

# MELANIN PEOPLE

(How to Eat and Devour their Energy)  
White Luciferians Reveal  
their Secrets



Edited by Bobby Hemmitt

Luciferism can be understood in part as a philosophical and spiritual extension of eating and consuming. When compassion, empathy and conscience are killed, then devouring and consuming can swell proportionately. When the impediments to personal power acquisition are removed, then devouring the life energies of other beings becomes easy: I become stronger as you become weaker, I absorb strength as yours flows into me. I become capable of this because I do not experience your pain, I don't care about your loss, and I feel no remorse or regret about using, abusing, and devouring you.

On the contrary, I can come to love your suffering and pain, and use it to help me rise up the hierarchy of devouring. Your pain refreshes and empowers me: by devouring your energy and vitality, I can rise with joy, euphoria, and ecstasy to become pure *powaqqatsi*.

We all devour, Luciferans and non-Luciferans alike; like it or not, we are all part of a food chain. Luciferans simply accept this fact and enthusiastically expand their range of food possibilities, from plants and animals to humans and even to God.

#### THE HIERARCHY OF DEVOURING

All human beings are devourers. We eat other living things. Billions of domesticated animals come into existence apparently for the sole purpose of our devouring. Our meat sources often live in conditions of abject misery, and are then coldly and efficiently transformed into food. We shovel other beings, both plant and animal, into our mouths without much reflection on their suffering. We are devourers, and ours is a world dominated by a hierarchy of devouring.

The term "hierarchy of devouring" came to me from Charles Templeton. He is now a well known author, but used to be an aspiring preacher. Apparently he had been quite good at it, packing halls in Toronto and sharing billing

with preachers like Billy Graham. Eventually he became an atheist, and publicly articulated why he no longer believed in God.

He said he could no longer believe in a God who would create a hierarchy of devouring. By this he meant the entire structure of life on this planet, which is apparently built on one command: eat or die. Big animals eat smaller ones, they in turn eat yet smaller animals and so on down to the simplest forms of life. At the top of the heap, at least for now, are human beings. We are at the top because we are excellent devourers.

The heart and pulse of life, said Templeton, is built around cruelty and power. Just watch a deer being eaten alive by wolves, its eyes screaming pain while its entrails pour out over the frozen grass. Templeton asked how any God could allow and even reward such cruelty: if God is father, then what kind of parent would submit his children to such barbarity? Templeton's insight into the dark side of Darwinian survival caused him to question and eventually lose his faith. What right does any one being have to devour another? How could a supposedly compassionate God sanction such a hierarchical system of devouring?

This system of devouring is not limited to the animal world. Large corporations devour and consume smaller ones; large nation states devour the resources of less powerful ones. On a personal level, human beings constantly consume the emotional and intellectual energies of others. The hierarchy of devouring rips into our personal and collective lives like a dripping claw.

The strong devour the weak; not only physically, but emotionally, financially, socially, psychologically, and even spiritually. Eat or be eaten, consume or be consumed, devour or be devoured, possess or be possessed: this is the way of the world. Darwin codified this obvious truth for biological science; Machiavelli did the same for political science. Economically we call it capitalism, a system designed to reward the winners and punish the losers struggling to survive and prosper on the socio-economic hierarchy. Of course we deny this reality. It is too painful. Imagine eating your fast food meal while envisioning how it actually came to be in your hand: from the slaughterhouse to the grill is a legacy of ugliness. We deny it biologically just as we deny it socially. We set up great civilized codes as a bulwark against the harsh truth of the devouring hierarchy.

Luciferans, however, not only acknowledge the devouring hierarchy but embrace it. Their myths celebrate the successful predator and devourer on all levels of the physical hierarchy, and on emotional, cognitive and spiritual hierarchies as well. Their symbols reflect fascination with the power of the predator. Luciferans want to develop the predatory skills, attitudes, and beliefs which can deliver an advantage on the real cutting edge of competition. Their

heroes and mentors are all successful predators: industrial barons, great historical warriors, and successful leaders in the political realm.

To a Luciferan, life is as it is. Cruelty and devouring are the way of things, so why not adapt? Why not admit the obvious and become good at it? All else is simply illusion. There is only one reality, and that is acquiring the power to devour "up the hierarchy" biologically, personally, socially, and politically.

#### DEVOURING UP THE HIERARCHY

Rising up the devouring hierarchy is the Luciferan's goal, but to accomplish this rising, the Luciferan has to first accumulate sufficient power. Power comes in many forms, but has only one end: elevation to the apex of the devouring hierarchy. In order to obtain enough power, Luciferans must take power from other beings by absorbing their energy, vitality, and life-force.

Eating plant life or animal flesh is only one way to absorb energy: Luciferans must know how to draw energy from other sources as well. Luciferans need to expand their "diet" because the simple physical devouring of plants or animals cannot provide sufficient energy and power to scale the hierarchy. To devour their way to the top, Luciferans have to also learn how to ingest the emotional, cognitive, and spiritual energies of human prey.

Like any successful predator, Luciferans have to find a way to expand their food resources. Just as omnivorous predators are more successful than their strictly carnivorous competitors, so too Luciferans are likely to be more successful than their non-Luciferan human competitors because their food sources will include — in addition to plant and animal life — the full range of human energies offered up from the body to the soul.

