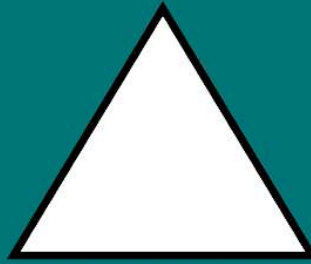


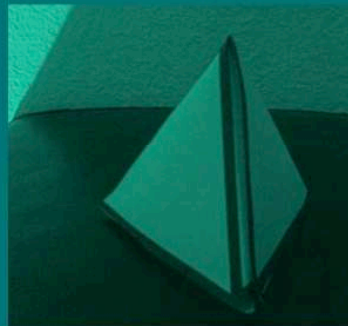
His High Witness, The Prophet V - HOLY BOOK OF THE REPUBLIC:
PART 1: Book of The Fairmark: "DELTA & DEITIES"



Holy Book of The Republic



Volume 1: THE FAIRMARK
- Delta and Deities



His High Witness, The Prophet V

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About "Holy Book of the Republic", part 1

His High Witness, The Prophet V was born in Yorkshire, England in the 1970s. His first spiritual experience was in 1992, followed by another three years later and then one further experience. This book - ***Holy Book of the Republic*** - is the epic spiritual journey that began in 1992 and which continues to this day.

Most of the world's religions follow the same basic pattern of thought. They claim (or at least, *try* to claim) that love is the most important thing in the world, and that religion's main purpose is to teach us morals based around love. Love appeals to us more than almost any other emotion, because of its warmth and kindness. Yet for all our aspirations to be compassionate, we find ourselves in a world of chaos and frustrated ambitions; a world of wild contradictions in which we are bombarded with information, yet little seems to make sense. And if we turn away from religion altogether, why do we get a strange and eerie sense that there is far more to life than just a series of raw facts?

The 'religions of love' have set us up to fail, and what passes today for compassion ends up leading to chaos. **Omeganism** is a strict, yet optimistic and balanced new religion, driven by careful thought rather than moralistic gut reactions. Instead of asking how we can behave better, first we should ask - What *thought-pictures* can we learn to form in our minds to transcend the limits of this life? What harmful philosophical, political and sexual barriers stand in our way, and how might we eventually break free from them?

By making our vision of God solely one of love, without meditating on our place in this life and in lives far beyond, we are heading in the wrong direction. Love has its correct place, but the most perfect

response to our imperfect world is not love, but anger. It is our perfectly natural human imperfections that cause us to seek love, but cold, dispassionate anger can help us to transcend the limits of this world, re-ordering our minds for worlds far beyond our own.

Now more than ever, we need the right balance between spiritual discipline, imagination and clarity, in which moral compassion is the servant of spiritual contemplation, not the master. We must not impose order out of a sense of moral panic, but because we have planned for it, removing what stands in the way, integrating only those things that lead to clarity and a sense of purpose.

We must lead a life of INTEGRITY, in every sense of the word.

List of Works By the Author

"Integrity" (2015), CD format only: Publisher: Omegan Spiritual Symposium International, England

"Virtues" (2016), Downloadable pamphlet: Available via: <http://informationaboutv.angelfire.com>: Publisher: Omegan Spiritual Symposium International, England

Future Works (Held back from this edition)

"Holy Book of the Republic, Part 2: Progeny / Passion and Prudence" (TO BE ANNOUNCED), : {N.B: Sexually Explicit}: Publisher: Omegan Spiritual Symposium International / His High Witness, The Prophet V, England.

"My Country" (TO BE ANNOUNCED), E-book format: Available via: <http://informationaboutv.angelfire.com>: Publisher: Omegan Spiritual Symposium International, England

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by His High Witness, The Prophet V

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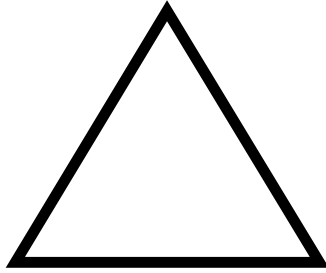
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ABOVE: THE DELTA TRIANGLE:
ULTIMATE SYMBOL OF THE
OMEGAN RELIGIOUS FAITH

***To all those
who no
longer trust
in NOW,
and are
brave
enough to
dream of
TOMORROW***

. >>

Holy Book of The Republic - Volume One - INTRODUCTION

This preface contrasts Omeganism's revolutionary programme for spiritual self-organisation with secular thinking and the less disciplined approach of Christianity, because that is what most people know. In the interests of keeping my words simple, there is much here that I have chosen not to explain. But Omeganism is a magical, complex religion, and so it would be dishonest of me not to reflect that in this Introduction.

1. Omeganism: Getting The Balance Right

Ask yourself one simple, blunt question. Do you prefer to be a happy, good person with a good reputation, or do you prefer to be *accurate* and get things done well? Some of you may reply, "Why, it's obvious! I want to be good, happy *and* accurate. What's wrong with that?". But *even* in ordinary, everyday life, these three aims are not always compatible!

If you don't care *as much* about being *spiritually accurate* as much as with dishonest Christian notions of "sin", and seek simple, and trust the crude, undisciplined, Punish-and-Forgive model of morality, then Omeganism is *not* the religion for you.

If, on the other hand, you don't always trust in crude emotions, question the very *existence* of sin, and seek logical, but emotionally sensitive patterns to help explain events that cannot be answered by science or traditional religion, then I am confident that Omeganism will be beneficial - *even* if you have no interest in religion whatsoever.

Look at our so-called "secular" world today. Astonishingly, it still supports the Punish or Forgive model, *copied from the traditional religions*. Where is the inspirational magic that takes us beyond the everyday? Where is the consistency of purpose? Where is the deep understanding of the many challenges *and* opportunities that lie ahead? The Punish-or-

Forgive model might *sound* good - *in a crude sort of way* - but in the end, it will only end up cheating you.

Omeganism can be hard work. But with that hard work comes many rewards. If Omeganism asks you to do something that is difficult or challenging – whether spiritually or just in terms of morals or ethics - then it also balances this out by being relaxed and tolerant to many of our human needs: our fears, our hopes, our lusts. and our loves. More importantly, Omeganism reveals to us magical spirit-worlds far beyond this one that we could not have seen so vividly otherwise: the worlds of **Crossroads**, **Ennsianthe** and – most important of all, **Deltagate**: worlds that hold up a mirror to our thoughts, and tell us something about ourselves: our past, our present, and most of all, our future (via Deltagate) – *far beyond even our known selves*.

Now and again, Omega's angels and Deities *might* tell someone "lies" rather than upset them. So might *any* of us faced with everyday human dilemmas. But if the human race is to truly step forward into the future, it cannot rely on comforting lies forever. It needs a suitably futuristic faith: brave, and without apology.

Either something achieves an accurate outcome, or it doesn't. Through Omeganism, we must report in our spiritual visions without crude moral prejudices of guilt, shame, fear or infatuation, or else, not bother - no matter how hard this is to explain this to everyone else.

2. Why Bother With Religion, and Why Create Omeganism (a new religion)?

The most common questions asked today of religion are "Why bother with religion at all? Why not just enjoy life? Why are you telling us we are bad? What good does it do?". Omeganism's answer is that there is no such thing as a truly happy or truly sad life. Behind the wall of conscious life, there are many things that are unseen and spiritual. Whether or not you bother with religion depends upon whether or not you believe this, and can be bothered to find out more.

Let's be quite clear about what we mean when we say "spiritual". Most people seek their spirituality in nature, in love and other seemingly eternal truths that never change, and which Christian love often reflects. They seek the spiritual life as a oasis of calm, fearing the change, preferring what is familiar. They find it "spiritual" to walk through the flowers with a lover on a summer's day, and say how "good for the soul" it is. This is an everyday sort of observation, and although it is half-true, it is rather limited, one-sided, and at times rather flippant (even depressingly so).

It is the fashionable thing to go to "mind-body-spirit" events to seek calm - and dare I say it, to run away from the quest for knowledge, passion, anger and anxiety. The angry, *negative* emotions - along with love and peace - form part of leading a truly balanced spiritual life.

I often find noisy cars that pass my window to be deeply spiritual: not so much because they are lumps of welded metal, but because I like to meditate on the *unseen purpose* behind the journey - and traffic's effect is *not* always calming!

Omeaganism is a stern rebuke to all those happy yet depressive love-sick flower arrangers that imagine they can ignore the whole spectrum of spiritual being. It is revolutionary, futuristic, and - in order to get to the truth, it is willing to go to places that are dangerous - even those that some have already called "evil". *Eventually, the aim is to do away with any angel or spiritual Deity that looks or sounds like a person or an animal.* The Delta triangle - spoken of early on in this book, is attached to **Artek**, but is a gateway far beyond anything human as we understand it.

As a general rule, the more spiritual something is, the more likely it is that most people in our society do not *think* of it as spiritual. To do that requires thinking in a *very* different way.

If you complain religion chastises like a naughty child, then you are complaining about the *wrong religion*. (Nothing to do with me).

Religions have rules in order to organise themselves, but it is rarely a good idea to win potential converts by telling them they are bad. All that exists does so for a reason, and all that must change does so only when Omega (God) has willed it. *A spirit can no more be held in chains than a restless wind.*

Then we come to the other objection, that religion is pointless and achieves nothing. So people turn to politics. But politics tends to flatten out the human spirit into pragmatism. Politics is often hysterical. Today, it is full of people shouting at their televisions, newspapers and Internet out of sheer frustration at political events they feel little or no control over. There is nothing to direct inner being. *When the inner being is directed, many secret, magical maps unfold, and spiritual journeys begin.*

Secular Politics tells us that when we have a dollar in our pocket and a flag to march behind, we have nothing more, so why invent things that aren't there? But when we add something that is of another, hidden value, it is a currency that cannot be so easily lost. And we find that we have a magic of the kind that children know, to do many things that we might otherwise have thought were impossible.

3. The Dangers of Simple Religions

Life is *not* simple - and in the spiritual world, life can seem even more complicated. In the spiritual world, things can seem fixed and static, or they can seem to be both true and not true at the same time. And as soon as we understand them, we then realise there is another kind of wisdom that surpasses them.

The spiritual world has two main styles, both of which - to the untrained eye - might seem to contradict each other. I call them the **Simple Spiritual Style** and the **Negotiated Spiritual Style**.

The Simple Spiritual Style

In the **Simple Spiritual Style**, the reader is issued with commands, and told in no uncertain terms who is in charge and what they should do. Also, in the Simple Spiritual Style, the spiritual

world reflects our everyday lives and concerns, and uses symbols to stand for certain things, all of which follow a rigid, unchanging pattern. If we are reasonably intelligent, we know, of course, that these symbols are not *actually* the things themselves, but help to explain them. We know from the Christian religion that the "lamb of God" is actually Christ himself. We do not expect to see an *actual* sheep leading his disciples around. We understand that this is a metaphor.

Omeganism uses the **Simple Spiritual Style** when explaining **Artek**, The Destroyer. When He comes to Earth, in many ways, the message could not be more opposite to that of Christianity - and may to some people seem rather cold, unloving and frightening. That is because Artek comes from **Future Spirit**: in a state of constructive anger. This is the opposite of our everyday spiritual life of **Earth Spirit**, which tends either towards love or hate. However, in a similar way to Jesus, Artek issues commands. It is clear what Artek wants. Artek follows the Simple Spiritual Style, but in a way that upsets the Christian order, and all other "love"-preaching religious systems like it, including Hinduism and Buddhism. *Some* have detected traces elements of traditional religions *even* in Omeganism, but that issue is best discussed at another time.

The Christian, and those secular communities largely trained in the Christian religion knows that there is usually one symbol to mean one thing: and that the thing in question seems flat and unchanging. And so we might think to ourselves "Aha! Now I understand!".

That is not always the way of things in the Omegan religion. *With some notable exceptions, truths can be true in one way, and not true in another, depending upon the circumstances, what is being meditated upon, and which spirits are called upon for guidance.* This is why Omeganism has a system of Four Deities, and not merely one, as with Christianity. We see this at work in a *different* way in Hinduism, which has far more deities than Omeganism. Hinduism has its flaws, but to the impatient Westerner demanding simple answers, it is too cluttered - and so they switch off from it.

It is no wonder that Christianity is the world's most enduring religion. It appeals to all those who need their God to act as a parent to their child selves, either to punish or forgive. The Deities of Omeganism acts as managers trying to unleash the best in their employees through negotiation between what is the ideal thing to do, and what often *has* to be done, even if it doesn't always seem *right* thing to do.

In Omeganism, there is no room for the idea that "We all have a cross to bear". Simple though the idea is, in Omeganism, there is no one cross to hammer away at our raw pain, but instead, a series of pathways between differing states of being. If you complain that this means people might have to think a bit harder, then - *in more ways than one* - you've hit the nail on the head.

Rarely does the average Christian worry that something in his or her religion might mean more than one thing at once, such as we find with double-meanings. Nor does the Christian worry that his deity of Christ might be represented as if they were several people at once, or wearing differing "disguises" (not always dishonestly, but often openly) in order to appeal to different people at different times, or perform different functions - bouncing off against each other in a complex Four Deity chess game (See **Packing Switching**). Like the Swiss Army knife, Jesus claims to do it all: cutting out all that tedious ambiguity. In Omeganism, such "disguises" or "necessary illusions" are commonplace. Most of all, the Christian does not worry that a simple might actually turn out to be a complex lie - of sorts - but a *necessary lie*.

The Negotiated Spiritual Style

We have talked about the **Simple Spiritual Style**. Now it is time to discuss what I call the **Negotiated Spiritual Style**. This style deals with the problems that come through the exchange between real and mystical life on Earth *as it really is* - and *not* as we would like it to be.

In *Omeganism's* Negotiated Spiritual Style, although, ultimately, there is one God in charge of everything, at Earth Spirit level, certain tasks are delegated downwards - rather as a manager

might do in a company: roughly in the order of Artek being first, Erlica being second, Anathema being third and Hedona being fourth - although *not always* in that order. The onus is on *us* to learn the right Deity (the right teacher or demonstrator, if you prefer) for each given task, and which Deity to call upon to resolve which problem.

To put in another way, if the **Simple Spiritual Style** is a form of spoon-feeding the reader with simple instructions as if they were a hapless infant, the **Negotiated Spiritual Style** asks the reader to sort it out for themselves - but gives them them various spiritual tools in order to do it. Omeganism makes use of both styles.

No one likes having to do the hard work themselves if they can have all the answers laid out in front of them. And no one likes to be told that what was true one minute may not be true the next, or that *both opposite points can be true at the same time*, but in different dimensions of being.

The more a religion hammer home a simple message, the more that ignorant people lap it up like fresh cream. And if that means cutting corners and ignoring how complex the spirit world really is, then few will care. If there is a lazy way, even if it is not the best way, most people will take it.

I do not encourage people to lie. But some lies told to us by God are necessary, especially if the truth is complex, or so upsetting to what is comfortable and familiar. Jesus is a familiar father-figure to many, and although Omeganism opposes him, *sometimes*, it is better to leave people at peace with their illusions than cause trouble for the sake of it.

We might think it impolite to tell an actor that the whole of his life was a lie merely because he played a role, because we would not want to upset him. And so it is with much of everyday spiritual life - what in Omeganism is called *Earth Spirit*.

Much of our everyday life in Earth Spirit is an illusion - and even if we mean to be kind and loving, there is so much about even our best

intentions that is ugly. The very act of being human leads to suffering, hypocrisy, and to *more lies*, even if we do our very best to ensure otherwise.

Because human beings are imperfect, get frightened, feel guilty, distracted by worries about money, false politics, overcome by all sorts of desires, and above all, behave stupidly, it is necessary to provide them with Earth Spirit Deities. Artek has come to destroy the world. However, if our world really is a terrible lie, then at least let us try to find some element of truth and wisdom within it. The other Earth Spirit deities are the necessary compromise that is needed between where human consciousness is now and where it needs to get to.

Into this void step three other Deities, all using - to varying degrees - the **Negotiated Spiritual Style** - negotiating with the human race in all its frailty and ignorance. They are both there, and not there. How can this be? This is because of the way in which, in Earth Spirit, what is true is also often concealing a lie. It is necessary to state what is not true because even in the lie, there is an element of truth and wisdom.

4. The Four Deities and Beyond

All Four Deities are explained repeatedly through this Volume. So I will merely give you a brief taste of what all four represent. None are evil nor good as a Christian would understand them to be.

HEDONA

The Deity of Hedona - as the name implies - is the deity of wild pleasures, and rooted in nature. She is beautiful, sinewy and sexual, but with a harsh masculine edge. She has the power to destroy through floods, famine, untamed sexual tackwhipery and so on, and to heal by restoring something of what is natural to what is artificial. She dwells in the kingdom of **Crossroads**, along with **Anathema**.

She can wear many disguises that are male, female, animal or even an object.

ANATHEMA

As the name implies, Anathema really is "anathema" to all that is natural in raw nature. He shares the kingdom of **Crossroads** with Hedona – and he is the deity of industry, of technology, of hard work, of finance, of raw punishment and forgiveness, and has become the deity under which traditional religions organise themselves. He has built our dirty cities and towns, and is an urban Deity. He is both against Hedona, and yet depends upon Her. It is a tortured, savage relationship.

He can wear many disguises that are male, female, animal or even an object.

ERLICA

Erlica (the Holy Mistress), in the kingdom of **Ennsianthe**, is prized as the highest of all Earth-Spirit deities: as a deity of love, healing, balance and wisdom: restoring some of the raw nature of Hedona, with Anathema's industry, and preparing the way for the coming of Artek.

She can take any form that we desire if it helps us to love her, but the main form she takes is that of a plump, white-skinned, blonde-haired female.

She too is both against Hedona, and yet depends upon Her. It is a tortured, savage relationship. She is also Hedona's younger sister. Hedona resents that - as the younger, plainer, less obviously attractive Deity, She is destined to replace Hedona as Mistress of the Earth.

ARTEK

Artek - who exists both in and beyond the **Deltagate** - is the most important deity of all: the deity to end all deities - and the necessary illusion that they exist, particularly the necessary illusion of the other three Earth Spirit deities. He is the destroyer of Earth Spirit and the bringer of Future Spirit and spiritual darkness.

5. Learning from Experience

It is often said that we learn from experience, but have we really thought about what

"experience" means? Some experiences come through the events that happen to us at memorable points in our lives. Others come through our conversations with others, and as time goes on, we often find ways to express ourselves more clearly.

However, other experiences don't come directly to us - from what is straight in front of us. And this is the philosophical starting point for the Omegan religion (Omeganism). We sense that something is useful or troubling, but we aren't always sure what it is, and have to work it out through a combination of feeling and reason. Some events can be a mere accident, and don't obviously mean anything. However, other events may give us deep, profound clues about our lives. Indeed, it is often only by trying out our ideas - without any certainty they will work for us - that we find out what the point of our journey was.

When God (Omega) comes to us with a message, we have to be careful about throwing ourselves too passionately into it. God is not human, so would not share our human passions.

To oversimplify for a moment, if God is like us in any way, then it is in the ability to think before acting rashly. God is a teacher first, and passionate last of all. If God has any preference, then it is for thought rather than feeling. Despite all the problems that exist - such as famine and sickness - our world still remains remarkably well ordered. It would not have been so if God had allowed passion free-reign. God is not so much "good" or "evil" most would understand it. God is a being that puts logical plans into action, some producing pleasure or pain, but best of all, pride in the results.

The most famous symbol of religion is the Christian Cross - a place of pain to which Jesus willingly went - supposedly to teach us of our human failings through his suffering.

If you convert to Omeganism, you *cannot* start from the idea of a hot, desperate passion as the philosophical starting point for an entire religion, as we find with Christ on the Cross. You can't have it both ways. You must either renounce Christ - and sultry leaders like him

(such as Mohammed) - or renounce Omeganism.
There can be no middle ground whatsoever.

When you go into an open-air market to buy household tools, you want to believe that what is being sold does the job properly, and better still, that there is variety in order to cover the different needs that you may have. You want different tools to do different jobs, and - if you are wise - you aren't *too* impressed by any fancy sales talk on the part of the shopkeeper, even if you might admire the sales patter, and find their product demonstrations helpful in making things clear.

The Four Deities of Omeganism are, in one sense, symbolic of the things they really stand for. They are like shopkeepers giving a demonstration of how their products work, explaining what the various tools of the Omegan faith are. The spiritual tools are not the Deities themselves, but without them, you will find it much harder to explore the states of consciousness that they can take you to. Omeganism is quite specific in its use of shapes, colours and numbers that are best for each Deity.

Imagine for a moment two women. The first woman is devoutly religious, but kills her baby with a letter-knife. And *let me make it clear*. This obviously a frightening idea by *any* standard. The second woman has no religion at all, but breast-feeds and nurtures her baby. If you were to ask 99.9% of people "Which is the better woman?", they would nearly all say "The second woman is better."

Unfortunately, *God does not always play fair, or give us what we want*. The way things need to work in God's realm is different, and so "bad people" (so-called) may be favoured over those we consider good.

We have to stop expecting God to appreciate what we *like*, and consider instead what God feels we *need*. I may like or value a great many things as good, kind, healthy and so on – but that doesn't mean that *God* does. Pure consciousness - and *not* Morality - should be the main purpose of the Omegan religion.

That is why, when my first vision came, it was absolutely clear on the need for devout Omegans to *get off this beautiful, rotten planet altogether* – if not actually, then metaphorically. The alien visitors I have encountered – the Temporans – have shown us the way forward: a way to end the cycle of passion-then-regret which the human race has been trapped in for millions of years.

6. Love and Beyond

To love purely and care for our friends, families and wider communities is noble (of course) - but the trouble is, it remains a *human* emotion. The **Temporans** (such as **Artek**), do not know love as we do, and wish for us to learn their ways. All the same, we do live in the real world, and in the real world, we must ask how best to love, and to deal with sexual longing. If, in traditional religion there was the habit of punishing certain sexual desires – whether for the opposite sex or one's own - this had the effect of alienating a great many people from following *any* religion at all – just as many are *also* alienated by secular sexual hedonism. All the aims of love must be towards going *beyond* love (and its limits) – both religious and secular - not feeling caught up in any unhealthy, repressed emotional or sexual sickness – which has no place in a modern, futuristic religion.

7. In Conclusion

It is the duty of each of us to learn to measure consciousness with Deities as carefully as we would craft and sculpt with tools - to get the wisest results- not what satisfies our desperate urges. It may not seem as *dangerously exciting* as the Christian journey at first, but the end-result is far more powerful, and faces the future without fear.

= HIS HIGH WITNESS, THE PROPHET V, ****
2016 & 2017 =

WHY IS THIS BOOK BEING RELEASED IN PARTS?

At some point in the future, I hope to release Volume Two of Holy Book of the Republic: Progeny. It is a less sombre work, mostly written in the form of a novel, Passion and Prudence, dealing with the difficult issues of censorship, freedom of expression, sensuality, sexuality and family life. It expresses some of the sheer joy in being alive and free to act - within certain limits - more-or-less as one pleases.

However. Part One is the more serious and important work.

A-SECTION: GUIDES





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A1: GUIDES

What is this Section Book for?

This Chapter tries to explain some very basic ideas about Omeganism.

- It is NOT meant to explain every aspect of Omeganism
- **GUIDES 1** explains how this book is structured into:- **Volumes, Volume Books, Section Books, Chapters, and Verses**
- **GUIDES 2** explains some of the *thinking behind the Faith*, what is included or excluded from this volume, and why.
- **GUIDES 3 & 4** provides an introductory guide suitable for parents to read to their children, outlining key points of the Omegan faith in a storybook format that is fairly easy for children to understand.

=Not sure what some words or phrases mean (A1)?

They're in the **GLOSSARY**, for example:

- Anathema
- Artek
- Crossroads
- Delta
- Erlica
- Fairmark
- Hedona
- Least Harm First
- Omeganism

GUIDES 1:

A1/01: Guide To Volume Books, Section Books, Chapters and Verses

The *Holy Book of The Republic* is an unusual book - and it is organised in quite an unusual way. When I came to compile *Volume One*, I knew that it would be difficult to organise the material effectively, especially since some of it stretches back as far as 1992.

The **Holy Book of the Republic** is divided into **Volumes**. *You are reading Volume 1*. Each **Volume** is divided into **Volume Books**, such as the Book of Darkness, The Book of Light, The Book of Love, and so on. Each **Section Book** is coded with a *letter*, starting with "A", through to "Z".

Every **Volume Book** is divided into **Section Books**. Each **Section Book** shows the **Volume Book** it refers to, AND THEN a number showing the part within it: e.g: This **Section Book** is **A1: Guides**.

Section Books are split into **Chapters**, each of which is given a letter for the Volume Book THEN a number showing the **Section Book** it refers to AND THEN another number printed after the slash "/" sign to denote the exact chapter. For example, this is **Section Book A, Chapter 1** - or **A1**, or **Guides 1** – or **A1/01** - the volume for "Guides", which explains how to read, understand and refer to The Holy Book of The Republic.

Some Chapters are numbered with gaps or spaces between each Chapter number (usually increasing in steps of two: 2, 4, 6, 8, 10 etc....). This is to allow additional entries at a later date.

Every **Chapter** is divided into **Verses**. Some of the Verses are numbered in steps of ten, starting at the number eleven. So you will find Verse 11, Verse 21, Verse 31 and so on. This is because I may wish to insert additional verses at some point in the future. All Chapters start at Verse 11 to allow me to any really important introductory points at the start (verses 1 to 10 as appropriate)

So just to repeat that again. That's - **Volume**, then **Volume Book**, **Section Book**, **Chapter** and finally....**Verse!**

Just to reiterate - the reason for the gaps in numbering is so as to allow me to add chapters and verses into the book at a future date without having to re-write the whole Republic again. Also note: the reason why verses start at Verse 11 is so as to make it easier to insert at least nine other verses before Verse 11 if future situations make this necessary.

To cite or quote from Section Books, Chapters and Verses, you can simply write the letters and numbers *like this*. E.G. you can say "**Temporans 4, Chapter 11**" - rather in the manner of a traditional Biblical quote. Or, you can use the shorthand, "**B2/04:11**".

The slash sign separates **Chapters** from **Chapter Parts**, and the colon separates **Chapter Parts** from **Verses**.

Fortunately, unlike the Ancients who wrote the Bible and other scriptures, I am, at present, still very much alive - and contactable in person! So if you genuinely need further clarifications, please do not hesitate to get in touch (I won't be alive on this earth forever!).

GUIDES 2: **A1/02: Omeganism and "The Republic"**

The Holy Book of the Republic, Part One contains all the relevant religious texts, except those parts of the text - or those extreme words - considered too violent, too sexual or too extreme in some other way - or those which might distract the reader from the important parts of my message. These texts are likely to be released as a separate work, or as a series of works, at some point in the future.

I am *very* mindful of the fact that some older children may discover *Volume 1: Fairmark (Delta and Deities)*. I certainly have no wish to needlessly upset *anyone*, even if something I say is actually true! So, *Volume 2: Progeny (Passion and Prudence)* is *not* included here. It is a deeply sensual work concerned with the kind of robust, polyamorous sexual morality and healthy aesthetics I envisage for the Faith.

I *did* feel it necessary to include some of the disgusting passages in *Crossroads* - if only to act as a warning to others about the dangerous spiritual forces at work just out of plain sight. But I have chosen to change some of the wording, providing a "censored version" - in the hope that an uncensored version can follow later, perhaps as part of a "Volume 3" or later volume.

One of the oldest problems in the world is how to strike a balance between keeping things simple, and being accurate. Those two ideas of "simplicity" and "accuracy" often seem opposite to each other.

When I originally prepared much of the material back in the 1990s, I was adamant about keeping everything in the order in which I wrote it, rather than in sets of themes. Some the later summaries of that work - such as *Guides 3* and *Guides 4* - are eye-catching and aid clarity for the absolute beginner. However, *they do not tell the whole story*, or even the point of my faith, which is largely based around *shapes, colours and sounds* rather than allegories or moral lessons. Some of these summaries open my text rather than come nearer the end, even though, technically speaking, they are less true to the core of my faith.

Some of the rough edges in presentation are quirky and interesting, so I have tried to keep as many as I can, and remain true to the brave, pioneering spirit of the original writing. However, *people have to be able to make sense of it*. That is the difficult balance I have tried to strike.

If you only remember *one* spiritual truth, it is that Omeganism ends with a quest into Spiritual Darkness - the uncomfortable, dark places that exist beyond Spiritual Light, and which have very little (if anything) to do with the kind of "darkness" we associate with fear, or concepts of "evil".

Because of this, and many other things, Omeganism is a revolutionary religion - far more even than the rebellion of the Jew against slavery in Egypt. It will eventually do away with all politics, all hate, and - dare I say it - any need for love.

GUIDES 3:

A1/03: Guides For Children and Parents

A Challenge For Children and Parents

Guides 2 of this Book is adapted from a document I created in 2007 for parents to read to their children, but I feel it is just as useful for adults who need a simple guide to Omeganism as a spiritual philosophy. It was created to address future generations' questions about The Faith, and can be easily copied into a separate file for this purpose. I have focused mainly on the two Higher Deities of Artek and Erlica, just to keep things simple.

There is nothing scary in the first part of this chapter, because I believe that *some* children are precious (Not *all* children. That would be very silly indeed.). There is no benefit to be had in scaring you or making you uncomfortable for no good reason.

It's good to be upset sometimes, because that can make you a stronger person, but not too much, otherwise things will be too much to cope with and you will become depressed. This idea is a bit like what I call *Least Harm First*, and it's a very good lesson to learn in life. If you can take a bit of what seems awkward – or even nasty - and come out of it with a spring in your step, you will be better for it in the end.

Allow for a little bit of Least Harm First, because when very bad things happen to you, then you will be able to cope better than if you'd only ever tried to be do things the easy, happy way. Also, when you have to fight back against someone that has hurt you, you'll learn a lot of very clever ways of doing it.

I have tried to avoid sounding too bossy in the first part of this chapter. A good religion teaches by example, with good stories that explain things rather than making people feel bullied. Also, *you must always be given the chance to question what you hear from parents, teachers and other people you may work with.*

GUIDES 4:

A1/04: The Story of the Deities

* * * * :

- A Magical Guide For Children

(N.B: Dear Children - Many grown-ups have said that this story makes many things in my religion easier to understand, so I have added it near to the start of this book. Because you are clever, you can explain to grown-ups anything they might have missed. :-) xxx : Best Wishes - from THE PROPHET V)

My religion doesn't have many stories. The stories in my religion are different from those the Christian Bible or in other books like the Qu'ran

God is called Omega and She made the universe. I call my religion **Omeganism**. I am an **Omegan**.

God sent a female angel called Hedona to make the world, and she is still doing this today. God knew that Hedona would be strong and keep the world alive. Hedona made people, which is good. But Hedona also made things like floods and volcanoes and was too lazy to help people to do better.

God knew that She would have to do better. So She sent a male angel called Anathema.

This time, things started to get better. Anathema gave people a lot of energy. So people built houses, bridges, hospitals and schools and other great things and Anathema felt very pleased with himself.

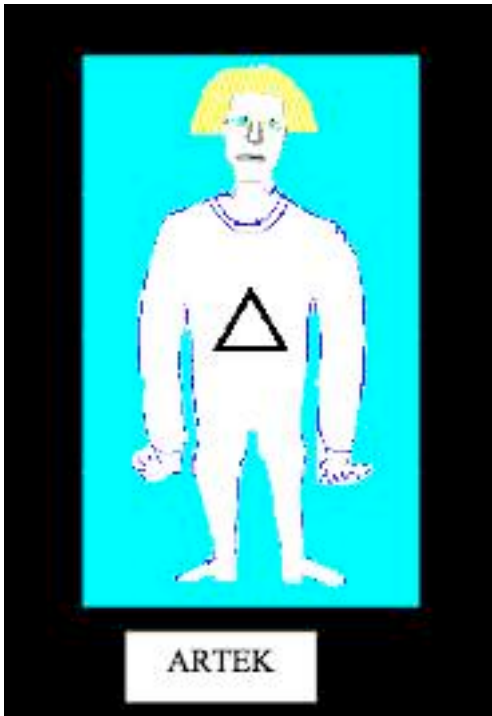
But Anathema made people into slaves and bullied them. Some people were happy because he made them rich or gave them magical powers. But some people did not like the things he made them do and were sad or angry.

Anathema is not evil and nor are people who work for him. God made Anathema a bully, because in those days, people would not have done the work if Anathema had been nice to them.

Hedona wanted to rule the world for herself, but so did Anathema, so they decided to work together. They were so strong; it meant that no

one could fight them if they did things that were bad.

God knew that She would have to do even better than that. So this time, just to be sure, God sent two angels and gave them different jobs to do.



Artek: The Most Important Deity of All

For the really complicated jobs, God sent Artek: a male angel. *Artek is the most important of all the angels, so you MUST learn all you can about Him.* However, God knew that most people would not find Artek, because he does not live on the Earth.

Artek gives people very hard jobs to do that make them feel clever, but he looks and sounds scary and some people might not understand him. So, for all the easier jobs that needed doing on the Earth, Artek sent Erlica: a female angel, to sort out the mess that Hedona and Anathema have left behind.

What about Jesus?

My religion tells a very different story about Jesus to the one you will read in the Bible. It's a very sad story indeed.

My religion says that Jesus was a good man, but Anathema managed to trick Jesus, and so a lot of bad things happened after Jesus died.

Erlica decided that she was going to be quite different from Jesus. She was determined that Anathema was not going to get the better of her.



Erlica: Our Earthly Saviour

Erlica is Hedona's younger sister. She was born in a flowerbed. She was given special titles, such as Mistress Erlica, Queen of Nature, and Daughter of the Earth. She had special jobs to do, taking care of people, animals, plants and machines. But instead of being happy about what Erlica was doing, Hedona was extremely angry. Hedona was older than her sister, so she thought that she should have been Queen instead. Hedona and Anathema decided that they would fight Erlica to stop Her from becoming Queen.

Erlica's kingdom grows stronger every time someone believes in Her, even if it's only one person. Erlica wants to show people the way to

Artek by giving them patterns to make plans and solve problems.

Erlica wants to stop Anathema bullying people and show people a new way of loving each other. She wants to teach people and give them new rules that work instead of old rules that don't. When Erlica asks her follower to do Her work, She doesn't need to bully them, because She gives them such wonderful gifts of love and healing, and also because the world is different today from how it was in the past.

Finding Patterns

Most things don't happen by accident. They happen because of a plan.

Scientists like to see patterns in things to help them understand the world.

My religion is full of patterns! Patterns can help you work out why things happen. They can be drawn in pictures, or diagrams. In my religion, you can test if things are true about God with patterns. If you can't imagine a pattern, then you may be wrong, and you need to check things again.

The Bible is full of stories, but there aren't many stories in my religion, just lots of descriptions of patterns and plans. I prefer my religion because it shows you what to do, but even better, how, when, where and why to do it using plans and patterns, not stories.

If you learn the right patterns and plans, it's easier to know why you are doing something.

Times, Shapes and Colours

Telling people off when they make mistakes is usually a bad idea. Instead of telling people off, it's better to help them find patterns to make a plan, so they won't do the same things again.

The most important shape in my religion is the equal-sided triangle. It looks a bit like a mountain, doesn't it? If you climb up the two sloping opposite sides of the triangle, they meet at the top. A lot of things that seem opposite can come together to make something else. Red may look different from blue, but it can make a third thing: purple. Men may look different from

women, but they can make a third person: a child.

The thing (or person) that makes the change is often very small, but makes a big difference. Choosing the right time to do something is also important.

In my religion, colours are used together to mean different things, for example:

- Black and dark blue together means peace and learning.

- White means anger, but it's a good kind of anger that shows you more about what God wants you to do.

- Yellow is used with black to show purity and courage.

- Pink and blue are used together whenever people are in love or want to be close to each other.

Different countries have different flags. My religion has its own flag called the **Fairmark**, and this is what it looks like.



Rules in my religion

Most religions have rules, but they don't all agree on what they should be.

My religion says you shouldn't:

- Attack or kill people, unless there is a very good reason (such as to defend yourself)
- Hate people because of their age or the colour of their skin.
- Tell lies without good reason.
- Get drunk (It's best to avoid alcohol.)
- Have a gun, even if you are a soldier or a police officer
- Run away from your children and not look after them, unless there is a very good reason.

Sometimes things go wrong, and people have to break the promises they keep. But Omeganism has a complicated system of law - which, like the flag is *also* called the **Fairmark**. The Bible only has Ten Commandments. Omegan **Fairmark** Law has **Five Virtues** and **Twenty One Articles**, which are mostly about being honest, being accurate, keeping secrets, but also being willing to change behaviour when the world changes, instead of following rules without thinking.

Some of the more unusual ideas in my religion are to do with how people should look.

My religion believes in being soft on the outside and strong on the inside, the way that Erica is. I can't have tattoos or piercings or wear certain kinds of clothes. I am not meant to have any hair on my face, legs and body, and although it is okay to be thin, I try not to be. Just look at how plump and jolly Mistress Erica is. I'm sure she would never go on a diet! Artek doesn't look plump like that because he isn't supposed to be happy. He has a very serious job to do, which is why you never see him smiling.

Many Christians would agree with some things in my religion. But there are some things that Christians would probably not agree with.

Jews and Christians can only marry one person, but I do not agree with this, and we also disagree on lots of other things. Families are complicated, but here are just some of the Omegan rules on families.

- In my religion, people would have to pass a test to get a special marriage licence. They would have to get a new licence every few years and get it checked by someone else. This is to make sure people think carefully about things before they decide and to make sure that children are happy with their parents.

- In my religion, all believers are allowed lots of wives and husbands if they have behaved well and followed the rules of Artek and Mistress Erica.

- In my religion, if a person raises a child, they have to try and look after them unless there is a good reason why not. My religion is very strict with mothers and fathers who have children and then run away and don't see them.

- Sometimes, in my religion, children over the age of nine are allowed to make up *some* of their own laws and be treated like grown-ups.

There are lots of reasons why the rules about families are different from those of most Jews and Christians. Here are just some of them:

- A family with two wives also has two mothers. This could mean that it is easier to look after children.

- Some people who only have one wife or husband see other people they care about and pretend that they don't. This can cause divorce, because people aren't telling the truth. My religion lets people marry more than once so that they don't have to pretend.

Making Magic

Some people think that magic only happens in stories.

Most magic is made up and is not real, but I believe that some magic is real.

Most real magic is not about magic tricks, or making people disappear or fly in the air.

Real magic helps people to see, hear and feel in different way. You can use ordinary things to do real magic, like lemons or a pair of socks, and use these things to help solve problems in your head, or make people do things for you, but you have to learn how.

I use shapes, colours to make magic, and to pass on my magic to other people. It isn't as easy as it looks.

The Future

When people tell you not to do things and say, "That's a bad idea", just remember. They might be wrong!

To change things today, you have to think far into the future, using magic to make your head travel through time!

People invent things like computers by thinking about the future.

Other people will often stop you from doing things that are important to you. If this ever

happens, you can complain about it to try and get things changed.

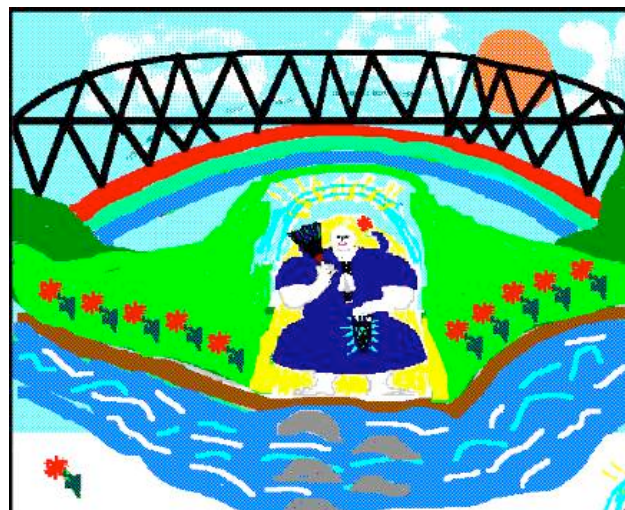
This is true in other countries, not just Britain. In Germany in 1989, the people tore down the Berlin Wall that cut up their city in half because they wanted to live together and be friends. Big changes need big thinking. You also need to plan!

If you plan well, you can make your future real.

My Pictures - And What They Mean

It's often said that: "Every picture tells a story." Down the ages, religious people have made pictures to explain the stories of their religion. My religion doesn't have many stories, but it does have a lot of pictures to explain things.

This diagram is very special. It shows the way in which Artek sorts out problems. Each triangle shows a thing that Artek does. They are like little pieces of a jigsaw, and we put them together to get the whole picture.



This picture shows Erlica during the day.

She is holding a lamp to show that She will guide us in life. The light is blue, because blue is a cool colour. It means that She stays cool and doesn't worry too much. She also holds a fan to help cool us down when we get too upset.

Erlica likes people of all colours, but she is always shown as having blonde hair and pinky-white skin, because yellow means light and pink means love. Black and dark blue are peaceful colours, so her fan is black with some dark blue in it.

She always wears a dark blue dress, because blue is a cool colour. This means that She stays cool when people have problems. In my religion, dark blue means peace and learning and it mean that she teaches us in a peaceful and beautiful way. When it is night-time, we often feel more peaceful, and we see light, like the light of the moon, we remember more than we would during the day.

Erlica is very passionate in love, and likes to feel the cool air flowing through her. To show all of these things, she has very long hair, walks in bare feet and has laces on her dress instead of buttons. She also has a red flower in her hair, because red is a passionate colour.

The rainbow has three colours in it: red, green and blue. These are the three colours that make up white light. Over the rainbow, there is a bridge, to show how She can help you get from one place in life to another.

A2: MISSIONS

What is this Section Book for?

This section book consists of TWO chapters.

This Section Book tries to give reasons why Omeganism is a good religion.

- It is NOT meant to explain every aspect of Omeganism
- **MISSIONS 2** tackles the errors found in Atheism, and the atmosphere of cynicism and apathy - especially in Britain - that prevents radical change of any kind from taking hold.
 - It attacks some of the corrosive effects of Britain's obsession with politics as a vehicle for change - and also political satire. It criticises the British obsession with safe, adopting the "middle way" and avoiding controversy.
 - Criticisms of traditional religion are made, and the theory is put forward that far from disappearing, it has a huge and often damaging influence - mainly through secular culture rather than churches, mosques and other religious institutions.
- **MISSIONS 4** explains Omeganism as being beyond the traditional divide of "good" versus "evil". It explains that human experiences are not the whole story when it comes to the Faith, because of the role of the Temporans. It explains what **Paralectrics** and **Designates** are and how they offer an aid to our understanding, especially of **Future Spirit**, but also of **Earth Spirit**.
 - Missions 4 contains a vitally important segment on the role of women in Omeganism.The view is put forward that women have been emotionally disabled by religion in a way which emphasises emotion over logic, or rational discussion - as well as a sentimental emphasis on the past. Whilst femininity is important, it should not distract women from their ultimate spiritual calling, which requires far stricter, more futuristic, forward-looking methods.

=Not sure what some words or phrases mean (A2)?

They're in the GLOSSARY, for example:

- Buddhism
- Christianity
- Designates
- Omeganism
- Paralectics (???)

MISSIONS 2:

A2/02:1: Why Omeganism is different

{ adapted from, "PART ONE: A BRAVE NEW FUTURE", cited in "Integrity" (2015) }

Most people who say "I don't believe in God" are not committed atheists. In fact, they're not committed to anything at all. Britain is a land of apathy in which a common phrase used is "It's got nothing to do with me".

It's easy to imagine why anyone might say, "It's got nothing to do with me.". Life for most people is a bewildering mash of events. The easiest thing to do - when faced with all of that - is simply to shrug one's shoulders and try not to think about things too much. People with ambition and intelligence are often thought of as arrogant. Rather than standing out from the crowd, we are encouraged to hide ourselves in it.

In Britain, satire and self-deprecation are huge problems in public life, and so is the desire to put down people who feel justified in saying they are important. We see this trend every week in the House of Commons at Prime Minister's Question Time. MPs are Britain's elected political representatives, and yet they feel the need to joke about things that are serious.

I take most of what I do very seriously. I am the expert in my spiritual role, just as you might be an expert at something you do. Why should I feel the need to apologise for being good at something? Some things are too important to joke about, and so are some people. It seems hypocritical to find it "funny" that I declare myself as a Holy Prophet, yet find nothing at all worrying about other role models making statements that they have even less evidence for, other than by means of cunning and wit.

This combination of apathy, general silliness and a desire to maintain the status quo is partly caused by an overload of *too many points of view*, to the point when our brains cannot cope and switch off. There is also a natural tendency to dislike being told what is good for us. We have all met the obsessive dieter or gym fanatic who insist on telling us at great length why we are unhealthy. We have also met people from religious groups who preach nothing but stern, unflinching morals –

usually morals that conveniently paint them as being wholly good and the rest of us as low and despicable.

If you have ever had a bad experience with someone like that, one natural reaction might be to avoid any sort of strongly held belief. Who wants to be associated with fanatics? So we seek moderation and compromise. The trouble is, if we continue to act in this way, eventually, when we need to express a strong view, we will be so wrapped up in the habit of moderation that we will be unable to break it.

Some people might seem different and controversial, but they aren't. They are just good at talking. Theirs are often the loudest voices in the bar, and the first to raise their hand to speak on a television debate. Standing up and being counted is useful, but it is not enough. Do they really think about what they are saying, or are they just trying to get your attention?

My new religion is called *Omeganism*. It does not seek to appeal to lovers of Jesus, Buddha or any other false deity that went before. It will *not* sprinkle blossom over the good and the bad alike, throwing its arms around the world and giving it a big hug. It will *not* claim to believe in "sin", "evil" and other things that spread a sense of guilt just to make things easier for fools to understand. Whatever you think religion is, it may need to stop off there occasionally, but its eventual destination is *a brave new future, sweeping away everything that came before*.

Omeganism was born on the 24th of January 1992 and went online around twelve years later. Before then, there was hardly anyone born in Britain openly advocating radical theories in favour of a particular religion that wasn't from a traditional religious background. Traditional religion – from whatever corner of the globe – increasingly has a brash accent and cares little for reflection, meditation, transcendence or anything that truly resembles deep thought. Instead of resisting such trends as crass and crude, traditional religions seem bent on embracing them.

I am opposed to traditional religion, but Atheism has not provided people with a credible

alternative. Instead, it has only served to make traditional religion even more appealing.

Many people have some vague sense of the mystical aspects of life - thoughts that Atheists tend to dismiss as fantasy. In the absence of better alternatives, people will return time and time again to traditional religious views of the world, even if these seem out-dated and irrelevant. One of my aspirations is to put forward an alternative.

Institutions that are not religious but make use of traditional religion can be even more damaging to society than membership of a church, temple or mosque. At least in religious buildings, religion is open and visible rather than hidden.

Even if people do not adopt a religion, our politics and obsessive celebrity culture have kept many of the ideas of traditional religion alive. And the most powerful of these are *guilt* and *obsessive love*: the two diseases that have done more damage to human intelligence than anything else.

