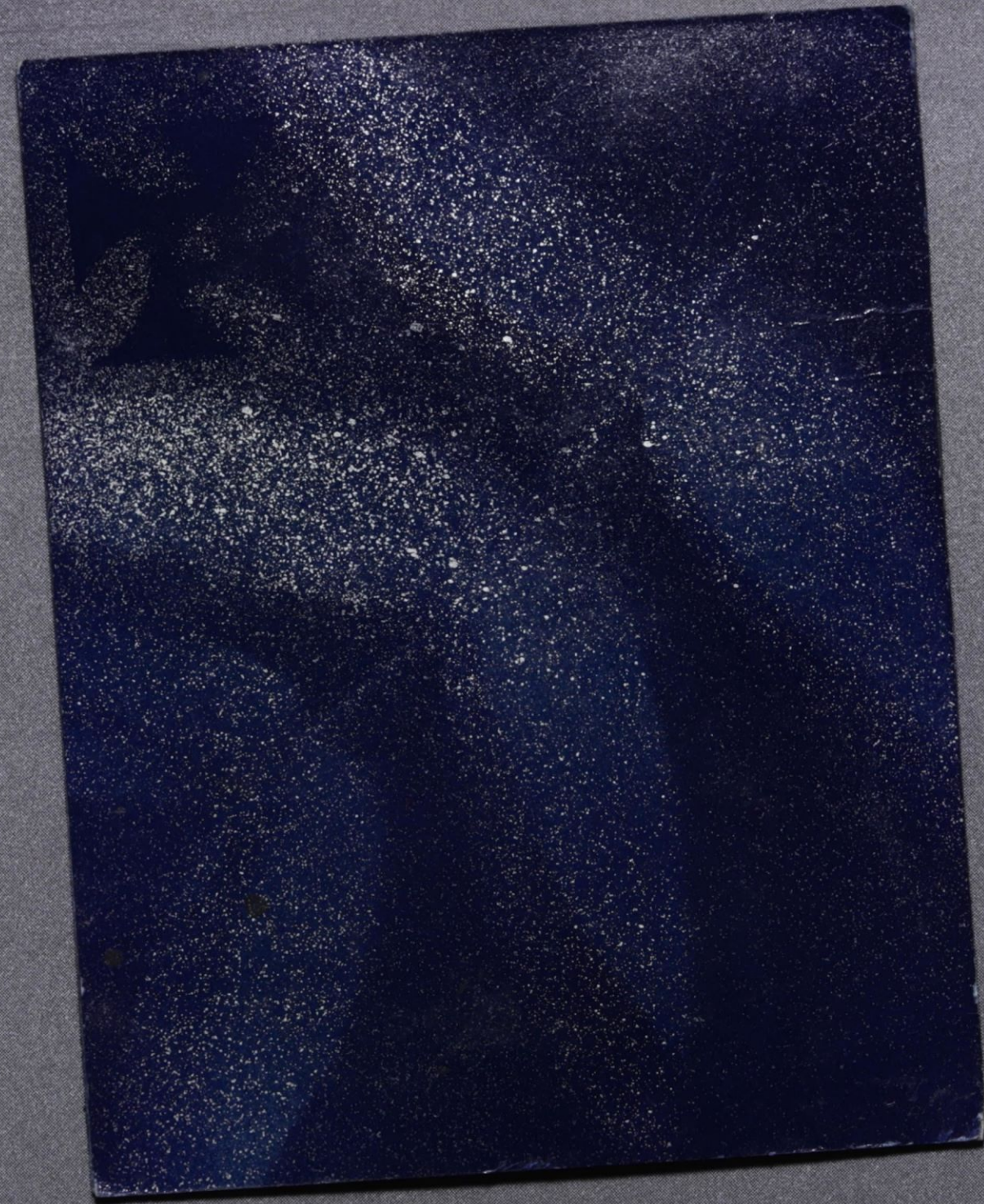
Again the two sides are complementary in a positive sense.

Release of repression automatically returns the energy to its life-orientated state, thereby enabling it to find its own positive direction and manifestation.

But release of repression is not to be confused with protest AGAINST repression which is simply the other side of the conflict and leads almost exclusively to undesirable and destructive activity.

Replacing one moral code (repressive) with its diametric opposite (explosive) is not freedom and does not produce a positive effect. In sexual terms it leads either to violence or to promiscuity.







FOR  
KITCHEN  
USE  
ONLY

THANK YOU

BEVERAGES

COFFEE .20  
regular coffee  
decaffeinated coffee  
cafe au chocolat  
cafe de menthe

TEA .20  
regular tea  
camomile tea  
comfrey tea  
constant comment tea  
oolong tea  
rose hips tea

FRUIT JUICE .30

SNACKS

PLAIN SANDWICHES .50

THE COFFEEHOUSE CLUB .75

CHEESE PLATE .45

BUTTERED TOAST  
white or whole wheat .20  
cinnamon .25

CAKE .30

COOKIES .25