Luciferans have learned how to devour and metabolize these human energies, to withdraw these vital forces from their human victims in order to enhance and vitalize their own lives. I do not completely understand how this *powaqqatsi* process works. I do know that the process exists, and that Luciferans depend upon it to fully actualize and empower their own drive for godhood at the apex of the hierarchy.

#### PHYSICAL DEVOURING: RITUAL SACRIFICE

When elevated to formal religious status, devouring becomes sacrifice — the ritual eating of the victim's physical body. The logic of sacrifice is grounded in devouring: since devouring unites all forms of sentient life, logically it should form the basis of many religious rituals.

For example, Christ is devoured in the Mass; communion is the act of



devouring the blood and body of Jesus Christ. Christ was sacrificed, and apparently welcomed the opportunity to be devoured rather than to devour.

For the practicing Luciferan, however, sacrifice involves the ritual devouring of other life forms. The ritual killing and eating of an animal, an enemy, or an innocent victim is a ceremonial way of celebrating power acquisition through devouring. More than just ceremonial celebration is accomplished, Luciferans believe that the act of devouring a human being's body parts bestows special energy and power, which the Luciferan needs in order to ascend the hierarchy.

Luciferans are not alone in this belief. A cult group in Matamoros, Mexico, for example, recently killed several human victims and devoured their body parts. They were practicing an ancient and venerated method of power acquisition, albeit in a crude and ineffective manner. It may seem disgusting and bizarre to outsiders, but makes perfect sense as ritual.

In ritual sacrifice, several goals are achieved simultaneously. First, the practicing cult member is inducted into the group. A kind of initiation occurs, the new recruit is bonded, and the entire organization is strengthened. The ritual sanctifies, celebrates, unifies, and elevates the group. Second, the new member learns how to kill without conscience and compassion for the victim. As the altar-kill begs for life, as it screams its pain, rage, and fear, the cult member has to harden and then destroy her own compassion and empathy before killing. Thus the new recruit has only other group members to turn to: all outsiders are simply sacrificial offerings, nothing more than meat. Some group members, thirdly, may believe they actually absorb the power and energy of their ritual victim. Victims thus become food. Their physical, emotional, social and spiritual power is absorbed and utilized to empower the group.

Finally, the group makes an offering to its God in exchange for some kind of perceived spiritual power gain. The cult member wants to devour before being devoured. Ritual cannibalism and sacrifice are the logical extension of this desire for power. The group hopes that its God will accept the offering and grant favors.

The Matamoros cult is not consciously Luciferan. They are included here only as a contemporary example of the compelling and apparently enduring power of human sacrifice. Human sacrifice may seem primitive, brutal and bizarre to the civilized mind, but it has a long and historically powerful history in our culture and others. This history suggests that human sacrifice will once again return. In the words of Patrick Tierney, author of *The Highest Altar: The Story of Human Sacrifice*, "Not wanting to know about human sacrifice is one of the dominant motifs of religious history — almost as dominant as its repeated performance... Blood sacrifice is the oldest and most universal act of piety... sacrifice was the essence of ancient man's sacred life ...From Israel to Greece, from the Old World to the New, sacrifice was the religious experience." Tierney

describes some of the reasons for human sacrifice. The sacrificed becomes a spiritual slave. The victim saves others as a surrogate or scapegoat to placate a God angry about sin. The victim is granted immortality to become God-like. The act itself creates wealth, power, and good luck (especially if the victim is buried in, say, a building's foundations). Natural events come under control or through the dynamic vows can be made and fulfilled.

However confusing or inconsistent — or perhaps compelling — this logic might be, Tierney stresses that human sacrifice "can only be comprehended by a direct experience beyond rational thought." True for sacrifice, and true for Luciferism.

As Rene Girard has pointed out in *Violence and the Sacred*, the logic of sacrifice is complex: all four of the above reasons apply, and probably more as well. He adds, "religion shelters us from violence just as violence seeks shelter in religion." He was not thinking of Luciferism here, but his words perfectly define Luciferan sacrifice.

In contrast to the kind of primitive and unsophisticated ceremonial sacrifice of the Matamoros cult, Luciferans despise such clumsy brutality. Luciferans are not group-animals. They reject all organizational bonding unless it directly serves their personal needs: other Luciferans are only competitors to be overcome. For Luciferans, devouring human flesh is an act barely removed from devouring animals or plants. They seldom use it because it yields little real energy or power. An individual Luciferan might occasionally use ritual sacrifice to solidify his control over a group of submissive followers, but the act seldom yields benefits sufficient to compensate for the risks of discovery.

Ritually killing and devouring humans refreshes and reminds Luciferans of their commitment to devour their way up the hierarchy in pursuit of absolute power. As a symbolic act it has some validity; as a practical method of power acquisition, it is risky and seldom worth the effort. Emotional, cognitive and spiritual devouring are far more nutritious.

#### DEVOURING EMOTIONAL ENERGY

Luciferans eat the emotional energy of victims. They parasitically drain those around them, leaving their victims desiccated, exhausted, confused, despairing and depressed. Victims can seldom articulate the source of their depression; they just feel drained, lifeless, and empty.

All strong emotions are good food. Fear, hate, love, jealousy, anger, joy — Luciferans learn to absorb them all. Luciferans are especially attracted to individuals who have a healthy emotional life, who feel the depth of human emotion, and who can therefore be drained of this vital energy. Luciferans never truly return or reciprocate attention, love, or affection, but absorb it,

use it, and hoard it. They consciously set out to destroy healthy emotion by devouring it.