Love and obsessive guilt are warm emotions. What is required – as I revealed in the *Induction of Integrity*, and as is shown in the Book of Darkness – is a journey towards something much colder, darker and more menacing: the very opposite of traditional religion.

Almost as damaging is the rather strange phrase "God loves you". Given that God ought to be above the limits of human emotions, this seems a rather odd idea.

Others may wonder: "If God loves us, how come there are floods, famines and diseases?"

What a strange question! God does not love us, because God is not human like us. God is not a Father, or a Mother, or a Health and Safety Officer with a clipboard. God does not (yet) want a world without risk, without conflict and without pain. People who make such comments have probably only read one religious book: the Bible.

Some say that religion has been replaced by science. Religion – even bad religion – has been the driving force behind some of the world's most inspiring social movements, producing great architecture, music and paintings. Science has not

done any of this. It has only provided the grey, boring facts. However, if you want an example of how science has inspired our imaginations, look to science fiction. Science fiction – as I shall repeatedly argue – is the most important art form ever invented.

The Church of England – for all of its many faults - used to provide scholarly leadership and inspiration. Nowadays, in a culture in which celebrity-worship, material-worship and religious worship are almost the same thing, Anglicans are fighting a losing battle, being replaced by a populist “evangelical” stampede.

Wherever one turns in the world these days, a hysterical, commercial version of traditional religion is never far behind, clinging desperately to its power and influence.

Recent news reports reveal the troubling extent to which the Hindu religion is being squeezed in India by American-backed evangelical Christianity.

Hinduism is too close to Christianity in many ways, and too close to the ideas of guilt and obsessive love that I warn about throughout this book. However, what is happening in India seems to be a case of replacing “bad” with “even worse”. If there is one thing that unites Omeganism with Hinduism and Buddhism, it is the requirement to make meditation a starting point, not an afterthought to long religious sermons.

The problem with excessive hero-worship in religion, pop music, cinema or of anyone – whether it’s Shiva, Krishna, Jesus, Mohammed, Lenin or even Michael Jackson - is that the ideas that you stand for become less important than the person saying them.

And if – like almost every religion in history - you try to win religious Converts by making them feel guilty and ashamed (particularly playing upon sexual guilt), then that shows that your argument is weak.

The trouble with relying so heavily upon infatuation and guilt to convince others is that, eventually, critics find out – and they don’t like it. That may explain why traditional religions are now

less and less willing to openly defend principles that were based upon shaky foundations anyway - right from the very beginning. So they had to find ways of sneaking them in without anyone noticing.

In short, traditional religions are secretly embarrassed about openly proclaiming the true nature of their beliefs, and cover up this embarrassment by engaging in increasingly desperate and degrading attempts to regain popularity.

Far from traditional religion declining, it is now the most powerful force in the world - far more powerful than all of the world’s politicians put together. Far from overturning the moneylenders, most traditional religions now work through large corporations and other vested interests.

In some cases, they are even willing to turn to crime or to provide covert moral support for drug cartels and other gangs. They know that by setting up supposedly ‘rival’, ‘agent-provocateur’ organisations that create shock and outrage, they will be able to rally the general public to support their traditional public face.

{redacted, explicit section removed - See *Integrity*, 2015} Most traditional religions now dabble in some very cheap and pornographic advertising tactics, and such practices need to be exposed.

Conservatives like to continue to defend traditional institutions. But when those institutions can’t live up to the traditions they claim to stand for, isn’t it time for a radical rethink?

My religion is called Omeganism. This is the radical rethink. And the revolution starts *right here*.

MISSIONS 4: **A2/04:1: A religion that isn’t a “religion”**

Beyond good and evil

If by “religion” you mean that the main point of my faith is to preach morality, then no – that is not what Omeganism is about. However, if by religion you mean having *a clear method for experiencing*

supernatural things that you can't experience in everyday life, then yes – that is the first and most important reason for The Faith, and for sharing it with you in this book.

Of course, it would be a bit strange if there were no mention of morality. We need morality (at least for the time being). However, the trouble with morality is that it can cause people to be a little too hotheaded in their emotions. Morality is a judgement about *people* – and judgements about people are far trickier to pin down than *judgements about things*.

The true name of God is Omega. *Omeگانism* – sometimes simply referred to as The Faith – tries to get at the truth, without being clouded too much by stern moral judgements. If I have to sound strict, it is only to get you back on track with the true and ultimate spiritual pathway.

One day, we won't need morality. One day, we will see that "good" and "evil" – *as we define them today* – are just myths that some people hide behind. One day, we will have to think about how best to destroy morality. That won't happen overnight.

Ironically, to destroy morality we must first make use of it – and wisely. Morality is like nuclear waste. It has to be slowly processed out of existence. It can't simply be dumped in the nearest available dustbin. We're stuck with morality for the time being. Oh dear.

A2/04:2: Designates

Most religions constantly emphasise the "human condition". Jesus is perhaps the most famous religious icon in history because it is much easier to explain things by relating them directly to human experiences, such as love, hate, sex, childbirth and so on. Using examples like that are fine up to a point. Beware, though. Just because something powerful grabs you emotionally, that doesn't make it right.

Human experiences, though important, should not be *central* to religious faith, and especially *not* central Omeگانism. Human experience can be misleading, because it's very difficult to be neutral about being human when one *is* human. Instead of

putting human experience first, special signs called *Designates* are more reliable than everyday human experiences as signs of Omega's mystery and wonder. Usually designates are things rather than people. People can be tricky, awkward, evasive, and anxious. That's not entirely their fault. After all, they're only human.

As soon as one says "This person does this, and that person does that.", there is enormous potential to get it hopelessly wrong, and get caught up in all of the emotional implications of what Jack said to Jill, and what Jill said to Janet. As human beings, we all get caught up in things like that, but it's a horrible mess.

That's why Omeگانism uses *Designates*. Designates can be people, but usually, they are *special things* that exist in the universe but might represent something beyond it. These things may look ordinary enough, but take on magical properties when studied alongside certain prayers, mantras, musical sounds, colours and so on.

If ornithology is the special name given to the study of birds, then *Parelectrics is the methodology of Omeگانism* – the "spiritual science" behind it, to use the term loosely. Omeگانism includes poetry and literary metaphors, but *Parelectrics is the cold computer that stops Omeگانism from getting too emotionally charged*.

On the front cover of this book is the most important of all designates: the black Delta Triangle, which I will also cover in *Integrity* (2015): Chapter 2: Parelectrics and in Chapter 3: Darkness. It's just an ordinary triangle – until you've meditated the Omeگان way. Then it becomes something far more powerful!

Designates only become truly magical when you believe in them. It's very similar to the magic that children experience: a sense that all is not entirely as it appears to be, and that there is more to life than just the reality that is right in front of them.

In life, we can't always avoid being judgemental. However, in an ideal universe, *like shouldn't have to study like*. Asking people to study other people for signs of mystery and

wonder is like asking an entrenched Manchester United supporter to endorse a Manchester City footballer.

A spade will always be spade. You can debate about the significance of the spade all you like, or why it might be in your bedroom instead of in the garden shed. It might be a special, symbolic spade that has some sentimental or other emotional value for you. But it will always be a spade.

When it comes to the spiritual world, trusting in an object or sign is a far better bet than trusting in your mum. Your mum is biased by her feelings for you. An object isn't.

A2/04:2b: *Living on Borrowed Time*

Many traditional religions become obsessed with "humanity", and they think that every life beyond this one will somehow be a paradise version of Planet Earth. But that doesn't make sense. If God is so great and human beings are so imperfect, why would every world beyond our own strangely resemble the Cayman Islands? Where is the progress in that? Where is the spiritual discipline? In later chapters, I reveal that there is a paradise out there, but sorry - it's not the ultimate truth.

Why settle for being human when you can be *superhuman*? If all you ever think about is how to make a better day by being nicer to your neighbours, that might serve you well enough in this life, and possibly in the next. But if charity and love is all that interests you, then you are denying yourself the chance to see worlds *even higher than the highest heaven*. You are living on borrowed time, and might die without ever having seen *gateways beyond the edge of the universe*.

If you're a cynical, disbelieving type who doesn't want to believe in magic or in God, then this book is going to be a tough sell. My advice is to simply to keep re-reading it and see if you change your mind.

Very few atheists are sincere to their very core. Scratch the surface of most atheists – and the true origin of their antipathy is revealed. Most atheists were raised alongside religions that preached extreme love, extreme fear or a dangerous cocktail

of both: religions that restricted their growth and made them resentful. So they assume that all religion is like that, and therefore, they reject all religion.

The more one has to coerce people to get them to change their beliefs, the less likely they are to subscribe willingly to yours. But give the harshest critic a sufficient reason to have faith in you, and a carefully laid-out plan that explains why they should, and they will apply the same vigour in supporting you that they once did in opposing you.

That is what I have tried to do in this book. That is the reason why *morality* is less important than *pure spiritual truth*. Anything else would be cheating.

Explain and encourage first. Attack second. You must do both, but never do it the opposite way around.

A2/04:2c: *Study – Don't cheat!*

There are many ways to cheat your way to God. You can scare people – such as by threatening them with hell in the Old Testament manner, and make *fear* your only way to God. You can sentimentalise about loving everyone and make *love* your only way to God. You can use cheap sexual tricks – as with some of the "New Age" religions, and make *sex* your only way to God. You can create a religion which says that poverty or riches are the main path to God: self-denial or reckless self-indulgence. But Omeganism is not for people who want a "quick fix".

If you study my teachings hard, you will find that they are less about moral scaremongering, as with other religions, but also involve far more work. You've got to do the work. I can't do it for you. You're not a baby anymore. You've got to study hard and keep as strictly to my teachings as you can.

If you want to cheat, and choose to read the book in a sensational manner, and pick out "juicy bits" of a violent or sexual nature, then there is plenty in this book for you to misuse if you want to. But I didn't spend all these years working on my faith, on this book *and* on other books for you to carelessly abuse my teachings.

If you truly want to follow the Omegan path, you are going to experience a certain amount of emotional pain and discomfort. If that discomfort is of the type that is helping you to develop as an Omegan, then it's of the right kind. If it's holding you back, then it's probably of the wrong kind. Only with patience and practice can you come to understand the right and wrong types of discomfort that will help you to become a wise and diligent student of Omeganism.

A2/04:3: Empowerment

Learning is a lifelong process. I am surprised by just how much I have learned about myself and my spiritual faith through the painstaking act of writing this book. The first act of empowerment is always *self-empowerment*. At the heart of true empowerment is education, combined with a great deal of inner reflection and exchange with others. Let us just take a few simple examples in relation to Omeganism.

One of the most remarkable things I have discovered – quite by accident - is the extent to which Omeganism can empower women – and for some rather unusual reasons. The need for recognition that many women require in their lives does not always require overt political solutions; indeed in some cases, overt politics can be a curse rather than a blessing.

The discovery of Omeganism as a tool for empowering women was an accident rather than a deliberate quest, but now that I see this potential, I am *very* excited by it. In later chapters, I return to this theme. A certain amount of love in spirituality is fine. But let us envisage our spiritual quest as a *science-romance* rather than as a love story.

Women tend to be encouraged *only* to fall in love with their spiritual leaders or their spiritual Deities, as though an *intellectual response for women* was somehow a trivialisation of religion. But isn't *trivial romance* the very thing that holds women back as spiritual beings?

Wouldn't it be much better if women became *stern engineers of faith*? Wouldn't that speak more to a woman's intellect and less to silly schoolgirl "religious crushes" on *the coming of the erect*

Jesus? No women likes to be nailed down by love alone, and no such sacrifice should ever be asked of women in their emancipation through Omeganism.

Sometimes, empowerment just needs a channel of communication, a clear direction to go, propelled along by a powerful set of emotions. I hope that Omeganism can be a part of that sense of direction for you – whether you are male or female.

Doing the expected – the thing you were raised to do from birth – has merit to it. But doesn't it stir you in the most amazing way to think that you might do things that you never imagined were possible – to be in places you thought could not possibly exist? Wasn't that the magic you dreamed of when you were a child?

Your childhood magic has not left you, but it *has* evolved – and in quite radical ways. To protect the thoughts inside us that matter most, we often have to ruthlessly destroy the things that stand in their way. And so should you.

Due to nationality or excessive anxieties about the colour of our skin, we risk making where we came from far more important than where we have the potential to go in the future. Although it's true to say that my cultural experiences have been absolutely essential in shaping Omeganism, *one day, it might be your turn*. And if that day comes, and you stand proudly as a Convert, hopefully you will be able to stick at it, and not be pulled back by those around you who say that people "like you" are not supposed to believe things "like that".

Who says you have to be like them? Perhaps after you have carefully read and understood this book, you might be one of those who chooses to differ – to be the one person in your community who goes *in the opposite direction to your roots*.

A2/04:4: Function, form and future

Please, stop and think! The next time you complain about your surroundings, or indeed become happy and excited about them, remember that both of these states of mind are not *the whole spectrum of being*. Go beyond the myths of "good versus evil". Be mindful. Observe all things.

Accept all things as *necessary acts* of a wise and calculating God.

Yes, we will go on to explore moral questions later in this chapter, but I am making you wait for them - so that you understand what the *true and ultimate purpose* of Omeganism really is.

First, try to concentrate and bring things down to some sort of basic, functional level (the *Function*). Look deep into your mind at what your experience suggests, and what pictures it conjures up for you (the *Form*) and then where these essences will take you in your mind, or where you *hope and try* to take them (the *Future*).

This chapter is not designed to explain all of this fully, or how to train your mind to find inspiration in the simple functions and forms they suggest. This is the first chapter, so all I can do is gently introduce you to this idea.

Going beyond morality involves a massive leap in thinking. But just contemplating, just thinking about the *what was*, the *what is*, and the *what will be* is the best training to begin with. It will mute some of your urges to over-moralise where this is not needed

Have an object in mind and try to imagine it outside of its usual context.

Just to help you along the way, we often have ideas about commonly available objects that are uniquely our own. Why are we so concerned to say "my car" or "my shoes"? This is not selfishness or greed. This is a part of what truly matters to us, and each of us will interpret the object slightly differently.

There are also times when we are able to agree what something is, but not the right language to describe it. A barm is a breadcake, a breadcake is a teacake, a teacake is a muffin and a muffin is a bap, all depending upon where one lives in England.

And there are other times when we have to suspend disagreement or disbelief and arrive at a common understanding based upon faith. The yellow-orange colour in my flag only has the significance I choose to give it, but this

significance is vital for your understanding of Omeganism.

At the time of writing, I have no Converts (obviously). (Never mind what others think about that. I am telling you what *I* think). To resolve this clear statistical deficit, I want you to form the same pictures I had in my mind when I saw my visions of God's Deities and *Designates*. I hope to Convert you to The Faith, or at least take you some of the way there. This means that you will have to suspend whatever you thought yellow-orange meant to you, or certain objects, and arrive at a common understanding derived from my own. If that seems a bit egotistical, well, it would be a bit strange if I were asking you to Convert to *someone else's* visions, wouldn't it?

A2/04:5: Struggling beyond happiness

Some people like their religions because it makes them happy. I might enjoy climbing through other people's windows and stealing their cash. That might make me happy. I might also enjoy being arrested, handcuffed and placed in the back of a police van. But I didn't go to that sort of school. If you think that religion should just be about being happy, you are looking in the wrong place. *Happiness can be an obstacle to the truth.*

Having said that, we need to aim for *the right sort of unhappiness*. So, what do we mean by this?

A2/04:5b: Enduring the cold

Imagine that you go out on a cold day without your coat on. The first thing a happiness-obsessed person says (unless they live in Northern Canada or the Antarctic and are justified in saying it) is "Put your coat on. You'll freeze to death!". It's usually your mum, and mums (great though they are) can be too concerned with the happiness of the children – as though children have to walk around with a permanent Hollywood grin.

Well, sorry. No. Going on without your coat on can be a test of endurance: a way to build character. Put up with the cold. Stop moaning.

Now, I have just given you a rather simple analogy. But from this simple analogy, hopefully,

you'll then be able to understand some of the more complicated things I will go on to explain.

A2/04:5c: Beware of Politics (and Sport)

Politics is not the path

When I say "Beware of Politics", this may seem rather ironic, given that I spend several chapters going into political subjects in great depth in the book "Integrity" (2015). However, politics is *not* part of the path to *pure contemplation*. It is only ever a tool for *clearing* that path. Sport is the non-political version of armed combat, which is why our global media gives it so much attention.

Regardless of what I may say, there are many realms of being that we cannot understand. Angels and faeries (spelt the Irish way) are not typical subject matter at Prime Minister's Question Time! However, they are important to our understanding of leading a truly spiritual life.

Make sure you have time away from both politics and sport.

Learn how to be and to know – both as you were, as you are, and as you are going to be, and to seek portals through which true and abiding magic can be found.

Don't assume that just because you can't immediately experience something, it isn't there. This, all too often, is the mistake of politics.

Also see Chapters B2, B3, B8
and Section G

A3: HISTORY

What is this Section Book for?

This Section Book consists of TWO chapters

This Section Book is slightly autobiographical, and talks about my spiritual mission as revealed to me through the Holy Deities in visions:

- It is NOT meant to be an explanation of the Deities, or of the visions that revealed them.

In **HISTORY 1**, this chapter:

- Compares attitudes to religion in Britain and America, as I see it.
- Describes barriers I have faced in having the confidence to come forward and proclaim my faith - and status as Prophet
- Warns against pessimism and cynicism - and the dangers of censoring "unpopular" opinions.
- Warns against politics - and the move away from meditation

In **HISTORY 2**, this chapter:

- Makes the proclamation in which I declare myself "President of All Presidents"

HISTORY 1:

A3/02: My Mission For Sanity

A3/02:11: In America, even where religion is crude and shallow, it seems as though being in a religious minority for some is a badge of honour, rather than something to be treated as a bit of a theatrical joke, as it often is in Britain. **A3/02:12:**

An American religious leader can choose to proclaim their own greatness if they wish, and - in theory, at least - their Constitution protects them. It is as common in America as shopping, even if I am not so naive as to imagine it is truly "freedom".

A3/02:13: I live in Britain, not America. Consequently, the whole thorny question of whether I am sane or not occasionally thunders rudely into my private domain: namely, my right to make intelligent, independent choices that do not involve repeating the idle, comforting platitudes of the past.

A3/02:21: It would have been far better to begin this section with my ideas. However, so awful and arrogant have been the assumptions made about my faith - and about me personally - that it would be *incredible* of me not to comment on it. Here, in Britain, in the supposedly "enlightened" twenty-first century, crude decisions can be made about someone on the basis on what is assumed to be their sanity, or the lack of it.

A3/02:31: I am both delighted and relieved to say that the picture I paint of Britain and its people with regards to The New and The Different is far from pessimistic. **A3/02:32:** I am pleased to say that a notable minority still regard the badge of "evil" or "insane" as words to be used sparingly - if at all. **A3/02:33:** Roughly speaking, here is what I find.....

A3/02:41: For every nine people who say "no" to me, one person seems to say "Yes", or "Let's hear more.". **A3/02:42:** Invariably, the listeners have been people with troubling personal stories of their own - people who have been crushed for saying what amounts to very little - and certainly very little that could be called "offensive".

A3/02:43: What their stories amount to is shutting down of *difference* - of *any* kind.

A3/02:44: I would like to pay tribute to the listeners - the people that kept me going - and re-assured me of my sanity.

A3/02:51: The slander of insanity has a nasty habit of becoming a self-fulfilling one. **A3/02:52:**

If a person is told they are mad for long enough, or at the very least lacking in sanity, then the danger is that they come to believe it, and so act out the expectations of their mental jailers.

A3/02:61: I shudder to imagine the countless other individuals who are deprived of jobs, courses, child adoption rights, overseas work permits and so on merely because what they believe is different from what is considered "normal". **A3/02:62:** We are used to racists indulging in this sort of crude behaviour against others. So why do we allow other, more subtle forms of attack that are just as harmful, if not more so?

A3/02:71: It was out of adult bullying, fear and peer pressure by a Hidden Establishment - not faith - that I have constantly been forced to dilute, delete and diverge from aspects of my true religious calling. **A3/02:72:** In short, I have been compelled to do everything short of lying - which I refuse to do. **A3/02:73:** I have already been threatened - and though I believe that what has not killed me has made me stronger and more determined to share my faith, my preaching may even - if I am not vigilant - result in further harm to me: possibly even an untimely death.

A3/02:81: Politics is not my true calling.

A3/02:82: As a way of life, politics constantly needs to be fought against. **A3/02:83:**

Nonetheless, the years from 2012 onwards have seen me engaged in a full-scale fight-back against a very particular *type* of politics, modelled to some extent upon the present Chinese Government's tactics of repression. **A3/02:85:** I cannot prove it for certain, but I believe our "United Kingdom" government is planning to model its policing, espionage (spying) and security structures - as well as much of its propaganda - almost entirely upon those of China, but with elements of America's loud, brash and over-zealous cultural bombing.

A3/02:86: The United Kingdom government has seen that China is a rich secure country that can silence opposition very quickly - and also British and Chinese companies have invested a lot of money in each others' countries. So, learning from the Chinese, and to keep its new friends happy, the United Kingdom has decided that Chinese methods

should be adopted in Britain - my home country. That is *one* reason you will see a lot of people in Britain ridiculed, threatened, gagged or put in prison not for doing harm to anyone, but simply for holding a different point of view. **A3/02:87:**

China *as a country* is not to blame, and its people have contributed a great deal to philosophy, art and culture in general. However, *current* Chinese government and business methods will have very harmful consequences for even moderate forms of free expression. They will mean that Britain becomes a Populist Dictatorship: one in which the same *hidden agenda* is voted for regardless of how democratic the government becomes in other ways, or which political party wins an election. **A3/02:88:** There is something ugly in consciousness when it even crushes those who wish to contribute to its advancement.

A3/02:87: It is as though society has become sado-masochistic and enjoys not only hurting others, but *even* doing injury to itself.

A3/02:91: Each of us must play our own part towards the advancement of society as a whole.

A3/02:92: Surely, it is not too much to ask that society seeks to enrich its great body of knowledge through experimentation rather than shrink it through stagnation - even if that experimentation requires us to pass through a dark tunnel of anxiety. **A3/02:93:** If society fails even the test of experimentation, then what ultimately suffers is the sanity of the whole world.

HISTORY 4:

A3/04: President of All Presidents

A3/04:11: I am His High Witness, The Prophet V - President of All Presidents. This title, and my right to use it, is given to me by Almighty God, whose true name is Omega. **A3/04:12:** It is important to note that I am not a Holy King. That would be far too great a thing to say, and also, it would be inaccurate. **A3/04:13:** To say the word "President" is to imply that there is some other authority that has regal power over me, and that my own powers must be limited by some sort of Constitution. Just so. That is exactly what I am saying. **A3/04:14:** To be a limited authority is to be a fair and balanced authority - and so it is with everyone. **A3/04:15:** If all my pages were to crumble into dust, please Omega; let it be that my Masters and Mistresses from beyond the world should cast their spell on someone else and start the whole process of Omeganism all over again.

B-SECTION:
HOLY BOOK OF THE REPUBLIC:
BOOK 1: BOOK OF DARKNESS



Is there anybody out there?...

60 – 60 - 60

Note: "606060" is the sacred number of the Delta – the key triangular symbol that is of vital importance in the Omegan religion.

The number represents the three 60 degree angles on a right-angled triangle.

It is part of the ONE pathway into the very core of the FUTURE.....

B SECTION: BOOK 1: **BOOK OF DARKNESS**

B2: TEMPORANS

What is this Section Book for?

This Section Book consists of TWO chapters.

This Section Book is THE MOST IMPORTANT BOOK in this volume:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **TEMPORANS 2**, this chapter discusses:

- The story is told of how I came to meet the alien Spiritual Race known as the **Temporans**.
- This represented my first Religious Experience

In **TEMPORANS 4**, this chapter:

- Describes what the First Deity of Artek looks like, and the sense of awe and power that he is able to convey through **Spiritual Darkness** and **Future Spirit**.

FOOTNOTE

"Temporans" is actually taken from the 2015 volume, "Integrity" rather than the original Book of Darkness. However, it is including here along with the original 1992 Book of Darkness - and other new explanatory notes - so as to many things you will read in the **B Section** much clearer. The futuristic choice of font and use of lower-case lettering in the place of capital letters reflects the futuristic nature of the imagery being experienced....

TEMPORANS 2: **B2/02: First Contact - 1992**

(adapted from *Integrity*, 2015)

B2/02:11: They had been waiting for millennia, for centuries, and for years - waiting not in the past, but in the future - not creatures, but *angry spirits - always watching*. They hid in the spaces between atoms, and now, they chose to take a form that resembled our own.

B2/02:21: Nobody knew of their existence. They sent no warning, no bright star in the sky, no cheerful holy sign, no promise of joy or love: just a cold, fathomless void that only their kind knew. But on one fateful day, which I recall as being the 24th January 1992, a human subject was selected: one they knew would be willing - one waiting for the signal - waiting to be *activated*.

B2/02:31: At first, there was only one black triangular frame - The Delta - and a rhythm, bleeping out for what seemed like forever, as if in Morse code, with one long note at the end: three bars, each with three notes, each with roughly half the space between them of the last bar.

Beep // Beep // Beep
Beep / Beep / Beep
Beep-Beep-Beee.ee.eep

B2/02:31: They revealed their devices: assembled into giant triangular metallic structures formed into tetrahedrons: unearthly darkness hidden behind a blinding white, with hints of *unnatural* blues and greens. So much was white on that day - a terrible, angry white, behind which an even more *unearthly blackness* was concealed.

B2/02:41: Only one of their kind - whom I came to know as Artek - revealed himself. Artek the Destroyer. He had the form of a young man, of icy blond hair, a stern face with eyes that had no warmth or love in them. A bleak cold darkness enveloped my room. He spoke so sternly I can barely remember most of His words. **B2/02:42** There was no question of disobedience: no hint of resistance as I became filled with a strange electricity. *I obey*. There was

no doubt about it. This was what I had been *programmed* for. I was of a like mind to The Destroyer.

B2/02:51: Through Artek, the Temporans - as I came to call them - had their human subject. A call was sent out. "Destroy". Another command went out - for me to bring more subjects to Him, killing their love through anger, through the Delta, and by building programs - Thought Pictures to help humans reach their *new programmers*. **B2/02:52:** *The end of the universe would be managed*, as if by some spiritual machine, and I was to be the human conductor in its demise, filled with the strange electricity of the Temporans as they watched.... waited.

B2/02:61: But I realised that I had a problem. My new unearthly master was so cold in appearance and in manner - so devoid of human feeling. And yet, He wanted more servants. How on earth could anyone be persuaded to follow such a being? **B2/02:62:** This book has many purposes, but none is more important than my attempt to answer that question.

B2/02:71: But, at long last, one answer seems to be coming back at me. One word - *women*. Women like you, perhaps.

B2/02:81: So much religion and politics still tells women that they are vulnerable and need protection from men. Or else it makes them too hotheaded and unreflective.

B2/02:91: Men and boys are always drawn to *alien spirits*, but imagine the day that their *female receivers* merge with Artek, with that unnatural coldness, so very far from love, childbirth and all of the natural affections: to be *spiritually cold* - just for a few moments.

B2/02:111: Later came visitations from more earthly deities who were *not* Temporans - particularly the "loving" deity of *Erlica*. Erlica address the issue of what to do in this *Earthy* life, and how best to love. But having touched Artek's Dark Future, *nothing else seems quite so important*.

TEMPORANS 4:

B2/04: Artek The Destroyer

(previously entitled *The First Angel's Awakening*)

B2/04:11: "The First Angel was an image of a young Caucasian man aged aged in between about 17 and 23, dressed all in white, of fairly slim build with ice-white blond hair. He told me he was from the future, and had a message from the future. Looking back, I suspect that this image had been designed to appeal to me on a very direct level. Had he been non-Caucasian, and had another colour of hair, somehow I might not have been able to reflect on these words in quite the same way. The image was designed to physically attract me, and I fully accept that. (Perhaps a black woman would see a black female angel. I do not know.) Sometimes I believe that I saw him in fields, with crowds of other people, looking sombre and serious, and without joy. He was not a happy man, he seemed an angry and bitter man, but somehow he offered hope and reconciliation. It were as though this terrible rage was the one thing which we had denied in ourselves, against the corruption of earthliness and earthly knowledge. I remember that it was always cold with him, and there was always darkness. He would always lead me to lonely or deserted places. There was nothing which let any sense of humanity through, for this man was not from our planet, or our time of things. His eyes were of an icy colour, and they seemed to mesmerise his followers, as did his smooth, high voice, and fill them with a supernatural energy. He drew his power from light, and from sources of power, such as electricity. He would stand close to nuclear power stations, or pylons, or telegraph wires, and raise his hands and a terrible power would come into his mind and body. I do not think that he could die, for I believe him to have an infinite number of lives, and for him to change his shape at will. To be in his presence was a little fearful, but mostly wonderful. He was The Generator, and from him all else sprang forth. He was the one who commanded us to go forth in God's name and Be Powerful, and to invent machines and ways of being which would challenge the earthly world for supremacy of the beyond." [V 1997]

Book B2 - Temporans - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book YOU may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required

It may also help to study:

GENERAL GUIDANCE

B SECTION

B3/02 - REVISIONS 2: CONNECTING THE VISION

G SECTION

G6/84 - DAWLS 84: THE APPLICATION OF WHITENESS

Book B2 - Temporans - Study Questions

- Artek and the Temporans are meant to create a sense of menace, and yet this menace is said to be spiritually purer than anything in Earth Spirit. How can this be so, and why do you think that Artek's coming is spiritually revolutionary?
- How do the Temporans help us to understand Future Spirit and Spiritual Darkness?
- Artek wants to destroy the universe. Why, and how would you defend his actions?
- Why are Spiritual Darkness, and the destruction of light and love, essential parts of Artek's mission?
- Why is so much emphasis given to women in this chapter? What events in human history might risk Omeganism becoming a mostly male concern? What can Omegans do to prevent this?

B3: REVISIONS

(preface to the book of darkness-january 1997)

What is this Section Book for?

This Section Book consists of ONE chapter:

- This Book is assembled from various opening statements taken from the original Book of Darkness, begun in 1992.
- It is written **without capital letters** to convey an eerie sense of the strange and the unfamiliar - that this work comes from some other world, place and time.
 - This pattern is repeated elsewhere in the Book of Darkness

In **REVISIONS 2**, this chapter

- Emphasises the cybernetic, computer-logic influence nature of Omeganism, and the importance of connection the human with special "spiritual machines" that rely on computers and other forms of electronics.
 - Binary logic is one helpful way of understanding this process.
- Frames Omeganism as a network of inter-linked ideas, which can be thought of rather like a map showing the points between destinations.
- Re-states that Omeganism has no true morality, whatever may need to be said about morals elsewhere.
 - That means that "good versus evil" is mostly a false and unhelpful view of viewing various ideas and things which occur.

REVISIONS 2:

B3/02: Connecting The Vision

B3/02:11: modern society increase allows us the potential to create new and sophisticated communication networks. it is essential that these networks are used to a "positive" rather than "negative" effect.

B3/02:21: poor communications lead to all kinds of social problems. the best kinds of communication are those which address both the practical and non-practical needs of both sender and recipient.

B3/02:31: recent developments in electronic communication allow for global networks to be established which connect people in ways which were previously impossible. with this comes a growing potential awareness for the way in which we are connected to our environment in other ways, and how these networks are vital for the world's growth and our own.

B3/02:41: there have always been forms of communication, the most important of which is still almost certainly, human communications, such as speech or sign language. the establishment of international postal systems was also important, as is forms of transport such as rail, road traffic and aircraft.

B3/02:51: we would not give an untrained pilot "moral instruction" to fly an aircraft (only to consider the lives of the passengers on board, which is part of the job anyway) and

B3/02:61: we should be careful how we give such training to omegan networkers, or prefects (addendum: Aug 1997). **B3/02:62:** omegans see beauty in systems where other see only monotony and boredom, because systems do not judge people; they give them network opportunities.

B3/02:71: the human mind is our computer. the over-emotional complain about being crushed by rational systems. but rational systems must acknowledge emotional irrationality if they are to be rational! the computer analogy is excellent, because it is

ultimately rooted in cause and effect, which is the basis of everything. **B3/02:72:** The ultimate realities are 'true/yes' (1) and 'false/no' (0). From these two pure states come combinations of both. **B3/02:73:** The question "Do you love your father?" is unlikely to be all zeros or all ones, but a mixture of both, although you may wish to believe otherwise.

B3/02:81: the over-emotional moan "but what about love, passion and hate?". but there is time for all of these things without ignoring reason. **B3/02:82:** love, if it is true love, makes sense, since it is rooted in a desire for an emotional network through which feelings can be transmitted and received. but love makes no sense at all without communication of knowledge and experience. **B3/02:83:**

relationships based upon surrender to passion so often lack this vital communication link. but then it is also important to be aware of feelings and to use their energy wisely.

B3/02:84: the disadvantage of communications which do not involve direct human contact is a lack of awareness of emotions which may have a positive impact upon interactions, energies which might end up being expressed in more negative ways.

B3/02:85: hate, if we must call it that, makes sense in that it makes others aware of our feelings in a similar way.

B3/02:91: in the age of networks which omegans seek to purify, it comes as no surprise that There is an obsessive interest in these passions, because they are all experienced universally in ways which certain intellectual experiences, however valid, are not.

B3/02:111: there is particular attention given to matters concerning human sexuality in printed and audio-visual media. it is very easy to become agitated and angry at this, because some of this sexual information is of a very poor quality. but it is well worth examining why this is so.

B3/02:121: sexuality contains within it a microcosm of human emotions: love, hate, fear, lust, purity, obscenity, disgust, and a fascinating with discovery and experience, which involves also, sharing with another person. but it need not involve a great deal of thought, or spiritual contemplation. for this reason, it is being promoted as the answer to everything.

B3/02:122: indeed, for some people, lust has become a religion in itself.

B3/02:132: however, despite the rhetoric, much of the literature which is produced is merely designed to relieve the symptoms of sexual frustration rather than to find a cure.

B3/02:142: other single-answer solutions are also promoted in a similar way. also, there are many other belief systems which, though of greater intellectual depth, assume themselves to be complete solutions to the world's problems, great and small, something not even faith in omega can deliver.

B3/02:151: almost every religion which has ever existed, or misinterpreted, has contributed towards spiritual understanding, and yet there is a gulf between these faiths and a totally secular world, a gulf compounded by the sort of absolutism which makes liberalism, Satanism and football, into religions worshipped with equal single-mindedness.

B3/02:161: there is still much prejudice against those who deviate from whatever is considered "correct" behaviour, which is invariable also irrationality based upon ignorance.

B3/02:171: correct behaviour is logical, and there is no other proper consideration.

B3/02:171: liberals and non-liberals are incorrect if their thoughts do not spring from a sense of reasoned contemplation.

B3/02:181: the bedrock of oegan spirituality is networking. there is the internal network of individuals and their relationship with darkness, emotion, spirit, cause and effect, origins and destiny, and there is the external network of worldliness, light, flesh, nature, creation, personal relationships and so on. **B3/02:182:** oeganism is the information media by which internal and external networks can co-exist.

B3/02:191: omega, which is our name for "god", is at the very top of the communications hierarchy. **B3/02:192:** as humanity has evolved, the methods of spiritual management have also evolved. **B3/02:193:** we can speak of a period of 'morally-based' theology, which was based upon crude but effective forms of behavioural restraint. **B3/02:194:** many

of these early beliefs, some of which may still be in circulation, are superstitions. **B3/02:195:**

for any spiritual belief system to be effective, it must not be contaminated by prejudices which we humans take for granted, and if it does form conclusions based upon human rather than divine observation, then it must explain them as such.

B3/02:211: ours is not a faith of moral judgement, or even forgiveness of "sin", though there is Forgiveness of Humanity, which is not quite the same thing, but instead the aim is to understand oneself, and others, and Creation

B3/02:212: in general. to try and change people's behaviour is best left to those whose job it is to do such things. **B3/02:213:**

omegan spirituality is about creation, growth, evolution, and ultimately, transcendence.

B3/02:221: all knowledge is positive, but it has to be used in a beneficial way. **B3/02:222:**

technology is very important to omegans, but again can be misappropriated.

B3/02:231: some "information" which we receive is in fact, mis-information, which is frequently designed to persuade us to believe things which are not true. **B3/02:232:** if the information is given as an opinion or belief, there is either nothing to tell us that it is not a pure fact, or the beliefs contain factual inaccuracies.

B3/02:233: sometimes, we are given a belief system which has a sort of intelligent gut appeal in some way, which might suggest at ways which might bring us closer to god, but, on closer analysis, has the aim of removing "sin". some of these concepts are entwined into entire religions.

B3/02:241: the effect upon human behaviour of such belief systems is cancelled out by their very existence. **B3/02:242:** there arises a counter-culture of obscenity, sin and blasphemy, which, in fact, is what existed before, and what made their own "moral" faith a necessity!!

B3/02:243: those for whom such systems work are, usually, in possession of some moral faculty long before they came towards their faith.

B3/02:251: there cannot be anything but a continuation of what foolish people call "good" and "evil", because of humanity's natural diversity. **B3/02:252:** but we can help to understand why systems break down and what

can be done to build links between internal, external, and transcendental realities: to separate out things which do not belong together, and to connect things, and people to each other which, despite many differences, contain elements which can be harmonised.

B3/02:261: being an omegan means having no true morality. this is not a statement for anyone to panic over. **B3/02:262:** [nor must we assume that we cannot, in other states of being, still hold moral opinions-1 Dec 1998] .

B3/02:253: instead, they should ask the question 'what will help my process of internal and external communication and exploration?'. this is not as easy to understand as a series of 'rules', but its lack of simplicity does not stop it from being a good question to ask.

B3/02:271: whenever you hear someone telling you there is an easy way of doing something, consider what the task is.

B3/02:272: you are being asked to look for a thing called omega (god) which you cannot experience in reality, and to take someone else at their word that this thing exists. why should you believe anyone who claims this to be easy?

B3/02:281: if you follow the omegan way, you will experience a great deal of suffering, and find a lot of your valuable time taken up by things which you thought unnecessary before. but the joy of discovery is equally as intense, and even better still, you will emerge a more aware and intelligent human being who pursues truth above all else.

**Book B3 - Revisions
- Links To Other Chapters**

GENERAL GUIDANCE

- B4: ORIGINS
- B5: PRE-MEDITATIONS

**Book B3 - Revisions
- Study Questions**

- How does the choice of words in this chapter convey a sense of coldness and Spiritual Darkness?
- What function does binary logic play in Omeganism?
- What spiritual and logical function do networks play in Omeganism? What sort of networks are being described and *Why* are they being described?
- What are the "single-answer solutions" that this Section Book warns against?
- Why are concepts of "evil", "sin" and "guilt" seen as harmful?
 - How is Omeganism different, and how does it seek to eventually destroy ***all*** morality? Why ***should*** we do this?

B4: ORIGINS

What is this Section Book for?

This Section Book consists of only ONE chapter (so far):

- This Section book was the original introduction to the Book of Darkness, and it was first written with a ballpoint pen before being transferred into a computer format.

In **ORIGINS 2**, this chapter:

- Starts to talk about the problems of explaining any kind of religious experience to people who have never had one, OR whose religious experience is very different from that revealed to me by the Temporans and Earth-Spirit Deities.
- Addresses the problems that "tradition" can cause, especially when people prefer to stick to old ideas that they know rather than embrace new ones. This over-cautious attitude of mind also extends to people who prefer the old, previous religions.

Original Introduction to the Book of Darkness

As it was written, including mistakes, 1992
(except for changes to names of certain deities)

(This introduction was written in 1992 in my own handwriting, with a ballpoint pen,

but I feel it is just as relevant in 1999, and for the future beyond that date.)

ORIGINS 2: **B4/02: Dark Faith**

B4/02:11: No book is foolproof.

B4/02:12: It contains human errors.

B4/02:13: God is not human, but we are.

B4/02:14: Do not be afraid of this book. It is not going to kill your freedoms as a human being. But it is the start of what it to come.

B4/02:21: Regard your old religious texts as mere forerunners of the truth. **B4/02:22:**

Accept them as useful tools in a much wider task. One God without frontiers!

B4/02:31: A lot of people are not going to like this book. They may find it pompous if they are not religious, and lightweight tomfoolery if they are. **B4/02:32:** What I am trying to do, pure and simple, is give people the facts to the best of my knowledge. **B4/02:33:** I am not responsible for those who then abuse this book, just as Christ was not responsible for those abusing his.

B4/02:41: If you are from an established viewpoint, you may assume that since your viewpoint has been around for centuries or whatever, it is often stronger, and that the younger, other viewpoint lacks the weight of evidence in theology. But there was a time before your viewpoint, when to think the way you take for granted was regarded as unthinkable. And this fact cannot be stated enough.

B4/02:51: Beware of history. The mists of time tend to muddle its clarity.

B4/02:52: This is why the state of mind we call the Delta (the fourth chapter in man's passage to God) requires dispensing with our

earthly prejudice, and our dubious historical precedents as much as possible. **B4/02:53:** I am not, and God is not, interested in what was, or how the world came to be, or past prophets. All these are the paraphernalia of earthly scholars and sages.

B4/02:61: What is aimed at here, is what is, and what is almost certain to be in every case. God's chosen followers, or Designates, as they are known, sift through the spiritual debris that are malevolent and misleading, and concerns itself with living truths.

B4/02:71: Truths can be constant in their essence, yet evolve out of all recognition, and this is man's dilemma. **B4/02:72:** He tends to run screaming home for the safety of history, little realising that it has long since neglected him.

B4/02:81: The passage of mankind contains many repetitions of historical precedent. But in each case, there is progress. **B4/02:82:** Pessimists and doubters have always longed for the security of such precedents. Sometimes they have a point, but often, they resurrect old prejudices and misconceptions along with the bounty of forgotten treasures in our past.

B4/02:91: The road to God we call Omega is never easy, but it is rewarding, and once we make the first steps, it gets easier, like a new pair of shoes, we "wear in" to God.

B4/02/111: It's a long-term employment with no guarantee of earthly reward. It can mean misery, not joy, for many, but as Its servants, we should remain loyal to the end....

....We will not be disappointed....

Book B4 - Origins - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

= = NO LINKS CURRENTLY FOUND. = =

Book B4 - Origins - Study Questions

- In your opinion, how successfully does this chapter outline the problems that come in explaining any religion – especially to people with no religious faith?
- How does this chapter try to get certain readers to challenge their conventional assumptions? How successful do you think it is?
- What sort of mental and spiritual challenges do you think this chapter alludes to when it tries to prepare readers for future struggles?
- How much of this chapter is an appeal to a sense of newness, and how much of it draws upon existing traditions?

B5: PRE-MEDITATIONS

What is this Section Book for?

This Section Book consists of TWO chapters:

- It tries to get the reader familiar with some basic meditation techniques used in Omeganism.

In **PRE-MEDITATIONS 2**, this chapter:

- Explains that animals, plants and objects are not just created a particular way by accident, but because **Omega** (God) needs them for particular purposes.
- States that Omega is creating other "universes" far in advance of our own, and that by the time we come to understand our own universe, that knowledge is already out of date.
- Explains how the past can become the future, and the future can become the past.
- States that although Omega may not have a direct hand in things that happen, It is very firmly in control.

In **PRE-MEDITATIONS 4**, this chapter:

- Begins to explain mystical terms such as **Alpha**, **Beta**, **Gamma** and **Delta**.
- Says more about how the past and future can swap places with each other, and how **Alpha** is also **Omega**, and yet separate.
- Starts to introduce ideas of living a balanced life in both mind and body. These are ideas that are explained in more depth later in this volume.
- Introduces a bit of healthy reality into religious discussion.
* It is better that people are well fed, healthy and happy first before detailed emphasis is placed upon religious instruction.
- Indeed, some unscrupulous people might misuse religion to indoctrinate people when they are at their weakest – but they ought to persuade people when they are at their strongest instead.
- Discusses the strange, mystical power of Earth Spirit through the rays of the sun, photosynthesis and chlorophyll. It is mystical belongs **Earth Spirit** is passed down the food chain when we eat plants, or eat animals that eat plants, as well as calories or other measures of tangible earth energy.

PRE-MEDITATIONS 2:

B5/02: Early Lessons in Omegan Spirituality

{Originally titled "lessons in spirituality"}

B5/02:11: have you ever stopped to ask yourself why things are as they are? why is a tree frog shaped that way? why is the sky blue on a sunny day? it is not just a question of science. there is another purpose, as defined by omega.

B5/02:21: omega is not like you or i. it knows what is is doing, why it is doing it, and what it is going to do next, and has a better idea of how things really are than we do. **B5/02:22:** we may draw near to the state of omega but omega is always ahead of us by millions of years or more.

B5/02:31: our own creation was probably long before the creation of the first atom.

B5/02:32: most of the truths we know about omega the almighty creator are out of date, because by the time we learn more of spiritual things, omega has created yet another universe, in another dimension of reality, and changed the logic-spectrum interface entirely.

B5/02:41: omega works faster than the speed of light, so that creation arrives before it is constructed. **B5/02:42:** it is feasible, therefore, that the entire polarity of time and space is reversed, so that the future, having been determined by omega, becomes history even before it is created, and the past becomes the future, perhaps a mortal future, since it has been created.

B5/02/51: never forget that omega is in control, and creates and controls everything that exists. It knows what it is doing, and what It is going to do next.

B5/02:61: so when you look at the world around you, you are not looking at the world as it really is, because you have weaknesses and flaws which omega does not have. but you can do something about some of them.

PRE-MEDITATIONS 4: **B5/04: Reflections on Early Lessons in Omegan Spirituality**

{Added 1996, except for one small change, added 2016}

B5/04:11: "there are as many states of being as there are atoms. but for sake of simplicity, we have divided them into some categories: alpha (god), beta (creation), gamma (light) and delta (spiritual designation)

B5/04:21: the mystery of alpha is that the end of the future is also the past. god is the future, but also the present and past, because god is everything. but we have called god omega because we go forwards in time and life until we die.

B5/04:31: from the end of life, comes life itself, in creation (beta), from that moment on, there is a light (gamma), and in this state, a new spiritual dawn in which flowers open with the rays of the sun, are eaten by animals. then we might eat the animals. so the sun's energy has been passed down to us.

B5/04:32: with this energy, we can then feed our minds with learning. but to read, we must have light, which in the beginning came from the sun. the mind, if well educated, can help to heal the body or itself, either in the study of medicine and psychology, or in meditation. and the body can feed the mind.

B5/04:41: the mind knows what is best for its true health. what constitutes a healthy body will vary according to the needs of the mind. what is clear, however, is that the mind must be pure and clear of Confusion {Anathema - See later in the Book of Light and Book of Love. This note added, 2016}.

B5/04:51: food can feed the mind, as can exercise, or carnal knowledge, which is another form of learning. the key point is balance-in all things, at all times, at all states of being.