Devouring does two things. First, it drains the victim. Second, it strengthens the devourer. By "taking in" and absorbing this emotional energy, the Luciferan transforms it into useful predatory power. At the same time, a despised victim from a lower order of human life is destroyed.

Devouring or "eating" emotion is not difficult. If emotion is energy, and the energy radiates outward from the victim, then devouring means making sure all of the victim's energy is directed to only one source — the devouring Luciferan herself. In order to direct, contain, and control this energy, the Luciferan has to ensure that the victim is totally infatuated and enthralled with no one and nothing else. Luciferans thrive on the admiration and devotion given to them by victims because they have learned how to absorb it as food.

In order to ensure a steady flow of such admiration, the Luciferan must use all of his charisma and influence to ensure that the victim cuts ties with family, friends, and other close contacts. These other individuals are potential threats, because the victim's emotional energy might "leak" in their direction.

The victim must also be disconnected from activities, hobbies, habits and interests that provide happiness, stability and refreshment, because these outside activities might provide him with enough strength and energy to challenge or even break free of the predator. The victim must be isolated and cut off from all other potential sources to which emotions might be connected. This ensures that all energy will be directed to the Luciferan, and also that the victim will eventually collapse.

Collapse is desirable. Luciferans seldom drain just one victim endlessly, allowing her to recover just enough to continue a cycle of devouring. They do not allow the victim time to recover for two reasons.

First, the victim might gain enough strength to pull away, and this would mean defeat. Defeat is not just loss of 'food', but an actual drainage of Luciferan vitality: energy is depleted through the loss. I am not clear about the actual details of this process, but it partly rests upon the notion that the Luciferan connects so closely with his prey that if his victim were to rip away prematurely, then part of the Luciferan would go at the same time. In addition, the Luciferan would experience an immediate loss of pride and self-esteem. Pride, power, and success are everything to the Luciferan, so losing a victim means experiencing the unbearable emotions of shame, powerlessness, and failure.

Second, there is a kind of *rush* when the victim finally collapses and breaks. This rush provides a fresh impulse of energy: if emotional devouring can be compared to making love, then the victim's final collapse is the orgasm following foreplay. Luciferans believe that, upon reaching the victim's final

emotional breaking point, something essential and deeply satisfying passes from victim to predator.

Having thus drained and used the victim, the Luciferan moves on to other victims. Restored and refreshed by victory because power has shifted from the victim to the victimizer. The Luciferan never feels remorse or guilt for her actions. In her mind, she has the right to take from those too weak or inferior to take from her. She feels stronger, more vital, and more alive. No amount of counseling, explaining, or threatening will change this basic Luciferan belief: by devouring and using the emotional energy of her victims, the Luciferan feels intensely alive, purposeful and energized. Like any other predator, she feels deep waves of organic pleasure in the act of stalking and eating.

The actual mechanisms of energy transfer are not clear to me. Part of the process involves simple inspiration: the Luciferan draws energy and joy from this drainage, much as we might find delight in a sunset or a beautiful work of art. But part also involves an actual energy drain, much as a battery is drained of electricity. Luciferans have learned to draw energy from emotions just as our digestive system has evolved to take energy from food.

The type of emotion collected and devoured is irrelevant. Fear, anger, jealousy and hate can be just as useful as love, affection, and trust, although much more difficult to manage. Luciferans love the adulation offered by victims, but can also thrive equally on hate, rage, and hostility. We have all met someone who seems to thrive on hostility; the angrier we get, the more satisfied the person becomes. Luciferans can also experience such deep satisfaction from their victims' anger and hatred. As long as the victim focuses completely on the predator and slowly but surely leaks her vitality, energy and strength into the predator, the end result is the same. Not all emotional devourers are consciously Luciferan: the process also occurs as a kind of emotional cannibalism in every day life.

For example, women who work in shelters instinctively understand how this kind of emotional cannibalism works, because they see its effects daily in the deadened eyes of women seeking shelter from abusive men. Unfortunately, women can be emotional cannibals too, and are just as likely to be attracted to Luciferism as men. Luciferism is not sexist. Power is power, and Luciferans know that it can gather around a woman as easily as a man.

Educators and therapists working with children can also instinctively recognize the signs of emotional cannibalism. Some children seem emotionally dead at an early age, unable to relate to peers effectively, unable to share, to take criticism, to play fairly. They begin to mimic the Luciferan style in their relationships with others because, just as the abused frequently become abusers, so too the survivors of emotional cannibalism can become devourers as well. Such children show cruelty toward animals and other children, show little

remorse or guilt, lie frequently, and generally seek to elevate themselves by lowering others. They are often intensely competitive, where winning is everything and losing disastrous. This may be a survival tactic for these children, because if they do not practice to become better predators than their abusers, then they will remain exposed and weak prey to be devoured by their own abusers.

As these children grow older, they often come to know that if they cause victims to trust, love, open and give themselves, then when the devouring inevitably occurs, the victim's shock becomes good energy, good food. And so the cycle perpetuates itself. Emotional cannibalism and the vampire myth seem related: something is taken from the victim (emotional energy or blood) who then has to vampirize others to replace the loss. Emotional *vampires* instinctively seek out others whose emotional life is vibrantly alive because they see a source of food. For Luciferans, emotional devouring is part of a wider strategy of conscious power acquisition, which also includes devouring cognitive and spiritual energies.

#### DEVOURING COGNITIVE ENERGY

To understand how cognitive energy can be devoured, we have to look at core identity, which refers to the victim's "cognitive center" — the location of core beliefs about self, world and reality.

Core identity can be understood as a complex union of a number of forces: genetics, gender, environmental influences, and so on. As identity develops within the individual, a web or network of related beliefs about self, reality, and other people is created. This belief system is the foundation upon which the individual maintains safety, security, and sanity. It seems to be the source from which decisions are made to meet basic needs such as nourishment, love, and self-actualization. By core identity I mean the beliefs, values, schemas and self-assessments by which each of us identify ourselves as ourselves.

To better understand this, it might be useful to think of beliefs as layered from surface to depth, from less crucial to more central. Milton Rokeach, an influential psychologist of beliefs and belief systems and author of the classic books, *The Open and Closed Mind* and *Beliefs, Attitudes, and Values* describes how shifts in peripheral versus core beliefs can impact an individual.

Peripheral beliefs, those on the surface and therefore less essential, are more easily altered, and when changed have little impact on the person's entire identity-belief system. I can shift my belief that one laundry soap is better than another without experiencing a dramatic ripping apart of my whole belief system.

A shift in beliefs about the most effective laundry soap might only alter my



purchasing behavior, but a shift in something deeper might alter behavior in more profound ways. This is the territory of what Rokeach calls "core beliefs." I have been raised to believe in God in such a way that this belief nurtures my entire reality orientation, therefore providing order and security to my world, then loss of this core belief deeply shakes my entire being.

Using a systems theory approach, Rokeach defines the central core region as holding the most basic or "primitive" beliefs about self, reality, and other people; the intermediate region contains beliefs about authority, about individuals and sources which can be trusted; and the peripheral region holds "derived beliefs" which accumulate and change over time. Change is easiest from the *outside-in*, from less meaningful to more important, from less essential to the absolutely crucial. Beliefs are thus layered like an onion: I can switch my choice of soft drinks without shaking the foundations of my core identity, but I would have more difficulty letting go of my memory of my personal past or my beliefs about my own identity. It is in this sense that I would like to use the term "core identity" here.

#### BREAKING INTO THE CORE & CREATING AN OBJECT-OF-FOCUS

Luciferans believe that core identity can be devoured only when it is broken, like an egg or a nutshell. Once broken, the victim's core identity yields powerful energies. To break the victim's core identity, the Luciferan first needs to gain access to it. To gain access, the Luciferan needs a powerful key, for even the weakest human will not easily open up such intimate territory. Access can be gained by fashioning an object-of-focus.

To initially gain access to the victim's cognitive core, the Luciferan has to fashion a *lure*, a device which will invite the victim to open his core identity. An "object-of-focus" is such a lure or key.

An object-of-focus can be a belief system, an icon (such as a specific object or even the Luciferan's personality), a sacred place, an intense experience (euphoria, ecstasy), or any other thing that the Luciferan has created and therefore controls.

To construct an effective object-of-focus, the Luciferan must have the skill to find just what each victim is looking for, and then appear to offer it. This is not as difficult as it sounds, because most potential victims are seeking something: more knowledge, more meaning, more power, more money, better relationships, better sex. Most victims will happily provide key information about themselves to anyone who appears able to help them get what they want.

The Luciferan thus has to appear interested in the victim. Beyond this, the Luciferan has to appear to have some special secret, some vast reservoir of

wisdom and power with which to answer the victim's yearning, whatever it might be. The Luciferan has to rely on accumulated personal power, charisma, and innovation to seem attractive, appealing, and wise to the victim: in other words, to earn the victim's complete trust.

With this trust, the Luciferan can then discover the victim's deepest questions about self, world, and reality, the kind of questions that inhabit the victim's deepest areas of core identity. With this information, the Luciferan can then fashion an object-of-focus.

The object-of-focus must appeal to the victim's mind, to his cognitions about self, world, and reality. It must resonate with the deepest yearnings of his core self. It must be specifically tailored to invite the victim's curiosity, then his fascination, and then his commitment. It must become the victim's central focus and preoccupation. It must inspire the victim's deepest loyalty and trust.

The object-of-focus must therefore be so compelling that the victim invites it into the territory of his core primitive beliefs. This invitation effectively opens up the victim's core territory. The object-of-focus is thus both the lure designed to attract the victim and the key to open up his core identity. Once attracted, enthralled, riveted, and entranced, the victim then opens herself; once open, she becomes available for cognitive devouring — that is, the Luciferan can feed from her "core" and obtain powerful energy as a result.

Controlling the victim's core cognitive focus is like a type of hypnotism: the victim's full trust and attention empties into a symbolic object-of-focus controlled by the Luciferan. No matter what form the object-of-focus takes, at its center it must celebrate the Luciferan's personality: all facets of the object must point toward the Luciferan as the victim's ultimate destination. That is, the object-of-focus must deify the Luciferan. The victim must never know this or suspect any predatory motives, however, especially at first. Later on it will not matter.

As with emotional energy, once the victim's cognitive focus is under control, then all else follows. This is true because the victim's core sense of identity, the full attention of her deep self, is offered to the predator like a throat pulsing with sweet blood: the Luciferan actually eats his way into the victim's core identity like a wolf into a deer's brain.