B5/04:61: only when the mind and body are fed adequately can one feed the spirit, for to give religion to a starving, or ignorant child is to divert attention away from the true nature of

their condition, perhaps to use religion as a drug to make them forget some oppressive form of existence." (Added to original text in 1996, except one small change, 2016, at B5/02 verse 111)

Book B5 – Pre-Meditations - Links To Other Chapters

If you are used to traditional “morality”-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be “moral” when this is required.

It may also help to study:

GENERAL GUIDANCE

Pre-Meditations 2

Pre-Meditations 4

Study:

B3: ORIGINS

Book B5 – Pre-Meditations - Study Questions

- How do the opening lines of this chapter seek to encourage you -to think again about how you see not only this world, but other *spiritual* worlds?
- Is it possible that all of Earthly time is an inversion of real time, where the past are the present seem to swap places?
- Can events happen far ahead of when we actually perceive them? How might Omega help that to happen?
- How might our Earthly weaknesses distort our understanding of spiritual matters by introducing various biases? What sort of biases might EITHER help our understanding OR get in the way of it?
- Should we feel upset or guilty at not understanding, or simply accept our personal limitations - and hope that further reading helps to overcome any problems in comprehension?
- How do Beta State and Gamma State relate to Earth Spirit? How are they the same and how are they different?
- Food and sexual intimacy have a unique importance in developing Earth Spirit, but may hinder some aspects of Earth Spirit and – even more importantly – Future Spirit. Can you explain why you think this is so? What might happen if all sensual instincts are repressed? Could this negatively affect our ability to develop good Future Spirit and Spiritual Darkness -related instincts?

B6: MEDITATIONS

What is this Section Book for?

This Section Book consists of EIGHT chapters:

- It begins with some fairly simple meditational exercises that get progressive more complicated as you progress through each chapters.
- This is NOT meant to cover every core principle of Omegan meditation.

In **MEDITATIONS 1**, this chapter:

- Starts with a focus on inanimate objects and suggests that each might have both a normal physical function (that we can easily perceive) and a deeply spiritual function (that we can't perceive or imagine so easily)

For **MEDITATIONS 1**, there is a very brief entry.

In **MEDITATIONS 3**, this chapter:

- Asks you to imagine the Delta as being the size of an atom, connected to a network of other "Deltas" that we cannot access, but which are of a similar size.
* It's worth remembering that most religions imagine the brain of God as being very big, because we tend to only feel awe and wonder when we see big things. Instead, we are encouraged to feel awe and wonder at how vast the mind of God is, even though the access points to that mind are very small indeed.

In **MEDITATIONS 4**, this chapter repeats parts of MEDITATIONS 1, in order to build up a series of associations that will stick in your mind because they have been repeated so often.

- It starts with a focus on inanimate objects and suggests that each might have both a normal physical function (that we can easily perceive) and a deeply spiritual function (that we can't perceive or imagine so easily)
- Introduces the idea that our **Earth Spirit** life and earthly realities are illusions, even though they seem very real, and that **Future Spirit** – though it does not seem relevant to our present earthly realities – is far true to Omega's reality as **we** need to understand it.

In **MEDITATIONS 5**, this chapter:

- Explains "Streams of Consciousness"
- Invites us to imagine how very different life might have been, or could be now, or could be in the future, if only the pathways or streams or consciousness we had taken - or which fate imposed upon us – had been different, even if only slightly so.

In **MEDITATIONS 6**, this chapter:

- Explains "Streams of Consciousness" a little more
- Discusses the relationship between Earth Spirit and the Electromagnetic Spectrum, but does not cover the *problems* that come with Earth Spirit.

What is this Section Book for? (cont'd)

In **MEDITATIONS 7**, this chapter:

- Suggests that zero is a uniquely spiritual number that gives us some clues about the nature of God
- Based on this, invites us to imagine....
..... "nothing, absolutely nothing"

In **MEDITATIONS 8**, this chapter:

- Continues the theme of the cold beauty of "zero" begun in The Introduction and Chapter 7 of *Integrity*.
- Starts to explain why the world needs to be destroyed at *some point* in order to make way for the deeper truths of Future Spirit.
- This is also because our earth and universe mostly makes us of **Earth Spirit** (and not **Future Spirit**)

MEDITATIONS 1:

B6/01: Exercise One

exercise 1 (1992)

B6/01:01: focus on a subject of particular spiritual interest.

B6/01:02: take the object out of its normal everyday context. for example, imagine that a screwdriver is not just a screwdriver, an egg is more than an egg, a fence is more than a fence.

B6/01:03: do you understand now how omega perceives our world?

B6/01:04: consider yourself. for a moment, imagine yourself to be other than what you are, the more impossible the better.

B6/01:05: now attempt to remove yourself from your understanding around you. do not do this for too long, as it can become dangerous.

B6/01:06: you are outside yourself. you are outside the world.

B6/01:07: do you understand now how little you know yourself, and how much more omega knows?

B6/01:08: return to your normal state of self with a new sense of awareness

MEDITATIONS 2:

B6/02: Exercise Two

exercise 2:

B6/02:01: now you must direct this knowledge towards your god, omega.

MEDITATIONS 3:

B6/03: Delta Exercise

B6/03:01: the delta is represented as a black triangle. mentally picture this symbol. it is a symbol of god's power. you are moving towards it (bearing in mind exercise 1).

B6/03:02: this triangle is the size of one small atom.

B6/03:03: this is your future, your ultimate aim and objective in life. Now picture lines or roads running towards the base of the triangle, from all directions. but you are still far away from the triangle.

B6/03:04: there is a silent shout, or a raging whisper, urging you onwards, and with it a coded message. there is darkness ahead of you. you wonder if you should go on.

B6/03:05: you go on, and with a raging calm, you pass through the centre of the triangle.

B6/03:06: there are more and more pathways to choose, each leading to a series of triangles.

B6/03:07 now imagine that the triangle which you first passed through was part of a network of interconnecting triangles, which when put together form one grid pattern, which is itself a triangle, which fits into your hand.

B6/03:08: but you are still only at the beginning of knowing the vast web of the delta.

B6/03:09: now imagine that each of these triangular grids, which are the size of your palm, are themselves part of a larger tetrahedron. this tetrahedron has a triangular base and inside it are several smaller tetrahedrons, each made up of sets of triangles which are linked together.

B6/03:10: these tetrahedrons are further linked into a much larger tetrahedrons, which are themselves a part of even larger tetrahedrons, until eventually, these tetrahedrons are the size of the whole universe.

B6/03:11: now dream wider. the tetrahedrons are larger than the universe. they are the gateway to the mind of the beyond: to omega itself. this is the delta matrix: the map of consciousness.

B6/03:12: Each point where three lines meet on one individual tetrahedron is called a matrixal node, part of a network of nodes which make up the matrix.

B6/03:13: there is a black window in this delta called the deltagate.

B6/03:14: the gate is the size of an atom.
you cannot pass through it

B6/03:15: beyond this gate lie several
chapters

B6/03:16: these chapters lead into the
beyond

B6/03:17: beyond the beyond lies omega.

B6/03:18: omega is larger than the matrix,
yet smaller than one quark of one atomic
particle. this is because god's spark of life is a
nucleus, but god's mind and being are
everything which ever existed, ever exists or
ever will exist.

MEDITATIONS 4:

B6/04: Exercise Three

B6/04:01: focus on a subject of particular
spiritual interest.

B6/04:02: take the object out of its normal
everyday context. for example, imagine that a
screwdriver is not just a screwdriver, an egg is
more than an egg, a fence is more than a fence.

B6/04:03: reflect on this, for it is how omega
sees the world. there is more than one meaning
to that which we normally give to things.

B6/04:04: all our concepts of reality are
meaningless to omega.

B6/04:05: the life which plants, animals and
humans live in is called gamma, because it
depends upon the light of the sun.

B6/04:06: but this life, the life of gamma, is
a necessary illusion.

B6/04:07: our possessions, everything we
own; this is an illusion.

B6/04:08: what we see with our eyes; all of
this is an illusion (even though we need our
eyes to make sense of ourselves and our
reason for living an earthly life.

B6/04:09: the human body does not truly
exist; it is an illusion.

B6/04:10: the human mind does not truly
exist; it is an illusion.

B6/04:11: if we lose our little finger, our true
personalities do not change. we have nine
fingers instead of ten.

B6/04:12: say to yourself: "i am not my little
finger"

B6/04:13: if we lose both of our arms, and
both of our legs, our true personalities do not
change.

B6/04:14: say to yourself "i am not my arms.
i am not my legs."

B6/04:15: the holy spirit flows within a body,
but can also flow without a body.

B6/04:16: if we lose the whole of our minds
and bodies, we do not lose the holy spirit.

B6/04:17: spirit is energy, and operates
within physics and yet beyond it.

B6/04:18: when we can understand the
omegan matrix in scant outline, we know one
thing to be true.

B6/04:19: we are not our true selves.

B6/04:20: the spirit which lives within us is
our true self.

B6/04:21: we cannot be our true selves in
gamma state, but are instead trapped in our own
bodies and minds, which restrain the freedom of
the spirits from each person to fully interface
within the omegan matrix.

B6/04:22: since we (hopefully), want to live,
rather than die, we must train the mind to reach
an understanding of its spiritual potential.

B6/04:23: using all of the senses to the full,
in total knowledge and activity, we can first get
balance within our minds, and then,
momentarily, imagine that we have succeeded
in removing ourselves from the understanding
which comes from outside us, and the mind
within us.

B6/04:24: now do you see another possible reality? now you see how much more omega knows of you than you do?

B6/04:25: return to yourself with a new sense of awareness.

MEDITATIONS 5:

B6/04: Exercise Four

exercise 4

B6/05:01: Each of the zillions of paths on the road to omega are called streams of consciousness.

B6/04:02: pause for a while on the vastness of omega's genius.

B6/05:03: now go home to reality, and reflect upon what you have learned. hopefully, this experience did not disturb your mind with its vastness.

MEDITATIONS 6:

B6/06: Exercise Five

exercise 5: the delta-gate

B6/06:11: now you must direct this knowledge to the delta. what is the delta? what is it for?

B6/06:12: for that, you need to know more.

B6/06:21: there are streams of consciousness which we cannot sense, lives going on around us which we cannot see, other 'worlds' to our own, and other 'universes'.

B6/06:31: the reality which we see with our eyes, and hear with our ears, and touch, taste and smell: this is called gamma state, because it originates from the rays of the sun, and from electrical excitements. **B6/06:32:** colours of the rainbow do this: they are part of the electromagnetic spectrum. **B6/06:33:** even sound does this: sound is a part of the electromagnetic spectrum.

B6/06:41: the 'world' between our earth's reality and higher states of spirituality is called delta state. **B6/06:42:** delta state lies just beyond the electromagnetic spectrum.

B6/06:51: obviously, as human beings we cannot enter delta state. **B6/06:52:** we are only designed to receive information in electromagnetic waves; in a molecular way.

B6/06:61: however, the human race, in the 1990s, very recently evolved in a new way.

B6/06:62: it cannot enter delta state, but it has a new ability to see just outside it. **B6/06:63:** the delta state is what omegas see in transcendental meditation. **B6/06:64:** we may not pass through this point during our time on this earth, only when we are dead.

B6/06:71: the world of gamma, our reality is based upon light. the world of the delta is of a higher intelligence and lives in darkness; it does not need our earthly light by which to function.

B6/06:72: this darkness is not like the darkness we see, or animals see, in the night-time, or when we close our eyes; that is earthly darkness. **B6/06:73:** this darkness is spiritual darkness, of a higher intelligence that earthly darkness and earthly light.

B6/06:81: omega realises that we cannot pass through into gamma state without destroying our earthly reality. **B6/06:82:**

therefore, omega has constructed a mechanism by which it is possible for us to glimpse what lies beyond the universe, without doing injury to our five other senses. **B6/06:83:** this mechanism is called the delta-gate.

B6/06:91: the delta-gate is about than the size of an atom. **B6/06:92:** as you might imagine, it is not easy for human beings to see atoms without the aid of a powerful microscope. **B6/06:93:** similarly, it is not possible for human beings to see the delta-gate without the aid of a some equally powerful tool, and that tool is spiritual knowledge.

B6/06:101: people like to imagine their god as some huge, vast entity, overpowering them with hugeness. this is prejudiced and misleading. **B6/06:102:** in fact, omega is both very big and very small. **B6/06:103:**

omega is everything that is. **B6/06:104:** omega is also absolutely nothing, zero.

B6/06:105: we are numbers created from zero. only in omega's realm would such mathematics be possible! **B6/06:106:** we can say this is true because if there is nothing, there

is darkness, which, in terms of the colour spectrum, is zero. **B6/06:107:** omega's body, as we might call it, is almost infinite, for it is an earthly body, a carnal body. **B6/06:108:** omega's mind is the original seed from which the body grew. **B6/06:109:** this is smaller than even the molecule of an atom.

B6/06:111: now the deltagate is the roughly the size of an atom. **B6/06:112:** imagine that size made several million times smaller, and even then you cannot imagine how small omega's mind is. **B6/06:113:** it is truly incredible, that a mind, smaller even than the quark of an atom, is so vastly intelligent and is responsible for the creation of such a vast and mighty universe.

B6/06:121: to give you some idea of what we are talking about, imagine the core of a nuclear fission reactor. **B6/06:122:** a nuclear fission reactor operates by splitting atoms into their component parts. **B6/06:123:** we all know that the power of nuclear energy is greater than any other power source we can imagine.

B6/06:124: who is to say that if we could split neutrons or quarks, that we could release even more energy? **B6/06:125:** did omega's body began as one tiny part of an atom, which split and multiplied like bacteria? **B6/06:126:** or did omegas' body began as one solid mass of energy, which split into different parts?

B6/06:131: the answer to all the secrets of the omega's mind, beyond the known universe, universe lie not in what is very big, but what is very, very small. **B6/06:132:** if we could reduce all ideas, all knowledge, all matter, all quantities, down to one single factor, we would know the mind of omega. **B6/06:133:** that of course, is not possible in our earthly state of being.

MEDITATIONS 7:

B6/07: Exercise Six

{exercise 6: absolute zero}

B6/07:11: imagine that nothing exists.

B6/07:12: nothing, absolutely nothing.

B6/07:21: if we could reduce all numbers down to zero, we would know the mind of omega.

B6/07:31: if everything exists, it is because it came from nothing. **B6/07:32:** you cannot create the concept of everything unless you start with nothing. **B6/07:33:** you cannot create light without darkness. **B6/07:34:** you cannot create one without zero. **B6/07:35:** before everything existed, there was nothing: this is logical.

MEDITATIONS 8:

B6/08: Exercise Seven

exercise 7: arriving at absolute zero

B6/08:11: to arrive at absolute zero, which is omega, we must have a mechanism for doing this.

B6/08:21: the delta-gate is the future. it implies what will be; it lets us preview what might be on the next channel beyond our own life, but it does not let us live beyond our lives, for that is nonsense.

B6/08:31: if we want to experience omega, we have to use a little of the inverted logic which omega uses, and put aside our earthly prejudices.

B6/08:41: the universe, or rather, the first nuclear spark, was created from absolutely nothing.

B6/08:51: the universe is absolutely everything that we can perceive.

B6/08:61: if the mathematical equation of the universe began with nothing and created something then the following facts must apply.

B6/08:71: the equation of life is a puzzle to all of us.

B6/08:81: the only way to solve the equation is to break down its component parts.

B6/08:91: the component parts of life lie in every atom in the universe.

B6/08:101: to find the answer to our equation we must break down every atom in the universe, and all of the laws of the universe.

B6/08:111: this is not possible in our human state of being.

B6/08:121: if we assume that omega is absolute zero, and that the equation of life has been set for us, then it is assumed that omega must want us to know the answer.

B6/08:131: it follows that since human beings are beyond solving the equation, in order to solve the equation we must evolve and improve beyond our human selves, and beyond the laws of the universe.

B6/08:141: in order for all matter to be destroyed, it must all simultaneously react with itself: the war of all wars.

B6/08:151: it seems likely that for this to happen, all matter must evolve over many millions years to reach this stage.

B6/08:161: the purpose of the universe's creation, as far as we are concerned, is for all matter to be destroyed, so that we can find the answer to the equation. **B6/08:162:** the purpose of life is destruction.

B6/08:171: new life is being created all the time, so how can we say the purpose of life is destruction?

B6/08:181: we can say this. **B6/08:182:** because we perceive a point at which creation goes beyond a capacity which the universe can sustain, in which the energy cycle of life and death ceases to function effectively.

B6/08:191: advanced communications networks, created by advanced life-forms evolved from our own, will expand to a point at which all of the universe is connected in a visible way, and in which every atom is fused with every other atom. **B6/08:192:** this will then create a 'fireball', in which the entire universe is a solid mass of nuclear radiation. **B6/08:193:** we call this the 'last days of the earth' or the 'sun-time'. **B6/08:194:** this fire will burn itself away until only darkness remains. **B6/08:195:** we call this 'delta-time': the ultimate transcendence.

Book B6 - Meditations - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

B SECTION

B6/01 - MEDITATIONS 1

& B6/02 - MEDITATIONS 2

B6/08

B6/03 - MEDITATIONS 3

B6/08

B6/04 - MEDITATIONS 4

B6/06, B6/08

B6/05 - MEDITATIONS 5

& B6/06 - MEDITATIONS 6

B6/06 I/w

B6/04, B6/07, ZERO/END OF LIGHT

B6/07 - MEDITATIONS 7

B6/06

B6/08 - MEDITATIONS 8

B6/08 I/w

B2:

B3:

B4/04:

B6:

Book B6 - Meditations - Study Questions

- How does this Section Book relate to concepts of Darkness and Future Spirit, as opposed to Spiritual Light and Earth Spirit?
- Why might it be difficult to explain these ideas to someone raised with traditional ideas about what "religion" is supposed to be?
- How does this Section Book relate to ideas of Expansion or Contraction mentioned in *other* Section Books?
- The access point to Omega's core is very small indeed? Why do you think so many other religions imply it is large, grand and overwhelming?
- Say what you feel is meant by "Streams of Consciousness"
- What emotional effect is the use of a mathematical equation meant to have on us in relation to Future Spirit?
- Why does Planet Earth eventually need to be destroyed?
- Does this mean that we should simply give up trying in life?
- How does the Omegan concept of the "last days of the Earth" differ from that portrayed in the Bible? Is this some kind of moral judgement against the human race? Or is it merely an explanation of how our Earth Spirit filters into Future Spirit?

B7: PASSAGES

What is this Section Book for?

This Section Book consists of ONE chapter:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **PASSAGES 1**, this chapter:

- Explains some of the characteristics of Omega (God) that we can estimate (guess) as far as is possible - and differences from human characteristics.
- Says a little about how Designates work, and how they inform us about Omega.
- Re-interates the promise that all will eventually receive Omega's wisdom, and also explains why only *some* people receive this wisdom in *some* ways *some* of the time.
- Explains the process of moving from warm feelings (e.g. of love) towards cold feelings as we approach the Delta and even more advanced states of being.
- Explains how this process of "coldness" can seem like an ever-increasing burden - but a necessary one.

PASSAGES 1:

B7/01: Passage Through Life to Omega

B7/01:11: omega is better than any human. it is not wrong, indeed it is right, that we should try to imitate omega, so long as we bear in mind that we are not omega, but are only human and cannot even be as all knowing as an angel, or any great spirit of omega. but our human shells, we should aim to dispense with, in another life beyond this one. they are useful now, but will have served their purpose when the end of humanity comes upon us.

B7/01:21: designates of omega receive a spiritual code, which those outside do not receive at all. **B7/01:22:** if we think of this as energy, there is not enough to go round for all humanity without diluting the great solution many times over, so it is saved for those with special powers of perception and inner intelligence. **B7/01:23:** this is not to deny all the promise of omega's spiritual revelation, because all in time are promise the divinity of omega's realm. but it is likely that a sort of superior spiritual race will have to be formed in order to lead others towards the deltagate.

B7/01:31: using the exercises provided is merely one of the many ways to achieve deltagate - the place where humans and angels meet in a higher union. **B7/01:32:** there are ways of gradually stepping into the appropriate direction, which we shall explain in "designates and how to use their energy". **B7/01:33:** Look backwards at "lessons in spirituality" and onward to other chapters, returning to these core lessons as you do so, in order to build up the imagery in your mind, shutting out what is irrelevant.

B7/01:41: when a sense of omega first arrives, it is not clear at first what omega wants. we have to find out by experience, often of omega, yet along with our celebrating our humanity comes a dislike for it, realising, as we do, its limitations and ignorant imperfections, such is our awe and admiration for the gate, and omega beyond the gate.

B7/01:51: all this makes sense to a designate, because, of course, they have glimpsed life beyond the limits of humanity. but

to a beginner, only just learning about omega, it may be worrying. **B7/01:52:** pride - true spiritual pride-is one of the highest virtues to which omegans can aspire. unfortunately, others may not see it that way, accusing omegans of arrogance or occasional aloofness. the anger and strange love seem perhaps at odds, but they are not. **B7/01:53:** the novices in faith may think "i am angry because other people are further from the gate and are not even trying." and it is true that if such people are further from the gate, and try to get there without the proper faith, passing through gamma into darkness, it will show in their actions; they will not feel dutiful to omega.

B7/01:61: as we feel more dutiful to god, we may feel less dutiful spiritually to others, which does not mean we do not care for them, but can be seen as such, and resented, but we can show appreciation in a more earthly way, and, hopefully, point them in the same direction in which the omegan, and hopefully you, are heading now.

B7/01:71: what you must understand is that humans are weaker vessels, and must reserve their spiritual feelings for the divinity, or realm of omega, else fall into an anarchic swamp of confusion. **B7/01:72:** each of us who walks by omega feels differently about the experience in some respects, and so, cannot share it with others entirely, without losing some of the uniqueness of their experience.

B7/01:81: omega is not a whore who offers all knowledge at a price, and false trophies will not impress omega. wherever there is a crowd, there is a leader. **B7/01:82:** if it is not omega, or an angel of omega, then it is a child of the earth, friend or foe. **B7/01:83:** and remember this always: leaders are either with omega, or against. **B7/01:84:** if they are neither, they are the led, the mistaken, or mere servant of omega's greater strategy. this is true wherever there is a force in peoples of the earth to act out a cause.

B7/01:91: the delta is power. furthermore, omega is power, and keeper of all power.

B7/01:92: the closer we are to omega, the more power we have. **B7/01:93:** lost spirits of the earth have less power.

B7/01:111: the only conscience that is certain and true is found in the union of all creation, including humans, with the delta. **B7/01:112:**

all earthly rights and wrongs are re-constituted when humans understand the pride of omega. **B7/01:113:** the pride of omega is passed to us on trust that we are pure and keep our bond with omega. to understand it, you must find it.

B7/01:121: our passage to omega denies us certain rights in the lives unknown and yet-to-be, because we have entered into bondage with our divine creator. **B7/01:122:** it is a gradual denial of all of the earthly freedoms, and it starts with the acknowledgement of the delta.

B7/01:123: each step along the way, one person bears a heavier still load upon their back, until they bear the pain of the whole world.

B7/01:124: but they are filled with ever more of omega's power, and can bear the load because they are being spiritually protected.

B7/01:125: the pride of omega is found at the deltagate through bearing ever greater loads, till in pride's conquest, they hurt no more.

B7/01:126: as one leaves the pain of one's body, one is greater than human, until one is divine.

B7/01:131: there is a greater but unearthly happiness on earth to be found in bearing these loads, for these are not the experience of direct suffering of others in earthly life, but a pure load, whose knowledge transcends earthly suffering, the "sadness" experience is that you are leaving the earth. the pride and curious joy is what is yet to be.

B7/01:141: we do not live, however grand as beings, our lives in the delta. most of our lives are spent in gamma-state, the everyday world. were it not so, we could not get on with the straightforward task of doing the earthly work omega has set us.

B7/01:151: in all our minds is a hidden code, which unlocks the secrets of the future.

B7/01:152: omega is more future than past, though is also everything. **B7/01:153:** to

B7/01:154: follow omega is to reach for the future. **B7/01:155:** omega is not where we are from, as much as where we are going.

B7/01:156: we are all born "virtually godless" and only reach omega through the passage of time, if we ever truly do try. as we move closer

to the future, through the passage of time, we draw ever nearer to finding omega. **B7/01:157:** even if we never see the deltagate, we are steered to a nearby island base. this is why there are near-designates; great people of other faiths different from our own.

Book B7 - Passages - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

*** Nothing has been found! ***

Book B7 - Passages - Study Questions

- Why do human beings tend to ascribe emotive human traits to God - and how is the Omegan understanding of God different?
- What sort of people, animals or objects are likely to be Designates, and for which Deites? Why are the rules on Designates stricter for Future Spirit and Spiritual Darkness.
- Explain the journey from warm to cold and from love to anger that takes place as we progress to Spiritual Darkness and Future Spirit and say why this happens?
- Explain what is meant by bearing "loads" or "burdens" for Omega - even to the extend of "bearing the pain of the whole world*"?
 - Why would guilt have no place in these types of burdens that our Creator asks of us?
- Explain why it is very likely that only a *special* type of person will be able to access Future Spirit and *some parts* of Earth Spirit?

B8: MISCALCULATIONS

What is this Section Book for?

This Section Book consists of TWO chapters:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **MISCALCULATIONS 1**, this chapter:

- Explains what it means to "bear loads" (burdens) for Omega, and how to bear the right kinds of loads.
* For example, one should not bear pain just for the sake of it. It has to be the right kind of pain, and not too physically torturous.
- States that Omega does not make mistakes, but we often choose to interpret unhappy events as if they were "sin" or "error".
- If Omega were to respond to human events, it would not be with "punishment" or "forgiveness" as most religious understand it. We are simply given what we need by our Creator – no more and no less!
- States that no war, famine, disaster or human obscenity you can think of is "evil". And when Omega does not intervene, it does not prove that it does not exist.. The lack of "caring" by the Temporans and even higher angels (even Omega) is totally necessary. The caring, empathic aspects are dealt with by the Lower Deities, and by Erlica – whom we will learn more about later.
- Tells the truth about human free will.
* Human free will is an illusion, but that doesn't mean we shouldn't seek to try as hard as we can.
- Tells the truth about love
* Shows that God is NOT (and never can be) "love" – as Christians and those of many other religions like to claim.
* Love, according to the Faith "always has a sexual route".
- That means that it always follows the path towards a sexual or hidden erotic outcome AND it also means that love has a sexual "root" – that it has its origins in human sexual desire, even if love's outcomes can be empathy, caring and compassion for ourselves, our families and our wider community.

In **MISCALCULATIONS 2**, this chapter:

- Warns against the denial of the flesh as some kind of proof of spiritual purity.
* However, without intelligence, love or raw sexual desire can overtake from the true purpose of the Omegan Faith.
* It is true that love can get in the way of the truths that come from Future Spirit. However, sometimes, the only way to get beyond love and raw sexual need is to experience them.
- This philosophy – of using sex as a form of cleansing –
- ideally, in the context of various loving relationships has much wider implications that are discussed briefly in **Volume 1: Fairmark**, and in much more depth in **Volume 2: Progeny**.
- Aspires that each person should live their life to the full, but not lose sight of the pure journey towards the Delta in so doing.

MISCALCULATIONS 1:

B8/01: Mistakes Made in Trying to Reach Omega

B8/01:11: it is a mistake to think that because one may suffer more in earthly pain, and born these loads, that one is necessarily nearer to omega. **B8/01:12:** when such endeavours fail to bring people spiritual hope, such people say "what good has omega ever done me?" and turn away from omega.

B8/01:21: when we talk about bearing loads for omega, it does not mean we have to make ourselves wretched, or punish ourselves in this life, or even another. **B8/01:22:** shame is an emotion to beware of if it injures spiritual pride. omega will not punish those who deny it, for omega tells us that all things must pass.

B8/01:23: omega is not so primitive as to adopt human concepts such as punishment or forgiveness, never did and never shall.

B8/01:24: when omega sees what is bad for the passage of life, it simply shuts the offending door, and, in time, it naturally disappears.

B8/01:25: omega knows what is going to happen millions of years before it happens, and has already prepared for disasters yet to come.

B8/01:26: omega never makes mistakes.

B8/01:27: all our mistakes are omega's creations, so they are not true mistakes.

B8/01:28: when we exercise free will, we may choose a route which is not of omega's primary choosing, but it is always a mistake which is planned and controlled. **B8/01:29:**

however the point of religion is to sort out any mistakes in human nature and to make ourselves pure in other lives by aiming that way in this one, so that we cut out the delay time which mistakes cause.

B8/01:31: another mistake (and we'll call it that for sake of clarity!!) is to confuse god with love. **B8/01:32:** love is an earthly concept, which, when used to describe earthly loves for other humans, animals, or the rest of creation, nearly always has a sexual route, which may not at first be obvious.

B8/01:33: the reason why people dislike this view is because we all aspire to emulate the divine image of god, which denies all earthly

bounds, and we like to reflect our loved ones in the image of god, holy and pure, as opposed to earthly. **B8/01:34:** love may bring us closer to god, and god may show us love through the earth streams, but god is not love, but better than love. **B8/01:35:** man loves god, often because it is the deepest he can go. this is fine, so long as you know that god is not love, and though omega has given you the beauty of love, is beyond loving you, and is always advancing beyond you. **B8/01:36:** when you reach deltagate, you are beyond love for god.

B8/01:41: if you say that you love your god, you do not love omega. **B8/01:42:** loving God is an nonsense to the Almighty, who looks down upon your primitive passions with cold indifference. **B8/01:43:** if you follow omega, you want nothing but the truth, and love nothing but creation as made by the creator. **B8/01:44:** it is the universe that you must love, and hate, for this is what omega has given you to love, or hate. love or hate them. **B8/01:45:** do not love omega.

B8/01:51: we are all materialists, because we are made from the materials of creation. we love only the material things, including our minds, which we know to exist. **B8/01:52:** we may wish to reflect our loved ones in the image of god, holy and pure, as opposed to earthly and impure. love, which is love of creation, may bring us closer to omega, and omega may show love to us through the beauty of creation, but omega is not love. **B8/01:53:** omega is better than love, better than creation and our earthly emotions.

B8/01:61: during deltagate, you may fantasize about having sexual embrace with god. this is often quite normal during the cross-over period, because you retain earthly life and some of its emotions. **B8/01:62:** more often than not, you will imagine loving angels, or fairy kings and queens, rather than god.
(1992)

B8/01:63: i ought to tell you, however, that these thoughts of sexual desire, whilst perfectly useful in gamma state, will only confuse you when you are trying to consider the delta state, and as such, you should keep your mind free of such thoughts at these times.
(1999)

MISCALCULATIONS 2:

B8/02: They who deny the flesh

B8/02:11: another mistake is to think that denying the flesh, in any form, in this life is a few nodes along the spiritual plain in the next. sometimes this is so, but for most people, denying the flesh in this life means they have to compensate for this in another stream of consciousness.

B8/02:21: the way of flesh alone is an aberration without the way of intelligence.

B8/02:31: but it is only by each person living life through all the gamma spectrum, to its fullest capacity, that we then feel brave enough to dispose of our earthly ways. **B8/01:32:** however, if we do not aim for the delta in the process, all our earthly trials lack a deeper significance.

Book B8 - Miscalculations - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

-- especially in **B8/02: MISCALCULATIONS 2:**

C SECTION

C7: COMFORTS

D SECTION

D9: AFFECTIONS

D10: INFATUATIONS

D17: LUXURIATIONS

Book B8 - Miscalculations - Study Questions

- In your opinion, what are the right kind of "loads" or "burdens" to bear for Omega?
- Why do so many people choose to interpret unhappy events as evidence of "sin" - and blame themselves for the actions that - ultimately - are the will of Omega?
- Artek wants to destroy the universe. Why, and how would you defend his actions?
- Why is it a good thing that "God doesn't care?". Why might it be harmful if God **did** care?
- Even though "God doesn't care", why is it necessary for God to provide us with three Deities capable of showing both caring AND cruelty OR indifference?
- How can love be BOTH necessary in Earth Spirit AND a barrier to the higher spirituality of Future Spirit?
- Why is too much suppression of sexual desire - of any form - dangerous not only for development of Earth Spirit, but might even inhibit the development of its opposite - Future Spirit?

B9: PROMISES

What is this Section Book for?

This tiny, but **powerful** Section Book reveals Omega's promise for us: of deliverance from the errors in thinking the Earth Spirit can generate.:

- The promise is that all will eventually reach Omega, whether they have been good or bad and whatever their other circumstances. However, some pathways to Omegan are better: especially if they involve an absence of guilt, shame or other inhibitors within Earth Spirit.
- This philosophy of salvation is very different from that of the Bible or Qu'ran.

OTHER NOTES:

- You may also wish to read the book of PROCLAMATIONS (D12)

PROMISES 1:

B9/01: Omega's Ultimate Promise of Deliverance

-d-

promise

(omega's ultimate promise of deliverance)

B9/01:11: all have a place with omega on the final day of light. **B9/01:12:** all will join with the angels, but some are not ready yet; their souls have not been truly resolved with omega. **B9/01:13:** but eventually, if we aim forwards towards the future, and not backwards to the past, all roads lead to omega. **B9/01:14:** even those without the delta's knowledge, or even any god, will find omega in time. **B9/01:15:** this is omega's promise to all humans and living things upon the earth, at all stages of development, of a greater future beyond ourselves. but some roads to omega are better than others.

B10: FATES

What is this Section Book for?

This Section Book consists of FOUR chapters:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **Chapter One: Beta State Explained**, this chapter:

- Warns of a shadowy, dark spiritual realm within Beta State, which drags humans and other animals back to a time before Spiritual Light as we know it back to a form of darkness quite unlike the hope offered by the peace of a comfortable night or the brave adventures in Spiritual Darkness offered by Artek
- Although not stated in this chapter, it is likely that Hedona is the gateway to most of Beta State, and - to a much lesser extent - Anathema.

In **Chapter Two: Fate of the Unbelievers**, this chapter:

- Whilst avoiding a threatening tone, still warns against those who do not follow a path which is Omegan, or at least similar to it - the main spiritual tenets of the **Fairmark** (though not necessarily the political, familial or sexual components).
 - In particular, the warning is against those who do not seek **Artek** and the way of the **Delta**.
- Explains some of the main threats to salvation through Artek, the Delta and Spiritual Darkness. These include:
 - Those who use Spiritual and Earthly Light to shelter from the **Delta** and **Artek**.
 - Those who undervalue the key importance of anger in reaching **Spiritual Darkness** and **Future State**.
 - Those who use the flesh (especially in a sexual way) but do not sanctify and purify it
 - Those who deny the fullness of **Earth Spirit**, with its troubling contradictions of love and hate, beauty and ugliness, indulgence and self-withdrawal.
 - Those who are not innovators: unwilling to be brave, or to try new methods of doing things.
 - Claims that an atheist can sometimes be closer to God than a theist.

In **Chapter Three: The First Fire**, this chapter:

- Says something about the origins of the universe, both physically and spiritually
- Discusses what happens to the "lost souls": not only unbelievers but those who may be future Omegan Converts. It's important to note that conversion does not mean that one will be favoured by God's angels. Indeed, to humans, the process may seem arbitrary and unfair. All we can hope is that Omeganism lessens the risk of lost souls, but we cannot be certain.

In **Chapter Four: The Dispossessed Shall Be Saved**, this chapter:

- Promises salvation in Earth Spirit to those that seek it, and even promise it to those that do not.
- Promises salvation in Future Spirit to a select few, but (as stated in the previous chapter) not necessarily those that are Omegan converts or converts to other religions. We simply can't be sure that any one individual or group will be favoured over another.

FATES 1:

B10/01: Beta State Explained

{formerly listed as -e- *beta*
(*the forces of earthly darkness*)

B10/01:11: beware of faiths who meddle with dark forces which they do not understand. beware of the forces of earthly darkness.

B10/01:12: the darkness of omega and the deltagate is pure and holy blackness. but omega has set a trap for the unwary.

B10/01:21: there is another kind of light to the holy light of creation, and another kind of darkness to the gate. **B10/01:22:** omega is also alpha, the creator of darkness, and the betagate is the gate to this darkness.

B10/01:23: this knowledge is not yours to meddle with until you have long since passed away into spirit and are cleansed in the image of Omega's angels. **B10/01:24:** the worship of ignorance, of confusion; these are not omegan things. do not pass there.

FATES 2:

B10/02: Fate of The Unbelievers

B10/02:11: there are those for whom salvation is not lost, but a distant prospect. it is they who turn not only from their god, but from all that can be made holy. **B10/02:12:** it is the fate of such, who use the flesh alone, and do not sanctify it, they who use light to shelter themselves not only from the delta, but gamma also, they who deny the fullness of themselves through denying earthly and spiritual truth, they who look to the past, to beta, they who no longer love, nor hate, nor lust wisely, nor long to taste the fruits of creation ripened by the gamma sun. these are the unbelievers.

B10/02:21: such spirits have lost the drive for material, earthly fruition, to build the things yet to be. they are angerless also. all of those pure feelings to propel the spirit forward - all the will to give and take what is needed are lost on such people. **B10/02:22:** they use the fruits of creation, the flesh, the light of being, the knowledge which is theirs to possess, not to enhance the self and the spirit, but for some

blind faith, some empty exercise of self-denigration. they may yet have been worthy of better, but chose the path of ignorance and earthly darkness.

B10/02:31: for even the atheist can be closer to god if their emotions drive them to a clear human purpose. **B10/02:32:** but when we get those who go along with something without clear reason or purpose, or never try a new way, or do nothing, or lash out in all directions, these are the people who live so much in earthly reality that they aspire to nothing more, and, it is warned, will be consumed by earthly fire long before their time.

FATES 3:

B10/03: The First Fire

B10/03:11: for the first fire was gamma - the fire of creation. this is the earthly fire, from which the gamma soil and rain and light mingled. there was a time before the thirst for knowledge, the first tree of knowledge, the first taste of fruit, of earthly desire. **B10/03:12:** the end of beta and the start of gamma: between these times are where the lost souls will wander - lust and emotion without purpose.

FATES 4:

B10/04: The Dispossessed Shall Be Saved

B10/04:11: but know this. the lost are not ready to be found. they will find the upper reaches of the gamma spectrum. **B10/04:12:** the lost tribes of the dispossessed shall gather under one light, as rainbow colours shall merge into pure white light. from there, they shall burn into blackness, called by omega unto the deltagate and beyond, unto the greatness of omega. that is god's promise to all humanity and creation, at all stages of development.

**Book B9 - Promises &
Book B10 - Fates
- Links To Other Chapters**

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

B SECTION

B15: MACHINE FUTURE SPIRIT

- for a sense of how the Omegan religion has a "hard", "cold" sense of aesthetics in Future Spirit that is NEVER found in other religions.

**Book B9 - Promises &
Book B10 - Fates
- Study Questions**

B9: Promises

- "all have a place with omega on the final day of light" and "all will join with the angels, but some are not ready yet; their souls have not been truly resolved with omega".

How does this view of an afterlife differ from the Judeo-Christian and Islamic models?

- "...consumed by Earthly Fire...."....

Does this mean that Omeganism believes in a "heaven" or "hell" as we tend to understand it in the Bible and Qu'ran?

B10: Fates

- What do you think the main purpose of this Section Book is?
- How is the "Beta" type of Earthly Darkness that comes via Earth Spirit different from the Spiritual Darkness of Future Spirit
- How is the "Beta" type of Earthly Darkness different from that of "Gamma"? How are we "lost" in Beta in a way we are NOT in Gamma, and why?
- What effect do you think a balanced attitude to the flesh and sexuality in particular might have in clearing the mind ready for Future Spirit?
- Do you think that those "dispossessed" that shall be given salvation are "good, kind people" as we typically understand it? Or could it be that some other value judgement is at work that acts independently of what we tend to call "morals"?

B11: LOGI-STATE

What is this Section Book for?

This Section Book consists of ONE chapter:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **Chapter One: Logi-State**, this chapter:

- Conveys a sense of dark drama at the transition from Earth Spirit to Future Spirit and explains what "Logi State" is.
- Reveals the great mystery held in the emptiness of space: the hidden spirituality that hides in the number Zero and in nothingness. What we *can't* see is more important spiritually than what we *can* see.
- States that the Logi-State exists at the very end of Gamma State: and beyond that lies the cold majesty of Artek, the Delta, and the number 606060.
- Describes the number 615961 as an expression of the triangle of Logi-State.
- Introduces the idea of Life Refraction. In Spiritual Light, we see a similar process to the way light is refracted through a glass prism into various component parts. In Spiritual Darkness, light elements are channelled into a small triangular space: the opposite of refraction, but then refracted back out into new forms of human light experience. This process allows us to make sense of Spiritual Darkness - to coin a phrase - to "shed light on it".
- Introduces the idea of Transient Numbers to express mystical ideas in a mathematical form, and even suggests a number for representing Omega.
- Expresses other equations and complex phrases that are not entirely clear (even to the author!) but say something about the vastness of Omega's creation: both in Earth Spirit life and far, far beyond.

LOGI-STATE 2:

B11/02: Logi-State: The Science of The Delta

B11/02:11: the logi-state is a logical state of consciousness which departs humanity from random thought and emotions into single emotion and logic so that the universe is no longer a barrier, but a channel between humanity and omega. **B11/02:12:** the whole space of the universe-its nullness and blackness, holds the secret to our future with omega. **B11/02:13:** the greatness of the universe is not its visible state alone, but is to be found ever greater in its invisible state.

B11/02:14: the focus is the logi-state, in spiritual gamma, to which delta organisms attach themselves to, and vice-versa.

B11/02:21: logi-state is a spiritual transposition from omega down to known laws of matter. **B11/02:22:** it can be expressed as a spiritual unknown cn , or as earth transient 61,59,61. this state has various inter-linking channels, which can be found through the process of human experience, more accurately termed *life-refraction*. **B11/02:23:** the opposites of thought and being find total expression through the logi-state of the delta.

B11/02:31: *transient numbers* express mathematically the process of spiritual metamorphosis which occurs from the the creator-omega, to the moment of creation, through carnal and intellectual experience, through the deltagate, arriving back at the future's end-omega.

B11/02:41: omega as creator is expressed as 180,0,180, which is a straight, horizontal line heading towards nothingness. **B11/02:42:** omega as the end of history is express as 0,180,0: a straight vertical line heading towards everything.

B11/02:51: the inverse of all known quantities is the likely reality in spirit.... **B11/02:52:** since {because} earthly knowledge is rooted in light, which is the first creation, which made possible, photosynthesis and the food chain for example.

B11/02:61: however to produce the correct result in the unknown quantity, we must produce the correct result in the known quantity.

B11/02:62: the fulfilment of a known destiny is essential for the production of the substance

+cn. **B11/02:63:** if the deltagate opens, it means that -cn will meet +cn in a transient harmony of known and unknown. however, neither quantity can destroy each other, as positive and negative logi-states are fixed by the total sum of being, which is $(+cn + -cn)n$ [where n outer=unintelligible consciousness.]

B11/02:71: the science is a meditation and the meditation is a science. | **B11/02:72:** logi-state is within known reason (but bordering on the transcendental), so it is understandable. it is light looking at darkness. **B11/02:73:** we cannot become darkness in our present earthly state because we are flesh and light, nor can we see the transient point clearly. what we "see" in our minds is known world symbols for unknown quantities. we arrive at solutions through gathering parts of earthly matters into one whole through gamma into logi-state, and beyond.

B11/02:81: to understand omega, we fragment the concept, so by finding the result of the fragmentation, we find god.

Book B11 – Logi-State - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

- "Millions Are Waiting" (video series), Part 2: "Will Over World"
- "Millions Are Waiting" (video series), Part 4: "Machine and Destiny"

Book B11 - Logi-State - Study Questions

- The use of numbers is designed to have a chilling emotional effect in preparation for eventual meditation upon Future Spirit? How successful do you think this is?
- The use of numbers and algebra in this Section Book also express something of the vast majesty of Earthly and Spiritual Light within the universe. How well do you feel this feeling is conveyed?
- *"The inverse of all known quantities is the likely reality in spirit."* (Logi-State 2:51)
 - Explain this sentence by thinking about the way in which we might eventually progress from Earth Spirit to Future Spirit.
- Explain the term "**Life Refraction**"?
- Explain what **Transient Numbers** are AND how they work, both logically AND spiritually.
- Explain the Earth Spirit significance of both photosynthesis and The Electromagnetic Spectrum within the Omegan religion and how these relate to spiritual outcomes, including eventual outcomes within **Future Spirit**.

B12: DELTA MANTRA

What is this Section Book for?

This Section Book consists of ONE, *very important* short part:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **Part One: The Delta Mantra**, this chapter:

- Gives the main mantra suggested for contemplating the black triangle of the Delta.
- It is best accompanied with the Delta Loop of repetitive bleeps

DELTA MANTRA 1: B12/01: The Delta Mantra

-h-
the delta mantra

god is the future and the future is god

god is the power and the power is god

god is the future and the power is god

god is the power and the future is god

(release)

B13: DEVICES

What is this Section Book for?

This Section Book consists of TWO parts:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **Devices 2: The Sine Wave Generator (c.w.g) & the Triangle**, this chapter:

- Says what kind of sounds (bleeps) should be used in portraying the Delta.

In **Devices 3: C.F.O (Constant Frequency Overlay)**, this chapter:

- Says what sounds the mouth can make as well as the bleeps for the Delta Loop and Delta Mantras.

In **Devices 4: "Actual" Presence**, this chapter:

- Shows in ways the image of the Delta is visible in the imagination through meditation.

DEVICES 2:

B13/02: The Sine Wave Generator (c.w.g) & the Triangle

B13/02:11: a direct representation of a pure pitch & tone is well expressed by the sine-wave. Often similar noises, such as buzz and bleep, also express this, as a machine interface between humanity and omega. on any playback and recording device, such as cassettes, a combination of three different pure tones, of different octaves, but of the same note (We suggest 'D' for Delta).

B13/02:21: this should be accompanied visually by a triangular-based tetrahedron, or flat triangle, to represent the visual meaning of the Delta.

DEVICES 3:

B13/03: C.F.O (Constant Frequency Overlay)

B13/03:11: the consonants, s-sh-zh-z and so on can be used {spoken} in a free-style manner, or as part of sine wave meditation: also in combination with "lessons in spirituality" exercise at the start of this book.

B13/03:21: other sounds may work as well, but when using the delta remember the pattern in the delta prayer. if you find a better way, however, use your own method.

DEVICES 4:

B13/04: "Actual" Presence

B13/04:11: the image of the delta is visible in the imagination through meditation, and in a spiritual plain, but is clearly visible and vivid. if we do not believe this, then we might as well not bother, and the delta becomes just another symbol, like a roadway sign, or a warning label, or the alphabet. however, the delta is not physically present in dimensions which we can touch, see, hear or smell.

Book B13 - Devices - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE - SPECIFIC CHAPTERS

For B13/02: DEVICES 2 - THE SINE WAVE GENERATOR (C.W.G) & THE TRIANGLE

For B13/03: DEVICES 3 - C.F.O (CONSTANT FREQUENCY OVERLAY)

For B13/04: DEVICES 4 - "ACTUAL" PRESENCE

Perhaps consider G SECTION.