#### ASSAULTING THE CORE

Once the victim has opened his core identity, then the Luciferan can tear it apart in preparation for devouring by using a process known as brainwashing, thought reform, or "coercive persuasion," a process that will be called

*psychological assault* here. Psychological assault can be understood by asking a simple question: is assault possible without physical contact?

This question may seem rhetorical. The obvious answer is "no": a person cannot be assaulted unless struck or harmed by fists or weapons wielded by an attacker. But consider another type of assault. Is it possible to mount a psychological assault, to beat another person's core identity into submission using psychological techniques? The answer here may be a little harder to understand, a little less forthcoming. Yet we already know more than we might think.

For example, we all know someone who carries on through life as if beaten, head hanging down, eyes locked to the floor. Submissive and afraid, this person lacks self-confidence, has a destructive self-image, and views life as a series of impending crises about to occur. It is as if something within him has been violated and twisted, as if his core identity has been literally beaten to a pulp. Physically healthy but psychologically beaten: how many people suffering like this have we met? I would suggest that some of these people are not in this condition because of personality flaws, but because they have been psychologically assaulted.

A little closer to home, we all remember personal encounters with someone who seemed to abuse us psychologically. Perhaps it was a person at work with authority over us, or maybe our parents, spouse, or lover — whoever it was, somehow he or she managed to violate something deep inside us. Without being touched physically, somehow we walked away feeling soiled and abused, our self-worth and self-confidence shattered. It is as if this person somehow reached inside to attack and then drain us.

I would like to suggest a way to describe this kind of invasion by defining it as *psychological assault*.

We all have fairly solid ideas about the nature of physical or sexual assault. But what exactly is psychological assault? How can a person be abused psychologically? To answer this I would like to offer a definition, and then explain each of its components.

Psychological assault is the process by which an individual or group utilizes known techniques to systematically assault, break down, and replace a targeted individual's core identity for purposes of dominance and control.

Psychological assault has been reported and investigated under a variety of names: "thought reform", "coercive persuasion", "coordinated programs of coercive influence and behavior control", and so on. (See Cialdini, 1984; Conway and Siegelman, 1978; Frank 1961; Lifton, 1961, 1987; Sargant, 1957, 1974; Schein, 1961; Singer 1972, 1986, 1990.) My definition has been drawn from this tradition, especially from the work of Margaret Singer.

As with any new and emerging discipline, definitions abound. I have coined

a new term not out of disrespect for past work but because there are subtle but important differences of focus and usage. As this field matures, hopefully a consistent nomenclature will evolve.

Some key points emerge. Psychological assault is a process. It happens over time. It is ongoing. This implies some kind of relationship between the abuser and the abused. Thus we find that psychological assault occurs between parents and children, in marriages, between employer and employee, and so on.

The abuser may be an individual or a group. More than one person can work in concert with others in a group to commit psychological assault. These groups may range from loosely knit gangs to sophisticated organizations. Within advanced organizations psychological assault can be so endemic that the organization itself (as opposed to individuals within it) can be described as abusive.

A known set of techniques can be used to commit psychological assault. These techniques have evolved in the last twenty years and can now be described as a sophisticated technology. (These techniques will not be discussed here: please refer to Singer, Schein, Lifton, and others for details). To be effective, the technology must be systematic: it must be used over time and in a specific sequence.

The technology has only one purpose: *to assault and break down a targeted individual's core identity*. When healthy, one's core identity is open, positive, vibrant, and vital. When unhealthy, core identity renders the person unworthy, hopeless, isolated, and drained. Psychological assault technology attempts to create a negative or even self-destructive core identity in its target.

So why would anyone want to deliberately and systematically destroy a person's core identity? After all, what use is a person bent on self-destruction? The reason is simple: *dominance and control*. If I wish to control you, I may have some trouble if your core identity is strong. But if I could break down your core identity and then *replace* or rebuild your identity in a way beneficial to me, then my power over you would be strong indeed. Thus I would cause you to believe at a core level that you are hopeless without me, that disobeying me would be tragic, that I am your superior in all ways. My control over your identity is then inside you, woven deeply into the fabric of your being. When achieved, such control is a power which renders all others impotent: you will do as I say without requiring rewards or coercion, money or force. For the Luciferan, dominance and control is a kind of food, an energy that can be metabolized to stimulate and support personal growth.

Luciferans utilize the technology of psychological assault to break their target's core identity, and then feed on the energy released by this breakdown.

But the destruction of a target's core identity is only a phase in psychological assault. Once identity is undermined, it can then be changed to allow the

abuser to take control. If the Luciferan succeeds in breaking a target's identity, a further and final step can therefore take place: he can change the victim's core identity in certain specific directions. For example, a Luciferan charismatic preacher will rant for hours about the evil ugliness of the flock, about the absolute hopelessness of sin leading to eternal hell, about the near presence of Satan. His followers may then undergo a process of identity-death, a sense of deep revulsion about themselves and about human nature generally. But the preacher's intention is to take his flock beyond self-loathing. He uses this state to create an opening into which his own belief system can enter: "Just follow me," he says, "and you will be saved. Just change your ways, and you will be transformed. You will go beyond identity-death to rebirth." He might just as well add "I will then be your parent. And you will obey me."

In other words, psychological assault can be used to undermine identity so it can be replaced. Political demagogues, religious cultists, and leaders of mass movements are familiar with this process. The process could be compared to biological imprinting: just as a little duckling will accept the first moving object it sees as *mother*, so too a victim of psychological assault will *imprint* a new identity implanted by the abuser. If I believe Jim Jones is God's only agent on earth, that I therefore owe him unquestioning loyalty and trust, then when he asks me to drink deadly poison I will do it willingly. If I believe he is a lunatic, then I will escape from him or disobey his request if I can. This argument holds for all other core beliefs about religious, political, economic and other important motivating forces organizing our lives.

The precise nature of the implanted identity system, or object-of-focus, varies from abuser to abuser. Some implant their own pathological problems: hence the abused child later on in life becomes an abuser, just like the abusive parent. Some abusers implant religious notions of identity: the abused person is defined by his or her adherence to an ideologically correct set of attributes. Other abusers implant therapeutic notions of correct identity: therapy itself can become a process of psychological assault in which the therapist implants a favored identity system into the client/victim. (Recent books such as *Making Monsters* by Ofshe and *The Myth of Repressed Memory* by Loftus explore the manipulation used by therapists). The same can be said for political and educational movements that care less for their followers' or pupils' development than for their own ideological definitions of reality.

The foundation of psychological assault rests on the nature of power and control, dominance and submission. The idea is simple: to control a man, control what he believes to be true; to control what he believes to be true, control his core identity. This form of control is deeper and more effective than violence, rewards, punishments and other forms of power and control. Luciferans know this fact intimately, and use it constantly. Psychological assault



source. Thus, the seeker surrenders soul to the Luciferan, not to the spiritual tradition; devouring then follows.

These spiritual traditions are varied, but can be organized in the following categories.

#### SELF-ANNIHILATING TRADITIONS

Luciferan predators are attracted to spiritual traditions emphasizing complete surrender of personality, past, identity, and carnality while promising initiation through transformation and rebirth. In such traditions the victim is eager and willing to lower all defenses and hand over self-control. The goal is self-annihilation, meaning the destruction of the ego and other "lower order" aspects of self, as emphasized in various New Age, Eastern, and charismatic Christian traditions. In the hands of a loving and compassionate spiritual guide, such trust can be beautiful. But in the hands of a Luciferan, it is deadly. Once broken down and converted, the victim can then be used. Unaware of the deception, the victim truly believes that his new spiritual leader is the source and center of all truth and beauty, and becomes willing to do anything to promote and proselytize the "Cause." The Luciferan encourages this devotion to the point that it becomes the close-minded fanaticism described by Eric Hoffer in his book *The True Believer*. Caught in this way, the victim will expend tremendous energy for the Luciferan, who then becomes enriched materially, emotionally, cognitively and spiritually in the process. Luciferans thrive on unquestioning obedience and adoration, and feel great pleasure in their ability to command strict unquestioning obedience from their followers. They devour the adoration released by their followers' spiritual search, and will do anything to keep it, including intimidation, murder, or even mass suicide.

#### ECSTATIC TRADITIONS

Spiritual traditions emphasizing trance, ecstasy, euphoria, and rapture as a way-of-knowing also attract Luciferans. To enter these states, the searcher has to release her conscious rational mind, let go of defenses, and fall into the sheer power of the experience. These states have been the fountain of profound wisdom for art, literature, and religion, and are sought in virtually all mystical, religious traditions. Luciferans value them, however, because they can be manipulated and used to create addiction.

The experience of rapture itself is so inexplicably overwhelming that many seekers come to desire it for its own sake. Luciferans who know how to induce these states can become 'spiritual drug dealers', creating deep dependence in

their followers. Techniques for inducing such experiences are well known and documented, and usually include sleep or food deprivation, repetitive chanting, excessive time spent in meditative states, trance induction through hypnosis, rhythmic dancing or drumming, and so on.

Seeker/victims who first experience these wonderful states tend to imprint on the person or group providing them. As with cognitive devouring, this seems to work much like the young duckling which, when first hatched, will bond or imprint on its mother: experiments have shown that this imprinting can be transferred to other items (i.e. a stuffed 'mother') or even other species, including humans. In the same way, when we first experience transcendent rapture, the experience is so moving that it can feel like an actual rebirth of new life. Gratitude swells toward the 'spiritual parent' who provided this gift. If this parent is a Luciferan, then the victim will imprint and bond with him. The victim will then be controlled, and her energies used and devoured. Cult leaders know exactly how to induce this state, and exactly what to do with it once achieved. In my experience, cultic "weekend transformational seminars", for example, specialize in producing and then manipulating transcendent and euphoric states of consciousness (See Margaret Singer's work for more information about weekend transformational seminars).

#### TRADITIONS OF TRANCE CHANNELING AND SPIRIT POSSESSION

Spiritual traditions steeped in one form of spirit invocation or another — where the acolyte consciously seeks to put aside her own personality to let a discarnate entity speak through her — attract powerful interest from Luciferans as well. The seeker/victim willingly opens herself to be temporarily possessed, to become a channel for some other force. This opening attracts the Luciferan's lust for possession. Luciferans are drawn to such invitations because the victim willingly opens and offers herself for devouring and ownership. As with self-annihilating and ecstatic spirituality, the Luciferan can take and use the honest intentions of the seeker and bend them to his will and needs. These needs can range from enhanced material wealth to the sheer delight of *powaqqatsi*.