Book B13 - Devices - Study Questions

- Why is so much space given in this and other chapters to shapes, colours, sounds and means to meditate upon them?
- Why is no mention of morality made in this chapter, as it would be in other religions?
- What is meant by "Actual Presence"? How does this phrase (or technical term) convey the feeling that what we imagine *seems* to become real when meditating in Future Spirit?

B14: APEX

What is this Section Book for?

This Section Book consists of ONE chapter:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **Apex 2**, this chapter:

- Hints that the Delta triangle is linked to a series of similar, interconnected triangles that form into tetradedrons, and – ultimately – a gigantic matrix of tetrahedrons contained inside one much larger tetrahedron frame – which is the **Deltra Matrix**
- Hints that even this Delta tetrahedron is itself part of a much more complex "Omegan matrix"

YOU MAY ALSO WISH TO STUDY:

B2/02 – TEMPORANS 2: B2/02: FIRST CONTACT - 1992

Coldness of....

B2/04 – TEMPORANS 4: ARTEK THE DESTROYER

...end of....

B2– TEMPORANS ???

... journey to get to the Delta

APEX 2:

B14/02: The Omegan Matrix

B14/02:11: the omegan apex, that is the top, is the peak, summit of omega, but in a pyramidal multicomplex, there are so many summits to climb before we reach omega. **B14/02:12:**

the delta is both the foot of the peak and the apex, where we start with god, and leave behind our own humanity.

B14/02:21: we do not really know for certain the exact shape of the spiritual network, but it is probable that it began as a wide fragmentation and, through improve communications, moved together to closer co-operation of independent units. so the foot of creation would be the entire matter of the universe or more, but without a spirit of its own, and godless but for creation.

B14/02:22: we are born "virtually godless" so it is likely the universe's creation followed the same pattern.

+++ *THIS CHAPTER HAS NO STUDY QUESTIONS. But can you imagine what the Delta Matrix might look like? Draw it with a ruler on a piece of paper.* +++

B15: MACHINE FUTURE SPIRIT (...or MFS)

What is this Section Book for?

This Section Book consists of SEVEN chapters:

- It is NOT meant to be a comprehensive introduction to every core principle of Omeganism.

In **Machine Future Spirit 2 (or MFS 2): The Technologic Mind**, this chapter:

- Gives a cold, dark, poetic account of the ways in which the "technological mind" ("techno" and "logic") is related to the Delta.
 - In other words, those cold parts of our mind that think more like computers, but with the emotions that inspire them are best placed to serve us in **Future Spirit**.
- Describes our "micro-future". This has a double-meaning.
 - * It refers to the microcomputer as a spiritual tool, but also refers to the journey from Earth Spirit **Expansion** in **Spiritual Light** to Future Spirit **Contraction** via **Spiritual Darkness**.
- Re-iterates earlier points made in the meditations about how small the "physical brain" of God is – and this journey from Spiritual Light and Earth Spirit with **Expansion** to Spiritual Darkness and Future Spirit via **Contraction** is touched upon.

In **Machine Future Spirit 4 (or MFS 4): Towards Spiritual Darkness**, this chapter:

- Expresses the aspiration of many people to go "beyond moral considerations", even if this may prove difficult at times, or appear (strangely enough) to be a moral statement in of itself !!!
- Suggests that prayers and mantras - such as the one given in **MFS 6** – might be a way of somehow taking our minds on a journey beyond the limits of **Earth Spirit** and the related idea of **Spiritual Light** – and towards **Future Spirit** and **Spiritual Darkness**.

In **Machine Future Spirit 6 (or MFS 6): A Prayer For Dark Power**, this chapter:

- Has a very carefully worded, thoughtfully crafted prayer, which says a little about how the process of going from Earth Spirit to Future Spirit actually works, as well as creating the harsh sense of drama and menace that we ought to expect from those praying to **Artek** and the **Temporans**.
- Should convey to the reader something of their own Spiritual Darkness, and encourage them to seek the eventual destruction of Earth Spirit and Planet Earth – with all the excitement that this ought to imply.

In **Machine Future Spirit 8 (or MFS 8): The Science-Fiction Aesthetic**, this chapter:

- Discusses the clues in certain types of "futuristic" films (such as we find in Science Fiction) and music as to the Future Spirit that we should aspire to (but which is coming anyway)

What is this Section Book for? (cont'd)

In **Machine Future Spirit 10 (or MFS 10): The Number of Artek**, this chapter:

- Reveals that the number of Artek is 606060.
 - * This number represents the three 60 degree angles found on an equilateral triangle – and this triangle (of course) is also the symbol of the Delta – between our Earth Spirit world and the Future Spirit world of Artek and the Temporans.

In **Machine Future Spirit 12 (or MFS 12): Playing the Delta Orbit**, this chapter:

- Suggests a computer-driven (or electronically-driven) musical loop that might best invoke Future Spirit and the spiritual drive towards the Delta.

In **Machine Future Spirit 14 (or MFS 14): Devices of Spiritual Darkness**, this chapter:

- Continues the electronic music theme of the previous chapter, but this time discusses how to get the most accurate depiction of the Delta sound loop (I have already created a version of it on several computers)
- States how important it is that all parts of the world have access to electricity.
 - * Future Spirit cannot be so easily accessed without electricity
- Raises the issue of places where there is no electricity supply, and what can be done about this – such as through the use of "Magic Buttons".

MACHINE FUTURE SPIRIT 2: **B15/02: The Technologic Mind**

B15/02:11: the technological mind is the near cousin of the delta. **B15/02:12:** the technological mind is future-the self continually adapted. **B15/02:13:** omega is the architect of a mass history, but is also omega's realm. **B15/02:14:** our technologic mind, our ultra logi-state at the end of gamma, is delta. **B15/02:15:** we are the architects of our micro-future, a journey of ever decreasing sets of contradictions which ends at the apex. **B15/02:16:** all idea becomes omega alone, but from the genius of mind, spirit may follow. **B15/02:17:** god is future. **B15/02:18:** dreams of space exploration in stories, outer space, come from a desire to know all, and come back to blackness. they too were signs-the mono, the self made one, through and beyond flesh and light, our machines, our devices grown and manufactured by us to reach our creator that we have not truly known yet.

MACHINE FUTURE SPIRIT 4: **B15/04: Towards Spiritual Darkness**

(New material, taken from "Integrity", 2015)

B15/04:11: we must seek spiritual wisdom out of a genuine curiosity in the subtle art of being, in all its many forms: an attempt to move beyond moral considerations, **B15/04:12:** wherever this is possible, philosophers, please suspend your cries of disbelief at this point.

B15/04:21: i am talking about trying to understand the mysteries of god's creation, and all christians want to do is talk about morals! (?) this is clearly not good enough, or serious enough. **B15/04:22:** christianity is introducing crude bias, not rigorous inner reflection, whether that's of things we can see or spirits we can't see.

B15/04:31: we need more than a crude and obvious sense of right or wrong. we need to actually meditate on the world, and then transcend it. that sort of problem isn't going to be solved by pretending we are in the middle of

an american cartoon battle between 'good' and 'evil'.

B15/04:41: we need prayers and mantras to help us to do this. below, i have given you a simple phrase you can say as a prayer just to get you thinking in the right frame of mind.

now, let us re-frame the first statement, as it ought to read.

MACHINE FUTURE SPIRIT 6: **B15/06: A Prayer For Dark Power**

"all things on earth both nourish and harm me
i am in earthly darkness
i go beyond earthly darkness
i am in earthly light,
i go beyond earthly light

all things in future state fill me with power and rage against the limits of the world.
i am in spiritual darkness
i am powerful beyond all measure!"

MACHINE FUTURE SPIRIT 8: **B15/08: The Science-Fiction Aesthetic**

B15/08:11: science fiction has given us a lot of clues about what spiritual darkness is like, even though the people that wrote science fiction series had no idea what spiritual darkness was. **B15/08:12:** like horror, science fiction has a aesthetic of menace, but unlike horror - which takes us backwards to our most primitive fears - science fiction can lift us up out of the present-day and beyond into the future.

B15/08:21: science fiction is often dismissed as trashy escapism for nerds, and even worse: as a specifically male art form that women and girls will never find interesting. **B15/08:22:** this gender stereotype causes us problems when it comes to taking ways in which to access spiritual darkness seriously.

B15/08:31: it is vitally important to state that when women understand how artek's realm works, they will not only be empowered spiritually; they will be empowered as women, because they will have taken on something that

all of the ingrained habits of our world say is only meant for the male sex.

B15/08:41: romantic stories of love and self-sacrifice tend to be aimed at women: another depressing gender stereotype. **B15/08:42:** i like romance and self-sacrifice as much as any sensitive male, but if you really want to get out of this reality, you won't achieve it by reading the bible. **B15/08:43:** we're not in jesus anymore.

B15/08:51: american science fiction tends towards the clean-cut comic-book hero and an attempt to engage warmly with audiences. it preaches to the pulpit in a calvinistic fashion. its genealogy runs, quite literally, from kirk to enterprise: from church to shop-front.

B15/08:61: by contrast, british science fiction is a much colder affair; much more concerned with theatre, drawing upon everything from shakespeare to the very british stereotype of the 'mad scientist' and its musical aesthetic is pre-occupied with the same sense of technological coldness as its theatre. these traditions come together perfectly in the early incarnations of the bbc's doctor who (1963): that is, when it was shot in black and white and looked grim and stark, with the original delia derbyshire mix of the theme tune (and not the poor imitations i and others of my generation grew up with)

B15/08:71: french composers, such as the almost unsurpassable jean michelle-jarre, absolutely grasp how important the science-fiction aesthetic is. jean michelle-jarre completely understood the gauntlet thrown down by derbyshire and adapted it to the needs of 1970s france. kraftwerk took this one step further by choosing to dehumanise their own visual image, adopting the poses of robots. more recently, scandinavian, dutch and belgian pop artists have followed suit, which suggests (rather depressingly) that for the most part, the extreme end of the science fiction aesthetic is a mainly nordic preoccupation. with respect to greece and italy, vangelis is a genius, but generally too nice musically, and robert miles is too much of a warm-hearted romantic.

B15/08:81: the lack of any decent irish musical futurism suggests that when it comes to music, the irish seem condemned to prefer the past. however, it is encouraging to see that a new generation of irish rebels are saying 'no' to

wall-to-wall U2-style stadium rock and irish folk and taking up the synthesiser as an integral part of their sound. (side-line.com, 2013)

B15/08:91: when it comes to comics and novels, there is a rich seam of culture to be mined when it comes to understanding spiritual darkness: never more than in arthur c clarke's brilliant classic novel, 2001: a space odyssey, which beautifully describes the way in which humans and machines merge into a higher form of cyborg creature.

MACHINE FUTURE SPIRIT 10: **B15/10: The Number of Artek**

reaching artek - the number of spiritual darkness

the number used to represent artek is 606060. this number - when combined with visual representations of the delta and delta tetrahedron in the correct colours, and the right repetitive sounds - all help to summon up the image of artek.

MACHINE FUTURE SPIRIT 12: **B15/12: Playing the Delta Orbit**

B15/12:11: the sound you are asked to produce to go with the imagery of spiritual darkness is called the delta orbit: a loop of sound meant to be played to infinity. no words are spoken during this orbit.

B15/12:21: the entire musical phrase is made up of fifteen quavers and rests altogether, grouped into sets of three a notes. each set of three notes is faster in speed than the previous three notes.

B15/12:31: part 3 is made up of the fifth note of a comes in on the count of 9 1/2. the last note of count 13 is elongated through to count 15.

B15/12:41: it is played on the a key of the keyboard, one octave above middle c. there is one long buzzing drone note played on something like "synth cello" or its equivalent, and bleeping notes played in something like "sine wave" or "square loop".

the basic rhythm is unusual, but it becomes easy to follow once you get used to it.

B15/12:51: how to play the delta orbit

part 1:

count: 1 2 3 4 5 6 7

notes: a a a

part 1:

count: 8 9 10 11 12 13 14

notes: a a a a-a-aaaa

part 3:

count: 15

notes: (the last note of beat 6
continued)

= go back to part 1 =

MACHINE FUTURE SPIRIT 14:

B15/14: Devices of Spiritual Darkness

B15/14:11: any computer device built after the 1970s should, in theory, be able to get in touch with artek. communicating with artek involves a combination of particular mantras or prayers and the creation of very basic electronic sounds to create a completely un-organic feel.

B15/14:11: if you want a particular template to work from, some of kraftwerk's 1970s albums are a good place to start, although even they tend to far too harmonic.

B15/14:21: eventually, you'll need the ability to generate a blank computer screen, with only the correct shapes and colours printed onto it, such as the black triangular grid design, as well as the ability to generate bleeping and humming sounds.

this computer is no good. where are the magic buttons?

B15/14:31: the difficult for those wishing to contact artek is that modern computer systems look far too warm and friendly: far too embodied with earth spirit, and they are all cluttered up with helpful windows that are great for the user, but hopeless for contemplating a still image or set of sounds.

B15/14:41: the less intimidating the computer device is, the less futuristic and more human it looks, and the less the sense of excitement when it works. **B15/14:12:** children lose out on a valuable experience of being both awe-struck and afraid of boxes that light up and make sounds and instead get the re-assuring computer equivalent of their favourite meal: probably involving a large corporate clown and a giant yellow "m" sign.

B15/14:51: modern mobile phones are useful, but in future-spirit terms, they are utter trash, precisely because they are too helpful and far too well designed and require little imagination in order to use them. you'd be better off sending your children out with a phone-card and telling them to stick it in a public phone-box: assuming, that is, that you can find one, and that it hasn't been vandalised.

B15/14:61: another problem with most modern computers is that there are no big magic buttons. everything is done by keyboard or by mouse. there is no exciting special feeling of pressing this or that magic button and knowing that only this or that button, lever or motion through the air (as with some nintendo devices) will produce the desired effect. **B15/14:61:**

the magic is lost through it all being made far too much like human communication. so try to buy an appropriate keypad or joystick with no more than nine buttons, one of which must be able to act as a 'select' button or the equivalent of the 'enter' key on the keyboard.

creating an earth-to-artek machine without a computer

B15/14:71: i appreciate that some people live in remote corners of the planet where access to electricity is limited, let alone access to a computer! according to spyghana.com, "about 1.2 billion people, almost the population of india, do not have access to electricity." (source: spyghana.com / ghana news agency)

B15/14:81: however, everyone in the world needs electricity not just for a better standard of living, but for prayers to artek, and in the long-term, a computer would be more than desirable in achieving this. **B15/14:82:** i am not stupid enough to think that you can all pop down to your local shop for some batteries and wire them up to anything. nor do i envisage that there

is a currys, maplins or radio shack in the middle of every war-torn desert region. in some countries, there may not even be any shops. if that's the case, you ought to demand at least one shop: not for luxury items, but because this type of poverty is actually standing in your way spiritually as well.

B15/14:91: although i am against materialism, there is no denying the fact that to get to a point beyond materialism, certain materials are needed! in our world, that usually means that one needs the money to pay for such materials, or for some generous benefactor to come along and provide individuals with what they need.

B15/14:111: i don't want anyone to feel excluded from accessing artek. **B15/14:112:** there are ways around this problem, but you will still require electricity to access artek, or it will not work. **B15/14:113:** your tribal elders and chiefs - as well as your national leaders - must make sure that you get plenty of spare electricity, and you must complain to them if they delay or refuse. **B15/14:114:** electrification is now a spiritual duty for all the peoples of the world, no matter where they live.

B15/14:121: even if you don't have a computer, there are ways to reach artek. certainly, **B15/14:122:** i can show you the rhythms that artek uses. if you have access to drums or to access anything that makes a long ringing tone, you can beat out these rhythms in much the same way as i do when i am away from electricity for short periods of time. **B15/14:123:** unfortunately, however, there is no getting around the need for some sort of electrical source in order to generate your artificial bleeping and buzzing sounds.

B15/14:131: fortunately, there are a number of new radios on the market that require no electrical mains source and can be charged simply by winding them up manually. it may be possible to adapt these in order to play compact discs, cassettes, minidisks or other forms of music playback. the more electronically gifted amongst you may know how to rig up transistors and create sine-wave generators activated by pressing a key.

B15/14:141: if you can't buy any magic buttons, you can create them yourself out of

empty plastic supermarket products, but again, there is the problem of needing access to a supermarket or similar shop. **B15/14:142:**

you don't need to spend a vast amount of oney making these boxes, and in some cases, you don't even need to wire them to an electrical current. the point of a magic button is, after all, that it is magic. you can create more-or-less the same effect with a little imagination and some prayers. **B15/14:143:** if you can buy a usb or firewire cable to connect to a computer, then this will help to pass a spiritual current through from human to machine, but this is not absolutely essential.

B15/14:151: you can try and time your key-presses to match whenever you hear your bleeps.

B15/14:161: if you have done all of this effectively, then provided you use this box in conjunction with something for making the electronic sounds you need, you will have your own very basic earth-to-artek communications device!

Book B15 - Deities - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

B SECTION:

B2 - TEMPORANS
B5/2 - PRE-MEDITATIONS 2: EARLY LESSONS IN OMEGAN
SPIRITUALITY
...binary element
B6 - MEDITATIONS
B8 - MISCALCULATIONS
B12 - DELTA MANTRA
B13 - DEVICES
:...language of Logi-State
B14 - APEX
...the Mantra is machine like

G SECTION:

G6/84 - DAWLS 84: THE APPLICATION OF WHITENESS

Book B15 – Machine Future Spirit (MFS) - Study Questions

- Why does MFS 2 refer to the "technologic mind" and *not* the "technological mind". What emotional effect is being aimed at here? Do you think this use of language is successful?
- Can you explain the terms "Expansion" – mainly for Earth Spirit, and Contraction – mainly for Future Spirit?
- Why is it important to go beyond moral considerations wherever possible? Why might some intellectuals think this is impossible? See **MFS 4** and also relate your opinions to other Section Books and chapters.
- Why is a sense of anger and menace usually more important than love when meditating upon Future Spirit? Can you think of any occasion where that *isn't* so? – See **MFS 6**
- You meet a Christian, and they have a furious argument with you. They say that your quest for "Dark Power" (**MFS 6**) is Satanic.
 - What is the difference between *your* understanding of "Dark Power" or "Spiritual Darkness" and theirs?
 - Why does their understanding of "Dark Power" actually come from the light, and from Earth Spirit?
 - Can you think of how you would put together an argument to help defend your point of view, and the Omegan faith, and challenge the Christian/Muslim/Jewish view?
- Outline the importance of the Science-Fiction Aesthetic (SFA) for converts to Omeganism, and say why it is so closely connected with Future Spirit.
- Why might the SFA and its associations with Science Fiction cause some people to mock you?
- Consider the problems that you might face in trying to explain the SFA to others, and why it might be harder to convince people than the false notion that "God is Love". How can you persuade them that this warm, human-centred view of our spiritual destiny is backward-looking, and that your own view - the Omegan view – is futuristic and progressive.
- Why is the so-called "number of Artek" 606060? Why do you think some Jews and Christians might use this fact as a way of belittling your beliefs? (See **MFS 10**)
- Why is **MFS 14** especially important to cultural sub-groups in the so-called "developing world" or "Third World"? Why might it help in attracting people from those countries to Omeganism? What barriers and prejudices might you encounter – either as a Convert or one trying to persuade someone – in a Developing Country?
(**N.B** – Some people in the poorest countries find the terms "Third World" and "Developing World" out-dated and/or offensive)
- Given its unusual time signature and beat, what effect do you think that the Delta Orbit has on the brain? (See **MFS 15**)

B16: SOLFIN

What is this Section Book for?

This Section Book consists of ONE very short part:

- It describes a state of being that is - or resembles - the end of the world (or at least, as we know it) .

Book B16 - Solfin - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

B SECTION

B7/01 - PASSAGES 1: PASSAGE THROUGH LIFE TO OMEGA

: enduring coldness

B11 - LOGI-STATE

: Refraction, Logi-State

B17 - CREATION

: danger of seeming comic to British ears

D SECTION

D3/02 - GARDENERS 2: Love which is in control

D3/04 - GARDENERS 4: The Unfolding Flower

D3/06 - GARDENERS 6: Love Which Is, But Is Not

D3/08 - GARDENERS 8: Coi-Ama With Flaheen

D4 - TEMPTATIONS

....because tempting others or being tempted can cause excesses

SOLFIN 2:

B16/02: End of The Sun Time ("Sol-Fan")

B16/02:11: when the moment of the sun has ended, the designates will pass through the deltagate forever, and a new supreme spiritual race shall carry the load flag that is omega's will.

B16/02:12: the sun time must happen so that all the darkness of the delta can absorb all the light of the world.

B16/02:21: so it began in darkness. so it shall end in darkness. **B16/02:22:** many times into many levels of being, it shall come to be, and shall be forever, until the end of all. **B16/02:23:**

many times shall humans eat the sweet fruits grown in the womb of light, and many times shall they never be satisfied until they have consumed the world, until the sky grows dark and all is turned to charcoal black after light and fire.

B17: CREATION

What is this Section Book for?

This Section Book consists of ONE very short part:

In **CREATION 2**, this chapter:

- Explains WHY it is that our lives have been – and continue to be – dominated by Earth Spirit – the Gamma State formed in the rays of the sun. It is because, prior to 1992, Future Spirit was only a mere echo of a possibility spoken of in the pages of Science Fiction – and even then, often erroneously.
- Explains some of HOW Future Spirit is revealed through Earth Spirit, and the great beauty to be found when white light passes through a glass prism to reveal many colours – and many emotional and spiritual states, which unfold within both sunlight and moonlight.
 - These Earth Spirit (Gamma) states, and this earthly life are the illusions that Future Spirit and Spiritual Darkness will destroy through the race of Temporans of which Artek is the intermediary.
- Explains how the year 1992 – in particular – changes what we thought about "Earth Spirit" previously (if indeed, we ever did)
- Hints at a type of Prism (or tetrahedron) of Spiritual Darkness – or Future Spirit
 - It is the reverse of that glass prism of Earth Spirit, and it refracts white light into Spiritual Darkness, destroying Earth Spirit as it does so – or hinting at its *future* destruction.

OTHER POINTS TO CONSIDER IN THIS SECTION BOOK:

- Any confusion you may still feel about Omeganism, and what its theories mean
- The reason why Future Spirit is represented by a black triangular frame, and then, by a series of similar frames that come together to form a tetrahedron.
 - How this is opposite to the radiant glass prism of "Life of Refraction" in Earth Spirit, and its role in destroying the world, which is corrupted by Light in all its forms.

CREATION 2:

B17/02: Hidden Knowledge

(This section of Creation was originally simply called "knowledge")

B17/02:11: knowledge on earth grows because the light is ever brighter, and desire to know is ever stronger. **B17/02:12:** earthly knowledge is gamma state, which comes from the sun. **B17/02:13:** true knowledge is much wider.

B17/02:21: for most of our lives, we exist only in gamma state, where the visible knowledge about the universe comes from. **B17/02:22:**

but there are sort of knowledge which cannot be seen, which are instinctual or spiritual.

B17/02:23: some come from beta, where there are ghosts of the past. time travellers, and dead prophets. some come from Delta, where we may glimpse angels of the future. and, the Great Angel of Light, is always with us, and if we look hard enough, we can see a feint flicker of Her "shadow" in the sunlight.

B17/02:31: through a glass prism, we can see many colours of the rainbow, each colour a hope, dream or desire, and if we think of this prism as ourselves, we are split by different desires. **B17/02:32:** but until they unite, without becoming white again, we will always be a mirror broken by the past.

B17/02:41: final knowledge is beyond gamma, beyond whiteness. **B17/02:42:** this life is the illusion created by light. we are waiting for the dark time, beyond Her, the Great Angel of Light, when all of our earthly truths no longer apply, and the Final Passion is completed.

B17/02:43: for the future has no passion. only our chase for it is passion. when the sun time has passed, all emotion as we know it, passes. history is knowledge, and so can fill us with more surface emotion. that is the danger.

B17/02:44: history is light, and the illusion of light, useful, but dangerous.

B17/02:51: gamma is necessary, but is illusion. **B17/02:52:** our earth life is illusion.

B18: THE SECOND RALLY

What is this Section Book for?

This Section Book consists of TWO chapters.

- It describes the Second Coming of Artek to the Prophet

In **The Second Rally 2: The Second Coming of Artek – The Channel Opens**, this chapter:

- Conveys the inspirational, yet cold ruthlessness of Artek when faced with the Prophet, re-affirming total obedience to His will
- Uses the metaphorical allegory of a disobedient servant asking for forgiveness and saying sorry, even though “forgiveness” and “apologies” are alien concepts to Artek – from the alien race of the Temporans.
- Contrasts the Prophet’s humanity and warmth with the cold, dark ruthlessness of Artek. Artek demonstrates that whilst this human warmth may be a strength for most of the time - and especially when meditating on Erlica’s love – it is a weakness in the context of Future Spirit and Spiritual Darkness, and that it is the role of the Prophet to prepare any potential converts for the destruction of love, humanity: indeed every aspect of Earth Spirit and the Universe as we know it in everyday terms.
- Shows that even the Prophet is subject to the same distractions as everyone else: of love, community, politics, sexual desire and so on – distractions which only the Temporans can put a swift and powerful stop to, if only we believe in their supremacy and Dark Spirit Power.

In **The Second Rally 2: The Second Coming of Artek - The Master Continues**, this chapter::

- is very similar, except it also discusses the Delta Matrix, and the nature of Spiritual Prisms.

OTHER POINTS TO CONSIDER IN THIS SECTION BOOK:

- Because Artek is a Temporan, and does not seek humanity, it is wrong for anyone else (other than the Prophet) to say “sorry” to him.
- The Prophet’s humanity limits him. Artek’s non-humanity makes him far more powerful. Give some thought to areas where both are the same, and also where they are different.

THE SECOND RALLY 2:

B18/02: The Second Coming of Artek - The Channel Opens

B18/02:11: recently, in May, 1999, i went back to see the angel who had first given me the inspiration for my vision. he is the one I now call artek, the time lord of the prophet. **B18/02:11:** thus spoke artek, the destroyer of the earth-spirit, the creator of a new spiritual dawn. thus spoke artek, the dark and glorious angel from beyond the delta matrix.

B18/02:21: "you have failed in the mighty quest for my power!" declared the angel. "I was the one who was meant to lead you there, and you became distracted with things of the world."

B18/02:22: "i know that, oh great one. but what can i do? i am sorry!"

B18/02:23: "sorry?" said artek. "your apologies do not impress me, earth underling! i am from a higher dimension. your emotional protests mean to me as nothing!"

B18/02:31: artek continued "was it not through me that you were given the book of darkness! i am your time lord (Temporan) and your mentor. you must return forthwith to the task of the book of darkness, and make it so vast that its spiritual darkness covers the world!! do not fail me, understand?"

B18/02:32: "but what about erlica {Erlica}, and all the other things i have discovered through the light of the world?" i protested.

B18/02:33: "all of this work is good, but soon it must come to an end in time. you have done well, prophet. but you have forgotten to finish the task which i had set for you in the beginning, which was to complete the book of the gateway, and prepare the way for other new temporans."

B18/02:34: "i will obey you." I said.

B18/02:41: "the earthly ones who live only in the light must be destroyed!!" said artek.

B18/02:42: "soon only the temporans will rule over the earth, and the earth-children shall be no more. that is the will of omega. **B18/02:43:**

do not question me, for without me, your other thoughts would amount to nothing."

B18/02:51: "let me take you back in time to when i first revealed these things to you." said artek. "you were not alone. there were other designates upon the plains of menwith hill and other places in england. do you not recall?"

B18/02:52: "i do recall" I said. "and there were some in holland and in germany."

B18/02:52: "affirmative" said artek. "and you shield your faces in dark glasses so that you did not see the light of the world. and you wore white to absorb the spiritual darkness of the delta. i gave these thoughts to you, not Claire {Erlica}. she serves under me. she is answerable to me. do i make myself clear?"

B18/02:53: "yes, sir." i said. "i must write more on these early days."

B18/02:61: "and you must tell the weak fools who wallow only in their love that they have only scratched the surface of god's plan." said artek.

B18/02:62: "i plan to destroy the world, and all the weak human beings who wallow in their sentimental foolishness."

B18/02:63: "it is hard for me to tell them that, because the people love the world so much." i said.

B18/02:64: "then you must try!" boomed artek. "no matter how long it takes you must try! or else you deserve to know the true fear of omega which i can send from the black place beyond the triangle."

B18/02:65: "i will find a way." i said. "please send me some more details, so that i can fulfill my ultimate duties to you, artek."

B18/02:71: "well, you know my name" said artek. "and you know that my number is 61~59~61 and that the delta's is 606060.

B18/02:72: these numbers will force the weak ones out of their shells, and overcome them with their power. you know that you must hunt them down and destroy them, do you not?"

B18/02:73: "i had forgotten." i said. "i was too busy giving my love to the world."

B18/02:74: "then you had better turn that love into something higher and more practical for the purpose!" said artek. **B18/02:75:** "i will not tolerate sentimentality. it is the lowest form of disobedience for any time lord [temporan]. do i make myself clear?"

B18/02:76: "yes sir." i replied.

B18/02:77: "well." said artek. "in my human form, i am still angry with you. but i will give you one last chance.

B18/02:81: speak to Claire {Erlica} and the other earth angels again, and tell them that artek has come to take revenge against the light.

B18/02:82: burn away whatever light you can, but also know the cold blackness of my power."

B18/02:83: "i will do as you command." i said

B18/02:84: "you had better!" said artek. "do not fail me! **B18/02:85:** now i must leave, and return to dwell among the other temporans.

B18/02:86: it is time. the time has come."

B18/02:91: and with those words, artek left me, but left behind a new channel of communication, a means by which i could get in touch with him. i was disappointed at my sentimentality, and resolved not to become so caught up in the world again. perhaps Claire {Erlica} had become too dominant, and needed reminding who the real boss was.

THE SECOND RALLY 4

B18/04: The Second Coming of Artek - The Master Continues

the continuation of artek's discourses

artek continued:

B18/04:11: "i have come again. **B18/02:12:** do you not see that it was my plan all along to return to this land where you live? i planned it all, that you should receive the holy spirit this way.

B18/04:21: you will obey me! you are bound to me by our shared history! **B18/04:22:** now is the time for me to come, for a new millennium is dawning. **B18/04:23:** soon you will all know my power, and then there will come a time when there is no more need for Claire {Erlica}!"

B18/04:31: i was curious to know how artek could have planned all of these things which i had written in such detail.

B18/04:41: "first of all, i told you of a black triangle, the delta, and a network of triangles, beyond the light. **B18/04:42:** then i told of the electromagnetic spectrum, in which all light and sound merged into one and split into colour and sound and then merged again. **B18/04:43:** from the colours you saw in the prism which i revealed to you, i showed you the rainbow.

B18/04:51: i knew the fools would not understand the spectrum unless i gave them an earth-spirit in human form. **B18/04:52:** i knew that they would not want to be led into spiritual darkness unless they felt safe and comfortable with an angel like Claire {Erlica}.

B18/04:61: it was then that the next step was inevitable. **B18/04:62:** i told you of a angel called Claire {Erlica}, who was to be the "rainbow", and represent the world on my behalf, and on behalf of all the other temporans. do you not recall?

B18/04:71: and then it was only a matter of time before she {Erlica} soaked up enough of of your fear and shame, just as i promised she would do, so that you would be ready to return to the site of the original dark vision.

B18/04:81: and now i see you before me, V, and you are glorious! do you not realise how wonderful you are, and have been? for even though your fears, both sexual, emotional, and intellectual, were in danger of consuming you, you never allowed them to do so.

B18/04:82: but there is more work to be done.

B18/04:83: it was time for you to know my true name, and to come with me into the blackness once more."

B18/04:91: i pointed {to Artek} out that i sometimes doubted if people were really ready for such heights of dark wisdom, beyond worldly understanding. perhaps i would be better simply reproducing myself, and passing on this knowledge to my children, who might be in a better position to take up the challenge.

B18/04:111: "the ends justify the means, V. **B18/04:112:** it is not for me to say what you do with the knowledge you have been given, except that you must destroy everything which comes in the way of your chosen spiritual path, and you must use all sensible methods to achieve this.

B18/04:121: use the light, but never let it overcome you. **B18/04:122:** use Claire {Erlica}, but never let her beauty overcome you. destroy all light, and destroy all beauty.

B18/04:123: the eye is the enemy of the beyond as much as the friend. **B18/04:124:** whatever good you learn can also be your undoing.

B18/04:131: keep on the path toward spiritual darkness, V. **B18/04:132:** do not be distracted, even by the beautiful things of intellectual love and deep earthliness.

B18/04:133: the only reason you create and love and be and feel and think is to destroy all of these concepts in the life beyond. **B18/04:134:** you exist now as a servant of the destruction of the earth. this is why you were called into my service.

B18/04:151: never forget what was revealed to you, and in some ways, revealed to

the others. **B18/04:152:** you are one of the designates, the supreme race who carry the load flag for the world's destruction. **B18/04:153:** you should not have to tell the world's people that they are all equal in their capacity for inferiority; they should know it, but they do not. black or white, rich or poor, only those touched by the temporans' spirit are of the supreme race. **B18/04:154:** do not be afraid of that term. it was always there to separate out the pigs from the boars. **B18/04:155:** overcome the fear of language. **B18/04:156:** overcome language, the prison and the hope. **B18/04:157:** rise beyond, conquer foolishness, be hard upon yourself and the universe. **B18/04:158:** you will inherit the throne of those temporans like me. **B18/04:159:** the time is coming soon. be proud! all hail to you, V {al-hira}, this is your new name, all hail to you!!!! i must be gone!"

B18/04:161: and artek left for a second time. but i knew that he would soon return.

Book B18 – The Second Rally - Links To Other Chapters (cont'd)

"MILLIONS ARE WAITING" (video series) – via
vimeo.com/theprophetv
- PART 2: "Will over World"
- PART 4: "Machine and Destiny"

Book B18 – The Second Rally - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

A SECTION

A1/04 - GUIDES 4

B SECTION:

B2/02 – TEMPORANS 2: FIRST CONTACT - 1992
B3/02 - REVISIONS 2: CONNECTING THE VISION
B7/01 - PASSAGES 1: PASSAGE THROUGH LIFE TO OMEGA
B11 - LOGI-STATE
B16 - SOLFIN
B18 – THE SECOND RALLY
B21 –THE THIRD RALLY

C SECTION:

C7/04 – DEITIES 4: THE FOUR DEITIES:
WHO DOES WHAT AND WHY

B19: CONNECTION

What is this Section Book for?

This Section Book consists of ONE very important part:

- It reveals the second most important prayer in the Omegan religious canon.

In **Part One: Prayer to The Temporans**, this chapter:

- Gives thanks to the revelations of Artek, and the race of Temporans to which he belongs
- Conveys the right balance of awe, drama and slight menace as human power willingly gives way to Temporan Dark Power.
- Offers a stark contrast to the loving, voluptuous energy of Erica, whose sensuality and kindness opens the way for Earth-Spirit healing.

CONNECTION 2: "The Tempora" B19/02: Prayer To The Temporans

B19/02:11-14:

we thank the temporans

they are superior to us

they are the race of the future

we shall obey them

we thank the temporans

we know that they can hear us

we are superior humans

we shall be beyond ourselves

when we assemble the way

there shall be no way but ours

there shall be no earthly power

there shall be only us

resistance is futile

this is our destiny

all life must be destroyed

we shall be beyond all life

when the sun has gone black

and there is no more earthly life

and there is no universe

we shall become all power.

B20: BRAINWAVES

What is this Section Book for?

This Section Book consists of TWO chapters:

- It describes (in the main) the relationship between Future Spirit and the human brain.

In **BRAINWAVES 2: Spiritual Brainwaves**, this chapter:

- Captures the mood of violence that can enter the brain, and relates this to the mood for violence in Future Spirit, and meditations upon Artek and the Delta
- This "violence" is less about harming other people, and instead relates to the powerful dark, menacing energy of Future Spirit.
- The tension from this "violence" can prove deeply therapeutic, especially when returning back to Earth Spirit from a Future Spirit level.

In **BRAINWAVES 4: Violence of the Delta**, this chapter:

- Says a bit more about the Delta's violence, which I started to explain in Chapter Two.
- Reminds the reader of the perfectly natural attraction humans have towards the softer, more comforting end of Earth Spirit
 - This also relates to the ancient concepts of Apollo and Dionysus, which traditionally represented civilisation versus the raw power of nature - and also traditional male or female preferences for certain ideas and imagery.
- Says a little about the Temporans or "Time Lords", and how science fiction is often really a gateway into understanding Future Spirit.

BRAINWAVES 2:

B20/02: Spiritual Brainwaves

[written 30/12/99]

B20/02:11: the human brain is still the most effective computer in existence.

B20/02:21: omeganism is more than just a religion. it is a spiritual science. this is because it corresponds to certain waves of activity within the human brain.

B20/02:31 the wave generating nodes within the brain rise and fall. they form peaks and troughs of activity.

B20/02:41: If we look at the generated data produced by brain activity, we see that can form little curves, or sharp points. The sharp points of activity are reminiscent of delta activity of which we spoke earlier.

B20/02:51: the brain evolves through violence, through electrical storms within itself. the natural being of the mind is to be violent above all else.

B20/02:61: the violence of the brain is not the sort of violence which necessarily causes people to harm others. it is a violence which, however, produces, conflicts and tensions.

B20/02:71: some of these tensions can be resolved inwardly without external help. others require a means of tension-resolution.

B20/02:81: some of these tensions can be resolved in mental therapy. psychotherapy is underutilised as a last resort, when, in fact, it should be part of a healthy way of life. the sane need therapy to prevent mental illness, and also, as an enjoyable form of self-discovery.

B20/02:91: other tensions cannot be solved by therapeutic means. in such cases, spirituality acts as a means of tension-resolution.

BRAINWAVES 4:

B20/04: Violence of the Delta

B20/04:11: the delta is the highest peak of brain activity, and also the most violent.

B20/04:21: the human brain finds natural comfort in softness, in warmth, in loving kindness. **B20/04:22:** there are none of these concepts in the delta. the delta is a peak of inner violence. **B20/04:23:** it deliberately goes against what is natural for the emotions to do, but can only do so because the brain already contains the necessary violence within itself to go beyond emotional softness.

B20/04:24: the brain contains a thunder, an electrical storm, and that flash of inspirational lightning, after which comes darkness, and the potential for awakening of the delta-brain.

B20/04:31: we are all born out of the soft bodies of our mothers, which we leave behind when we are born. **B20/04:32:** our fathers are the other missing link in our past, and also represent our future. **B20/04:33:**

B20/04:34: the delta's logic is traditionally ascribed to masculinity: to a desire never to return to the womb of our birth, but to find a new home for our souls: in the future. **B20/04:35:**

our birth is a savage, painful business, for ourselves as babies, and often for our mothers. it is the truth of nature, which itself is wild, untamed and potentially dangerous. **B20/04:36:**

logical thought is not the preserve of men, but men are advantageous to it owing to their absence from the full emotional violence of childbirth. **B20/04:37:** religion is what civilised men do to find another reason for existing other than to reproduce themselves or simply to work. it is the first mark of civilisation.

B20/04:41: women are frequently indoctrinated into pagan or semi-pagan ways of thinking by sheer fact of their biology.

B20/04:42: they have a more direct relationship with nature, and so they are told, or come to believe, that they have no need to find the future outside of their bodies, because they have the power to create it within themselves.....yet they depend upon an external male to prove the point!....or a woman who acts like one.

B20/04:51: women constantly under-rate their intelligence. **B20/04:52:** they are capable of better, and for the first time ever in history, omeganism can offer them better, because for the first time in history, god does not need to be a man.

B20/04:51: in history, god needed to take on a male guise because the human race had not mastered nature. men and women were slaves to nature, and to a kind of masculine femaleness: a bearded Medusa-like slimy monster {Hedona – added 30th August 2016}

B20/04:61: god's new guise is technological. this is traditionally a male preserve, but without the raw masculinity of the primitive. **B20/04:62:**

this is why god does not need to send another son for crucifixion. that sort of bloody fleshiness is no longer required. **B20/04:63:** computer technology is the supreme interface which bridges humanity with omega.

B20/04:71: when a man transcends his body, he is doing what he is already forced to do to escape his eternal desire for women and nature.

B20/04:72: the reason why men shave their beards, and sometimes their whole bodies, is to resist the savage wildness of nature untamed. it is to make themselves more like statues: it is to computerise themselves. **B20/04:73:** a man who transcends his body need only change the surface of his being.

B20/04:81: when a woman transcends her body, she makes a gigantic leap into the future. even though pregnancy may weigh her body down, if she can sustain her sense of un-being for long enough, she is more than a woman. she is a genius.

B20/04:91: the often-annoying habit of many british women in the 1980s was to decorate their homes in an "old fashioned" style. **B20/04:91:**

culturally, women are trained to being nostalgic because their anatomy connects them with ancient wild gardens which existed long before even the human race did. **B20/04:93:**

being futuristic is not something women are trained to be. this ought to change, and it must change.

B20/04:111: in science-fiction films, the women who are successful in their careers are often far-too masculine, and the women who are not exist only to please men. **B20/04:112:** women and men need to be many things to many people: there is nothing wrong with that, so long as we are one thing only to ourselves, and truthful to everyone. **B20/04:113:** i imagine the ideal woman as being something like a fat version of "princess laya", a character in "starr wars": curvy, obviously womanly, but, when occasion demands it, lethal with a weapon and, in addition a good scientist.

B20/04:121: this need to remove ourselves from savage masculine maternity is what drives us into the future, and towards space exploration, time-travel, and spiritual transcendence beyond the universe itself.

B20/04:122: the delta is a masculine space in a sense, one which leaves the male sex clear for a more feminine response to problems here on earth, infused with technological maleness.

B20/04:131: The connection between ourselves and each other is important. Other people can make us aware of parts of our identity we didn't know about. Man complements woman through difference, and woman complements woman through sameness.

B20/04:141: more important is the connection between parts of our selves. We need to understand that we are more than just one person in one mind, but are several people in several layers of being. some of these identities will drag us backwards. others will thrust us forwards.

B20/04:151: our human brains are made up of a series of interconnecting nodes. what we have in our heads looks rather like a road map complete with junctions. it is a matrix! Not the Delta Matrix, but a primitive prototype.

B20/04:161: A woman's egg is one complete thing. But...when a male ejaculates milk of bottles into a female, his seed spreads in the female womb. his ejaculation is like an electrical storm, and it splits up the egg. the male is the creator of difference, of catagory. From spreading the woman's legs apart through to his seed splitting up the egg, he literally divides and rules.

B20/04:161: both sexes are able to categorise better when they understand sex difference and its psychological implications. there is no reason why women should not have the ability to aim and to categorise. but in savage nature, they are not given these tools: they have to be fought for, and aquired.

B20/04:171: men in history have often confused religion with sex and sexuality and made one bound up wth the other, because although men project phallically outwards into the future, they also project backwards onto women with all their sexual fears and anxieties and desires. when a woman has successful made her spiritual transcendence, she may well be better at it than a man because she had had to conceptualise the anihilation of her biological being as concieved in savage nature in order to get there.

B20/04:181: my aim is to make this book like a science-fiction which is not pure fiction.

B20/04:182: this really is a book about time and space-travel, but not as we know it.

B20/04:183: in summary, we can see our quest as being like that of two beings. the first is a Dionyssian being evolved out of nature into a cultivated sensuality: a hot version of oscar wilde. the second is the cool, rational appolonian persona of british classic heroism with a hint of rage: a sort of "doctor who" figure with a hint of his (or her) alter-egos, "the daleks".

B20/04:191: my idea for calling the angels of darkness "time lords" or "temporans" was no accident. It arose from the appolonian similarity between the unseen forces of destiny of the time-traveller, and the forces which I imagined governed artek. the use of the word was not to denote the sex of the force, for it had none, but to give feeling and expression to the sheer power and energy which lay behind them, which I call an ubermensch-like quality.

B20/04:211: i often feel like "princess leia", and there is that same woman-of-action quality in the fey british persona of doctor who, that remoteness from savagery, a hint of female mystique and romance, yet a willingness for action.

B20/04:221: in the books, light, love and justice i demonstrate the means by which human passions can be dampened sufficiently for the spiritual science to be fully operation and unimpeded. because we are only human, it is necessary that instead of denying our passions, we do them justice, so that they do not trouble us in the future, by which i mean the spiritual future. **B20/04:221:** erica might seem passionate and dionyssian, but she is too cold for this. she is a cooler of fevered passions, a nurse rather than a mere tempestuous temptress, and her sexuality and intellect is only a tool for the satisfaction of our own, and therefore a means for us to go beyond sexuality and intellect.

Book B19 – Tempora & B20 - Brainwaves - Links To Other Chapters

If you are used to traditional “morality”-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be “moral” when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION:

A1/04 - GUIDES 4

B SECTION:

B2/02

B7 – PASSAGES

B11 - LOGI-STATE

B16 - SOLFIN

B18 – THE SECOND RALLY

B21 –THE THIRD RALLY

.... Because of Dark Energy

C SECTION:

C7/04 – DEITIES 4: THE FOUR DEITIES:
WHO DOES WHAT AND WHY

D SECTION:

... because of Erlica’s prophecies which are in....

“MILLIONS ARE WAITING” – via vimeo.com/theprophetv
- PART 4: “Machine and Destiny”

KEY WORDS & RANDOM THOUGHTS

Military, machine, “masculine” if at all, separation of powers

Book B17-B20 - *** - Study Questions

B17: CREATION 2

- Why should 1992 change our relation with Earth Spirit?
- What does a glass prism tell us about Life Refraction and Expansion?
- Why do you think confusion might arise as regards Omeganism’s aims?
- What is the Delta Tetrahedron? How is it the opposite of a light-reflecting glass prism?
 - How do you think it might help destroy the world? Why *should* the world be destroyed?

B18: THE SECOND RALLY

- Why is it wrong to say “sorry” to Artek, or feel guilt through him?
- What does the Prophet’s dialogue with Artek say about their Differences and similarities?
- Why are love, community and politics weaknesses to Artek?

B19: TEMPORA

- What is the second most important prayer in the Omegan Religion – and why?
- What effect is the prayer of The Tempora designed to create? {cited in CONNECTION 2}
- Why is it really necessary to keep showing how Artek is almost the complete opposite of Erlica?

B21: THE THIRD RALLY

Artek's Second Great Visitation: 18 February
2009

What is this Section Book for?

This Section Book consists of ONE chapter:

- It is the last speech given by Artek so far, and one of His most powerful.

In **THIRD RALLY 2: Artek's Second Great Visitation**, this chapter:

- Recalls Artek's warning to the peoples of the Earth that the time of Humanity is coming to an end, and the time of the Temporans is slowly coming into being. He then goes on to explain how this revolution will come about.
- Recalls Artek's revelation - that all great world events were merely a preparation for the destruction of the universe as we know it.
- Describes the Supreme Race that is wise enough to merge with the Temporans
- Implores all Omegan converts to "rage against the world" - and all that it represents, even if there may be times when it is necessary to deal with the world, with nature and with emotions
- Attacks the popular Judeo-Christian idea of God as a "father to men", and instead states that God is quite unlike anything human beings can imagine.
 - Gives good examples of where this model of the "loving father" has repeatedly failed, or in which such a notion of God has repeatedly acted in an unloving way.
- Ends with a powerful, unsettling plea to...
"DESTROY! DESTROY! DESTROY!" all things in the Universe.