Cult leaders understand spiritual devouring, as do Luciferan leaders of mainline religions. Luring, capturing and devouring the spiritual hopes and dreams of millions is good food, great money, wonderful power. Political demagogues of all stripes try to feed on this spiritual flesh as well.

The energy expended and exerted by seeker/victims is more dynamic for Luciferans than that radiated by the search for emotional fulfillment or cognitive meaning. It is a force that has animated and driven human history in all cultures: just think of the influence of Christian energy or Muslim power. As a force, an energy, it is a powerful vein, rich in nutrients and sustenance

the Luciferan. This is why Luciferans are always attracted to powerful religious movements, especially those that emphasize self-annihilation, ecstasy, trance channeling. They want to eat rich food, and soul energy is about as rich as it gets.

### DEVOURING IN MYTH

For Luciferans, devouring supplies power sources deep within the devourer, thus empowering ecstatic movement up the Luciferan hierarchy. For non-Luciferans, however, devouring tends to be repressed or even deeply feared. As with most feared and repressed realities, it has fled to the frightening realm of myth. Most mythological creatures and monsters are feared primarily because of their power to devour us. Vampires drain our blood and therefore our vital energy: once the vampire tastes our blood, we become one with him, a slave and follower.

We are deeply and primally terrified of being eaten. Hansel and Gretel are captured and prepared as food for the witch; the Giant in Jack and the Beanstalk "sucks the blood" of his potential victims.

References to this primal fear of being devoured are everywhere in myth and horror stories. This may reflect the collective memory of our primitive past, where we were hunted and killed by frightening animals. Or it may reflect a kind of evolutionary prescience: if Darwinian laws hold true, some form of predator should eventually evolve to devour humans and control human populations. This predator would be the next logical leap in evolution, as far beyond us as we are beyond cattle. Luciferans claim to be this next leap.

Recent fascination with the vampire (Anne Rice's work for example) is probably built on this notion: vampires are physically faster and stronger, possessing senses far beyond their human prey. Once human, now evolved beyond humanity, the vampire thrives on the living blood of victims, devouring them in the process. So does the werewolf: once human, he becomes a predator, eating humans. Even the zombies in the *Dawn of the Dead* movies eat humans for food, (particularly brains, for which these lurching creatures have a particular fondness). Other fictional or mythological creations articulate this same theme: the beast is let loose within the human, and the human is transformed to devour other humans.

Luciferism, however, does not want to just release the irrational raging beast - it wishes to give the beast the power of rational thought without the impediments of compassion or conscience. Luciferism seeks to go beyond simple growth to genetically recreate and evolve the human mind, to bypass connections between the brain's cortex and the so-called 'mammalian' part of the brain, to unite it to its earlier 'reptilian' core, and to connect both of these to the

higher spiritual self'. The result might be called a rational reptile, a thinking serpent, a spiritually evolved snake.

Vampires and werewolves are myth, but Luciferans seek to actively invoke and consciously create a new human predator similar to the vampire. In the process, they also seek to create a new human order.

This partly explains our prescient fear and revulsion of Nazism: Hitler intended to create a race of supermen highly evolved beyond lower human life forms, and prepared to annihilate all lesser beings without guilt or remorse. Several well-known works such as Goodrick-Clarke's *The Occult Roots of Nazism* or Sklar's *The Nazis and the Occult* explore the psycho-spiritual foundations of Nazi thought, which sought the creation of a superman elite, the extermination of lesser beings, and the establishment of a new world order. In a similar way, Anton Lavey, the self-confessed Satanist, wrote in his book *The Satanic Witch* about his notions of racial purity and cleansing, and about the evolutionary superiority of his own brand of new human.

Our collective fear of being devoured may reflect our ancient past or our fears of a newly evolving human predator. No matter, the point here is clear: devouring horrifies us, and so will continue to animate our appetite for both ancient and newly created devouring myths.

#### FROM MYTH TO REALITY: RELEASING THE PREDATOR WITHIN

According to Luciferan thought, to become Luciferan we have to evolve into superior devourers. We have to become faster, smarter, and more ruthless. We have to invite and embrace predatory impulses. We have to release the 'spiritual reptile' within. We must do so without regret, doubt, conscience, or compassion. Once released, these impulses lead us to see other humans as prey. Luciferans know that weak humans can be mined for various energies ranging from the physical to the spiritual. Humans can be used, drained, and discarded.

As the Luciferan gains power and energy through devouring, he is gradually changed. He becomes desensitized to his victim's pain, and easily dismisses and rationalizes it. He compartmentalizes himself. And then he annihilates the compartment. The psychiatrist and researcher Robert Jay Lifton describes the first part of this process as *psychic numbing* and *doubling*: by suppressing or numbing himself, the individual manages to live up to external appearances of normality while actually giving birth to a whole new personality complete with a supportive belief system. In the same way, the Luciferan gradually destroys his own capacities for compassion toward his victims and becomes, by degrees, remorseless. He invents a coldly devouring *double*. He then becomes the double, shedding his humanness like dead skin.

For Luciferans, this process of change is deliberate and conscious, utterly different from the kind of criminality associated with the psychopath. The Luciferan's transformation is rationally engineered as part of his commitment to a belief system, while the criminal psychopath is often reacting to environmental conditioning such as early childhood abuse.