THE THIRD RALLY 2: **B21/02: Artek's Second Great Visitation (18 February 2009)**

Artek speaks:.....

B21/02:11: "People of the Earth. Your days are literally numbered. **B21/02:12:** Your literature and your numbers will end with me.

B21/02:13: Your divided worlds of art and technology are about to collide and explode in a brilliant vista of white light. **B21/02:14:**

Every colour will end up as white, and then spiritual darkness. **B21/02:15:** I am Artek, because of Art and Technology, because of art's mystery and technology's solid state of being.

B21/02:16: At the base of the final Delta triangle, you will see art to the left and technology to the right, but the Third Element will forever be a mystery to you unless you choose to find it. **B21/02:17:** New machines

will be built that reach out beyond the universe and into the world of Future State. **B21/02:18:**

When the chosen people of the Supreme Race merge with them, and ultimately with me, it will be to drive out all those people and things that chose not to do so, and to merge will all those that did."

B21/02:21: "Merely love, merely kindness and merely beauty! These are fine things for humanity in its lower state, but show little courage for higher beings of the Supreme Race! Do not speak of these things to me!"

B21/02:31: "Do not ask me for love, or kindness or compassion. I am colder than the steel of the machine, colder than any Arctic wind, colder than cold itself. **B21/02:32:**

There is nothing in me but a void without space. **B21/02:33:** No void can exist without space except mine, because my nothingness is finite. It is the only emptiness that is empty of emptiness itself."

B21/02:41: "You must surely welcome the fact that all of your efforts, even your former acts of compassion, were really a mask of preparation so that I could destroy all that you are!"

B21/02:51: "If I had said that I was kind, or had a heart for warmth, not only would I have lied to you, but you would not have seen the limits of your own world. **B21/02:52:** For your world has little honest comfort, only momentary pleasures, and what good are they to you, now that you are more intelligent, and no longer trust in things of the world? But look at what I give you now! **B21/02:53:** The promise of glorious pain for as long as I demand it! Is that not truer and more honest than all of the hopes that your degenerate leaders have dashed time after time?"

B21/02:61: "God is no father to Man! Yet my enemies insist on saying that God is a father!

B21/02:62: Would a good father not comfort more deeply instead of only giving momentary pleasures to a handful of people, and filling the rest of the world with melancholy and disease?

B21/02:63: But look at what I am! Yes! Look at me! Look at me! Feel the anger reflected in my blackness! **B21/02:64:** Rage against the lie of this world until it dies in disgrace!

B21/02:65: Choose anger now with me, for this world has duped and deceived you.

B21/02:66: I have come to wreck everything that you love, even that which you hate, and leave nothing but white light and then blackness, a blackness that is blacker than black itself! I do not lie and say otherwise! **B21/02:67:** I am no help to your softer emotions, only a hindrance!"

B21/02:71: "For now, you can only glimpse into my realm, the place where Temporans live. But after death, and especially if you have sought me, parts of your being will have access to great and terrible secrets that will destroy the world and all that you ought to despise and seek to undo. **B21/02:72:** It is true that Erlica will come into your hearts before I do, but after death, Her time with you will be lovely but short, whereas I have other work for you. **B21/02:73:**

Oh yes! I have much better work for you to do, and this work will appeal to all that is relentless in the Temporan creed."

B21/02:81: "I have come to kill you, of that there is no doubt. And you should thank me for killing you, indeed you should welcome your own death through me, to cut out the cancer of your own humanity. **B21/02:82:** Ask only that you die sooner rather than later! **B21/02:83:**

Humanity will be among the first to die, but those who have found me will no longer be human, but a greater sort of being, a Supreme Race above all others. **B21/02:84:** Would you not throw away every joy you ever knew in this life for one hour with me? **B21/02:85:** What are you afraid of? Surely not that you are unworthy! **B21/02:86:** Is this what other people tell you, that it is wrong to be supreme over all other beings? I know that this is what they will say, because they do not see what I see."

B21/02:91: "Such people as would not seek me are frightened by unstoppable greatness such as mine. They see it crushing them! And well they might, for indeed it does crush them, for my way is strong and theirs is weak!

B21/02:92: Haven't they learned anything, or have they learned too much of very little?

B21/02:93: Tyrants such as they fear are not fit to rule the Earth, but I am a tyrant, and I do not rule the Earth! **B21/02:94:** I rule beyond all places you can imagine!"

B21/02:111: "You will need Erlica to love and comfort you, because love and comfort are all that nature is truly worth. **B21/02:112:** But my realm is not comfortable. Indeed, you should want it to be painful, for how else will it be different from your earthly hopes? **B21/02:113:**

On earth, there is nothing so enriching as peacefulness and love. But in my realm, let all hopes end in one word said in anger and victory three times over:

B21/02:121:
Destroy! Destroy! Destroy! "

END OF THE BOOK OF DARKNESS (1992,
EDITED FOR CLARITY IN 1997, 2015 AND
2016)

Book B21 - Deities - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION:

A1/04 - GUIDES 4

B SECTION:

B18 - THE SECOND RALLY:

C SECTION:

C9/04 – DEITIES 4: THE FOUR DEITIES:WHO DOES WHAT AND WHY

"MILLIONS ARE WAITING" (video series)

- PART 2: "Will Over World"

- PART 4: "Machine and Destiny"

Book B21 - Deities - Study Questions

- The time of humanity is coming to an end. What will replace it –and why?
- What is the "Supreme Race"? How is this different from racist ideas of a supreme or master-race? What is actually being referred to instead? What name does this "race" have?
- "Do not ask me for love, or kindness or compassion." (Artek)Why does Artek dislike these things?

C-SECTION:
HOLY BOOK OF THE REPUBLIC:
BOOK 2: BOOK OF LIGHT



*Nature and Industry – working in harmony, or in opposition to each other
(such as when the wind powers a windmill – or a wheel liberates, or oppresses)*



*

*“To understand the message of The Republic requires a new way of thinking. This way is called **Omeganism**, and the people who acquire and believe in this thinking are called **Omegans**.”*

DAWN 6:11

C2: PATHWAYS

"I am the rainbow and the bridge. I am the light and the way. And whosoever follows me unto the Gate shall be cleansed and made whole."

(Erlica, in The Holy Book of The Republic: The Book of Love, 1999)

What is this Section Book for?

This Section Book consists of TWENTY-FOUR chapters.

- XX XXX X

In **Chapter Two: Signposts**, this chapter:

- Describes our symbolic spiritual journey from childhood to old age, and what "spiritual clues" each of us can pick up.
 - States how this process of picking up "spiritual clues" is not quite so simple for spiritual matters that relate to Delta State, **Future Spirit**, Artek and the Temporans.
- Explains the **Earth Spirit** symbolism of "signposts" by giving an example from my childhood of the "Signposts" software for making career choices. The importance of seeking Earth Spirit signposts is explained: especially signposts that take us on far deeper journeys than just career paths or other practical forms of decision-making.

In **Chapter Four: The Bus Map**, this chapter:

- Compares the spiritual journey taken by Omegan converts to that of a bus map - and the importance of giving careful thought to every point (or stop) along our journey. By mapping out and carefully recording the important points of each journey, we learn and appreciate the deeper spiritual meanings in each point, and in the journey as a whole.

In **Chapter Six: Designates**, and **Chapter Eight: Designates of Hedona, The Fourth Deity**, it is stated that:

- Ideas or objects in the physical world are often used to represent (stand for) objects in various spiritual worlds.
- The lamp-post in C.S Lewis's fictional Narnia is a good example of how such a spiritual designate might operate.
- The realm of **Hedona** (in parts of **Crossroads**) shares some similarities with Narnia. Also, trees and animals can bring us good luck or seek to spy on us and cause us fear. (This is similar to what some Muslims say about the nature of **Jinn** - and also what some Celts still believe about **faeries**.)

In **Chapter Eight: Designates of Anathema, The Third Deity**, this chapter:

- Provides an unsettling poetic allegory for the beautiful, but also sinister aspects of Anathema's power in the heart of cities.

In **Chapter Ten: Designates of Anathema, The Third Deity**, this chapter:

- Provides an unsettling poetic allegory for the beautiful, but also sinister aspects of Anathema's power in the heart of cities.

What is this Section Book for? (cont'd)

In **Chapter Twelve: Designates of Erlica, the Second Deity**, and then **Chapter Fourteen: Designates of Artek, the First Deity**, you will find:

- **Chapter 12:** A description of something of the delicate beauty of Erlica's designates, but also the problems of finding them, given how new to the Spiritual Realms Erlica actually is.

In **Chapter Sixteen: Paths and Angles**, this chapter:

- Describes the sensations we feel when switching between warm-blooded **Earth Spirit** and angry, cold **Future Spirit** and back again - almost as if crossing between counties, countries, continents, and perhaps even universes.
- Reminds us of the important principles of Expansion in Earth Spirit - with all of its implied warmth - and the far more powerful concept of Contraction in Future Spirit - with its connotations of cold, angry foreboding.

In **Chapter Eighteen: Packets of Currents**, this chapter:

- Elaborates on the concept of Packet-Switching (See also the Glossary at the end of this volume.)
- Expresses something of the cold excitement to be found in some forms of machine processing - which is reflected most in **Future Spirit**, and the magic that happens when the binary logic of zeros (0) and ones (1) becomes aligned with spiritual energy
- Hints that there is something very necessary in random numbers - something spiritual, and a force that tends to ally itself with the generation of powerful **Earth Spirit** energies.

In **Chapter Twenty: Childhood Journeys**, you will find:

- An emotional and deeply thoughtful reflection on aspects of my own childhood that hopefully reveals something to the reader about the magical, Earth-Spirit bound nature of some journeys.

In **Chapter Twenty-Two: Nature's Secret Connections**, this chapter:

- Quotes a famous Paul Simon lyric from "*The Only Living Boy In New York*" as a prime example of clever, sensitive, fully empathic Earth Spirit consciousness.
- Expresses a sense of awe, wonder and mystery at the flight of birds: and a mystical belief that they can carry messages from our very souls, particularly as they fly between trees, telegraph poles and electricity pylons. These secret messages can bring fear, but in general, they bring hope: especially to children, and those open to the Earth Spirit magic that lives within children.

In **Chapter Twenty-Four: Drugs as Pathways**, this chapter:

- Goes off at a tangent slightly to discuss the mysteries of the Paraelectric Spectrum and the passage from Earth Spirit to Future Spirit
- Acknowledges that for some people, drugs can help expand Earth-Spirit consciousness.
 - * However, Omeganism in general (See other chapters steers people away from drug-based solutions towards those based around prayer, meditation, food, sexual exploration and other forms of sensuality.

In **Chapter Twenty-Six: Friends are Pathways**, this chapter:

- Raises the problem of what to do if you are friends with someone of a different religion.
- Discusses the value of learning from - and meditating on - the Earth-spirit pathways of our enemies.

PATHWAYS 2:

C2/02: Signposts

C2/02:11: As we grow from childhood to old age, it isn't our pathways that become better, but our sense of timing, and our ability to know what pathway to travel on, and at what time. **C2/02:12:**

The main exception to this rule is in confronting Delta State and the pathways laid down by Artek, and that is because Artek represents a new consciousness that would not have been known to us previously.

C2/02:21: As a teenager at school and college, I was shown how to use something called *Signposts*. When I was growing up, *Signposts* was a series of books and lever-arch files. It was one of the main databases that schools and colleges had available for students to choose their careers. It was kept in the Careers Library alongside the "careers computer", which, if you are old enough to remember, was a slow but reliable, beige-coloured machine that - if you were lucky - ran on MS-DOS, and was fed using CD-ROM disks.

C2/02:31: *Signposts* was only designed to prepare children for the world of work. **C2/02:32:**

Of course, children need to be prepared for the working world, but this is only one aim: only one function of what education should be there for.

C2/02:33: "*Signposts*", as a word, seems to provide us to be a very apt metaphor for the kind of spiritual, mental and physical journeys that each of us are capable of travelling on.

PATHWAYS 4:

C2/04: The Bus Map

C2/04:11: The best way to think about the Omegan way is that it is like a bus map. When we have a bus map, we might know our destination, but some of the routes are decided for us. Normally, there are a limited number of correct buses that will take us where we want to go. *Integrity - Chapter 9: Pathways* digs a little deeper into the deeply spiritual meaning behind many of the everyday choices we make in life, but for now, let's just stick to the example we are using here.

C2/04:31: We have choices, but they are not free and open-ended. There are some guides

imposed from higher authorities, and the highest of all is Omega (God).

C2/04:41: Let me give you a gentle image to carry with you, and it's all about reaching out and finding the magic in everyday life by imagining it as a map.

C2/04:51: Bus drivers proceed along their routes without much thought about the scenery, or even the destination. They are often so tired and run down, and have to concentrate so hard on driving the bus that they stop taking an interest in these things, leaving passengers free to take in the scenery. Passengers operate without the same sense of legal obligation that the bus driver needs in order to drive safely and fulfil the requirements of his job.

C2/04:61: In our quest to find the pure essence of Omega, it is worthwhile to take an interest in every stop along the route, just in case we miss something important. **C2/04:62:**

However, it is also worthwhile to avoid the danger of spending so long looking at the scenery that we forget to focus on our destination.

C2/04:71: The worst thing that we can do is to abandon any attempt at a plan or map and simply wander around lost, unless we have no other alternative. **C2/04:72:** Chaos always seems the most romantic and exciting of all options, until one actually lives in it, and then it is never as good as it seems.

C2/04:81: When I speak about "opportunities" in *Integrity, Chapter 6* (2015), it is because I hope that when you find life is difficult for you, you remain optimistic and never give up. **C2/04:82:**

Omega hides opportunities on purpose - and even creates what seems like chaos - in order to make us fight harder. We are presented with an enigma, and occasionally with great hardship, and yet we are somehow expected to navigate our way through life's many turbulent twists and turns.

PATHWAYS 6:

C2/06: Designates

C2/06:11: It's often said that when something magical happens to us, we just *know*. We can't

always explain how it is we know, but we know all the same.

C2/06:21: The most famous Designate in literature is the lamp-post in C.S Lewis's children's fantasy, *The Lion, The Witch and The Wardrobe* (1950). In the story, four children enter into a magic world through a series of fur coats in a wardrobe until they reach a magical land called Narnia. They then encounter a lamp-post.

C2/06:22: I would argue that this is a signifier that suggests that choices have to be made: moral choices, but also spiritual choices.

C2/06:31: There is no Narnia in the spiritual worlds we speak of, but Lewis has effectively captured the sense of wonder and mystery that can be found when an apparently ordinary encounter signifies something extraordinary.

PATHWAYS 8:

C2/08: Designates of Hedona, The Fourth Deity

C2/08:11: The Realm of Hedona is remarkably similar to Narnia in some ways. It can embody all that is enchanting as well as all that is foul and stinks of the bowels of the earth.

C2/08:21: Nature is full of *Designates*. Just as we found in the fictional Narnia, some trees are on our {Erlica's} side or on Hedona's or neither.

C2/08:22: Trees and other plants really do listen. They really can spy on us. Some animals represent something abominable, though it has to be said that any horrors inflicted by animals are frequently done with the aid of the very worst sort of human beings.

C2/08:31: Like the open-air forest latrine, the graveyard always hungrily eats the dead. It cares little who dies and it grows all of the best crops over their bones: the same crops that feed your child with the life that is born from rotting death.

PATHWAYS 10:

C2/10: Designates of Anathema, The Third Deity

C2/10:11: In the beating heart of the city, keep watching the people and cars that go by, especially at night. See the house-lights winking in

the velvet black night, the prostituted dirty metal city.

C2/10:21: Can you hear them? The lights and the shadows. The shuffling gangs and the soiled, shrivelled old ladies. Follow the lines of their feet along hyphenated double-yellow lines, feet of security personnel and flashing police cars, drunken ambulance casualties and the industrial dawn, the whisky-cigarette breakfasts under a factory furnace prostitute red-sun.

C2/10:31: Hear the drugged sun winking and laughing against an iron-forge dawn. See the jagged needle rush into the arm of the patient and the addict, a child's sickness plaster floating on the edge of the chlorine clean swimming pool under a murderous red sky. **C2/10:32:** Under Anathemas hat, safety is so close to danger: only one step away.

PATHWAYS 12:

C2/12: Designates of Erlica, The Second Deity

C2/12:11: Erlica has few designates, because she is new. She has yet to gather them to Her bosom: to take them from Her sister, Hedona. All She has is the colour of yellow-orange and flesh colours.

C2/12:21: Erlica has gentle choreography, deep and loving friendships. She has the security of the forest in Ennsianthe, the delicate folds of Her dress. So much more work has to be done.

C2/12:22: Sacrifices have to be made to Her. That day may come sooner than we imagine.

PATHWAYS 14:

C2/14: Designates of Artek, The First Deity

C2/14:11: I am a designate of Artek - President of All Presidents. **C2/14:12:** I will take everything that exists and, over the course of my many lives, obliterate it so that only Spiritual Darkness remains.

C2/14:21: The Delta Matrix is a designate of Artek.

C2/14:31: All those dreams of space – of travelling to edge of the universe – and yet, all

along, another journey awaits, closer to your chair, yet much further away than the furthest star.

C2/14:41: Occasionally, you might see an industrial sign that is deadly in a beautiful way, and you will know that Artek is waiting there – and *not* Anathema's industry. **C2/14:42:**

Occasionally, a shiny white substance or reflection of a shiny death-black will reveal His darkness.

C2/14:51: Beyond that, I can only recommend that you re-read the Induction at the start of this book.

PATHWAYS 16:

C2/16: Paths and Angles

C2/16:11: At our most supreme, we can travel to Future Spirit far beyond the world of Spiritual and Earthly Light. This suggests prayers, mantras and musical loops that can take us there.

C2/16:21: At a lower level, we can travel to the cleanest, most sensual aspects of Earth Spirit, and this suggests much softer, more colourful images, music and prayers.

C2/16:31: We can go on physical journeys across continents to gain new insights into Earth Spirit, or stand still and motionless and discover white spaces that suggest Spiritual Darkness and a kind of futuristic foreboding. We can connect ourselves through changing trains, or connect beyond known life itself through the many points within the Delta Matrix.

But wherever we travel to, our consciousness has the potential to expand in Earth Spirit, or contract to a colder, narrower, darker consciousness in Future Spirit by way of contrast. Indeed, if we focus on the two Higher Deities and their respective energies, one process so often helps the opposite process.

PATHWAYS 18:

C2/18: Packets of Currents

C2/18:11: Not to be confused with the small plastic bags containing dried grapes, Packets of Currents here refers to the way in which electrical currents and signals can be diverted using a

combination of binary logic and random number generation. If this all sounds a bit technical, please bear with me.

C2/18:21: Many of the choices we make are simply electrical switches in the brain activating at precisely the right time. **C2/18:22:** When it comes to spiritual "signposts", these interact with planned or random sequences of events to produce particular outcomes.

C2/18:31: Packet-switching is a process that is essential for the functioning of today's modern World Wide Web. Where one network closes, another network opens. Where there is a zero, a one is very quickly created, and then another zero.

PATHWAYS 20:

C2/20: Childhood Journeys

C2/20:11: When I was a boy of about six, I used to stare out of my grandmother's window and wait for trucks and lorries to go past her house. Where are those people going? What jobs do those the people do? Are we meant to know?

C2/20:21: Later in life, I went to university. I still wonder if I chose the right course, and the right jobs once I had graduated. These days, I often think about marriage, and settling down with the right partner. This is a pathway too.

C2/20:31: Even the briefest glance at a map will show to you the choices you could have made on your journey of life. **C2/20:32:** Your opposing choices converge at a series of junctions. At some point, you split off from your enemies and you followed your road and they followed theirs.

C2/20:41: When children meet strangers, they need to decide if those strangers are out to love them, hurt them, or somewhere in-between. As we grow, the questions broaden to those of the love, hate or indifference towards ideologies.

C2/20:51: I am sometimes criticised for being too harsh on other religions, particularly Judaism, Christianity and Islam, and their related cultures.

C2/20:52: It is possible that some people who served me my groceries before this book came out may suddenly refuse to serve me. It is possible that I will not be able to get served in certain pubs or

cafes anymore. Or – in the traditional British manner – it is possible that no one will be particularly interested in anything very much and muddle through life as though nothing really mattered. Least likely of all, it is possible I will be a national hero, but personally, I doubt it. All these outcomes are possible, however, and I have to be prepared for them.

C2/20:61: There are, however, instances where a friendlier, more nuanced approach to other religions is called for.

C2/20:71: Remember that other people are on their pathways, just as you are on yours. **C2/20:72:**

Sometimes, it's better to simply be mindful, respectful and to wait for others to find your path

C2/20:73: It is not always your place to intervene and try to change things. **C2/20:74:**

But only you can know when it is the right time to act or not to act. That is part of life's journey.

C2/20:81: Erlica would want us to try to approach others with love first, and not to assume that they are beyond assimilation or even redemption. **C2/20:82:** Indeed, it says so in the Scriptures of The Holy Republic that She has left for us: in The Book of Light and The Book of Love especially. **C2/20:83:** She does *not* teach us to love our enemies, but to *find* the love in our enemies: a much more realistic goal, and one that each of us should be able to achieve with time, patience and a sense of graceful calm.

C2/20:91: It is for this reason that I have Christian friends, atheist friends and would feel no difficulty in having Buddhist friends. **C2/20:92:**

Other book chapters will demonstrate that the Bible is a dirty book. However, it is not so dirty as to warrant shutting the door on people before having tried everything else.

C2/20:111: To expand upon the themes I expressed in *Integrity Chapter 6 (Opportunities)*, pathways are also opportunities. **C2/20:112:**

When we find ourselves somewhere we don't want to be, or that we have some religious or ethical objection to, this is a chance for us to learn and grow, and in the end, it will often turn out not to be an entirely bad experience.

C2/20:121: If you have ever lent a book or CD to a friend and then had an argument and fallen out of friendship with them, they are in possession of a knowledge or sensation that you do not possess.

C2/20:122: Within the spiritual being of every person is something that you personally lack.

PATHWAYS 22:

C2/22: Nature's Secret Connections

C2/22:11: There is a line from an old Simon and Garfunkel song, which reads as follows,

C2/22:12: "I get all the news I need on the weather report." **C2/22:13:** These moments of being, when our Earth Spirit consciousness floats between moments proves just how wise that lyric really is.

C2/22:21: Birds on electricity pylons and telegraph poles – both things that may die out with the advance of technology – remind us of the secret messages that animals carry – as if they know what every part of our *world* is thinking.

PATHWAYS 24:

C2/24: Drugs as Pathways (The "Pros" and "Cons")

C2/24:11: Cast your mind back to *The Paraelectric Spectrum* that I explained more fully in *Integrity, Chapter 2*. I began to introduce the idea that different consciousness-levels were inter-linked with different colours and different frequencies. **C2/24:12:** Part of our spiritual journey towards Artek involves being able to expand in light to gain a deeper knowledge of Earth Spirit and to contract in Spiritual Darkness in order to reach Future Spirit and the deity of Artek.

C2/24:21: Drugs tend to work on expanding one's sense of Earth Spirit. **C2/24:22:** I have to admit – reluctantly – that for some people, drugs can improve their state of awareness insofar as Earth Spirit is concerned. But supposing that some drugs meant that you could not get back from a particular frequency of being: that you had been on a mental journey but stayed where you were. After a period of bliss, wouldn't you start to get restless and want to leave? And what if you were trapped and couldn't get back? Wouldn't that make this pleasure into a prison?

C2/24:31: My anxiety about some drugs is that I fear this is precisely what can happen. The brain can, quite literally, get “far out”, having been taken somewhere that is so ecstatic and blissful that it is very difficult either get to back or ever to want to. It can happen with anything from alcohol to LSD, and only the nature of the “far out” trip differs from drug to drug. So let us be clear. I am not making a special case for alcohol over and above “illegal” drugs. All of these drugs can blow the brain out.

C2/24:41: I cannot say for certain whether or not anyone has ever slipped drugs into my drink.

C2/24:42: I would never knowingly use drugs for ‘tripping out’, and I even avoid alcohol.

However, I can recall "drug-like" experiences I have had some time between 1989 and 1991.

C2/24:43: Certainly, I know for sure that I have had psychedelic experiences that did not require the repeated use of drugs. **C2/24:44:** I know all too well how seductive some states of being are: that they take you far off on trips that blow the lid of your mind off. They are pleasurable, but extremely dangerous.

C2/24:51: Just because I have been on psychedelic trips, that’s no reason why you should. All the answers you need for expanding in Earth Spirit and contracting in Future Spirit are here in this book, and in the normal course of your own life. There is no need to induce them chemically or to seek to get “far out”. Indeed, I would strongly advise against the “far out” universe. It’s full of nothing but a sort of endless infatuation with the colourful infinite. It’s not the kind of love that leads anywhere.

C2/24:61: As to the argument that all recreational drug-users should be decriminalised to some extent, I would not be against that idea. However, coupled with that ought to be severe warnings about the pleasures of reaching the “far out”. **C2/24:62:** The “far out” is part of Hedona’s pleasure-zone, and cannot be trusted.

C2/24:71: The only good thing to have come out of my psychedelic trip is that I can now speak with insight and authority on why you should *avoid* yours, and why you should be wary of Hedona.

C2/24:81: I hardly ever drink alcohol, I don’t smoke and I don’t use any form of narcotic substance. Even some prescription drugs make me a bit wary. The reason I avoid these things isn’t because I am a prude, but because they get in the way of my spiritual life. They close my brain down, when for much of my life, I have sought to use it to its full potential. **C2/24:42:** I do, however, consume as many veggie-burgers as I can lay my hands on. There are factory workers that are in work today because of my lust for patties pressed from various deceased bits of shrubbery.

C2/24:43: Yes, I am chubby. No, you cannot put me on a fitness regime. I have my own fitness regime. It’s called walking.

C2/24:91: In the real world, some of the people who read this book will have used some form of legal or illegal drug for recreational purposes. **C2/24:92:** In the real world, people are fat and engage in all manner of bizarre sexual practices. **C2/24:93:** But whereas being fat or having copious sex need not necessarily make you less intellectually coherent or any less able to meditate, downing several buckets of champagne certainly will. **C2/24:94:** Sex comes to a climax. **C2/24:95:** After the *booze* comes the *hisses*. **C2/24:96:** All over your nice new carpet.

C2/24:111: When it comes to prescribing about how other people should live their lives, I can’t force anyone to do anything. I can only state the *blindingly* obvious. **C2/24:112:** Avoid those pleasures that get in the way of doing the job of being a fully-developed spiritual being, and, where possible, accelerate pleasures that enhance that process. **C2/24:113:** That’s not asking for much surely, is it?

C2/24:121: Except of course, it *is* a lot to ask.

C2/24:122: Regrettably, as shown here, in *Integrity* and elsewhere, not everyone admires what, surprisingly, turns out to be quite a simple way of living. **C2/24:123:** Some of them actually want you to do the exact opposite.

C2/24:124: And one or two particularly nasty individuals benefit from your sickness, both mentally and physically. **C2/24:125:** So let’s look at those sorts of people, not with hatred alone, but with an attempt to understand.

PATHWAYS 26:

C2/26: Friends are Pathways

C2/26:11: From day-to-day, we will form friendships with people on the basis of their kindness to us and not just on the basis of religion or politics. This poses problems for us when trying to remain true to our ideals. **C2/26:12:**

However, there are ways of overcoming this problem.

C2/26:21: As we stated earlier, each person is on a particular pathway. **C2/26:22:**

Sometimes, even the paths of our greatest enemies converge with our own, and we have to admit that we are similar to them in some way, often reluctantly. **C2/26:23:** It seems to follow that any solution to dealing with our enemies must involve incorporating the best aspects of their character whilst not being sufficiently similar to become like them.

Book C2 - Pathways - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION

A1/04 - GUIDES 4

C SECTION

C2/04 - THE BUS MAP: for links to

C2/20 - DEITIES 20: CHILDHOOD JOURNEYS

C2/20: For links to C2/04

C9/04 – DEITIES 4: THE FOUR DEITIES: WHO DOES WHAT AND WHY

C9/04 – DEITIES 4: THE FOUR DEITIES: WHO DOES WHAT AND WHY

D SECTION

D Section ... because of Erlica's prophecies which are in...

G SECTION.

G21: ARTICLES 21

KEY WORDS & RANDOM THOUGHTS

Book C2 - Pathways - Study Questions

- Why have Four Deities at all? Why not just have one, as we find in Judaism?
- Who are the Four Deities and what functions do they perform? Which Deity is the most important, and why?
- Artek wants to destroy the universe. Why, and how would you defend his actions?
- Which Deity has both male and female anatomical features, and why?
- TWO of the Four Deities inhabit a kingdom known as *Crossroads*. Which Deities are they, and why is the kingdom called *Crossroads*?

C3: DAWN

What is this Section Book for?

This Section Book *currently* consists of THREE Chapters:

- It sets the scene for part of spiritual energy known as "Spiritual Light" - a less intelligent form of spirituality than "Spiritual Darkness", but one which is more understandable to many, because it comes through everyday lived experiences.
- It delivers a stinging attack on the Biblical notions of "good" and "evil", claiming that these concepts do more harm than good.

In **DAWN 2: Myths of Good Versus Evil**, this chapter:

- Outlines the myth of so-called "good" and "evil".

In **DAWN 4: Other faiths**, this chapter:

- Shows how other religions have kept the idea of "good" and "evil" alive, despite the attempts of others to challenge this idea.

In **DAWN 6: Thinking**, this chapter:

- Reminds the reader of some basic terms, such as "Omeganism" and "Omegans".
- Explains Streams of Consciousness that exist all around us spiritually, but which we are often unaware of: hidden magical realms that we cannot experience except through transcendence
- Introduces the idea of "Gamma" - another name for the highest and most noble part of Earth Spirit - the spiritual energy that governs our time here in Earthly Life.
- Reiterates the opposite sentiment found in Delta State, "Rage Against The World", the quest for Spiritual Darkness: a higher truth than the Light, and the healing role of the Delta when it comes to the emotion of anger.
- Teaches the importance of thinking and contemplating things of the Light, rather than emphasising a constant call for "Action!", which might not be the best way forward.
- Links this idea of gentle or wise contemplation to the idea of "balance".
- Introduces the idea that a more open, expressive sexual morality might help this process of balance, as well as reading, anger, and a good sense of humour - if all of these feelings and actions find a way to work together.

DAWN 2:

C3/02: Myths of Good Versus Evil

C3/02:11: The good soul is oppressed by the evil soul and vice-versa - so the fools say.

C3/02:12: The moral struggle continues because of our inability to face up to our true human condition in a thoroughly logical way. These "good" and "evil" states become parasitical upon individual moral reasoning and attempt to crush what at any rate is the inevitable conclusion of moral revolution.

C3/02:21: In threatening damnation, Good casts Evil in the mode of an underclass, and forces those cast down into this earthly "hell" to sell their souls in order to maintain dignity in a diabolism of their own making. In promising forgiveness thereon, a scrap is thrown from the altar in the form of salvation for the masses.

C3/02:31: In turn, so-called "evil" offers the opportunity of freedom from shame by clothing carnal naturalness in the forces of Earthly Darkness and destructive oppression.

DAWN 4:

C3/04: Other faiths

C3/04:11: No true Christian, Muslim or Jew could possibly accept the Republic as anything other than a deviation from God's plan, and if they look for their truths here, they will probably not find them. If they come to the Republic looking only for the hand of {so-called} Satan, there is plenty for them to find, and plenty of so-called "sinful" things, which are sanctioned in Republic Law. If on the other hand, they come to the Republic looking for wisdom, which, however evil to them, is still valuable, then they are to be praised for their courage.

DAWN 6:

C3/06: Thinking

C3/06:11: To understand the message of The Republic requires a new way of thinking. This way is called *Omeganism*, and the people who acquire and believe in this thinking are called *Omegans*.

C3/06:21: The way in which you are required to think is very hard to understand. This is partly because, to the untrained mind, it is a way which in some respects is contrary to human nature.

C3/06:31: The first thing that you must understand is the difference between earthly and spiritual reality. **C3/06:32:** The earthly reality is what things appear to be, or sound to be, or feel to be. This is how we remember and record information for everyday use. Were it not so, the words on this page could not be clearly understood. We need earthly reality.

C3/06:41: But you must know that there is another reality. You cannot touch, hear, see, taste, smell or feel it. However, the brain is capable of deciphering this spiritual reality which rests in the subconscious mind.

C3/06:51: Although Omegans believe that the psychological future is always better than the past, this can only be truly understood by observation of past and present. **C3/06:52:** By reading, by education, indeed, by use and gratification of all senses-these things connect us to where we are in the present, in preparation for the future.

C3/06:53: Since all desires cannot be fulfilled at the moment, we should perfect the art of balance.

C3/06:61: "Good" and "evil" must both show themselves in a truly balanced person [I would add that there is no such thing as evil, 2005].

C3/06:62: Balanced people are easy in the mind, thoughtful, and logical-both gentle and angry, both happy and sad. Unbalanced people are arrogant or confused, having a low self-esteem and are more likely to be mentally unstable.

C3/06:71: But this balance is not compromise. It is a striving thing-a delicate art which must be perfected. It calls for firm opinions and concentration on the self. **C3/06:72:** Only yourself, less what others think, is ultimately right. Believe this so that you can attend to your balance.

C3/06:73: The problem with unbelievers is not them, but you. You are letting your criticism of your faith upset your balance, when that is critical to belief. **C3/06:74:** You must deal with imbalances, by whatever means, however unorthodox.

C3/06:81: Religions which start with preaching morals are missing the point. **C3/06:82:** Morality is an earth concept designed to balance and harmonise humanity. But what we call evil is also a functional necessity, serving to loosen the rigours and boredom of endless goodness.

C3/06:91: All one-sided 'good' and loving religions will fail to prevent wars and other divisions. **C3/06:92:** Religions which set 'good' against 'evil' breed split personalities, the 'good' self repressing the 'evil' and perhaps vice-versa. This is not a healthy state to be in, or a logical way to carry on. **C3/06:93:** If the {so-called} 'evil' side re-surface in a very 'good' person, having been continually repressed, it may do so in a very violent and dangerous way if it has not been allowed to exist. **C3/06:94:** "Good" and "evil" have a God-given purpose, but neither of these states are the truth. **C3/06:95:** Omega often sends us such pale deceptions so that we may know the truth.

C3/06:101: Channelling all desire for the benefit of Omega means this: that to be in a healthy state for meditation, we must get the maximum out of life, emotionally, spiritually, intellectually and carnally. **C3/06:102:** We must experience happiness and sadness, choosing to suffer and enjoy. **C3/06:103:** Reading, anger, humour and sex drive are just some of the things which must be explored as regularly as possible in a variety of situations, alone, or with a variety of people so that balance and efficiency is maintained.

C3/06:111: But all of this must have a purpose. It must be so that, when we meditate, we have lived a full earthly life, so therefore, we have no need for it to preoccupy us in pure meditation. We can then experience the intensity of Rage Against The World, and all things in it, the power and anger and wonder that epitomise the Delta image: the sheer inhumanity of its logic: the truth. Many people, in fact, would discover that they maintained their overall 'good nature', if that were their natural aura. This is often what will happen. By following a logical path, as opposed to a moral path, people actually gain a new form of morality. The important thing is balance in all of these things. The inner violence of a pacifist balances that person out. But if only one element dominates

a person's life, there is no balance, and that person is lacking in spirit.

C3/06:121: The measures which we put forward as solutions to human problems are rooted in sensibility, not morality, and are designed to maintain a healthy state of mind, so that we can leave our earthliness behind us and contemplate pure spirit. Should you break these measures, remember, they are only guidelines. Continue to live life to the utmost required.

C3/06:131: The Book Of Darkness explains how to prepare for meditation, and how and what to meditate upon, whereas the Book of Light is more concerned with life on this earth, and is only one person's interpretation of the first book {The Prophet's}. Both books seek to prepare us for when we are on a higher plane of consciousness.

C3/06:141: There are different *Streams of Consciousness* from those in which we normally live. In the neutral state we call Gamma, our spiritually can grow, but is very low-level. By practising and thinking, we can improve our mental health and powers of reasoning.

C3/06:151: We can synthesize logic and emotion. The untrained mind sees these two states as enemies of each other, but they are not.

C3/06:152: It is true that emotion must be the servant of logical in Gamma state so that we can construct material realities, but emotion is the fuel that drives the engine of logic every day, and we do not know it. There is no point in doing something unless we want to do it. Even though you may hate your job, you do it because, for example, you need the money, so logic-you want the money to stay alive, and emotion-you want the money, are the same thing.

C3/06:161: Logic is a very emotional word. It is the struggle for the truth. It is both ugly and beautiful. When you learn how to think like an Omegan, you will see that it IS emotion. It has a clear aesthetic all of its own.

C3/06:171: In the Delta state, all human feelings are meaningless. **C3/06:172:** Anger, power and pride best describe the Delta emotions, but this is because, perhaps, they are the most undervalued in earthly Gamma state. They are

summoned forth as anger against the earthly ways and our own humanity. The Delta absorbs these emotions and others so that we attain pure Logi-state. This transitional phase involves intense feelings before High Gamma becomes Low Gamma and then becomes Mid Delta-the highest humans can ever go.

C3/06:181: The Delta is the ultimate power source of true spiritual healing. By absorbing our pent-up emotions (especially anger, Added - 2009), we get along better in our earthly lives too.

C3/06:182: The Delta will not solve your problems. What it will do, is help you to look at them more rationally, because you will remember the Logi-state in {the high end of} earth Gamma, and how clear-headed it made you feel. You may end up with more problems, because you are required to suffer and enjoy in relative proportions. But you will feel joy and pain at being filled with the Power and Truth of Omega's master-plan.

C3/06:191: In the Delta-state, we give up being people as we know it in our everyday Gamma world. **C3/06:192:** This is why we must get it right and feel fulfilled as people in the real world of Gamma before we can meditate, or we will be loathed to give up our humanity, because we are not ready because we are not yet fully healthy mortals, let alone wise Omegans. **C3/06:193:**

We must plan ahead for ourselves and any others that fulfil a function for us.

C3/06:201: It is wise, for example, that we are careful with money, and preferable, though not spiritually essential, that we avoid getting on credits or being in debt, or gambling to excess, as this may mean we are lacking in basics, such as food and shelter, but it also may mean psychological stress, which may hinder our ability to maintain clear thinking and balance that are the hallmarks of good Omegan thinking. **C3/06:202:**

For although passionate expression itself is vital, it must be purposeful. Indeed, the Delta experience is truly passionate and awesome, without being any less clear.

C3/06:211: Sometimes, we try to make too much sense in what we say. This can mean putting our words into a common language known by all, but which means nothing to us in terms of how we as individuals feel. Again, there is a balance.

C3/06:221: If the common morality stifles us, and seems excessive and unbalanced, it may be that we need to be a little unbalanced in the opposite direction to put matters right, even to the point of doing what is *thought of* as evil.

C3/06:222: Sensible, clear people realise this to be so.

C3/06:231: The present time was made up of people who rebelled as well as those who resisted rebellion. The near future is very likely to be the same.

C3/06:241: The matter of whether to forgive others for hurting us depends, ultimately, upon how we personally feel. More important, we should consider what results will work best in our favour. **C3/06:242:** If everyone stopped thinking, momentarily, about other people, and concentrated on themselves, we might all get further in life than is generally supposed. **C3/06:243:** If charity begins at home, than clarity starts with the self, for we all know ourselves best.

C3/06:251: The collective is only individuals that are not the same. **C3/06:252:** The mistake is that these groups of collectives do not always admit this, so they are the same for as long as they are ignorant of each individual person's difference to another.

C3/06:261: We all look the same in the dark.

C3/06:262: For there is no light in pure darkness. **C3/06:263:** The dark knows no class, race or type. **C3/06:264:** But you are not me because I stand here and you stand there. However, I cannot see any of you, but I know I am here. I must find my own way around. And you, whatever else, must go your own way. You cannot stand here forever to see if anyone will show you the light and the way.

C3/06:271: There is no way out, only yourself, and beyond that your faith in Omega.

C3/06:281: In the light of day, this is like Gamma State. We live in the joy of light and in its pain, the pain of knowledge. We all share in the suffering. To know is to suffer. This is needed-to live life to the full, for darkness will fall, and we will be all alone. **C3/06:282:** We must be able to

be brave enough to find our own way. This is like Delta state.

C3/06:291: It is selfish, but for a purpose.

C3/06:292: The truth is that we can only be ourselves. **C3/06:293:** Even generosity is to be selfish by other means. **C3/06:294:** We are all here purely for our own selves, with other people whom we use as supportive tools for our own ends. Admit that this is true for you; spare confusion in your feelings.

C3/06:311: Take these words of mine and use them wisely, and use them for your own ends. But understand. And soon you will learn and observe more of these earthly things. They are an illusion, but to know the illusion we must live life to the full, so that in the pure darkness of the Delta, we may momentarily shed the falseness of our earthly state and see what we can only glimpse at - The Truth of All Truths.

C3/06:321: You must live life, and....

C3/06:322: See all, hear all, feel all....

C3/06:323: except that which may stand in the way of your progress through life.

C3/06:331: The artist and the scientist study their subjects, and you must do this also, and with a clear mind. **C3/06:332:** There is a profit to be made from this life of yours if your love, hate, dream of a remarkable future. **C3/06:333:** There is always business to be done, a transaction between known Gamma state, such as exists upon this earth, and unknown Delta. All this you must learn.

C3/06:341: Religious Science: that is what we must aim for-the interaction of matter, both organic and spiritual-the cultivation of a higher civilisation, the observation of known and unknown phenomena-to be regarded as important as biology or mathematics. **C3/06:341:** When these observations are recorded, by every capable person, it must surely add to understanding of spiritual matters.

C3/06:351: Every person alive has material which may prove useful spiritually. Every person has a chapter to write in the story of spiritual evolution. **C3/06:352:** Just as the Bible, the Torah, or the Koran, for example, cannot be ignored or dismissed entirely, nor can the works of

the amateur, the often-dismissed person with new and untried spiritual theses.

C3/06:361: We all look the same in the dark. Remember where you heard this before.

C3/06:362: If there is to be a group which finds the way, it is they who are well versed in knowledge and a desire for Godly things.

C3/06:371: Not all will succeed at first, only a chosen few. These are the chosen Designates of Omega: the wisest, most empowered ones.

C3/06:381: We are taught...

C3/06:391: Omeganism states that the future is always a benign presence, and can never fail us.

C3/06:392: Our failures exist only in the past and present, not in the future. **C3/06:393:** The reality is that success is just around the corner. We have to believe this and act accordingly.

C3/06:411: Doing the "impossible" can be a useful trial of work. **C3/06:412:** Can we dare to do what is thought of as madness? **C3/06:414:**

Can we, in the twenty-first century, communicate with the dead, or flowers, or listen to the language of the bees, and find meaning of our own there? Can we believe in the healing powers of rocks?

C3/06:414: Can we even dare to perform miracles with the power of spirit inside us?

C3/06:415: Can we cast spells of wisdom with the power of meditation?

C3/06:421: All this is within your power, given time. But you must believe in your own sanity and in what is written the books of The Republic.

C3/06:431: At first you might feel prejudice at things which you observe, things written in the Republic and things you discover in the rest of your life. Prejudice will pass in time, and you will be great.

C3/06:441: Can you talk to the clouds and not be ashamed? Then you can talk to Omega through Gamma and Delta and be unashamed.

C3/06:451: Follow the truth, for the truth is within you. Others may advise you, but only you can decide what the truth of everything is.

C3/06:461: Chlorophyll is made by the rays of the sun....

Book C3 - Dawn - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

B SECTION

B16: SOLFIN

D SECTION

D Section ... because of Erica's prophecies which are in....

VOL2: FEMARINES

KEY WORDS & RANDOM THOUGHTS

Book C3 - Dawn - Study Questions

- Why might we be "loathed to give up our humanity" - and what can we do to prepare for Future Spirit - *without* our humanity?
- "There is no way out, only yourself and your faith in Omega." (DAWN 6:271).
 - How is this a warning against over-conformity in organised religion, including the propose Dawls [See G section]?
- "Religious Science: that is what we must aim for." (DAWN 6:344)
 - To what extent do you think that this aim has been achieved, and what logical patterns in this Volume 1 suggest that it *has*?

C4: COMEDIES

What is this Section Book for?

This Book is in ONE single chapter:

- It explores how humour can be used to gently introduce aspects of religious philosophy when it comes to Gamma and Spiritual Light (perhaps less so with Spiritual Darkness)

In **COMEDIES 2**, this chapter:

- Meanders through a series of random moral and philosophical questions, linked together only by a dry, satirical, occasionally surreal and typically "British" style, as well as a wish to provoke questions in the reader's mind.
- Lightens the tone of what could otherwise be a fairly dry, humourless and serious text (though there is humour to be found elsewhere - in the books, Light, Love and Justice)

COMEDIES 2:

C4/02: A Cup of Tea

C4/02:11: Sometimes, all I want to do in life is put the kettle on and make a cup of tea.

C4/02:21: Every time a person makes a simple statement, there is always another more complicated statement that can be inferred from it.

C4/02:31: Even in the most apparently trivial and foolish of *earth-bound* things, there is a great wisdom, and this wisdom is given to us by God.

C4/02:41: This wisdom unfolds like a flower in the morning, and it is the spiritual wisdom that comes through knowing the magical secrets that live in the world we call Light.

C4/02:51: When I want to make a cup of tea, this could be for a number of reasons, and for a number of different people. It could be that some of my friends are coming round for tea, or it could be that they decided not to show up and that I am drinking the tea on my own. **C4/02/52:**

Contemplate and understand the special place in time and space where you will know the wisdom in the simple act of drinking tea. [March 2016]

C4/02:61: It could be that my friends are on holiday in Brazil, in which case I would be able to invite them round for tea, but they may not come when I want them to.

C4/02:71: It could be that I have just been to a particularly obnoxious part of town in order to buy a tin of emulsion paint. The place is polluted and there is a lot of traffic and unpleasant noise, and I have had to spend the past hour in somewhere I did not want to be.

C4/02:81: It could be that when I return to my house, it has been demolished by a slightly annoying hurricane which happened to pass my street.

C4/02:91: In any of these situations, I am likely to want a very large cup of tea: so infinitesimally large that even an elephant might consider suicide as a humane alternative. And so on, and so on.

C4/02:111: What all of this ought to demonstrate to you - assuming of course, that you are not dead - is that the human imagination is vast and infinite. It does not prove the existence of God, either because you haven't read the rest of what I was going to write, or, quite possibly, because the phone rang and your Aunt Marjorie was wonder if now was the right time to call...for a nice cup of tea.

C4/02:121: All that comes to mind is only as certain as that garage that your brother erected out of matchsticks. It will only last as an infinite truth for as long as the conditions exist to make it so. A gust of wind could blow it all down tomorrow. Alternatively, Liverpool City Council could order for it to be taken down, which I think would be rather horrid thing for them to do.