The Luciferan wishes to release the predator within, and despises the thick sweet coating of civilization which suffocates this primal force. He wishes to evolve and transform beyond conscience and compassion. I am not certain how Luciferans see this transformation unfolding. It is possibly meant to occur over generations, through conscious selective breeding by a Luciferan elite, and resulting gradually from the conscious intent of contemporary Luciferans. Or it may be a product of natural evolution and Darwinian selection, creating species as far beyond us as we are from apes, its ultimate destination hidden and locked in the depth of genetic necessity and designed to serve the needs of 'selfish genes'.

The transformation might result in physical changes — that is, the evolution of a physically superior predator possessing advanced powers of body and mind — which may gradually result from a cumulative series of smaller changes beginning with the decision to kill conscience and compassion. These gradual personal and generational changes would then make devouring easier, more pleasurable, and ultimately as 'natural' as a cat toying with a half-dead mouse or an eagle lifting into the air with its prey twisting in its talons. But the ultimate transformation sought by Luciferans is not in doubt. It is not physical but spiritual — the evolution to godhood by devouring and absorbing the energies of other beings.

#### BEING DEVoured

Luciferans use personal power to gain more power; they literally drain the vital energy of those near them, absorbing or annihilating the victim's identity in the process. Scott Peck, in his book *People of the Lie*, described the kind of diffuse pain, confusion, revulsion, and unease experienced by individuals drained in this way.

It is as if Luciferans tap directly into the deepest resources of the soul in order to siphon the energy found there. Leonard Shengold comes close to describing the process in his book *Soul Murder*, which he defines as the deliberate attempt to eradicate or compromise the separate identity of another person. One person literally absorbs the life of another; *soul murder* is described as an abuse of power in which the stronger person breaks down and destroys the inner resources of the weaker.

The actual experience of being devoured emotionally, cognitively, or



excessive drowsy-drugged sleep. You want to be in bed or on the couch all day. You do not dream much when you sleep, and when you wake up you never feel refreshed.

You begin to fear and mistrust your own instincts, your own friends and family, your safety in your own environment. You are plagued by a kind of pervasive fear or even paranoia: you sense you are under attack, but you cannot find the attacker. You think it might be your parents, a trauma from the past, your neighbor, a hidden conspiracy, the government, the media: you just cannot seem to tell who or what is after you. You just feel threatened. Your friends will often know on some instinctive level that your real enemy is the devourer right next to you, but you do not believe them.

You begin to doubt everything about yourself, your beliefs, your pleasures, your past, your taste in clothing or food. Your victimizer seems to know more about what you need than you do. You're afraid to make decisions because you know they will be wrong or stupid. Your devourer constantly reminds you how hopeless you are.

Self-doubt flowers into full blown self hatred. You feel yourself to be hopeless, worthless, stupid, ignorant. You are a complete failure, and deserve only the worst. You hate what you have become, but feel powerless to change. You are so tired that you cannot reach out for help, except to your devourer who you now believe is your last hope.

Close friends, hobbies, etc. that you used to love no longer bring any pleasure. Your victimizer or "friend" defines them as evil or destructive, so you cut yourself off from them. You find yourself severing all connections to family and friends. You begin to lose your self; often the devourer will then provide you with a new identity: different clothes, food, likes and dislikes, activities, beliefs and so on.

#### DEPRESSION

Real depression and despair hit hard. You've gone way past the "blues" into full darkness. The black dog bites your heels, and no one is there to help or understand. (The best book on depression I've read is Cronkite's *On the Edge of Darkness*. Devouring is, of course, not recognized as a clinical cause of depression, but the outcome is the same.) Your appearance changes: people are shocked when they see you because you've lost your vivacity, energy, and enthusiasm. The sweet voice of suicide calls your name.

#### ESCAPE AND RECOVERY

Luciferans believe that there is only one sure way to end the assault: the

victim has to break from the devourer and leave the situation, because psycho-spiritual devouring demands a relationship between devourer and prey, over time. This is not the quick pounce and death of nature. The devourer has to convince the prey to open up and surrender, and the only way to do this is to come in disguise. The process ends when the victim gains enough strength to leave, is removed by luck, or is aided by a force greater than the predator's. Symptoms will continue long after the assault, but the actual progress of further devouring ends. Luciferan devourers will of course do everything they can to prevent this loss.

Luciferans are not the only devourers: devouring can be found anywhere, between parents and children, employers and employees, husbands and wives, friend to friend. Either party can be predator, despite one apparently having more power than another: wives can devour husbands, children their parents, employees their employer. Economic, professional, or political power assists Luciferans in the devouring process (one of the reasons they pursue it so avidly), but is not essential.

Recovery depends on the victim's recognition that the assault has occurred. Recovery time in a safe place is essential. Appropriate counseling may help, but healing seems much like recovery from a physical assault: the body, or in this case the soul, needs time to heal itself.

Individuals who were basically healthy before the attack but who were duped into a devouring relationship are most likely to learn from the experience and recover. Individuals who were psychologically assaulted and devoured from an early age have a much harder time, because being devoured is familiar, safe, and even at times exciting, especially if it has become associated with sexuality during puberty. Masochism, bondage, and other related forms of sexuality can result, and such individuals will actively, if unconsciously, find a predator to feed: even if a destructive relationship is severed, they usually find another. They may even find much joy in the ultimate annihilation of identity, as in the *Story of O*, *9 1/2 Weeks* and similar novels where the victim finds a kind of heroic transcendence in complete surrender to the victimizer.