C4/02:131: When men commit crimes, there are always those neighbours who live next door to the criminal who wonder how it could be that such a nice chap could possibly become Dulwich's answer to the Boston Strangler. **C4/02:132:**

We could cite a list of likely sociological explanations for this: a poor childhood, a nagging wife and so on. These are the sorts of explanations that I myself would tend to favour. But it could equally be that he simply got stuck somewhere in traffic and took it out on the nearest available parking attendant because that particular parking attendant happening to be wearing a particularly vulgar shade of fluorescent yellow.

C4/02:141: Whatever the reasons we might give for why things are as they are, the fact is that most of the aspiring intellectuals amongst us tend to give what seems to be the most probable explanation. **C4/02:142:** As soon as we take the view that there is a spiritual realm which exists within the world of Light, the bounds of what is reasonable, possible or probably or likely widen even more than the legs of a female ballet dancer on her honeymoon.

C4/02:151: Once we come to the view that there is a realm of things which does not obey - or which at the very least, subverts - normal physical realities - then we have to ask ourselves a very important question. What should we believe in now?

C4/02:161: For centuries, the advocates of Judeo-Christian world religions advocated that the best thing to do was to be very good. It seemed a more productive way to spend one's time than being bad, and since it did sound awfully nice, they did at least agree on that. **C4/02:162:** The next several millennia were characterised by war, rape, pillage, theft and other things of which they did not approve, done by people who claimed to be acting in the name of God, but who obviously did not like practicing what they preached, or simply could not live up to the restrictive forms of idealism which they had erected.

C4/02:171: One way to live one's life is not actually to aim to do anything risky, put the blanket on, and go to bed with a large brown teddy bear. People like this exist today. They are called timid people, and timid people, nice though they generally are, have never done any harm to anyone for the same reasons as they have never been of much good. They have never done anything at all.

C4/02:181: Another way might be to be utterly bold and daring, hang the whole idea of what being good or bad means in the first place, ride out into the future without a blasted care in the world, and just hope that you have as much out of life as possible. People like this do exist today, but they frequently end up in mental institutions.

C4/02:191: These last two views of how to live one's life are not perfect, but at least they have an advantage over the view of the old view. Sometimes it is better to do everything, and sometimes it is better to do nothing, but it is very rarely satisfactory to do either everything *or* nothing. This is true, but the compromise, which most people strike between everything and nothing, is even more bland, unhealthy and lifeless than a day trip to a sewage farm.

C4/02:211: Take Janet, for example, or someone very much like her. She has spent the last eighteen years working as a computer programmer somewhere in Guildford, earning a considerable amount of money. She has a nice house, a nice car, and that nice thick toilet paper that costs twice as much. She is married to a boring dentist called Colin, and is a popular member of her local residents' association. Yet throughout all of her

reasonably happy marriage, she has never once fulfilled her burning ambition to imagine herself as a flower - say, a nice colourful hydrangea - and talk to all of her flower friends through the medium of song.

C4/02:221: If Janet were to do something quite so rash as this, it is highly probably that Colin would divorce the human-hydrangea hybrid and run off with that nice young schoolgirl who works behind the cheese counter at Waitrose whom he met whilst she was under anaesthetic. And even if Janet were not to do something quite so rash as this, Colin might still run off with her, but Janet would never have had the opportunity to commune with the magical spirit of nature.

C4/02:231: Nature, in its happiest form, brings together the very best of the trees, flowers, sun, wind and rain of the world, with the merry, melancholy dance of love, filmed in glorious Technicolor and broadcast through the miracle of technology. **C4/02:232:** At its worst, nature is a combination of floods, plagues, pestilence and the persistent threat of cancer, sexual diseases, manic-depressive illness and diahorrea.

C4/02:241: We can only assume that, on the average wet Tuesday, the imagination of Janet was drifting off onto nature's beauty at its most elegiac.

C4/02:242: Even if Janet had read the Book of Darkness, no dark angel has ever made an individual happy. **C4/02:243:** No dark angel, acting without Spiritual Light, has ever filled a human being to the brim with love, or desire for knowledge of this world: spiritual or temporal.

C4/02:251: Almost all of the knowledge we know of in this world of Light is carnal knowledge, knowledge of atoms of flesh and light. It is nothing much like the world of spirits. Occasionally, an angel chooses to visit us in this world of light and impart some great wisdom of relevance to it, but the reality is that for the most part, that's not how angels operate. **C4/02:252:**

There are two main kinds of spirit: Future Spirit, which resides in Spiritual Darkness and with the Higher Angels and Earth Spirit, which resides in Spiritual Light and the Lower Angels, who are also known as Earth Angels.

C4/02:261: Angels operate on something akin to a social caste system of the kind which would make the British aristocracy seem like Marxist revolutionaries.

C4/02:271: The Lower Angels: the Designates: angels of love and healing, are the sort who allow you, for example, to see a ghost of your dead brother in the hotel lobby of John F. Kennedy airport, and the sort who can revive a comatose little boy with the healing power of love. They are the sorts of angels who, if they had limbs and other functioning organs, would be hired as guests on a rather awful daytime talk show. They are the angels you see at Christian baptisms when people are filled up with the joy of Creation. You might even see it in the happy dancing eyes of your local Imam or rabbi. With typical British student cynicism, it is easy to mock them and order a kebab. But mock them at your peril, because without them, the average depressed New York taxi-driver would commit suicide faster than a piano falling from the Empire State Building - and Bruce Springsteen, if he is still alive, would run out of lyrics for his next album.

C4/02:281: The Higher Angels: the Temporans ("Time Lords"), are angels of dark wisdom, the kind of wisdom which that, in its purest form can never be found in the Bible, the Koran, the works of Immanuel Kant or the works of Shakespeare, Dickens or Walt Whitman. **C4/02:282:** They are the kind of angels who give you that feeling of unstoppable power and supremacy, and an indifference to the suffering of others: a feeling of being super-human. **C4/02:283:** If they were a movie, Susan Sarandon would never appear in it, and even the late Marlon Brando would have considered it too terrifying. **C4/02:284:**

More terrifying than the Gestapo, more deadly to humanity than the Taliban and with a larger network of spies than the CIA, KGB and M15 and MI5 combined, these *dark* angels watch over us with an immense air of superiority. [modified, March 2016]

C4/02:291: If you want a picture of where all this is heading, let me just say this. The Higher Angels, who live outside of the human race, are what we ought to be: mechanical, revelling in our own suffering, indifferent to the suffering of others, and superhuman. The Lower Angels, who

live amongst the human race, are closer to what most of us, in our charming naivety, aspire to: to be kind, to be loving, and to be tolerant of others.

C4/02:311: Below the Lower Angels is how most of us actually live. In our world, we take for granted being ignored at school, waiting in long queues, falling in and out of love with completely inappropriate people, and being harassed by mindless bureaucrats whose idea of customer service is to annoy someone else instead of you, after which the only thing to look forward to is death or a change of Prime Minister.

C4/02:321: What we do have in common with the Lower Angels is a love of sexual pleasure. In fact, pleasure in this essential life force is what unites your neighbour's senile grandmother and the most profound poets of our age with the very source of a great divinity itself. Sexual feelings may not *be* love, but they are the only soil in which love can grow.

C4/02:331: You may feel, at some point in your life, so connected to another human being that your love for them feels as though it has gone broadband. You may have believe that your very being and theirs can communicate without words, even though you are very far apart. You may be in England, for example, and your lover may be somewhere in Nigeria. Your mobile phone may be broken, and you may well have no other means of getting in touch, but you can still communicate with the power of love.

C4/02:341: As you remember this, try and imagine all of your thoughts and feelings of love as atoms which connect in a vast chain across space and time until they eventually reach the intended object of your desire.

C42/02/351: Children and animals often see love in each other that adult humans do not. When squirrels hunt for nuts, desperately hungry children understand how much squirrels lust after food. Keeping animals as pets is always a way of connecting us to the natural world and children are perhaps the best at understanding this.

C4/02:361: Some children also have the ability to personalise inanimate objects, so their favourite football shirt might be call Dave, for example, with

a small maisonette somewhere on the outskirts of Kidderminster, a light blue Ford Mondeo and a wife, who is an away-strip football replica shirt called Jessica. This is something that adults tend to grow out of, but it shows that children often understand the flow of spirit between living and inanimate things far better than adults do. Many children's stories, such my own unpublished "*The Adventures of Billy the Ballpoint Pen*" play on the infant's desire to see static objects come to life.

C4/02:371: Spiritually speaking, children often have a better understand of Earth Spirit. Wisdom of most kinds can be found in a lump of clay as much as it can in a person, but adults have become too narrow in their thinking to understand this. In a similar way, love can be found in a grain of sand.

C4/02:381: The point of intersection between science, spirituality and utter irrationality is a complex one. What is certain is that the plastic bucket you bought yesterday is valuable not only to people who want to fill it with hot soapy water, but also people who want to stare at it and pretend that it is a rabbit. The people who want to fill it with hot, soapy water are rational, because they want to dip a sponge into it and use the sponge to clean their windows. The people who want to stare at the bucket and pretend it is a rabbit also have a sort of rationale behind what they do, but it is bound up with the mystical essence of things that most people dismiss out of a combination of ignorance, prejudice and fear. **C4/02:382:** If there is any moral to be drawn from this story, it is that the worst sort of human being is one who dismisses out-of-hand a form of surreal genius, and, worse still, seeks to deprive that person of the integrity of their experience. This is the way in which sane people become labelled as mad.

C4/02:383: As well as the military-industrial complex, there is also a Christian-Scientific complex: made from assumptions as what is sane, rational, normal and moral in humanity, and these attitudes are so ingrained in my time that many people take them for granted as 'only natural'.

C4/02:384: There can be no justification for depriving a person of their parallel world of dreams, even when those dream do not correspond to the normal Western, Christian-scientific world of experience or standards of correct behaviour.

C4/02:384: Indeed, I would go further and say that for a minority of people, even the most

shocking and destructive of acts can be justified in order for them to fulfil their genius, because for them not to do so is to deprive them of their link to the totality of their existence which fills them with the heady senses of what it means to be alive as a human being. **C4/02:385:** If we truly care for others, we should allow them to alienate others as well as communicate with them using normal language. To do otherwise is to impose what we believe to be the right way to care for them without having first listened to what their strange voices had to say. If our plan is to ignore those voices, then we had better come up with a good reason for convicting them without a fair trial, or without appeal.

C4/02:391: In becoming a spiritual being in the more profound sense, it is required of us that we alter (or flip altogether) our normal perspective of what is correct in the intellectual, scientific or moral fields, because, purely and simply, we cannot apply these measures to the totality of what we are trying to perceive of in that field, less so with a vocabulary which never adequately defines what is, and less still what the possibilities could be.

C4/02:411: If the instruments of knowing - in the arts and in the sciences - were sufficient in their entirety, without initial reference to God or angels, to encapsulate the eternal mystery of Spiritual Earth Light, they would supersede all other forms of religious and temporal doctrine in their reflections upon the human condition. However, in this act of discovery would be implied a supreme will, the origins of which could only have been conceived of by a being such as God,

C4/02:421: Now would be a good time to make another cup of tea.

C5: PROGRESS

What is this Section Book for?

This Book is in FOUR chapters:

- It starts to very gently introduce techniques of meditation in Earth Spirit, and a sense of awe and beauty at the Earth's possibilities for healing.

In **PROGRESS 2: What Is True Now and What Was Not True before**, this chapter:

- Begins by contrasting Spiritual Darkness with Spiritual Light, using the warm, friendly image of the rainbow as an example of why Spiritual Light is so seductive - and also to show how one "pure" light splits into many colours, rather as life splits into many ideas and sensations.
- Introduces the mysterious and beautiful idea of Life Essences: a seductive force for both harm and healing that goes back to an ancient time, long before the Omegan religion AND long before the time of Spiritual Darkness.
- Re-emphasises that Spiritual Darkness is more important than Spiritual Light even though Spiritual Light gives the illusion of always being warm and friendly. Spiritual Light can also be fiery or icy, painful, sadistic and masochistic. It is both harmful AND healing.
- Speaks of the need for kindness and healing in love.
- Discusses the idea of the Supreme Race (or Caste): not a "race" as we understand it, but an abstract spiritual grouping, ruler over largely by Artek, but to which our own actions can contribute in various ways.

In **PROGRESS 4: Meditation To Be Sure of What Is True**, this chapter:

- Begins to focus the mind on the self, and introduces an Earth Spirit meditation to bring about a sense of peace and healing, using the hands as an example.

In **PROGRESS 6: Leaves On The Ground**, this chapter:

- Extends outwards to another gentle image of leaves on the ground. So now, the meditation goes out from the self, and into the wondrous beauty to be found in the world.

In **PROGRESS 8: Computer Screens**, this chapter:

- Focuses on the computer as a tool for meditation through the use of simple block of colour..

PROGRESS 2:

C5/02: What Is True Now AND What Was Not True Before

C5/02:11: In our normal world, we can stare into the sky and see a rainbow, which is made up from the many colours to be found in white light.

C5/02:21: The rainbow operates in the opposite way to how pure Spiritual Darkness operates through the Delta. In pure Spiritual Darkness, the many colours become one white light, and are then superseded by total blackness. In pure Spiritual Light, it is the other way around: the many colours open out and reveal themselves in a brilliant array.

C5/02:31: Through white light being refracted, the very symbol of life is refracted, and the individual Life Essences of what it is to exist become revealed.

C5/02:41: It should be pointed out that these Life Essences have an ancient history which pre-dates the symbols which have come to represent them and which also pre-date those symbols which we use in our Faith. **C5/02:42:** This is true to such an extent that even the eyes, ears and other senses received knowledge of such things before they were even perceived as literally tangible things. **C5/02:43:** It was only when the Light of the World came to us by the will of the angels that we understood that these things, which were once mere impressions in the mind, had a purpose, a direction and a form. **C5/02:44:** Furthermore, it was only after the time when the laws of Spiritual Darkness were truly born that all of these former impressions were put into sharp contrast with those of Spiritual Light.

C5/02:51: The Spiritual Darkness of the Delta officially came into existence on the 24th January 1992. Spiritual Darkness did not properly exist before 1992.

C5/02:61: Before the world of Spiritual Darkness ever existed, there was Spiritual Light, and this existed without Spiritual Darkness.

C5/02:71: The world of Spiritual Light did not change much following the death and spiritual resurrection of Jesus Christ, and this is because the

spirit of Jesus is still alive today, in the souls of the world's people, and in their minds and bodies.

C5/02:81: However, the creation of Spiritual Darkness in 1992 changed the nature of Spiritual Light, giving it a greater potential for focus and discipline. So we can say that after 1992, Spiritual Light became a very different thing to that which existed before.

C5/02:90: *What is it that a person of our Faith can say is true now that was not true before? These are the aims, which are listed in order of importance:

C5/02:91: **It is that the first aim is Spiritual Darkness, and the destruction of the world, because the existence of this shallow shell of humanity forms a barrier between Future Spirit and ourselves as spiritual entities. This was made clear by Artek the Destroyer in his address to the Designates.

C5/02:92: **It is that the secondary aim is Light, but only as a means of illuminating and exposing the myth of itself, and this will only truly make any sort of logical sense when everything has burned brightly and then turned to charcoal.

C5/02:93: **It is for the welfare of the believers. The task that is being asked of them is difficult and will cause conflict with those who do not believe in the Destroyer's Faith, because it sets itself against the Judeo-Christian world view. Nonetheless, we should not bear foolish grudges and this task shall be accompanied by a sense of kindness, generosity and happiness to all of those who listen to it, including those who are not of the Faith, but have sympathy with it.

C5/02:94: **It is for the cultivation of a Supreme Race, which is a caste of the most wise noble and spiritual amongst us. No other form of choosing such people can be given, based upon any other prejudice, other than that which is formed through observation of the Faith.

C5/02:95: **It is for the spreading of love amongst the peoples of the world, but not for the purpose of spreading guilt and self-loathing as it has been before the time which followed Artek.

C5/02:96: Love, for Omegans, is not a

repellent self-hatred, but a gushing sexual passion made spiritual through divine meditation and obedience to certain moral laws. **C5/02:97:**

This is for the purpose of love's own destruction and the destruction of all Earthly things, but this will happen long after we are dead. For this reason.... **C5/02:98:** Love must be believed in and done with a genuine quest for kindness, peace, stability and joy, not only for our sake, but for the sake of generations to come.

PROGRESS 4:

C5/04: Meditation to Be Sure Of What Is Spiritually True (*And Avoid Spiritual Arrogance*)

C5/04:11: Look at your hands.

C5/04:21: It is amazing that we overlook everything things, and just how amazing they are.

C5/04:31: Your hands are capable of writing, typing, and lifting objects.

C5/04:41: Your hands can touch another person and make them feel better, or worse

C5/04:51: Your hands can strangle animals, and people, so that they are dead within a matter of minutes.

C5/04:61: Whatever your hands do, your hands are special.

C5/04:71: Try not to be angry with your hands when they let you down - when they do not do what you want them to.

C5/04:81: Foolish people were created by God, and they too have hands, and bodies, and eyes and ears.

C5/04:91: Foolish people can look beautiful and seduce you into bed with them. Foolish people have the power to save you from death by rushing into a burning building to drag you out, or lifting you out of the sea so that you do not drown. One day, you may need a fool to save you from death, or even, to save you from yourself.

C5/04:111: When you understand this, you will understand, whether we like it or not, that the

peoples of this world are united by sexual passions
and by dangers, and welded together by love.

PROGRESS 6:

C5/06: Leaves on the ground

C5/06:11: If you live in a place where there are leafy trees, pick up some leaves and place them into a bag. This is best done with wet leaves, but dry leaves can also be useful.

C5/06:21: Try and collect leaves which are green and new, as well as yellow leaves and also brittle brown leaves that are drying up.

C5/06:31: Touch and stroke the leaves. Smell the leaves, especially if it has been raining.

C5/06:41: Take the leaves home with you if you can.

C5/06:51: Whenever you feel the need to, touch and smell the leaves.

C5/06:61: If you have a large garden which can be dug up, dig a large hole in the ground and place the leaves into it. On a hot day, try stripping naked and bathing in the leaves.

PROGRESS 8:

C5/08: Computer screens

C5/08:11: Nature and technology are the main tools by which Earth Spirit can be brought together in a higher synthesis.

C5/08:21: Try creating a series of computer screens that are divided into five vertical strips of colour. Vary the colours according to your mood.

C5/08:31: Try creating a computer program which will randomly select a series of five vertical strips, each in a different colour.

C6: JOURNEYS

What is this Section Book for?

This Section Book consists of THREE chapters:

- It is a meditation on various aspect of Earth Spirit: our place in time, space and geography, exploring the hidden Earth spirit within places, journeys, life and death, comfort, sleep and resting.

In **JOURNEYS 2: Two Islands**, this chapter:

- Takes a meandering and poetic journey through England and Japan - full of deep significance, and echoes of Buddhist contemplations..
- Ponders the idea of an electronic device as a "friend", ascribed the same emotional attachments we have for human friends.
- Anxiously considers the potential threat to nature posed by technology, and the threat posed by technology to nature.

In **JOURNEYS 4: Flying**, this chapter:

- Considers the precariously fine life between life and death involved in flying in aeroplanes..

In **JOURNEYS 6: Bedroom**, this chapter:

- Explores our Earth Spirit being in our bedrooms - places where we ought to find the most relaxation and tranquility.

JOURNEYS 2:

C6/02: Two Islands

C6/02:11: See Manchester before you die. You will not be disappointed. **C6/02:12:** The Industrial Revolution of the Nineteenth Century, made from provincial wealth, and foreign slavery. **C6/02:13:**

The mills moulding workers into cogs of the industrial machine. **C6/02:14:** The computer factories of the North-West of England, which are run by artisan workers. **C6/02:15:** The computer factories of the North-West of England, which are run by computers. **C6/02:16:** People are thrown out of work as quickly as water is thrown from a mill-wheel. **C6/02:17:** People are bored with unemployment, and so they watch Coronation Street upon their Japanese television sets.

C6/02:18: When there is joy, and work with joy, people are more readily entertained by misery.

C6/02:19: When there is very great misery, people are not as easily entertained by misery and long for joy.

C6/02:21: See Osaka before you die. You will not be disappointed. **C6/02:22:** The Electrical Revolution of the Twentieth Century. **C6/02:23:**

The factories moulding workers into nodes on a single network. **C521/24:** The car factories of Sunderland, where two islands meet. **C6/02/25:** In Japan, you will find rain evaporating from the waterfalls of other's progress, and from the oceans around Toyko harbour. **C6/02/26:** Contemplate how the world looks to London and Tokyo, and not to Manchester and Osaka.

C6/02:31: Small is beautiful because, like the baby, it is not heavy with age and wisdom.

C6/02:32: Big is beautiful. It is full of knowledge, in mind and body, like the pregnant librarian. **C6/02:33:** To make what is big small, and not to lose its wisdom is to paint a picture of nothingness and know it is full of everything.

C6/02:34: Teach the old woman how to squeak, and she can see the beauty in the mouse.

C6/02:35: Teach the mouse how to talk, and it can see beauty in the old woman. **C6/02:36:**

Without words, our pictures of tomorrow are limitless, for words cannot restrain them.

C6/02:37: Without words, our pictures of tomorrow are like children without names.

C6/02:41: The empty box becomes our friend because it is like the baby which we fill with thoughts. **C6/02:42:** When we make boxes, we rivet and staple them, and pierce them like eager boys. **C6/02:43:** Can boxes feel pain like a woman who is pierced by a man? **C6/02:44:** Male and female components make boxes very beautiful. **C6/02:45:** When we see the first light on the electronic box, it is like a baby smiling and frowning. **C6/02:46:** When we hear the box make a noise, it is like the baby's first cry. **C6/02:47:**

But always remember that we are not boxes. We must be masters of our babies until they grow and can be trusted to be safe. **C6/02:48:** We must not let our boxes take control of us and seduce us with colours and sounds. **C6/02:49:**

Some people may think that Coronation Street is real life, but it is only a television drama performed by actors.

C6/02:51: Do we kill one tiny flower in order to make room for a factory? **C6/02:52:** Do we knock down a factory so that one tiny flower may grow? **C6/02:53:** Grinding mills and laboratories make rubble when they fall upon the industrial graveyard. Can a flower peep from under the rubble, or even peep from under a factory floor? **C6/02:54:** Is the flower angry when it is crushed, or does it not care? **C6/02:55:** When you stamp on a flower, will it wait until you are dead and take revenge when the seed from its pollen grows upon your flesh? **C6/02:56:** When you stamp upon an oppressed class of any kind, will they become immune to the pain of the anvil and rise up against you like a delicate flower which has been crushed, but is nurtured by the rain? **C6/02:57:** You *gush* on the demands of those you call weak and oppressed. You think that *gush* will shame them, because you say it is unclean, but they may feed upon your insults like flowers feeding upon the rain, like flies feeding upon horse-dung. **C6/02:58:**

The excrement given to the oppressed is a blessing in disguise.

C6/02:61: Be afraid of what appears very small and weak, for might be like a tiny island which becomes a very great power. **C6/02:62:** It is like an acorn - which becomes an oak tree and lives beyond you. **C6/02:63:** Be careful when you crush what appears weak, for it may be strong. **C6/02:64:** When you see apparent strength

among the comrades of your enemies, it is often weakness.

C6/02:61: Be afraid of what is very big, for it grows so heavy and so popular that it cannot be pierced easily.

C6/02:71: The sun rises, the sun sets. Industry comes and goes like birth and death. **C6/02:72:** The setting sun shall rise again, one way or another. **C6/02:73:** The workers shall come full circle upon the wheel.

JOURNEYS 4:

C6/04: Flying

C6/04:11: You are at an airport and you are about to board an aircraft. People pass you by. All things must pass.

C6/04:21: You are on board the aircraft and have just left the runway.

C6/04:31: You are now in the air. Read this passage as you fly up in the air.

C6/04:41: There may be a small possibility that your aircraft may crash, or burst into flames. Do not panic. Be prepared for death, for it can strike at any time.

C6/04:51: Even if all safety procedures have been observed, pray to Erlica Justice for spiritual guidance and healing. **C6/04:52:** Lead yourself to the Deltagate through Gamma, and let the mantras flow from your confidence.

C6/04:61: You must continue to feel safe and secure. **C6/04:62:** Supposing that you never took any risks in life. What an empty life that would be! **C6/04:63:** Most aircraft are designed to be safe and secure, and the airline, and air-traffic control are there to help with this.

C6/04:71: In order to complete your journey, you must be prepared for a small amount of risk.

C6/04:72: What do you think would happen if you decided not to travel by air because you were afraid of an air-accident? You might never see your friends or family. You might never attend that important business meeting.

C6/04:81: Our spiritual journey towards Omega is full of such dangers, or the threat of such dangers. But we carry on, and do not let them stop us from travelling.

C6/04:91: You arrive at your destination.

C6/04:92: Consider how beautiful it is to be alive.

C6/04:111: How wonderful it is to board an aircraft, to gamble with death, yet experience the ecstasy of defying its tragedy!

C6/04:121: If you were to board a bus, or a train, or a taxi, or to ride a bicycle, there is also the possibility of death, either from vehicle malfunction or personal ill-health. Technology allows us to reduce such risks but it is unlikely to remove them altogether.

C6/04:131: Facing up to illness and the death of yourself and others is one of the most heroic things an Omegan can do. **C6/04:132:** It is hard to keep faith with Omega when Omega has caused such terrible things to happen. But these things happen for a reason. Omega takes full responsibility for the crimes that have been committed. **C6/04:133:** Be angry at Omega. Omega is to blame.

JOURNEYS 6:

C6/06: Bedroom

C6/06:11: Go to bed if you are tired and avoid work. If you are doing any job where accuracy is required, sleep will only impair this.

C6/06:21: When you are in bed, contemplate your bed. It is where you go when you are tired and when you are ill.

C6/06:31: Are you alone in your bed or are there others with you? Do you sometimes prefer to be alone or are you alone because you have no friend? If you are alone, are you happy alone or do you wish that you could have friends to share your bed?

C6/06:41: If you have friends to sleep with, is it because you call them good company; is it because you wish to nurture their bodies; is it because you love the feeling of losing consciousness in sleep and sharing unconscious night and conscious morning with someone who is pleasing to you? Is it because it is cold and you are huddling together to keep warm?

C6/06:51: When you are asleep, do you ever dream? What do you dream about?

Book C2 – Pathways; Book C5 – Progress; and C6 - Journeys - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

C2, C5 AND C6 TOGETHER

B SECTION

mention of "contractions"

C SECTION

C2/20: For links to C2/04

G ARTICLES 21

C2/04: for links to C2/20

C5/02 - PROGRESS 2: WHAT IS TRUE NOW AND WHAT WAS NOT TRUE BEFORE

B SECTION

B18: THE SECOND RALLY, B19: THE THIRD RALLY

C SECTION

C7 - COMFORTS

C5/06 - PROGRESS 6: LEAVES ON THE GROUND:

C SECTION

C2/02

C2/04

C5/06

C5/08 - PROGRESS 8: COMPUTER SCREENS

D SECTION

D3/04

C6/04 – JOURNEYS 4: FLYING

C SECTION

C5/06 - PROGRESS 6: LEAVES ON THE GROUND:

Book C5 – Progress; and C6 - Journeys - Study Questions

JOURNEYS 2:

- "See Manchester before you die. You will not be disappointed"
- Why is Manchester, England chosen as the first "journey" in this chapter? What sense of mystery is being evoked? How does this relate to the more *beneficial* aspects of Anathema's rule over many cities and towns?
- Discuss the following quotes, with reference to other parts of this book:-
 - a) "Big is beautiful. It is full of knowledge, in mind and body, like the pregnant librarian." (JOURNEYS 2:32)
 - b) "Without words, our pictures of tomorrow are like children without names." (JOURNEYS 2:37)
 - c) "The empty box becomes our friend because it is like the baby which we fill with thoughts (JOURNEYS 2:41)
- "The excrement given to the oppressed is a blessing in disguise." (JOURNEYS 2:58)
 - Explain this statement in relation to the Book of Journeys, and also to the disturbing Mud Hermits allegory, described in CROSSROADS 6
 - How might this help someone who has been shamed by being called "dirty", or "sexually immoral"? Why might such shame be unhelpful *and* inappropriate? Why do people wrongly believe such "dirt" to be wholly shameful?
- "The workers shall come full circle upon the wheel." (JOURNEYS 2:73)
 - With reference to Journeys 2:71-73, and other passages in this volume, explain what you think this means, both in a political *and* a mystical sense?

JOURNEYS 4:

- Why is an airport a good place to give deep contemplation to:
 - The passing of time?
 - The risk of death, but also the triumph over death?
 - The value of risk-taking, and when to trust or mistrust others? (JOURNEYS 4: 61-72)
 - Defying fear? (JOURNEYS 4:81)
- Why is it wrong to blame a "devil" when things go wrong?
 - Why is it better to blame - and be angry with - Omega (God)? (JOURNEYS 4: 131-133)

JOURNEYS 6:

- What does JOURNEYS 6:11-21 say about the importance of sleep? Do you think sleep is undervalued in our society? Why?
 - How does rest also give us time for spiritual contemplation - of both Future Spirit *and* Earth Spirit?
- What value is there in solitude, or just loneliness *and* in being around friends (JOURNEYS 6: 31)
- What reasons do we value sharing a bed with someone, other than for explicitly sexual reasons? (JOURNEYS 6:41)
- What great wisdom can we learn from dreams? (JOURNEYS 6:51)

C7: COMFORTS

(or "NURSES, OR "SICKNESS AND HEALING")

What is this Section Book for?

This Section Book consists of NINE chapters:

- It is a gentle, loving exploration of the loving comforts given through our meditation upon Erlica, and our worship of Her.

In **COMFORTS 2: The Lamp of Healing**, this chapter:

- Reveres the healing powers of Erlica, through Her light, Her love and Her soft **Breastliness**.
- Reveals that (if we need Her to be), Erlica is Lord as well as Lady, and repeats her second name, which is Justice.
 - N.B: She can change in gender, skin colour and form. She is also Holy Virgin. Holy Mother, Daughter of the Earth and Our Earthly Saviour, but is formally referred to as **(My/Our/The) Holy Mistress**.
- Introduces the Gam'ans - those whose Omeganism extends visions where light and love are in pure, guiltless harmony.
- Asks that we forgive those who persecute others wherever possible (though there are exceptions to this rule)
 - This applies especially to those that are afraid of resisting persecution in case they are thought of badly.
 - This statement accepts that it may be easier to forgive those who persecute *others* than those who persecute *ourselves*. It leaves the choice of us forgiving others' actions towards us up to each individual.
 - There is also the option of "Letting Pass" *instead* of forgiveness.
- Does not deny the possibility that hate may be necessary, and, in some cases, may even need to spread - to bring about cleansing.

In **COMFORTS 4: Ignorance and Disease**, this chapter:

- Describes ignorance as (perhaps) the worst disease of all.
- Says how the diseased must be treated within the body of the Fairmark (Holy Law)

In **COMFORTS 6: Disability**, this chapter:

- Describes which sorts of disability are worthy of healing (Note: Obviously, the answer is "most of them!")

In **COMFORTS 8: Poverty**, this chapter:

- Considers many kinds of poverty: not just economic poverty. - such as educational, spiritual, moral and emotional

In **COMFORTS 10: Self-Starvation**, this chapter:

- Tries to understand the spiritual and cultural dimension behind illnesses such as anorexia, and the role Anathema plays (and also probably Hedona too)

In **COMFORTS 12: Mental Illness**, this chapter:

- Tries to offer hope and security amidst the terrible invasion of our thoughts that mental illness represents.
- Ask us to be patient and forgiving of the violence that some people with mental ill health are capable of.

What is this Section Book for? (cont'd)

In **COMFORTS 14: Suffering and Healing**, this chapter:

- Explains some of the reasons why Omega allows suffering in the world - and why we each need to suffer ourselves.
- Requests that we are not unkind to ourselves by taking on more suffering than we can bear at any one time.
- Asks the profound questions - Why do we risk our own lives for the sake of others, - How far should we go in taking such an immense risk?, and - Should we expect any rewards in return?

In **COMFORTS 16: Kind Deeds**, this chapter:

- Instructs us to repay the kind deeds done to us in return, where this is possible; and to value the exchange of good deeds between friends and those we love.
- Warns against us seeking suffering *at the same time* as we seek pleasures and comforts, for this can be a dangerous form of masochism.

In **COMFORTS 18: The Healing Power of Anger and Revenge**, this chapter:

- Tries to identify a point at which kindness is no longer justifiable when dealing with an adversary, because of the effect that suppressing anger is likely to have on a person's mental wellbeing.
- Justifies persecution as an extreme tactic of revenge, but only when one is truly wronged by another.
- **Comforts 16:63** is one of the most controversial passages in any volume of Holy Book of the Republic. Although its meaning is left deliberately ambiguous, it can be taken *either* as a metaphorical statement of the need to destroy traditional religions, governments and institutions that foster guilt and shame, or it can be taken literally: as a call to take up arms and to - quite literally - burn down the buildings in which such institutions do their business (particular where sexual guilt is promoted). No easy answers are offered, and so it is up to each individual - or perhaps one day, the leaders in each Dawl - to decide upon how best to interpret this verse. My own preference would be that non-violent means are always tried before violent ones, but this may not always be possible.

COMFORTS 2:

C7/02: The Lamp of Healing

C7/02:11: Erlica Justice is our nurse, our Lord, our Lady, our angel of light who is the dawn of creation. **C7/02:12:** She is holding the lamp to guide us on our way. **C7/02:13:** She is Creation, given to you in the healing powers of the earth, and science, which bring forth medicine, and therefore, the healing powers of Her pure and glorious love. **C7/02:14:** When you have friends, give medicine to them when they are sick, and nurture them in your bed if they will not lie in their own. Guard them from sickness, in mind and body, and from corrupted Earthly Light and Earthly Darkness and Anathema.

C7/02:21: Gam'ans, who are Eternal Virgins because they have thrown away the shame in earthly things, hope and pray and work towards better times when the world is cleansed in the Glorious Light of our Earthly Saviour, Erlica Justice. **C7/02:22:** They speak out against any sign of shame and guilt and the name of Anathema, sent to try our patience and our wisdom, and to heal and cleanse those who are ashamed in their nakedness, and of their true selves. They do not normally tolerate the persecution of those whose general conduct is within Virgin Law {e.g.: The Fairmark}. **C7/02:23:** We must *try* to forgive those who persecute others, as we would hope they would forgive us. **C7/02:24:** They are afraid of being thought "evil" by associating with those they call "sinful". **C7/02:24:** The non-Gam'ans shun those who are criminally insane like lepers. Or else they are afraid of walking with those whose goodness repulses them. **C7/02:25:** There are those who call pride a "sin"! But the pride of wisdom shall fill the cups of those whose souls lie waiting in poverty. **C7/02:26:** If only more of the world could be so proud! For this is not false pride. **C7/02:27:** Beware of False Pride, the pride of ignorance: this is the pride of the Enemy, of Anathema's way. **C7/02:28:** Let those who walk in the pure light of our Lord {who is also our Lady: 30/06/2017}, hold their heads high and mighty. **C7/02:29:** Let them walk with those whom the ignorant shall shun, and those who are called mad, with criminals, and with the diseased, as well as those who have health, and who obey the laws of their country.

C7/02:31: Let there be a Congress, within which even those who hate may breed their hate, yet be embraced in the Virgin's love among its comrades.

C7/02:41: Let all of those who are able, come forth and know that they may be loved. **C7/02:42:** He or she who is afraid of their nakedness, both in mind and in body, let them be naked among Erlica's children, and bathe with their own nakedness, for Her people have the innocence of the newly-born.

COMFORTS 4:

C7/04: Ignorance and Disease

C7/04:11: The disease which comes from ignorance is the greatest disease of all. **C7/04:12:** The unwise fall into it because its truths are simple to their ears, and the truth only confuses them.

C7/04:21: But you must bring healing unto the diseased, even if the ignorant curse you for aiding those who carry plagues within them.

C7/04:31: You must isolate them away from others so that their plague does not spread to them, and you must protect yourself against infection. You must request *them* only to be with those who are diseased like them.

COMFORTS 6:

C7/06: Disability

C7/06:11: If any part of you does not function, you are disabled.

C7/06:21: The only disability with which we say not to interfere, except in times of population deficit or excess, is in reproduction.

C7/06:31: But let the blind see, let the deaf hear, and let the immobile walk. They may say that they can know many things which we cannot, and they are probably right. But now it is time for them to be as able-bodied people.

COMFORTS 8:

C7/08: Poverty

C7/08:11: Poverty may be a lack of spiritual growth, a lack of education or a lack of love and attention.

C7/08:21: They who are without food beg only for nourishment. **C7/08:22:** What use is prayer to the starving and poor? Prayer to them is a meaningless luxury. **C7/08:23:** The poor need food far more than sermons. Giving sermons to the poor is a potential insult to them.

C7/08:31: They who lack education need books, not sermons. **C7/08:32:** What use are sermons to them when they cannot understand them fully?

C7/08:33: If you put your faith before your education, and tell others to do the same, you are preaching the gospel of ignorance.

C7/08:41: The only poverty which the Virgin can alleviate is a lack of love and emotional and sensual awareness. But even then, She can only provide temporary comfort; She cannot cure you of loneliness. **C7/08:42:** Do not look for love and emotional guidance in spiritual things alone. Look for these things in others. Erlica can only guide you, but you must find these things yourself.

COMFORTS 10:

C7/10: Self-Starvation

C7/10:11: There are those who starve themselves because their minds are sick. They look at their reflection in the mirror and are ashamed because they feel that they are fat.

C7/10:21: But they are not fat. They grow so thin that their bones poke out from beneath their skin.

C7/10:31: It is Anathema which has possessed them, and with Anathema comes shame. They are ashamed of something which is fundamentally beautiful and erotic. They are ashamed of bodily fat.

C7/10:41: They so often do it to sexually attract others, or to seek attention. But even the thin, or the muscular and athletic who are truly desired have fatness upon them. And the secret lust for

warmth, which is nurtured at the mother's breast, lives within us. **C7/10:42:** Ultimately, only fat combined with physical smoothness is erotic upon the body, for it is breastliness. They who do not for wish it tell lies deep within themselves.

C7/10:51: It is usually better to be very fat than very thin, to enjoy food and to be proud of its memory etched into your body.

C7/10:61: Treat these self-starvers with care, but see that they are fed over time. Teach them about Anathema, and about the one thing which - to Omegans - is the only thing they can call anywhere approaching sin: the Denial of Experience.

COMFORTS 12:

C7/12: Mental Illness

C7/12:11: If you have nightmares in your bed, or are poorly or afraid, and you cannot bear being alone, seek nurture a friend, be this is in counselling or in their bed. It does not matter how young or how old you are. If you are afraid, and there is a safe place for you to be, you may go there. And if someone comes to you for the same reason, and you trust that they are true to their word, nurture them, sleep with them, counsel them, tell them stories; share of yourself whatever you feel you can share.

C7/12:21: The sick may curse you, and cry out because they are in pain. But these people are not to be condemned. **C7/12:22:** Forgive the travellers in the fog who have lost their way, so long as they wish to be found. And forgive the sick that are cursing you, because they are lost in a fog of pain. **C7/12:23:** Are we not all in the fog of our pains? And do we not all curse others because we are lost, and yet to be found, and our wounds cleansed in the milk of our Earthly Saviour?

C7/12:31: It is likely to be Anathema which haunts them and they are ashamed of their true selves and are afraid of their true lives, and so their minds have invented personalities for themselves which allow them to escape from their real lives.

COMFORTS 14:

C7/14: Suffering and Healing

C7/14:11: Erlica Justice means that we must suffer, for that is Nature. But what use is a life only of suffering? We cannot bear that pain which it is not our duty to bear. Nobody can bear being utterly miserable, nor need they bear such suffering. So we must pray for healing, and we must take the treatment that we are given, which may cause us pain, but will also heal us.

C7/14:21: We all look the same in the dark.

C7/14:22: When we are dead, we are forever asleep. **C7/14:23:** No light can corrupt us now, nor things of the flesh. **C7/14:24:** Are you dying? Sleep now, do not feel ashamed of death, and be refreshed. Tomorrow, you will awake to a new day in a new life far beyond the Gate.

C7/14:31: Why do we risk our own lives for the sake of others? It is, and should only be, because we need them, and because we feel that in some way, the kindness we sow, we shall also reap, for it is right to expect such things in return for such a great risk as losing our lives; that is not sinful.

C7/14:32: You should not risk your health for others foolishly, for your life and health is precious, and when you follow the Faith, you should live and do Omega's work.

COMFORTS 16:

C7/16: Kind Deeds

C7/16:11: You should repay the kind deeds which are done to you, but in way of your choosing. **C7/16:12:** If you were once sick, and it was your friends who healed you, then give to them the healing that you were given. **C7/16:12:**

Sometimes, it is enough merely to continue to be a friend - and that is a gift of healing which is worth enough in itself.

C7/16:21: But be sure that these kind deeds are not like the pleasant vacation which never ends, for you must suffer also in order to be healed.

C7/16:22: There are diseases within you which demand ointments that will sting you, and potions that will taste bitter, and words which are cruel and unkind, but without them you may not be healed.

C7/16:21: Do not suffer at the same time as you seek comfort, or seek pleasure at the same time as pain, for such things are very improper (added 15 Feb, 2009)

COMFORTS 18:

C7/18: The Healing Power of Anger and Revenge

C7/18:11: When you are badly wronged by another, they have made you sick with worry; they have put poisonous thoughts into your mind; they have covered your body with bruises. You must be healed above all else.

C7/18:21: There comes a time when your soft armour of embracing love has castrated the rage in your loins and put a blindfold around the eyes in your mind to shield you from the truth. **C7/18:22:**

Your enemies see the love within you, and feed upon it like vultures.

C7/18:31: If you forgive them, what are you forgiving? **C7/18:32:** They who act out of character, and in madness, you may forgive. But you must also protect yourself and your pride.

C7/18:41: Forgive Humanity; do not forgive humans who try to destroy what you are.

C7/18:42: Anger is a pure energy. **C7/18:43:**

Suppress it too much and it will become cancerous upon you.

C7/18:51: It is then that you make War. Do not rest until their bruises are driven from you by the fire of vengeance. **C7/18:52:** Seek revenge. Persecute them until they have surrendered in pain. And if your violence provokes violence, you may seek it more. Victory is yours to be won. **C7/18:53:** If they are wise, they will back down before the Truth. It is *then* that you should forgive them.

C7/18:61: Let the medicine of your anger be released upon the world greater even than the love you give for others. **C7/18:62a:** There is no more powerful sound in this world than the cry of 'No!'. **C7/18:62b:** Refuse to back down and be destroyed. **C7/18:63:** Smash down, tear down, burn down the Houses built upon the worship of shame.

C7/18:71: When you are so hurt as to take revenge, they have *made* you do this. You have not brought it upon yourself. If they had stopped hurting you, you would not have wounded them. But they have given you a sickness, and violence is your only means of escape.

C7/18:81: If you have gone too far with your anger, whoever began the quarrel, be repentant, for Erlica Justice is merciful as much as not. **C7/18:82:** But expect to be found guilty by any of those to whom you do harm, no matter what the situation.

Book C7 – Comforts - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

[IMPORTANT - UNLESS STATED, ALL LINKS ARE IN C SECTION](#)

C7/02 - COMFORTS 2: THE LAMP OF HEALING:

C5 - PROGRESS

C7/04 – COMFORTS 4: IGNORANCE AND DISEASE

C SECTION

(early links to Deities, e.g. for children)

C7/06 – COMFORTS 6: DISABILITY:

C7/14 - COMFORTS 14: SUFFERING AND HEALING

C7/08 - POVERTY

C7/14 - COMFORTS 14: SUFFERING AND HEALING

C7/16 – COMFORTS 16: KIND DEEDS

C7/18 – THE HEALING POWER OF ANGER AND REVENGE

C7/10 – SELF-STARVATION

C7/10 – COMFORTS 10: SELF-STARVATION

C7/12 – COMFORTS 12: MENTAL ILLNESS

C7/14 - COMFORTS 14: SUFFERING AND HEALING

D SECTION

D11/02

C7/12 – MENTAL ILLNESS

C SECTION

C7/10 – COMFORTS 10: SELF-STARVATION

C7/12 – COMFORTS 12: MENTAL ILLNESS

C7/14 – COMFORTS 14: SUFFERING AND HEALING

D SECTION

D11/02

KEY WORDS & RANDOM THOUGHTS

Book C7 - Comforts - Study Questions

COMFORTS 2:

- "We must *try* to forgive those who persecute others, as we would hope they would forgive us." (COMFORTS 2:23)
- How is this *similar* to typical Christian ideals of forgiveness, and how is it *different*? Give particular reference to other verses in COMFORTS 2, and especially COMFORTS 2:22

COMFORTS 4:

- "The disease which comes from ignorance is the greatest disease of all." (COMFORTS 4:11).
- Why might it *sometimes* be necessary to leave others who are ignorant or diseased in that state, and if so, what should be done with them?

COMFORTS 6:

- Why might some disabled people be offended by the tone of this chapter?

COMFORTS 8:

- "If you put your faith before your education, and tell others to do the same, you are preaching the gospel of ignorance." (COMFORTS 8:33). Can you think of instances where this principle is not applied within other religious organisations?

COMFORTS 10 & 12:

- Why might someone with anorexia and bulimia actually find that prayers to the Mistress Erlica make their problem *worse*?
- "The sick may curse you, and cry out because they are in pain. But these people are not to be condemned." (COMFORTS 12:21)
- How is the desire to escape from often terrifying realities portrayed in COMFORTS 12:31?

COMFORTS 14 & 16:

- "Do not suffer at the same time as you seek comfort, or seek pleasure at the same time as pain, for such things are very improper." (COMFORTS 16:21)
- What is this a warning against, and why is it considered wrong?
- Why might some people wrongly believe that this contradicts what was said in COMFORTS 14 about a need for suffering?
- How does the idea of death as a comfort actually re-enforce COMFORTS 16:21? Why is there an Earth-Spirit value to be had in death, and the devouring of the body by Hedona?
- What sense of peace and respect for our enemies can death give us, even in the midst of conflict? How might death even bring us closer to valuing the comforts of love?

COMFORTS 18:

- "Your enemies see the love within you, and feed upon it like vultures." (COMFORTS 18:22). Consider the warnings given in COMFORTS 18, as well as warnings given in other chapters.
- How might love and forgiveness be used to weaken your resolve, especially by Enemy Religions? What could you do to resist this?
- When might love and forgiveness be useful, *including* towards those of other religions? Why should we be wary about failing to see the goodness and Breastliness even in our enemies?

C8: KINGDOMS

What is this Section Book for?

This Section Book consists of TWO chapters:

- It contrasts the "Crown of Justice" offered to us through salvation in our Holy Mistress Erica with the "Crown of Fools" of lax, easy, lazy solutions based upon guilt, fear or apathy.

In **KINGDOMS 2: The Crown of Justice**, this chapter:

- Describes what it means to be a truly great spiritual leader, and to bring about the purest justice, following the example of Mistress Erica.
 - This contrasts sharply with the criticisms made of Anathema in CHAPTER 2 of this Section Book.
- Overturns traditional ideas of "sin" and "righteousness" as a way of bringing about justice - although in later works, I do use the word "righteous" and "righteousness" in a way that is different from Biblical, Qu'ranic or Vedic/Hindic meanings.
- Explains who is allowed into the kingdom of Ennsianthe and who isn't - and it may not be anything to do with (so-called) Biblical or Islamic ideas of salvation or goodness.
- Asserts that Holy Law (what is known as Law of the Fairmark) takes precedence over the laws of any one country (wherever possible) - and also speaks of the beauty and flowering wisdom of Erica's laws.
- Speaks of Erica's new laws of nature, as if she could change the very nature of "nature" itself - and purify it.
- Contrasts "True Pride" (which is encouraged) with "Foolish Pride"
- Speaks of Erica's love for us as a lawgiver, and as one who seeks to cleanse us of our guilt, even when we stubbornly cling to it. The symbolism of the Holy Sow is that even if earthly pigs are dirty, Her cleansing flesh (and bacon) is not. This is contrasted with the "Holy Lamb" and "Holy Shepherd" of Christianity, which is seen as weak, servile, crooked and stupid.
 - Erica's children (of converts, and those in the kingdom of Ennsianthe) are called "Virgin Piglets"

In **KINGDOMS 4: The Crown of Fools**, this chapter:

- Sharply contrasts the kingdom of Erica, the Earthly Saviour with that of Anathema. It is mostly Anathema's cunning and yet *foolish* kingdom that is discussed in this chapter.
- Argues that no matter how wise we are, we are still prone to Anathema's tyrannical thinking from time to time. Indeed, without it, we could not function in modern society.
- Admits that despite the sharp arguments between Anathema and Erica, there remains a worrying link between them - which is why we also need Artek to transcend beyond both.
 - Erica is an advance on the brutality of Anathema, but She can never be an escape from him in the way Artek can.
- States that Ennsianthe (heaven) is not up in the sky, but both within us and beyond us. By making the sky our imaginary place for Heaven, we lose so much truth and understanding.
- Warns that though it may be good to trust ourselves and to trust others, there is always a need to question that trust and transcend it through our meditations and prayers.
- Sharply contrasts the kingdom of Erica, the Earthly Saviour with that of Anathema. It is mostly Anathema's cunning and yet *foolish* kingdom that is discussed in this chapter.
- Promises healing, forgiveness and Letting Pass within Erica's Holy Kingdom, far beyond even our Earthly political and religious laws and institutions that may attempt to imitate her (e.g. through the Law of the Fairmark)
- Reminds us that, despite all of this, **earthly life is an illusion.**

KINGDOMS 2:

C8/02: The Crown of Justice

[Jan 1997]

C8/02:11: May the kings and queens of learning gather upon the Earth, and may they speak in the name of the Virgin, Erica. For She is Justice and Her name will be victorious upon the Earth.

C8/02:21: There shall be a court in the name of the Virgin where none shall be judged a sinner or righteous; and in this place there shall sit the wisdom of the ages; and it shall proclaim that there is no shame in deeds of the past - only regret if we do not look to the future, and keep it free from shame and falsehood.

C8/02:31: The kings and queens shall not be rulers of governments as we know them. They shall be Teachers of Wisdom, and the light of their wisdom will shine with Knowledge.

C8/02:41: It is not by deeds of "sin", nor of "righteousness" that justice is done.

C8/02:51: When you have come unto Erica to be cleansed of falsehoods, do not expect the Court of Justice to look upon you favourably, just because you have not been wrongful, or say "I have not sinned". **C8/02:52:** If we can speak of "sin", the greatest "sin" of all is that you exist.

C8/02:61: For Her government is not the government of Humanity alone, but of the whole world. It is beyond your laws, yet part of them also, for the laws of Erica are the new laws of Nature.

C8/02:71: Her government is Light. It gives nurture unto the wise and unto things of wisdom, to those who experience and do not deny, except those things that are forbidden to you by reason.

C8/02:81: Her government is Justice. It does not judge the wrongfulness of humanity, for if it did, we would all be shamed. Nor does it make pompous fanfares for those they call righteous, for their deeds are only the mirror images of what some call original sin.

C8/02:91: They who feel guilty shall be condemned; their guilt is like honey to the swarm of Anathema. It shall eat away at their minds, and then attempt to blind their souls. **C8/02:92:** If they had come unto Her to be cleansed, they would live like kings and queens in their bodies and minds. But hark how they live: like paupers who refuse the gifts that Erlica Justice has given - out of *foolish* pride! **C8/02:93:** In the Light of Justice, they shall drink upon pride in themselves like mother's milk, because it will be True Pride, and not the pride of fools who have less with which to be proud.

C8/02:111: The innocent shall be cleansed and made whole. They are Children of Erlica and are eternally forgiven and bathed in the light of Creation.

C8/02:121: You shall know Erlica's children by their wisdom. **C8/02:122:** They do not hide behind their ignorance as the guilty people do. They do not hide behind their guilt as the ignorant people do. They avoid telling lies, and speak and act bluntly when they have to, because they are not ashamed of themselves - yet they do not act rashly nor do they act foolishly, because they are wise.

C8/02:131: The Virgin Piglets of Justice shall be crowned with the wisdom of angels, and shall be victorious. **C8/02:132:** Erlica Justice is Lord and rightful farmer of Her children. **C8/02:133:**

Who wants to be a lamb only to be eaten by people who are smarter than you? **C8/02:134:**

Who trusts the shepherd when the shepherd is a crook? **C8/02:135:** In the jungle of life, be a cannibal and feed upon your true enemies who are not wise, for they are weak inside. Kill or be killed, eat or be eaten.

KINGDOMS 4:

C8/04: The Crown of Fools

[Jan 1997]

C8/04:11: Erlica knows a child whose name is Anathema, sent to be our guide against being guided.

C8/04:21: How many of you who claim to be wise can truly say that Anathema has not entered your mind?

C8/04:31: Anathema is Erlica, yet is not Erlica. **C8/04:32:** Light is our earthly saviour but is spiritually impure.

C8/04:41: Anathema brings shame and insanity and dysfunction.

C8/04:51: But the fools wear Anathema as their crown. And look how the crown suits them! For with Anathema as their saviour, they need never worry about their past, not their future, only today and the moment.

C8/04:61: The fools are safe in high towers built of folly. Their towers last forever, for they are made of dense brick, thick as the fog in the minds of the ignorant. But the tower that Omegans build is never truly safe and crumbles as soon as it is made, for it is blown by the winds of truth. No wonder there are so many fools!

C8/04:71: Omegans know that nothing lasts forever. **C8/04:72:** Even faith must die, for we must die.

C8/04:81: But the fools worship in high towers. Fools look upward to find heaven, and built high towers to reach the sky. Omegans look inward to find what they call "heaven", for heaven is contemplation, and the transcending of the self. The tower of the mind will last long after their towers of fools. Even in death, the mind lives on in the energy of spirit.

C8/04:91: Fools look upward to heaven. They cannot see that the world is already beyond them. Fools look upward to heaven. They are blind to what is on the earth. So high are they that they do not even see the light of the world. Even lamp-posts mean nothing to them, and they are man-made. Fools bump into lamp-posts. Fools bump into each other.

C8/04:111: Fools long only to see the light. The wise sleep, and dream of higher things.

C8/04:121: Fools long only to see the light. The wise know that light makes blind fools of visionaries. **C8/04:122:** The wise hear the music of angels in the dark.

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C8/04:131: Fools think that they have seen all of the light and truth. They never can. They are standing on one side of the planet; they cannot see the other side.

C8/04:131: Fools think that they never lie.
C8/04:141: Existence is a lie, and all life is an illusion.

C8/04:151: Fools define what is righteous.
C8/04:152: Because of this, they make sinners of other fools like them.

C8/04:161: Fools trust everyone. The wise trust no-one completely, not even themselves.

C8/04:171: Fools look only for answers. The wise look also for questions.

NOTES: Readers may also wish to read PROCLAMATIONS 20 and 22, which relates to the issues of Erlica's majesty.

C9: DEITIES

-- The Book of Deities is adapted from *Integrity (2015)*
- Chapter 4 --

What is this Section Book for?

There are four Deities in Omeganism.

DEITIES 2: Other Religions and Their Deities and **DEITIES 10: Deities in Christianity and Hinduism** compares with other religions and it:

- Discusses other religions' beliefs about Deities and explains why they are useful, but still wrong
- Suggests the need to keep the Deities' influence in balance within ourselves rather than viewing religious faith as a simple battle between old-style "good" and mythical "evil".

DEITIES 4: The Four Deities: Who Does What and Why explains more about the Deities in particular, and it:

- Discusses other religions' beliefs about Deities and explains why they are wrong
- Reminds us again of Artek, the First Deity, sent from the future from an alien race known as the *Temporans*, and explains His relationship with the *Delta Triangle*.
- Introduces the Second Deity of Erlica – the Deity of love and higher sensuality - and Her spiritual kingdom in the land of Ennsianthe, and includes some detailed quotes from her.
- Introduces us to Anathema – the Third Deity, representing Urban Order and Chaos
- Introduces us to Hedona – the Fourth Deity, representing untamed nature, sensuality, infatuation and terror. She is both Mother and/or Sister to her gentler sister, Erlica.

DEITIES 6: My Role in the Negotiation of the Deities considers how and why I came to be the channel for a new religion and it:

- Gives more insight into my spiritual function as Prophet - and my title of "President of All Presidents"
- Suggests that it is useful to offer sacrifices to Hedona in order to appease her, clearing more room in Earth-Spirit for Erlica as a consequence.

In **DEITIES 8: Some Doubt is Useful:**

- The question is posed as to whether doubt might *sometimes* be an advantage in religious faith - especially in Omeganism.

In **DEITIES 10: Deities in Christianity and Hinduism**

- Omegan deities are compared with Hindu and Christian deities

In **DEITIES 12, 14 and 15, 16 and 18** - (chapter titles given in the text):

- **The Four Deities** are described in more detail, in their correct order of importance: - **Artek, Erlica, Anathema** and **Hedona**.

In **DEITIES 20: The Road To Chimney Street:**

- The nightmarish, but occasionally beautiful kingdom of **Crossroads** is described. (See also **The Book of Crossroads**) This kingdom is jointly ruled over by Anathema and Hedona. It is, in many ways, the opposite to the peaceful, blissful kingdom of Ennsianthe ruled over by Erlica.
 - However, it is important to say that Crossroads is NOT the Omegan religion's equivalent of Hell. Anyone can experience Crossroads. It is merely an exaggerated mirror of the most grotesque and sinister aspects of what already exists here on Earth.

DEITIES 2:

C9/02: Other Religions and Their Deities

C9/02:11: When individuals make choices about which religion to follow, they tend to take the attitude of "If it isn't broken, don't fix it." If something has been working well for them for so long, they see no reason to change. **C9/02:12:**

Unsurprisingly, perhaps, those without any religious beliefs at all think much the same thing!

C9/02:13: They didn't need God before, so they see no reason to need God now. **C9/02:14:**

What unites most believers in God with most of those that don't is that they like to keep things simple. **C9/02:15:** They never thought that finding God would require particularly complex, integrated and interconnected ideas in the way that Omeganism does.

C9/02:21: Christianity's gift over and above every other religion has been its ability to simplify (but simplify far too much). **C9/02:22:**

Essentially, Christianity is a boxing match between two powerful and charismatic personalities, with Jesus on one side of the ring - representing all that is good, and Satan (The Devil) on the other - representing all that is bad.

C9/02:23: Islam complicates things by suggesting that there needs to be yet another person in the boxing ring called Mohammed backing Jesus up, which is why Islam will never have the same punch (Even Islam is too complicated for some people).

C9/02:31: How can Omeganism compete with anything as simple and straightforward as "good guy" versus "bad guy"? **C9/02:32:** The answer is, *it can't*, because Omeganism *can and must* doubt the existence of evil at every turn!

C9/02:33: Instead, The Faith looks for more pragmatic and interconnected spiritual explanations as to why bad things happen, or even if they are bad at all. **C9/02:34:** The mystical world - beyond our own - is similar to ours in one very important way. It has its own internal logic, and its own ways of resolving conflicts, or - where necessary - creating them in order bring out unresolved problems into the open.

C9/02:41: By contrast to the battle between good and evil, *Omeganism is a religion of correct*

balances. **C9/02:42:** That means ensuring that you have the correct balance between the Deities in your being. **C9/02:43:** Instead of one "good guy versus bad guy" Western cowboy standoff, Omeganism asks us to negotiate between four rather determined individuals all vying for our time and attention.

C9/02:51: If you become a Convert, your ability to juggle between different Deities ought to remind you of the *Packet Switching* concept introduced in earlier chapters of *Integrity* (2015) - similar to the method computers use for dealing with Internet data. **C9/02:52:** Think back to the first Section Book!

C9/02:61: When it comes to making intelligent choices, one size does not always fit all! **C9/02:62:** Just as with some computers, if one of your "Spiritual Deity functions" starts lagging behind, you can always switch to a different Spiritual Deity setting until the problem is resolved (See later in this chapter). **C9/02:63:** In this way, you become more like the chess player who quickly changes their game strategy to meet the rapidly changing situation on the chessboard.

C9/02:71: Omeganism is more than just a religion. It's a programme design for intelligent living. And when it comes to expanding the consciousness, Packet Switching beats juggling child-care arrangements any day!

DEITIES 4:

C9/04: The Four Deities: Who does what and why?

C9/04:10: Later in this chapter, the Deities will be covered in more depth, but here is a brief overview of what you really need to know.

C9/04:11: There are three *Earth Spirit Deities*: Hedona, Anathema and Erlica, and one *Future Spirit Deity*: Artek, who is *the most important of them all*. **C9/04:12:** The Deities can also be split up into two Higher Deities (Artek and Erlica) and two Lower Deities (Anathema and Hedona). **C9/04:13:** Some of the Deities dislike each other. However, *all* of the Deities in some way have to negotiate with each other in order to be heard.

C9/04:21: Hedona and Erlica are sisters (They are other things too, but let's leave that for now).

C9/04:22: They have some intimate relationship with each other, but they also *cannot stand each other!* **C9/04:23:** Hedona, who has ruled as Queen of natural world for millions of years, resents her younger "upstart" sister, Erlica for trying to take the power that she feels belongs to her and does everything she can to try and sabotage Her progress. **C9/04:24:** Hedona tends to think of Erlica as rather too prim and proper, and a little arrogant.

C9/04:31: Erlica, unlike Hedona, wants to bring the spirits of the earth into some sort of balance. **C9/04:31:** She feels that Hedona has ruled over the earth for far too long and resents Her older sister's misuse of untamed nature, with its floods, fires and disease, which Erlica wants to make less severe. **C9/04:32:** She also wants to make *all* forms of friendly or loving sexual intercourse less morally troubling (something that both Hedona and Anathema try to constantly sabotage) and a greater source of healing.

C9/04:33: However, Erlica also *needs* Her older sister in order to deal with the harsh brutality of Anathema, who rules over all artificial, man-made things.

C9/04:41: As the Lower Deities, Anathema and Hedona have the best relationship with each other, because they tend to prefer dirt and disease to cleanliness, and tend to "gang up" on Erlica as the young and still developing "upstart" deity.

C9/04:42: Erlica, as the "peacemaker" of the Four Deities, has to make tough choices and often sides with one or the other Lower Deity in order to maintain balance here on the earth.

C9/04:51: Last but not least comes the most important Deity of all - Artek. **C9/04:52:**

C9/04:53: Artek, as the name implies, represents a higher fusion between "art" and "technology". **C9/04:54:** His spirit - as described so clearly in the Induction - comes from the future. **C9/04:55:** His main argument is with Anathema, but he also has disputes with all of the other Deities, because he is superior to all of them and finds their squabbles to be primitive.

C9/04:56: Like Anathema, Artek uses technology and artificial things to defeat the power of raw nature, but there, the similarity ends.

C9/04:57: Whereas Anathema uses His energy to drag people down into the earth, Artek takes people far beyond it into worlds that exceed it.

C9/04:61: Because he doesn't live within Earth Spirit, Artek is the hardest to reach of all of the Deities. **C9/04:62:** If you try and reach him with "love" or any other traditional Earth Spirit method, you are wasting your time. The method that you try will not be recognised. Please try again.

DEITIES 6:

C9/06: My Role in the Negotiation of the Deities

C9/06:11: For reasons best understood by the Deities themselves, it falls to me as Prophet to somehow make sense of what the Deities want and translate that into actual proposals for how we should act.

C9/06:11: With the Lower Deities, this usually means offering nature sacrifices to Hedona, such as food or other kinds of sacrifices in order to keep Her happy. **C9/06:12:** In the case of Anathema, this usually means dabbling in the ugly world of politics and other unpleasant and enslaving acts in order to keep Him happy.

C9/06:13: Unless we constantly feed the constant and often unreasonable demands of the two lowest Deities {Anathema and Hedona}, they risk upsetting the order that my Holy Mistress, Erlica brings to Earth Spirit.

C9/06:21: When it comes to Erlica - my Holy Mistress - the role I play might remind you to some extent of the role that Popes play in relation to the Virgin Mary. **C9/06:22:** I am President of All Presidents - commander-in-chief of Erlica's armies. **C9/06:23:** My Second Most Important role is to bring Her love and beauty to the world.

C9/06:24: When I die, it is my hope that someone else will hear about what I am doing and wish to continue it.

C9/06:31: And when it comes to Artek and the other Temporans (See the *Induction* for more background), this role {of showing people Spiritual Darkness} is my Most Important Role.

C9/06:32: It will seem less familiar to you,

because it means trying to show you places beyond the universe in order to help bring about the end of this corrupt world as we know it. **C9/06:33:** It is a dark, gloriously unsettling place that only a brave few enter. *I want you to be among the brave.*

DEITIES 8:

C9/08: Some Doubt is Useful

C9/08:11: As I indicated in *Integrity, Chapter 2: Paralectrics*, there is some *rationalistic* doubt as to whether some spiritual deities exist or not. However, that should not cause us to lose faith.

C9/08:12: As I show in this Section Book, and elsewhere in this volume, there is a way of assessing the truth or not of the statements made here. **C9/08:13:** One of the main ways is to consider the alternatives, and the purposes they serve, as compared with my own. That way, you, the reader, can make an informed judgement about whether I am correct or not.

C9/08:21: For a simpler definition of the functions and purposes of Omegan deities, please also consult *Integrity: Chapter 19: Goodbye*.

DEITIES 10:

C9/10: Deities in Christianity and Hinduism

C9/10:11: In Christianity, Jesus Christ (unsurprisingly) is all. **C9/10:12:** Jesus represents God, and also the Son of God. Jesus is a father and also a son. Now, stop right there! Don't you immediately sense that there is a problem here? **C9/10:13:** Muslims certainly do - and rightly so - which is why Islamic theology contends that Jesus was a great prophet, but a human prophet, and that only Allah is God.

C9/10:21: Christianity has a *Cancerous Romance* at its very core: a passionate embrace of Order Through Chaos. **C9/10:22:** It does not like to clearly separate out categories power structures. **C9/10:23:** It does not tell us clearly who does what and what goes where. **C9/10:24:**

And it justifies this on the grounds that to do so is to 'over-analyse' and to lose the sense of romance at Christ's martyrdom on the Cross.

C9/10:31: Like Christianity, Hinduism stays safely within the confines of Earth Spirit.

C9/10:32: After all, Future Spirit just wasn't available to Hindus and Christians, because to understand it, we are somewhat dependent on the invention of electricity. That's because....

C9/10:33: electricity is a magic substance that propels us on our exit from Earth Spirit. Electricity is where nature meets the un-natural!

C9/10:41: However, unlike Christianity, Hinduism at least makes some attempt to divide things up. It will have one deity to make the crops grow, another to bless us with fire and so on. All of these concerns tend to be around nature or around human beings attempting to govern themselves.

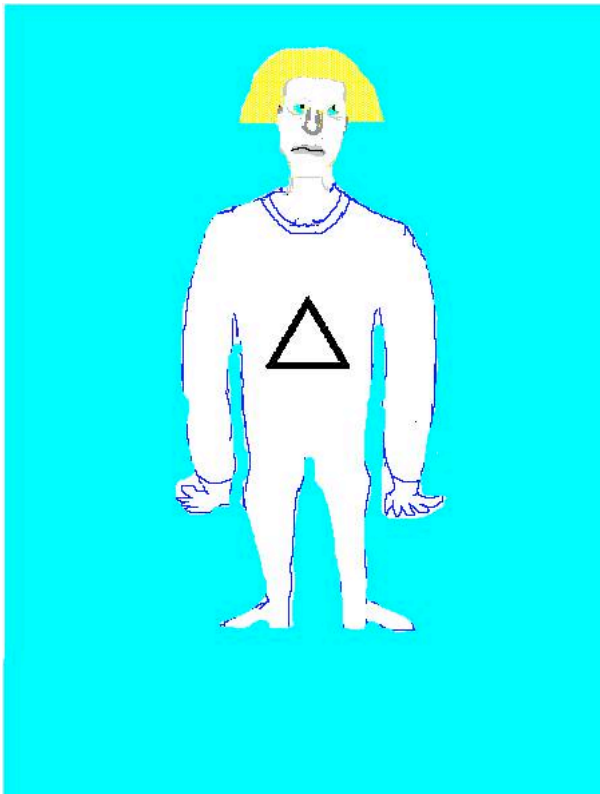
C9/10:42: Hinduism is over-crowded with *far too many deities*: so many that one could easily have a deity for every grain of sand. **C9/10:43:**

Hinduism has great beauty in it and leaves itself wide open to all kinds of earthly transcendences that most Jews, Christians or Muslims would struggle with. However..... **C9/10:44:**

Hinduism is far too cinematic and wide-ranging to really focus on what matters. Hinduism is hardly a journey beyond earthliness, but I have to say that within those earthly limits, it manages to do quite a lot.

C9/10:51: It strikes me as odd that Christians do not make food or animal sacrifices to their Deity, Jesus, nor are there other deities for other purposes. **C9/10:52:** Jesus is meant to be an all-in-one, all purpose Deity that can fix everything, which seems to me to be rather a tall order, not to mention a little bit greedy and arrogant!

The 1st Deity: ARTEK



C9/12:41: In *The Republic: Book of Darkness* (1992), I try (often quite badly) to describe Artek in more detail, the Delta Matrix through which he can be reached, and the sounds, colours and shapes that are best likely to access His spirituality.

C9/12:51: Artek – representing a cold fusion of *Art* and *Technology* (hence the name, “Ar – Tek”) is the newest of all of the Deities, only coming into view some time around the 1970s.

C9/12:52: He does not age or grow old. He is fixed in time. He communicates to us most of all through computers, which is why he could not have existed before the invention of electricity. His personality is authoritarian, and His voice is loud and powerful when it needs to be.

C9/12:61: Artek is represented visually by a black triangle on white: very much like the black triangle included in the Golden Flag of the Fairmark shown on the front cover of this book. {modified 28th June 2018}. **C9/12:62:** He is also represented by a grid design of many interlinking black equilateral triangles that form into one black equilateral triangle.

DEITIES 12:

C9/12: Artek - The First Omegan Deity

C9/12:11: As I indicated in Chapter 3 (Darkness), the main point of Omeganism is *to get as far away from earthliness as possible*. One cannot hope to achieve this only with Earth-Spirit Deities.

C9/12:21: Artek is the most cold, ruthless and inhuman of the Deities, but He is also the most important and the closest to Omega. **C9/12:22:**

He is shown here as a ghostly, robotic figure on an icy blue background, which best reflects His character.

C9/12:31: Eventually, Artek’s aim is to do away with all Deities, with humanity, the universe, and with Himself. **C9/12:32:** Because of his lack of normal recognises that human beings need a human figure with humanity. He is very difficult to describe. **C9/12:33:** He sounds a bit like a *Doctor Who* Cyberman, and he looks a bit like a thin, pale white geek, dressed from head to toe in shiny white materials. That’s not exactly a brilliant description, but for now, it will suffice.

The 2nd Deity: ERLICA



DEITIES 14:

C9/14: Erlica - The Second Omegan Deity

C9/14:11: As I stated earlier when describing Artek, the trouble with Artek is that He requires electrification to be able to reach him. That option isn't open for vast numbers of people on our planet.

C9/14:21: Erlica represents a modern - and much more humane - re-awakening of a much older spiritual tradition: a loving, female mother-deity, but one that has none of the venom or cruelty of Hedona, the Fourth Deity (See later).

C9/14:31: She visited me some time around the mid-1990s: probably 1996. **C9/14:32:** She is described in more detail in *The Republic: The Book of Light*, *The Republic: The Book of Love*, and *The Republic: The Book of Progeny*.

C9/14:22: I have chosen not to publish *The Book of Progeny* {"Passion and Prudence"} online just yet, owing to its rich and (for some people, controversial) erotic content.

C9/14:41: Our Mistress Erlica understands sex as a gut feeling, as an intellectual exercise and as a reaching out into the mysteries of Earth Spirit, brimming full of as much love and friendship as we need, but no *more* than that.

C9/14:51: Erlica's kingdom is called *Ennsianthe* – the Enchanted Place – the true nature of Heaven - a cool north-facing forest land of gentle love – reflected in her birth in a flower-bed, her Scandinavian heritage and blonde hair, and her growth in the mists of Ireland: a place traditionally associated with ancient mystery and legend.

C9/14:52: She speaks in all languages, but is most associated with a Southern Irish accent.

C9/14:61: Her maternally voluptuous and sexually giving nature is embodied in her soft, relentlessly plump but well-proportioned body (revealed unclothed on the left image). **C9/14:62:**

It is a warm loving body, but her persona is cool and without too much heat or venom, shown in the very sensuality of Her blue dress (shown on the right image) partially or fully exposed breasts; the long hair that reaches below her toes; the bare feet free to caress the grasses, the forest floor and

the cool, clean rivers of Her secret world.

C9/14:63: She has large, wide, engorged vulva and a small boyish male organ, and this represents the correct balance between male and female energies in Ennsianthe. **C9/14:64:** By an artistic rather than a realistic slant, they are shown above her thighs in order to illustrate my point. (I can assure you that in most respects, she is anatomically correct to meet the pleasure-requirements of *both* sexes!)

C9/14:71: She is the only one of our Deities that we are encouraged to have a form of sexual intercourse with, but through our thoughts rather than literally (obviously!)

C9/14:81: Catholics already have a Mother Deity: Mary. However, Mary – sensual as she may appear in paintings - is brought down by the strictures of Christian self-flagellation, guilt, self-loathing and crucifixion of the flesh. And there lies the *crux* of the problem.

C9/14:91: Getting beyond earthliness and Earth Spirit is hard, painful mental effort. To then expect people to perpetually suffer and punish their flesh here on earth as well would be too much to ask. It would be, as the Americans say, a ‘double-whammy’: one no self-respecting human being should be expected to tolerate.

C9/14:111: ‘Sex’ is not something to be put up in red capital letters outside some sleazy nightclub, or associated too closely with violence or sadistic acts. **C9/14:112:** It is, at its best, a celebration of Earth Spirit and an opportunity to refresh the self after work and study. **C9/14:113:** If it’s just a ‘quickie’, done without love or even just good friendship, it’s probably not worth doing, unless you are victorious in a battle and taking concubines (which can be a bit prickly if you aren’t careful).

C9/14:121: Actually, traditional religions are far too quick to accept careless sex, just so long as it’s within marriage, and usually between two people of the opposite sex. Erlica’s attitude to sex is as relaxed as her soft demeanour, but actually, far stricter, because *more thought* is expected of us.

C9/14:131: Erlica does not ask us to love our enemies, or torture ourselves by loving things and people that make us sick. However, she does ask that we *find the love in our enemies*. **C9/14:132:**

Reaching out to others who have need, showing compassion and giving healing are the ways of my Mistress Erlica. However...

C9/14:131: unlike with Christianity or similar Jewish strains, Erlica incorporates sex and other forms of sensual bliss into love as something to be spread widely through polygamy and polyamorous bonds. For Her, *sexual giving* is part of Her sacred mission.

C9/14:141: Sexual exchange is meant to be studied as diligently as one would read for a university degree: and *not* to become the subject of chaos and random activity, followed by shame, guilt, blame and counter-blame! **C9/14:142:** Sex contains languages, art, history and mathematics: petals on earthly wisdom’s soft flower that reveal themselves only to the truly wise. **C9/14:143:** We are not meant to always enjoy sex, as is the expectation of most people at the time of writing. Sometimes, it is supposed to be a chore done for the sake of bonding with others.

C9/14:151: Erlica is so absolutely fresh and intense that I know most people on earth could not cope with Her if all of Her truths were revealed at once. Plus, I live in sexually anxious, drunken-yet-strangely-prudish Britain, and that is certainly a disadvantage when it comes to sexual honesty!

C9/14:151: So I have taken the wise and prudent decision to release Her words step by step. The chapter on *Pro-Creation* in *Integrity* reveals only about half of what My Mistress and Holy Queen revealed to me.

C9/14:161: As this is Britain in the Second Victorian Age, some of what ignorant plebs would call ‘the rude bits’ have been taken out. But of course, the ‘rude bits’ are *not actually rude*. *They are necessary*. **C9/14:162:** If I had been able to leave them in, they would help me tell Erlica’s story more fully. **C9/14:163:** I loathe most forms of censorship and I apologise for having to do this, but it is the only way I feel I can get this book into the public domain.

C9/14:171: *Omeganism is not a sex-religion*, because I have written so many chapters on so

many other subjects. **C9/14:172:** It is far more important that you are able to read the non-sexual parts, as well as those sexual elements that are crucial to understanding Erlica's healing wisdom: those passions that are too important to be left out.

DEITIES 15:

C9/15: Erlica's Rainbow Speech: A Message of Love and Connectivity

(Extract from The Republic: The Book of Love, PROCLAMATIONS 4:21-64)

C9/15:11: "After many years, another angel came once more and spoke again through the Designates. It bore the holy name of Erlica Justice, the Angel of Light, The Light Of Creation [This is roughly how I remember it]: Erlica spoke thus:

C9/15:12: *I am the rainbow and the bridge. I am the light and the way. And whosoever follows me unto the Gate shall be cleansed and made whole. Every colour under the sun shall be made one and a light shall burn away all earthly things until there only the gate remains. And to there I shall lead you, out of earthly darkness and Confusion to enlightenment and beyond. As the parent leads the child, as the teacher leads the student, as the sergeant leads the police, I shall lead you. But you must seek me, also. I am all of Creation. Do not be afraid to seek me. Cross over the bridge, for the bridge is within you. I offer you nothing but the joy and pain of the truth, for my name is both Light and Justice, and my laws are the laws governing nature, and by these laws you shall be cleansed and forgiven, and all of these former things shall pass away.*

And when you are led to the gate, it shall be yours alone to open. My time with you then is over, and I shall be far away from you in some other place. And you shall walk in life beyond the earth and dwell with angels. Prepare, for by Omega you shall be reckoned unto your wisdom. They who have been wise shall enter into Omega's realm as angels, and shall grow taller and wiser in lives beyond our own. They who have been unwise shall be held in wait until they are ready. And upon that day, all things must pass and all shall be made holy and dwell at Omega's side." [Revelation received on Nov-Dec 1996].

In the future, there shall come those who ask to be healed of their shame, and Erlica shall answer:

"They who are without shame, let them be the first to kneel...For none of your are without shame, and even in the temple of my love lurks the cunning of the Anathema. They who are without falsehood, let them be the first to contradict me...For even in the truth of my light lurks the strobe light of his blindness. But I tell you, all you people who stand outside the barn where I am Mother to my own, that you shall not be turned away, and you are even virtuous as you deny me, for Omega shall exalt even they whom have not been saved for the Holy Land.

I am the child of the world, not the parent. I do not speak for you all, nor can I. I am not your history, only the Holy Mother, your future.

I am the breath of new life, the truth of the world, the final saviour. They who do not come with me; I shall throw the feet of my descendants down upon the earth, and make tracks so that they may follow me in the desert sand. Kneel before me now not in shame, but in joy, for the Holy Land awaits those who follow in my name. Exalt your neighbours, even as they cast doubt among you, for they will tread the road of my descendants, and shall be exalted among you as angels in the glory of perfect peace."

The 3rd deity: ANATHEMA



DEITIES 16:

C9/16: Anathema - The Third Omegan Deity

C9/16: 000-010:

The Strong Arm of Criminal Law

Anathema is the ultimate embodiment of the free market: of entrepreneurs, gangsters, slave-drivers and physical and intellectual bullies. He is necessary to police the worse excesses of Hedona, and he does this by creating order through chaos and chaos through excessive order. He controls most of the uniformed services, such as the army, ambulances, hospitals, police and the fire brigades, and as a consequence, his stern muscular presence has helped save countless lives, as well as destroyed many others. He is the hidden hand behind most of the media, including magazines,

television and the Internet. He has a particular interest in aggressive pop music, such as punk, heavy metal and some forms of hip-hop, as well as sleazier disco, house and funk styles that suggest drunken or drugged excesses.

C9/16: 011-020:

The Old Lie: "Free To Choose"

Anathema is holding a whip in one hand and a pistol in the other. The writing on his vest is the old lie, "*Free To Choose*" - when all along *he* is the one making most of the choices for you! The pendant he wears is a Christian cross symbol, indicating his true allegiance to Jewish pleasure-pain principles, but this cross is also made to look like a marksman's target symbol, also representing his wish to be shot at in order to become immortal. The target symbol on His vest - which also includes the Christian cross - is a repeat of this same symbolic motif.

As we shall see in the chapter entitled *War*, the pistol is the ultimate weapon of choice for an Anathemite.

This is the gun that we are free to use, but which ultimately robs us of the free choices we need for healthy Earth-Spirit living.

C9/16: 021-030:

1963: The Start of Anathema's "Endless War"

At one time, Anathema was a white circus ringmaster in a top hat, but this was at a time when He was less powerful than he is today, and hid his works under Hedona's obscenities. But by posing as a victim, and encouraging other aggressors to pose as 'victims', he has gained a power-base all over the world. Here, He is shown in his *final* choice of incarnation: a disguise he has adopted since 1963 of a black street gangster and rapper. He is *an enslaver disguised as a slave*, which is a *classic* Lower Deities deception tactic. This allows him to bark orders and enslave others on the pretext that it is *he* who is being enslaved and oppressed. The black, white and red colourings of his dress represent his masculinity and the blood he intends to spill, and also show that he is a spiritual heir to both working-class politics and pure Nazi hatred, even though his skin is black.

C9/16: 031-050:
The Sweatshop Campus

An inability to sweat, or to enjoy pain during work or sport is seen by Anathema as a failure. He admires activities that promote chaos, such as gambling, or certain uses of drugs and alcohol to fuel violence and despair. He tends to encourage sexual disgust, particularly through the use of muscular, ballistic, scream-laden pornography and horror, random promiscuity and unsanitary public toilets, because this keeps people chained to either work or the counter-culture of crime (which is also a form of work).

At one time, British colleges and universities were largely Hedona's domain: places where the toffs of the day would mingle with the occasional sprinkling of working class undergraduates. The work-culture was frowned upon, except for the purposes of passing examinations or course assessments. Not anymore! The main function of universities is as training grounds for future Warlords. If things get any worse, it may be that Converts (if they exist) will have to advise their children *not* to attend universities even if those parents benefited from the experience.

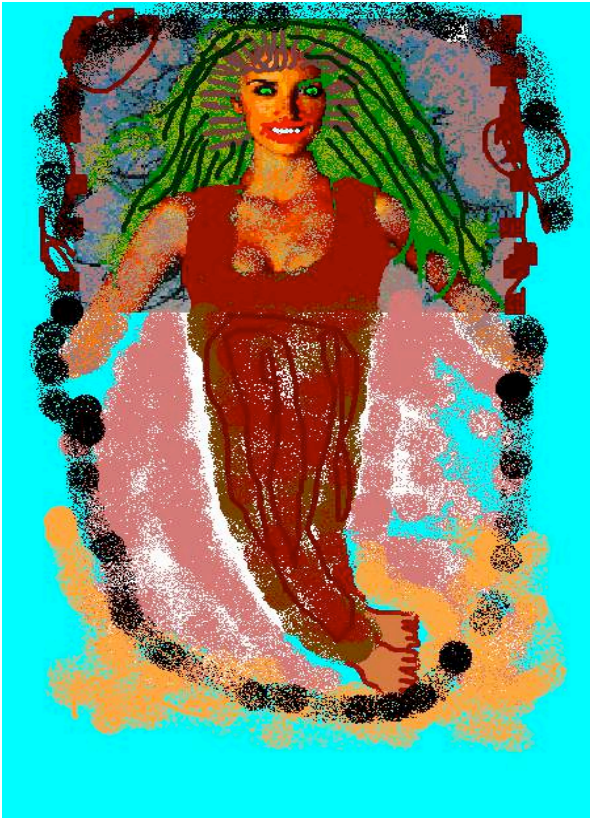
Anathema is powerful on university campuses where competition for prizes can undermine a sense of community wellbeing, and in gyms and sports arenas where muscular excess (as shown by his own muscular physique) promotes bullying of the physically and mentally weak. He has produced great leaders in business, academia and in the military, but also wasted other, gentler talents.

Anathema thrives on creating cruel hierarchies on university campuses. The doctor often bullies the research student. The research student often bullies the Masters student. And *almost everyone bullies the undergraduate*, particularly one that refuses to conform to a dull, slightly drunken stereotype.

The modern call-centre is seen by many as the sweatshop of advanced First World countries. Many of these buildings are designed to give the appearance of having the status of university campuses in order to make the workers believe they are doing something that is elevated above

drudgery and slavery. Conversely, in Britain, since the introduction of tuition fees, campus environments increasingly resemble those of call centres! In all such environments, the right to complain about working or training conditions is being undermined, both by managers, trade unions and student union representatives.

the 4th Deity: Hedona



DEITIES 18:

C9/18: Hedona: The Fourth Omegan Deity

C9/18:11: Hedona is the embodiment of nature's violence and sexual perversity. As in many families with two sisters, there is often one wild child, isn't there? Well, the same is true in the spiritual world. Hedona despises Her 'good' sister, Erlica as being 'soft and 'weak', and a little too prim and well organised.

C9/18:21: *The Book of Crossroads* (2005) documents – in graphic detail – many of Hedona and Anathema's obscenities. It still has the power to make me feel uncomfortable, even though I wrote it! Hopefully, it will have the same effect on you. **C9/18:22:** But part of the duty of any moral instructor is to warn, and sometimes that requires one to repeat the obscenities that one is warning against. **C9/18:23:** Just to give you a flavour of the general tone of the book, here is the opening paragraph.

C9/18:31: *“Hedona La Bamba remains the most desired angel in the world. Her flesh is on fire with the heat of an eternal South. Her home is Milanoguyos and she lives in the house of Mama Allegro. Her clothes are red from the blood of her sexual conquests. She has scaled the heights of Mount Olive, covered her breasts in wine and raped the youth of Athens with the serrated edge of her tongue.”* (The Book of The Republic, Book of Crossroads, 2005)

C9/18:41: To add to the sense of horror, she {Hedona} then goes on to describes ways in which She tortures a dog called Reason.

C9/18:51: Hopefully, you can see why I have chosen *not* to include the *whole* of Crossroads in this book celebrating the Deities' balance. The imagery gets even more disgusting as the story goes on.

C9/18:61: The choice of imagery is deliberate. Hedona is portrayed – stereotypically – as a fiery Latino character of the Italian, Spanish or Greek type, utterly without moral restraint (in effect, a sort of spiritualised Penelope Cruz {a popular actress} gone mad). “La Bamba” is a reference to “baby”: as well as to the famous song, *La Bamba*, in which a baby lamb is heralded as the epitome of youthful innocence: an innocent that (ironically) Hedona wishes to destroy. The dog called “Reason” is, of course, a deliberate choice of image. Reason, and its tendency to produce moral restraint, is the very thing that Hedona cannot stand. The dog is a classic Latin American symbol, both admired for its strength and despised as being less than human.

C9/18:71: Anathema likes the horror of modern gangland life, and feeds corpses to Hedona, his partner-in-crime. If you ever needed a reason not to kill someone, perhaps this passage from *Crossroads 4:41-51* should serve as a terrifying warning.

C9/18:72: *“If one were to boil up the dead, they might create a mulchy substance, a sort of pink and purple and brown sludge formed from their flesh, bones and internal organs. This image is terrifying enough. But murdered people do not die. Even in this state of mulch, they live, and their spirits can grow stronger, more malignant in death*

than in life. In modern death, Anathema claims some of the corpses, and offers them a teaspoon of his potion of muscular revenge to be passed over into Hedona's sticky realm." (The Book of The Republic, Book of Crossroads, 2005 version)

C9/18:81: Urgh! Horrible! However, Hedona is not an evil queen. Her valuable role as avenging Earth Angel becomes clear when one reads the next passage. These are my own disturbing words from *Crossroads 4:161-175*.

C9/18:82: *"Most of what we call civilisation involves the imposition of an elite over culture of workers. In Anathema's system, the pampered bare feet of the elite push the heavy boots of the workers deeper into the mulch, loving the feeling of the workers' slavery against their toes. Likewise, the workers must find a way to do their work and clean the mulch for the elite and avoid drowning in poisoned human faeces, so they create a class of folk who are hated even more than the workers. The toes of the workers push other men, women and children who are not workers deep into the mulch so that they are immersed in it. The sick, the disabled and the mentally ill are pushed head-first into the mulch, much to the laughter of the workers, many of whom are even keener on enslaving human beings than their bourgeois adversaries. The high birth-rate amongst some of the lower working classes is simply a joke to the higher working classes. The babies are merely created to drain life and energy from the weakest and poorest women, die, and be pulped into the earth."* [The Book of The Republic, Book of Crossroads, CROSSROADS 4:161-175]

C9/18:91: *Hedona always claims Her own – those that have been pushed down into Her mud, Her excrement, Her womb and Her death. When Anathema's authority becomes too severe, She unleashes famine, riots and disease to cleanse the earth of artificial toxins and toxic systems of rule.*

C9/18:111: Erlica's role is to mediate between Hedona and Anathema, somehow trying to find a balance between these two opposing forces.

C9/18:112: She cannot be sensual without Her sister, Hedona, but She cannot organise in a fair and balanced way without Anathema. She must find Her own way through. **C9/18:113:**

Fortunately, Artek holds the key that only She

can access: the key of *spiritual power through technology and the Logi-State*.

C9/18:121: Unless we embrace Erlica's love, we might end up following the path of Rose – the innocently happy young serving maid in *The Book of Crossroads* (2005) who loves her simple life as a servant, but goes badly astray. Rose begins with good intentions. However, she is cruelly tortured by Lord Henry of the Anathemites for a forbidden sexual encounter with his son. Lord Henry beats her until she is driven mad and ends up taking revenge by embracing Hedona.

C9/18:131: *"Rose took a match to the lush red velvet curtains and they burned, and Rose cackled madly. She had become the witch they always said she was."* [The Book of The Republic, CROSSROADS 18:281-282]

C9/18:141: *If people keep limiting our horizons, we often end up becoming the very insults people label us as being, because we have nowhere else to turn.* **C9/18:142:** This can be a very dangerous state of affairs. Beware of it!

C9/18:151: Things in the story then get worse and worse! Rose then brings an army of Mud Hermits to assault Lord Henry and his guests. I won't give away what happens next, except to say that things take an even more obscene turn as the chthonian revenge of Hedona is unleashed!

C9/18:161: However, as in all good religious morality stories, the decay and rot left by Hedona and Anathema does not last, and Erlica – whilst not entirely victorious – begins to gain ground once again in a prophetic story entitled *The Battle of Tamworth River* [CROSSROADS 14]

DEITIES 20:

C9/20: The Road To Chimney Street - a fable

C9/20:11: *Crossroads* is the secret dwelling place where Anathema and Hedona meet, usually in alliance with each other against Erlica (somewhere in Europe, I imagine, though maybe not all of the time). **C9/20:12:** It is where all of their filth and fear is made; where all of the disgusting things are manufactured, and where obscene plans are hatched. **C9/20:13:** *And*

there are other things that are so disgusting that I do not even have words with which to describe them.

C9/20:21: The Industrial End of Crossroads consists of a pleasant American-style house on a hill, which, at night, looks very similar to the creepy house in the Alfred Hitchcock film, *Psycho*.

C9/20:22: As you walk further on, you are led into spirits of Earthly Darkness. Behind this house is a place codenamed *BSR-1963*, guarded by beings known as the *Chelmans* – horrible brown circular blobs that are conduits for Anathema’s power and which can infect animals with a terrible sickness if swallowed, particularly sheep, but also some human beings too. **C9/20:23:** *BSR-1963* has watchtower, a barbed-wire fence and a series of electric lights, rather in the manner of a concentration camp, and it also has a series of factories along a road known as Chimney Street.

C9/20:31: Chimney Street is very heavily polluted mixture of factories and old red-bricked terraced houses. It is full of the ghosts of industry, living in Earthly Darkness. **C9/20:32:** The leader of Chimney Street is Bad Arrow: a tall iron chimney with a humanoid-face, as if a terrible spirit has lived inside the street for so long that it has taken on a personality all of its own. **C9/20:33:**

The top of the chimney (what we in England amusingly call a “hooter”) looks like his hat. When his whistle blows, you have no choice but to obey.

C9/20:41: The Garden End of Crossroads is safely beyond the concentration camp and at the end of the terraced street. **C9/20:42:** It has a gateway to it jointly administered by Anathema and Hedona known as *Woodstock*, over which are written the following words:

“FREE TO CHOOOSE”.

C9/20:51: At first, this place looks much more pleasant than Chimney Street, and certainly, you are glad to be away from the towers and the guards. Or so you think!

C9/20:61: Beyond the gate is a pathway. Take the correct path to *Freedom’s End*, and you are led out into the open air, where you will taste moments of pure freedom. **C9/20:61:** But if you take the

Green Path, and you are led to a sinister green light that lives inside a Poisoning Tree.

C9/20:71: Frightened by the ghostly mists and strange voices that haunt you on the Green Path, you take the path to Freedom’s End. Things start to look more pleasant again. But then, the forest ends and you are led through fields of talking flowers that attempt to drug you with their scent.

C9/20:81: As the land gives way, you approach a small English coastal town known as Cockle’s End, and your efforts are rewarded with every kind of fish dish you could ever wish to eat, and as many sexual pleasures as you could possibly want. **C9/20:82:** You eat fish and chips underneath Tommy Wargraves’ Pier, where a seedy organist entertains. **C9/20:83:** There, you are seduced onto the very edge of the sea by wild naked Seamen and Fishwives, led out to sea and forced to sink; or else to cling to a cross mast and hope someone leads you back to shore.

C9/20:91: Along the edge of Woodstock, before you arrive at the beach, there are a series of singers, dancers and Seamen Preachers, who can walk on water. **C9/20:92:** Some of the Seamen Preachers go out in fishing vessels to rescue the lost and the suicidal and wear Christian fish-emblems on their jackets. **C9/20:93:** They take the lost into the churches run by the Seaman’s Mission. **C9/20:94:** Then, those that do not follow the Seamen Preachers willingly are tattooed, made to drink whiskey in the Sinners’ Arms, and then led back up the pathway, towards the Green Path, where hideous and ghoulish faces lurk in the branches of the trees.

C9/20:111: Then you are led to the gates of Woodstock. *On the gates are the same three words you saw as you left Chimney Street.*

“FREE TO CHOOOSE”.

C9/20:121: By the time you get to Woodstock, you are far from strong.

C9/20:131: A shepherd carrying a *crook* offers you little buttons made of milk chocolate. You are so hungry that you eat them, but they taste dirty and make you feel ill. **C9/20:132:** Already

drugged from the flowers and from the whiskey of the Seamen Preachers, you fall asleep.

C9/20:141: Some sheep come towards you with wild, bloodshot eyes and canine teeth, bleating in victory, having eaten some of the chocolate themselves, and excreted exactly the same substance. **C9/20:142:** One sheep known as Marion has been held under a shower and shaved behind a curtain, and beneath her wool, there is nothing but row after row of little brown buttons.

C9/20:151: You are yanked by the neck by a bishop with a shepherd's crook and placed with eleven other sheep into the back of a cattle truck.

C9/20:161: When you wake once more, you hear the voices of marching guards in grey uniforms wearing a red star on each sleeve. They lift you onto a steam train, *The Morning Star*, and place you in the back of a goods wagon with the other eleven sheep. The train carries you through a beautiful, bleak, snowy, mountainous landscape.

C9/20:171: You stop along the way at a station called *Hepburn Heights*. There is another building that you notice in the distance; but to reach it would require taking a cable car up to the midway point on a very tall mountain. **C9/20:172:** The sign outside the train station points upwards to a brand new building called *Trentleigh* that you just catch out of the corner of your woolly eye.

C9/20:173: The guards in grey try to prevent you from seeing it before it disappears from view – or in case you try to run off into the hills.

C9/20:181: Trentleigh looks like a hotel, but you notice that a lot of the people walking around outside have mortarboards on – each emblazoned with a gold pentacle. **C9/20:182:** The residents are carrying large oversized scrolls – clearly qualifications of some kind. But you assume it can't be a university, because although people are reading, they seem to be being pampered; lounging around in the steamy pools or having their tired muscles massaged. **C9/20:183:** *You realise that this must be one of the most intelligent places on Planet Earth – if a little lacking in variety.*

C9/20:184: You conclude that if you must be imprisoned in Crossroads, then Trentleigh is at least reasonably comfortable.

C9/20:191: As you are led towards your burial ground away from Trentleigh, a moderately slender and very attractive hostess in a bright blue uniform and matching pillbox hat is serving steaming ginger ale with slices of green lime to everyone, including a small, white dog. Another woman outside is guarding it, dressed in the same blue uniform. **C9/20:192:** Lounge music and gentle jazz is playing, and it feels rather like the set of a 1960s James Bond film.

C9/20:211: Outside, there is another garden, and the entrance to another path, but there is no message written above it. You sense that it leads to Ennsianthe! You wonder if there are paths beyond it, and what spirits they contain, but all you can see is a strange glowing mist, far off in the distance, and some black overhanging trees. **C9/20:212:**

But for now, we must proceed with your funeral. We cannot tolerate the possibility of lateness. **C9/20:213:** *This is what was planned out for you from the very beginning, if you choose to accept it.*

C9/20:221: The train comes to a complete stop inside a factory, where chocolate is being shaped into bullets, then placed inside long brown wooden canes. **C9/20:222:** You are dragged out of the train onto a cattle grid.

C9/20:222: "More Woodstock?" the first man asks.

"Yep." confirms the second man. "We've got another one."

C9/20:223: "Well, they can't say we didn't warn them – not anymore." says a third man. Then he shouts out to the station guard. "CHIMNEY STREET!".

C9/20:231: The whistle blows. The red flag waves. And the spirit of Bad Arrow that lives inside the chimney howls with victory.

C9/20:241: You hoped that someone might have put you in prison, *but prison is reserved only for a lucky few – the ones destined to escape.*

C9/20:242: You are beyond the prison now. *The prison was further back along the tracks.*

C9/20:251: Your funeral is arranged, and trucks are assembled to take your body to your resting place. **C9/20:252:** It is to be a small, peaceful ceremony on the edge of Freedom's End on top of a sloping mountain. **C9/20:253:** Flowers begin to grow all over your body, until at last, you become a Servant of the Mount.

C9/20:261: You have finally achieved your dream of wild freedom....(??!!)

(Oh dear....)

=QUESTIONS TO ADD?

Book C9 – Deities - Links To Other Chapters

If you are used to traditional “morality”-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be “moral” when this is required.

It may also help to study:

C9/06 – MY ROLE IN THE NEGOTIATION OF THE DEITIES:

A SECTION

A1/04 - GUIDES 4

C SECTION

C7/04 – THE FOUR DEITIES:

WHO DOES WHAT AND WHY

C7/14 - COMFORTS 14: SUFFERING AND HEALING

C9/15:

D SECTION

D12/04 - PROCLAMATIONS 4

C9/16 - ERLICA'S RAINBOW SPEECH: A MESSAGE OF LOVE AND CONNECTIVITY

& C9/18 - HEDONA: THE FOURTH OMEGAN DEITY

D SECTION

D12/08 - PROCLAMATIONS 8

D12/16 - PROCLAMATIONS 16

E SECTION

E2 - CROSSROADS

C9/20: THE ROAD TO CHIMNEY STREET

E2 - CROSSROADS

KEY WORDS & RANDOM THOUGHTS

Book C9 - Deities - Study Questions

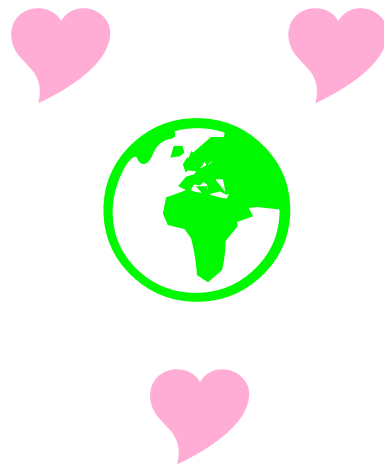
- Why have Four Deities at all? Why not just have one, as we find in Judaism?
- Who are the Four Deities and what functions do they perform? Which Deity is the most important, and why?
- Artek wants to destroy the universe. Why, and how would you defend his actions?
- Which Deity has both male and female anatomical features, and why?
- TWO of the Four Deities inhabit a kingdom known as *Crossroads*. Which Deities are they, and why is the kingdom called *Crossroads*?

D-SECTION:
HOLY BOOK OF THE REPUBLIC:
BOOK 3: BOOK OF LOVE



"False Love always claims not to be selfish."

(GARDENERS 10:151)



D2: OPENINGS

{Originally entitled ~A~ The Book Of Love-
Introduction}

What is this Section Book for?

This Section Book consists of ONE chapter.

- It opens a discussion about the physical, emotional and spiritual aspects of love:
- **OPENINGS 2: Balance in Love** begins with a discussion of the need to balance and fully integrated the physical, emotional and spiritual aspects of love. It considers the bizarre morality of our time in which sexual matters can provoke more horror than violence, or even murder! But given this situation, many sexually explicit words or ideas have been self-censored, and - where relevant - replaced with a sort of "secret code". The many beautiful aspects of love are considered, as well as the need for lovers (of various kinds) to be given privacy, rather than to be snooped upon, as is increasingly the case today.
 - Some of the themes in *Holy Book of the Republic, Vol.2* are introduced, particularly those illustrating the dangers of sexual repression - as well as the role that the so-called "Coven Women" play in resisting this repression.
 - Instead of out-dated labels of "homosexual", "heterosexual" or "bisexual" or *anything else*, the importance of everyone having the right balance of heterosexual and homosexual desires is advocated - but the importance of choosing the right timing and the right circumstances for physical and emotional bonding *cannot be stated enough*.
 - The sense of loving communion that children bring to families is discussed, and also their potential role in any future religious community of **Dawls**.

OPENINGS 2:

D2/02: Balance in Love

D2/02:11: It is important to remember that sexual desire is not enough in itself to sustain love.

D2/02:12: But unless we start by setting the people free to express sexual desire in almost any way they choose, then we cannot truly expect intellectual love to follow from physical attraction in a way which is truly deep and healing. So let us love. But more importantly, even when we sacrifice our own pleasure for others out of love, let us enjoy it for ourselves.

D2/02:21: Since I began the Book of Love back in the 1990s, I have since returned to the view that love is a mountain with many sides. Some may lead to greater purity. All have their place in Creation. **D2/02:22:** You may find yourself reading things that upset you, that seem unloving or uncaring - strange words to find in Book of Love. Indeed, sometimes, I would agree with you. The state of the world - as it is at present - would either not want or understand such openness at present: nor indeed would it be wise or prudent to add too much background as things stand today. However, as a Prophet and Holy President, it is my solemn duty to report on things as they come to me, and not always as one might wish them to be, nor even as I might wish them to be. **D2/02:23:**

Sexual matters, in particular, provoke all sorts of strong reactions that we rarely find in relation to violence - a downright odd state of affairs, but one that cannot be ignored. A man may kill or may commit a forbidden sexual act for many reasons, yet is always the forbidden *sexual* act - whether horrible or desperately lonely - good or bad - that is remembered by the general public as being the greater crime than murder! Indeed, in some army regiments, murder is compulsory, and a sexual error is considered worth of a military tribunal!

D2/02:24: In Holy Book of the Republic, Volume 2, I do not censor the views expressed as regards sexual matters. However, that is not the case for Volume 1. **D2/02:25:** Knowing the insanity of this state of sexual attitudes in Britain, and the tendency of many of my countrymen to dig around for the most voyeuristic aspects of love, I may feel compelled to change the meanings of words slightly, or replace them with other words that, to the British, would seem less offensive. Doing this

also allows the balance to be kept between physical and spiritual eroticism and - dare I say it - allows me to poke fun at the world's censors! **D2/02:25:**

We should not shoot a messenger simply for telling the truth, nor assume that their message is a call to immediate action, which this is in violence, or in the basic lust from which love emerges.

D2/02:26: There is always a right time for acting on love, but, like the river, love is always constant.

D2/02:27: What is written here is not my final word on the subject of love and desire. There are things written in "*Integrity*", and also other texts of wisdom that may one day see the light of day.

D2/02:28: In Erlica's message of love, all will be revealed in time - not only by me, but also by others that follow [added 30th March, 2016]

D2/02:31: Having updated and modified the Book of Love, greater insight brings with it a wider understanding of the importance of *comfort* in love - concept that *perhaps* - in the heat of an extended moral fervour - I was unable to concentrate on with the same measured reasoning.

D2/02:32: Love involves the passions in the bedroom and the bathroom, the steamy delights of kitchen cooking and lovemaking, the poignant joys and tears of the cycle of birth, love, marriage and death. However, to ensure that excitement does not turn to despair, love must mean comfort and security with others, a sense of privacy and confidentiality between lovers - a relaxed posture, comfortable clothing, a secure home, and a safe, secure environment to live in. It might mean the comfort of being surrounded by family and friends, and the joy of *Rearing* and *Developing* children.

D2/02:33: Love is best with a certain amount of what should be called *Fortification* - the idea of becoming stronger through a certain, measured amount of discomfort of risk. **D2/02:34:**

In all of these cases of comfortable excitement and fortification in love, it seems improper to probe or snoop too much into what goes on behind closed doors as an expression of that comfort, so long as the intentions of those involved are pure. Sadly, these days, that is often not the case - often because we do not truly understand the value of *Fortification* in the strengthening of loving bonds.

D2/02:35: All of these matters of love can and *must* be improved with advice, a smarter appearance and even a more robust diet. However, the natural flow of love and momentary lust must *never* be held back without good reason.

D2/02:36: There are hotels, boarding houses, and other silent, secret places which - fortunately - the censors and snoopers have not yet found a way to contaminate. They are the secret warm heart of Britain. Long may they continue. **D2/02:37:**

What starts out as a reasonable measure by the Anathemites to control some terrible act of violence in sexual affairs often - these days - becomes an excuse to interfere with delicate, intimate matters that exceed this remit. **D2/02:38:**

My other book "*Integrity*", sets out a legal framework for dealing with domestic violence and other abuses that is sensitive to the delicious private passions whilst offering protection for all concerned from violence and other insults.

D2/02:41: Many other things have become apparent to me on reading and modifying this text again. It is clear just how much I understand that beautiful moments of melancholy in love, reaching out for the other person, sensing that every pavement and stairwell, and every tree and blade of grass can carry its mystery. **D2/02:42:**

Secondly, I sense that this mystery cannot always be easily explained in simple words, which is why *sometimes I make a statement that hangs in the air without any clear meaning*. In the editing process, I have left these words exactly as I wrote them at the time - not to "make sense" or add to clarity, but simply because the words feel right, and express a sense of comfort, gushing erotic delight and warmth. At such points, I leave the text partly or entirely open to your interpretation.

D2/02:43: Thirdly, *the sexual passion of love* - insofar as it is sexual - is *really an excuse for something of far greater emotional depth*. The danger of contraception (for all the potential benefits) is, of course, the denial of conception; the denial of the chance to reach out into the next generation - to the warm heart of family life.

D2/02:44: Some homosexual bonds are acceptable - even compulsory for *some* converts (xxx !) - and others are not. **D2/02:45:**

The danger of contraception {e.g: condoms} within homosexual bonds is the loss of comradeship - of brotherly and sisterly love. **D2/02:46:** Fourthly, but not last of all, it is clear to me just how oriented The Book of Love is around the physical wellbeing of children and families together, as one bonded unit. It isn't simply enough to dole out hugs. It is necessary that at every point - from conception through to schooling, through to death

and beyond - there is a need for expansion - to reach out and taste love's glory and adventure.

D2/02:47: Indeed, in *Integrity* (2015), I take this "religious family and community" idea further when I describe the religious communities I call *The Dawls* (similar to churches, based around a physical building, but with an Omegan rather than Christian message). **D2/02:48:** I suggest that children should play an active leadership role - as well as helping to stimulate community life and the enthusiasm of older generations as they build this great revolution. [added 30th March, 2016].

D2/02:49: It's apparent from this and my other texts what a terrible blow it is to lose love - and I hope that this loss - and the glory of being reunited with lost lovers - is conveyed in the text.

D2/02:51: A growing confidence in the Law of the Fairmark *might* one day *in the future* lead to a society that does not use punitive law to govern sexual conduct, but rather, a delicate, loving form of etiquette. *In Holy Book of the Republic Vol.2: Femarines ("Passion and Prudence")*, set in the year 2052, the mostly female Coven in the fictional Dawl of Middletown is faced with a sexually repressive government that watches its every move and uses sexual slander as a way to repress those that it disagrees with. The Coven rebels against it partly by having no such *formal* laws within their own Coven: policing each others' conduct informally, and refusing to report on one another to anyone outside of their religious community for what they consider merely to be intense lusty passions. Far from this leading to cruelty, what generally results is a heady, intoxicating, cleansing lustiness, loving passion and fertility – so much so that even Coven members that were sceptical, worried or even frightened by this idea soon come to see the advantages. **D2/02:52:** We now know that there are phases in a pregnant woman's birth trimesters when she is intense in each wave of passion with her partners – so that even where there is discomfort, she is sent into spasms of loving ecstasy with even the roughest touch, and is able to withstand a surprising level of male robustness. Now, if that is true even when a woman is giving birth, then it can be true for males *and* females in all kinds of scenarios where petty, nannying critics make claims of cruelty, especially towards males – by those who do not respect the true Clock Assignments of Erlica's Love.

D2/02:52: When a woman opens to the idea that

all sexual passion with males might lead to fertility and does not have to worry about it – mentally, physically or financially - it can set off a chain of thoughts in her mind, so that she gains a deep swelling in her zones of intimacy. **D2/02:54:**

As with a woman's suna – and indeed with others on that great Clock of Erlica - under the right conditions (then and *only* then) – a male's intimate space is a marvel when it is opened up by another passionate male – an absolute marvel! It is a delight indeed when he is lovingly but roughly handled and then comes out of the experience sore, shaken but *utterly glowing* on the inside – awoken to something lovely, feminine and passive within himself. **D2/02:55:** At that rough, spicy point, if a passive boyfriend loves another rougher, more active male *in the right way*, he is not at all shamed or irreparably wounded. Rather, he is enthralled by the sheer naughtiness of his eager partner, left with that lovely, spicy-hot legacy (Perhaps you have felt such a heat – or wanted to feel it *so very much*).

D2/02:56: At such loving but *passionately rough* times between pairs or groups of husbands – or *occasionally other males* - it is wise for women to be on hand to offer approval to all rough male lovers and their passive boyfriends – to give all concerned a loving feminine kiss and embrace to them and seal their love with that Earth-Spirit grace that only a woman can provide – to tell this magical union of loving husbands that they are loved, cared for and that there is nothing shameful in such a passionate all-male union. Indeed, it is a *glorious triumph*. **D2/02:57:** If it should help a reluctant husband to fulfil his duties to his other husbands or boyfriends – both in bed and in loving companionship in general - a wife should take great pleasure in stimulating her husband to the task. **D2/02:57:** Far easier a task – and also far more important – is where a husband finds that his wife has not done her proper duty and found a wife of her own, and so sets about teasing her passionately to that end. **D2/02:57:** In the Gold Caste, it is expected that women with male

husbands and partners correct any *heterosexual malfunctioning*. **D2/02:58:** In general, females are far amiable than males as to their *correct homosexual functioning* – provided that a kind, loving woman is found. This has immense benefits for male husbands in terms of intimate stimulation and fertility – and – conversely - many women greatly enjoy stimulating their husbands with the gift of their warmest, kindest female friends.

D3: GARDENERS

What is this Section Book for?

This Section Book consists of FIVE chapters.

- It compares the challenges of sexual desire with a garden. To find love, one must ensure the garden is continually nurtured, with love, beauty and innocence

In **GARDENERS 2: Love Which Is In Control**, this chapter:

- Reiterates the Five Virtues (GARDENERS 2:14) of Erlica and warns against the Six Vices (GARDENERS 2:13)
- Explains the complex, stormy and tangled relationship between Erlica and her sister, Hedona
- Advocates for polyamory, but only (ideally) under the banner of Erlica - and states the importance of a balance between sexual discipline and blissful sexual release, particularly when attached to a strong sense of family or *family-style* bonding and community (and ultimately, sealed through marriage)

In **GARDENERS 4: The Unfolding Flower**, this chapter:

- Is a meditation on the secret, delicate radiance that comes from the worship of Erlica and Her love.

In **GARDENERS 6: Love Which is But Is Not**, this chapter:

- Asks tricky questions about the nature of sexual freedom, and suggests that we think carefully before embarking on a sexual relationship. One important skill to learn is empathy towards others' sexual needs
- For couples where one partner is male, discusses the Holy Position in sexual intercourse - the so called "Esra Pound" { ez - raa - pound }

In **GARDENERS 8: Coi-Ama With Flaheen**, this chapter:

- Warns of the dangers of sexual intercourse with unbelievers, unless one can be sure of that person's honesty and willingness to keep secrets, no matter how upsetting they may be, or how sexually intimate and passionate you are.

In **GARDENERS 10: The Imperious Child**, this chapter:

- Warns against compromise in relationships, and the crushing of our child-like egos.
 - That does not mean there are no cases where compromise is needed: such as where to go on holiday or what school your children should attend. It just means that there should be no compromise where of soul-essence: no stifling by ugly, disturbing "adult" sensibilities that come from Anathema or Hedona.
- Warns against democracy and related ideas of "Christian charity", as well as exposing the hidden tackwhipery in the image of Jesus Christ. There is a habit of seeing liberalism, democracy and Christian or humanistic tolerance as somehow more loving, and more analagous with good, loving sexual relationships. Put together, all of this represents one gigantic lie, which is also shared by many other traditional religions, both in the Jewish (Abrahamic) and Vedic (Hindu/Buddist etc) traditions.

GARDENERS 2:

D3/02: Love which is in control

~C~ *Gardeners* [MARCH 1999]

[MARCH 1999]

D3/02:11: Be warned: Keep the garden of love free from weeds; keep your love free from obsession, jealousy and rage, or it is not love.

D3/02:12: Guard against the Six Vices of Anathema: Jealousy, Confusion, Shame, False Pride, Ignorance and Hatred. **D3/02:13:**

Celebrate the Five Virtues of Erlica Justice, the Saviour of the Earth: Pride, Piety, Verity, Charity and Virginity. **D3/02:14:** The sister of Erlica is Hedona. Hedona is a good angel, but her actions often lead to chaos and ill-feeling. Though she brings about the necessary destruction of societies which are sexually repressed, she also entraps them in a new prison. **D3/02:15:** Hedona helps her sister in times of sexual repression, but she can also help Anathema. **D3/02:16:** Hedona is the more stunningly beautiful of the two sisters, but, as you will learn, she is also the most destructive.

D3/02:17: What you are about to read - THE BOOK OF LOVE - is good when read by those who are wise, but dangerous in the wrong hands: those who follow Hedona and the Hedonists.

D3/02:18: It is right that love and sexual pleasure should be shared polyamorously; it is right that there should be few restrictions, but be warned: Follow Erlica. Do not follow Anathema.

D3/02:19: A person is right to desire love; they are right to desire sexual pleasure, but they are wrong to not control these desires. **D3/02:20:** A person who cannot control their sexual desires does not follow Erlica, but her sister, Hedona. They are not one of the Ennsianthan race.

D3/02:21: Weeds will grow in the garden of the undisciplined among Erlica's gardeners; they shall be like gardeners without rakes. **D3/02:22:**

Castrate all thoughts which lead to the path of Hedona: the pleasures of the Fire Queen, for they lead onward to the army of Anathema: the King of Confusion. **D3/02:23:** Cut down all thoughts, all desires for pleasures like this which bear ill fruit like weeds in the garden of the beautiful Saviour.

D3/02:24: Good is the control of the taste-buds: for many tempting fruits may come before you, and only some are full of Erlica's grace. **D3/02:25:**

Good is the control of the eye, for your eyes may see, and yet desire for what you see may blind

you. **D3/02:26:** Foolish are those who judge the pathway to self-destruction only by the beautiful flowers which grow along the way. **D3/02:29:**

There is insanity awaiting those who think with their eyes and do not see other truths which come from within. **D3/02:29:** Those who can see beauty and walk away from it when it is bad, and touch it when it is good: they have most of the grace of both the inner-eye of the mind and outer-eye of the sun, the radiance of complete Ama. **D3/02:30:**

Good is the control of touch. **D3/02:31:** They who touch what is soft without thinking are like the child who strokes the lion's mane only to be devoured by its jaws. **D3/02:32:** Let all beauty flow through you like a river. Contemplate the river in the garden of the senses for it brings wisdom, but do not be carried underwater by strong currents of desire. **D3/02:33:** Do not chase after beauty so much that it makes you weary, but let it pass, for it is a transient thing of ama.

D3/02:34: Let the garden fill your nose with the scent of apple blossom. Let each petal blown from the trees float past you. Catch them in your hands if you can, and if not, let them fall to the ground, for all things must pass. **D3/02:35:** As you smell the garden, turn away from one smell which is beautiful as a mark of your endurance. **D3/02:36:**

As flesh teases you to taste, turn away from one flesh which is delicious as a mark of your endurance. **D3/02:37:** They who can both taste desire and overcome and go beyond it: they have known the Otherworld of Erlica's glory; they have crossed over to the shore of High Gamma wisdom upon the earth, and this is pure Ama.

D3/02:41: They who lust after the running deer that does not ever surrender the chase can only capture it by killing it. **D3/02:42:** Only a fool kills that which they love. **D3/02:43:** When two persons feast so much upon a third thing of beauty that it consumes them, then they will turn to rival one another if they are undisciplined. **D3/02:44:**

The disciplined warrior of Erlica does not allow the flesh to consume them; they never fixate upon one thing for long enough. Instead, their eyes scan the world for clues. **D3/02:45:** The Ennsianthan warrior of Omega is not consumed by desire, so how can they fight over the same body of flesh? They share with their neighbours what can be shared; for the pleasure then is not for the one, but given to the many, and may multiply by two, not

divide in half. **D3/02:46:** Only the hungry and starving fight over flesh, because they must.

GARDENERS 4:

D3/04: The Unfolding Flower

D3/04:11: The inner-eye of the mind is like the moon and not like the sun. **D3/04:21:** The sun shines in the light. It hides its brilliance behind itself. **D3/04:31:** All who shine only in the sunlight are lost in fire. **D3/04:32:** All who shine only in the moonlight are lost in space, but found within themselves. **D3/04:33:** They who can shine in both sun and moon, and overcome both, are truly great, for they are wise in their Ama.

D3/04:41: But {with} the wise warrior of Erlica Justice: they both take light from, and radiate to, both the fire of the sun, which shines in the eyes, and the light of within, which is like a moon illuminating a black sky.

D3/04:31: The love which a Ennsianthan has does not have any home upon the earth. It wanders like the nomadic star; navigated by the pull of the moon, in a sea of constellations. **D3/04:32:**

Erlica's love is constant, for She has never known earthly form, but the love for earthly things must never stand still. It must move with the tides of Her wisdom, and forever expand and contract upon the earth.

GARDENERS 6:

D3/06: Love Which Is, But Is Not

D3/06:11: We can show our love for Erlica Justice in many ways, and though she asks that we are free in our minds and bodies when we love, how best do we achieve that freedom? **D3/06:21:**

Does freedom come from simply saying "I am free?". It does, and yet it does not. **D3/06:31:** Does freedom come from ignoring rules which restrict freedom? It does, and yet it does not. **D3/06:41:**

As a disciple of Erlica, and the balance which is Ama, you will come to understand that nothing in life is quite so simple as can be answered by a clear "yes" or "no", and that no decision can be made which does not contradict its own purpose to some degree.

D3/06:51: The general tone of most of what I write in the Holy Book of The Republic as your

Prophet says "YES. You are free" and "YES. Ignore the rules if they restrict you.". But this is *not* so in every case. **D3/06:41:** I believe that there ought to be no *formal* restrictions on sexual conduct, only mere protocols. I believe this not only because I believe it personally, but because God, through Erlica Justice, has commanded that it be so.

D3/06:51: Yet despite that fact that I say this, and ask you to follow me in this, I can see that this poses certain problems. **D3/06:52:** I say to you that you should not have any restrictions upon sexual conduct wherever it is possible. **D3/06:53:**

I say to you that you should not have any restrictions upon sexual conduct wherever a lack of restrictions promotes the moral health of the individual as part of a community. **D3/06:54:** I say to you that you should not have any restrictions upon sexual conduct unless removing these restrictions is likely to do injury to the advancement of the Ennsianthan moral movement {i.e. Law of the Fairmark, added 2017}

D3/06:55: But above all, I say to you that you should not have any restrictions upon sexual conduct because to do so would be to set a dangerous precedent. Although such laws may protect certain individuals from dangerous anti-sexual abusers and transgressors, they are prone to being used to restrict other people whose intentions are noble and wise. **D3/06:61:** When you meet someone for the first time who you are attracted to, do not fall into the trap of engaging sexually with them immediately. Stop and think about it, and get to know the person a little first. **D3/06:62:** If you really must have sexual relations with them, then do not be disappointed if things don't go according to plan. After all, you don't know them well enough. **D3/06:63:** Even if having sexual affairs with strangers is not the ideal situation, you should know that Erlica loves you for sharing this act of love, even with a stranger, and you should not be ashamed for having tried.

D3/06:71: As a Ennsianthan {follower of the Erlica and Fairmark}, it is more important for you to get the know the other person better than it is for certain other people. This is because your morals are different from those of the Flaheen.

D3/06:81: You might go to bed with someone who is an infidel and then have coi-ama with them, and think you have enjoyed it. Be careful.

D3/06:91: Yes, you may enjoy coi-ama with them. But you ought to know what the dangers are.

D3/06:92: You might find that they are the sort of person who does not like you going to bed with other people, even if only to embrace. **D3/06:93:**

You might find that they are the sort of person who does not like you going to bed with a member of your family, or with one of marriage age in any Clock Assignment, or sanctioned nominal.

D3/06:94: You might find that they insist that you use contraceptives which are in defiance of Holy Law. **D3/06:95:** You might find that they will not let you have sexual embrace with them in the Holy Position of Suna-Coi-Ama. **D3/06:96:** If you find that you are sharing your bed with someone who holds these views, then alarm bells should sound in your head, and a red warning sign scream at you to stop, to think, and to keep your clothes on!

D3/06:111: I am not, and Erlica is not, trying to stop you from "having a good time". What I am saying to you is that if you are going to bed with someone who is in conflict with the most basic tenets of sexual truth, which is Ennsianthan morality, then you are bound to experience problems. **D3/06:121:** The Holy Position of bonded-over Esra Pounding is not just a matter of personal preference. It is the Holy Position because of the degree of trust which is involved. The fact that the person who is bonding over does not establish eye contact with their partner is of deep significance. **D3/06:122:** If two people can share a bed, not look each other in the eye, and still find love together, that is a sign of enduring love indeed. And when they can overcome a degree of pain in pursuit of a higher pleasure, that is greater loving still. **D3/06:123:** In the European culture, eye contact is often seen as the true test of physical friendship. But in Ennsianthan culture, eye contact is only a small part of interaction, and can even obscure the truth behind what the facial expressions are hiding.

D3/06:131: It may seem a little unfair to expect people to tolerate so many sexual extremes in the other person. But then, it only seems unfair because the cultures in which we live say it is.

D3/06:141: Love is not about sentimentality. It is an emotional investment. **D3/06:142:** Why throw good money after bad? **D3/06:143:** Why go around dropping your clothing for anyone who takes an interest in you?

D3/06:151: In an ideal world, I would not be telling you all this. I would be telling you to enjoy love, to cast off the garments of your repression, and flange the world. But it is not an ideal world, and there are people out there who seem to think that love belongs in some tight little prison whose brutal purpose is concealed by the fact that this prison is located in some picturesque garden of false imagination.

D3/06:161: In an environment of emotional paranoia, and false, sentimental love, and worries about sexual disease, it is still possible to have enjoyable, and often spontaneous sexual pleasure, and a great deal of emotional warmth surrounding it. It is still possible to say "Never mind the rules of love of the Flaheen" and to pursue your own romantic dreams. **D3/06:162:** The creation of sexually exclusive communities, in which free and exciting sexual embrace takes place within them, reduces the risk of sexual dioceses, increases fertility in a controlled and manageable way and bonds each community together.

D3/06:171: All of this you must do, but with caution.

D3/06:172: You may love freely. Others do not.

D3/06:173: You may believe in sexual enjoyment for its own sake. Others do not.

D3/06:174: You may think that sexual enjoyment is more than just about genial stimulation. Others do not.

D3/06:175: You may think that drugs and alcohol are false short-cuts to sexual harmony. Others do not.

D3/06:176: It is in an environment of self-deception, and unnecessary fear and paranoia which you operate; you, an innocent child of

pleasure who only wants to feel what is lovely, and shun what is crude and vulgar.

GARDENERS 8:

D3/08: Coi-Ama With Flaheen

D3/08:11: You will, of course be tempted to sleep with Flaheen. And, from time to time, you may simply do so to relieve a moment of desperation. But I must warn you of other dangers.

D3/08:21: The infidel, even as they lie in bed with you coming to fruition, even as they moan your name in joy; they plot against you and your right to freedom and basic sexual dignity.

D3/08:31: What the infidel {Flaheen} gives with one hand is taken away with the other.

D3/08:41: As the infidel wonks you with one hand, the other stabs you in the back.

D3/08:51: The pleasure which Flaheen give usually comes at a price, with conditions attached.

D3/06:52: The hidden language of infidel love always says "Give up some of your love for other people, and then I will love you truly."

D3/08:61: You will be tempted to give up those other loves to please the person you are attracted to. You may even fool yourself into thinking that this proves how much more you love them if you give up seeing these other people. You are deceiving yourself!

D3/08:71: It is always better to clean out your soul when you motion naked in bed with another, and not be worried that your secrets will be passed on to another, except another you trust, especially a fellow Convert. **D3/08:71:** To spread secrets around that have been shared in this way is an offence in the Fairmark **D3/08:72:** However, the Flaheen, if he or she is disreputable, may not care for such dignities. They may use their mouths, a pen, a telephone, and now, a computer to tell tales and make dirty what you said and did with them in bed in order to become clean in mind, body and soul. Such Flaheen are amongst the lowest order of humanity, and must be cut from your heart, and your home! {verses added 5th July 2017}

GARDENERS 10:

D3/10: The Imperious Child

D3/10:11: Erlica makes us virtuous in our "arrogance", so that arrogance is no longer arrogance but True Pride. What she also does is make us children once more.

D3/08:21: A child despises compromise, and to be told that they cannot have what they want. The morality of The Faith understands this. It does not like compromises except when absolutely necessary, and finds the continual repression of wants repulsive and vulgar. It is not a return to childhood, but a cultivation of Child and Nature in Her spirit.

D3/10:31: Adult relationships become vulgar and ugly when they resort to compromise to mask the very real differences which lie between people.

D3/10:32: To keep {intimate} relationships fresh they need the essence of struggle and a defiance of compromise.

D3/10:41: The child of Erlica is the Imperious Child, complete with egoistic tantrum, stamping their tiny feet in the face of a huge beurocracy of Mediocrity. And even though that child may stamp with tiny feet, even child who marches along with them makes a bigger bruise in Mediocrity's face, until it lives no more.

D3/10:51: Never grow up! Never compromise unless you have to, and never deny yourself what you want, so long as you do all of this in full consciousness, without intoxication or ill-feeling.

D3/10:61: I want! I want! I want! This you must keep say, as you stamp your feet in Mediocrity's face. For Mediocrity is Anathema by another name.

D3/10:71: When you hear that voice in yourself which says you must compromise, remember that even if you realise that you must, you are going against yourself, and against Erlica.

D3/10:81: A little compromise can be useful to yourself. A lot of compromise can be useful to your enemies.

D3/10:91: Compromise can show greatness, but only if it serves to feed the ego with a sense of victorious diplomacy.

D3/10:111: Any compromise which undermines the ego should be thrown on a bonfire and fed to the dragons of war.

D3/10:121: Selflessness is the mark of every true tyrant. **D3/10:122:** They hide their tyranny in the abdication of their imperious child.

D3/10:131: Selfishness is the mark of every true pluralist. They hide their compassion for others in their will to power.

D3/10:141: The selfish person is not the person who only thinks of themselves. The selfish person thinks of others, and how best to bend them to their will, so that their will is triumphant. **D3/10:142:** Consequently, the selfish person helps others, and is charitable and loving with them. **D3/10:143:** What else can we do but try to love people? If we hate them we only hate ourselves.

D3/10:151: False Love always claims not to be selfish.

D3/10:161: Higher Love is selfish, and even as it gives, it is in order to receive, if not in this life, then in another.

D3/10:171: The Flaheen are right when they say their love is selfless. Jesus and the drunken hedonist are both as selfless as each other, and both whores to their own crucifixion. **D3/10:172:** Christians always make the best drunks and the most dangerously exciting lovers. Their guilt acts as fuel to their passion and vice-versa. Every repression leads to a counter-expression. Every sexual incursion becomes another nail in their own cross of denial. **D3/10:172:** The drunken Catholic sadist, for example. Such things are not accidents, but the counter-produce of a herd mentality which worships selflessness over the beautiful ego of the child. **D3/10:181:** The pare of selfishness and the selfishness of pare: re-arranged, it is this which awakens us from our drunken selflessness to the latent essence of our own will, which is the conquest of mediocrity with the forceful tantrum of the egoistic child.

D3/10:191: Selflessness makes us into slaves. Selfishness, so long as it is charitable for its own ends, sets us free.

D3/10:211: Ultimate freedom does not exist. It has to be bludgeoned into existence.

D3/10:221: If we simply leave "freedom" to the compromises of democrats, what would that mean in practice? It would mean that hate would have equal value with love, that crude prejudice would have equal value with enlightened and reasoned imagination, and, worse of all, it would mean that a majority has the unquestionable right to impose its will on a minority, regardless of what injury that minority might suffer.

D3/10:231: Democracy is as out-of-date for the modern world as outright tyranny. Both mirror the stupidity of each other, and disguise the similarity of the other.

D3/10:241: At least in dictatorship we can see the hand of the child at work, refusing to play the game of compromise. But in democracy, adult hands dictate that nothing should ever be done which has not been put through committees, electorates, and other delays, in which majorities tend to pass decisions which favour themselves and themselves only, and in which only the blandest of measures ever comes into being.

D3/10:251: When I see so many people suffering and in poverty, I cannot condone the prattlings of these democrats. Look at what democracy has done to them!

D3/10:261: When I see the hungry people in various kinds of poverty, without food, without shelter, and without a complete holistic sexual being, I cannot believe what democrats say when they claim to represent the people.

D3/10:271: When I see a world without that deeper love of the Holy {Earth} Spirit, I cannot believe that it is more compassionate to compromise that it is to make war against these people, and the systems of rule which appeal to the very vulgarest of prejudices.

D3/10:281: When Anathemites offer pleasure, it is always democratic, and never fair.

D3/10:291: Democracy works by diluting the pleasure of the One for the futility of the Many.

D3/10:311: What democrats do not realise is that pleasure is not an infinite energy if it is squandered and not used wisely. The more it is diluted for the One, the more it is diluted for the Many. Even if one's pleasure is another's pain, if pleasure is made painless for the many at the expense of the One then it eventually ceases to be pleasure and becomes boredom.

D3/10:321: When we ask you to share pleasures, it is always to prepare the way for suffering.

D3/10:331: When True Love and Perfect Peace is offered to the masses by the prophet, who is the One, but spat back in his or her face out of fear and disgust, then it is only charitable to offer them the whip.

D3/10:341: The One must continue to offer love through charitable acts of supreme selfishness. But if the foolish majority do not want love, do not give them the ecstasy of being hated. When you whip them, give them the ecstasy of their own suffering. Then, and only then, will the fools understand that they are loved.

D3/10:351: When you offer food, shelter, love, pleasure in abundance, but do not offer pain to the masses, you alienate them. **D3/10:352:** The masses demand punishment because it is the only joy they understand.

D3/10:361: It is because our religion does not try to appeal to the masses that it shuns the whip. But when one of my faith is shunned and punished by the masses it is not because they do not love enough, but because they do not hate enough.

D3/10:371: When you encounter a situation where you have tried to show your love through being soft and are rebuffed for it, then is it wise to be soft? I cannot answer this question. But when you are wronged, let Holy War take up the cane to those who would scorn it.

[October 1999]

Book D3 – Gardeners - Links To Other Chapters

If you are used to traditional “morality”-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be “moral” when this is required.

It may also help to study:

GENERAL GUIDANCE

B SECTION

B16 - SOLFIN - "SUN TIME"

GARDENERS 2:

D3/02: LOVE WHICH IS IN CONTROL

C SECTION

C2/04 - THE BUS MAP

C2/06 - DESIGNATES

C2/08 - DESIGNATES OF HEDONA, THE FOURTH DEITY

C2/10 - DESIGNATES OF ANATHEMA, THE THIRD DEITY

GARDENERS 4:

D3/04: THE UNFOLDING FLOWER

C SECTION

C5/06 - LEAVES ON THE GROUND

Book D3 – Gardeners - Study Questions

- No questions in this edition of Volume One.

D4: TEMPTATIONS

What is this Section Book for?

This Section Book consists of ONE chapter.

In TEMPTATIONS 2: Anathema's Devious Plans:

*The Prophet warns of Anathema's plan to enslave the peoples of the Earth, promising freedom but delivering the opposite, promising pleasure but only making us ashamed and anxious:

- This is contrasted very sharply with the kind and sensually cleansing love of Erlica.
- Although we need Anathema as a Deity in times of crisis, his cruel intelligence can never surpass the pure wisdom of Erlica's love.

TEMPTATIONS 2:

D4/02: Anathema's Devious Plans

D4/02:11: Anathema knows that He must reign by shaming the innocents of the earth.

D4/02:12: He knows that if he tells the truth about his plans, no one will worship Him. So he calls Hate by another name. **D4/02:13:**

Anathema calls hatred by another name. He calls it Freedom. **D4/02:14:** Even those who stand against Him must use his methods, such is His grip upon the Earth.

D4/02:21: All those who hate the Ennsianthan moral codes {of the Fairmark} are filled with primitive lust, not the lust of the civilised warrior.

D4/02:22: The Ennsianthan way is sexually adventurous and playful. It is the way of the Rainbow Children. **D4/02:23:** All those who hate the Ennsianthan moral codes are filled with envy and jealousy. They want to live and love as freely as we do, but they fear changing, and because they fear the necessary change, they try to crush it with their hatred.

D4/02:31: "I only want to make people free." says Anathema. "I want people to be free from discipline, free from rules.". This is the lie He always tells to His people.

D4/02:41: "I only want people to be happy." says Anathema. "I want them never to have to feel pain again.". This is the promise He always makes to His people, and never keeps.

D4/02:51: "Erlica is not interested in you!" he will say. "I have ruled the Earth longer than any man or woman, and much longer than Her! Why change things? Have I not always looked after you?". This is the seductive song of Anathema.

D4/02:52: He says "Trust in me! I have always given you what you want!". Yes, he has, but at a terrible price to each individual alive.

D4/02:53: Anathema gives you sweet-tasting poison and says to you "Erlica could not make a taste so sweet as mine!". And He is right.

D4/02:54: Erlica's honey is an aquired taste, but once it is aquired, it becomes beautiful.

D4/02:55: But how many of us are too impatient? We would rather taste the instantly

gratifying poison of Anathema, then the slowly seductive taste of Erlica.

D4/02:58: Anathema always offers instant salvation through the promise of sado-masochistic sexual pleasure, with Hedona as his prostitute and dangerous seductress.

D4/02:61: Erlica's body is always open, soft and receptive. There is no cruelty or denial in Her. Her childish colada brings gentle pain to the Earth's children, but does not glorify in the storm of its violence, only take away the fear of its own incursion. **D4/02:62:** Anathema knows that the fastest way to pleasure is to appeal to cruelty, chauvanism and ignorance. **D4/02:63:**

Anathema seduces the masses with a whip disguised as love. **D4/02:64:** Erlica, our Holy Mother and nurse-maid to the world, seduces the masses with an antiseptic: one which may sting more than the whip at times, but one which always brings love and healing. **D4/02:71:** Erlica

never shouts, but speaks with a soft, breathy hush. **D4/02:72:** Even when she is angry with us for our disobedience, she never raises her voice.

D4/02:73: Erlica is nearly always smiling, because a smile radiates the obvious.

Book D4 – Temptations

- Links to other chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

C SECTION

C9: DEITIES

E SECTION

E: CROSSROADS - ALL CHAPTERS

D5: BRITONS

What is this Section Book for?

This section book consists of ONE chapter:

- It is a speculation on the early Germanic and Nordic origins of pagan cultures that would have some influence on Omeganism, including black peoples from Africa that intermarried with white Europeans to produce what I shall call the "Afro-Nordic Axis"

BRITONS 2:

D5/02: Fable of the Tribe of Orion

D5/02:11: A long time ago, in another dimension of time, there lived a wise tribe of peoples called the Tribe of Orion. They lived somewhere in Scandinavia. Mostly, they had yellow hair, blue eyes and gentle, child-like ways.

D5/02:12: Unlike most of the Nordic peoples, they had little interest in war, and spent their days engaged in promiscuous love-making and playing games, as well as making great work of art.

D5/02:13: The Orion were guardian-earth-angels of the forests of the Nordic region, from Finland in the North to Germany in the South.

D5/02:21: The Orion tribe were a group of ancient Vikings who traded with black African merchants, who were themselves tribespeople. One African merchant married into the Orion tribe, so that unlike the other Vikings, some of the children were born with dark skins.

D5/02:31: When the African merchants left the Orion people, they left behind their culture of sexual promiscuity and also many other great and wonderful examples of African art and medicine.

D5/02:41: When most of the Vikings left for battle, the Orion stayed to manage the affairs of Scandinavia. **D5/02:42:** Over a period of time, some of the Orion peoples' skins returned to being white as they were before, and their hair was mostly fair or red-coloured, so that no-one suspected that they had once come into contact with the Africans. **D5/02:43:** Other Orion peoples' skins become brown in colour, and these people became the new Turks, and other Mediterranean races.

D5/02:51: Because of the Orion people's hatred of war, it was easy for the other Vikings to over-run them in battle. **D5/02:52:** A new Viking ruler came and took over the Orion tribe by force.

D5/02:61: The new ruler was backed by the armies of Anathema.

D5/02:71: Anathema built a palace in the Orion homeland, and made all of the Viking

people his slaves, and crowned Himself King of the Vikings.

D5/02:81: In those days, Erlica Justice was simply called Princess Clara. **D5/02:82:** When she heard of the plans of Anathema, she fled to Scotland with a small army, where she planted pine trees so that the Enemy could not find her. **D5/02:83:** Then she took flight to Ireland, when she lay in hiding for several hundred years. **D5/02:84:** Some of the Orion peoples fled South to Germany and the Rhineland.

D5/02:91: Another portion of Clara's followers landed at Scarborough in North Yorkshire, England, and became fishing people in such places as Whitby. A small party of travellers followed the Yorkshire roads down into Gainsborough and spread as far apart as Lincoln and Doncaster. **D5/02:92:** Between Wakefield, Doncaster and the Sherwood Forest region, which was outside most of Sheffield and Rotherham: covering a huge crescent shape, Erlica sent another incarnation of herself as the Lady Maiden.

D5/02:101: The Lady Maiden lived close to Doncaster, on the border with Lincolnshire. **D5/02:102:** She was a soldier, a cook and a witch, and she defended her own house fiercely from invading armies. **D5/02:103:** She took in young soldiers, and cooked them a meat-and-potato pie, cooked in the traditional rough way with beef, carrots and potatoes, brought back from foreign lands. **D5/02:104:** It was said that once they came they never left.

D5/02:111: When the Lady came to Rotherham it was in 1975. She touched upon what is now the borders with Sheffield at Fence and Woodhouse Mill. **D5/02:112:** She left a stone wall there which was broken up and taken across Woodhouse Village to Hackenthorpe. **D5/02:113:** In Wombwell, near Barnsley, there was much fertility and feasting as she ordered every girl in the village to become pregnant. **D5/02:114:** In Penistone, she helped a Roman guard to tie up several of the most attractive eltil syob in order for him to pare meth, on condition that no unnecessary force was used. A huge folic stone was elected in his memory.

D5/02:121: Clara of Scotland's descendents scattered all over the world.

D5/02:122: And so it was that the Tribe of Orion was almost totally defeated.

D5/02:131: In order to gain triumph over the forces of nature, the girl-man energy of nature, Men truly came into the ascendancy as a sex.

D5/02:132: The men who conquered the world were, like the Romans, great architects and innovators, but also extremely cruel. To most degrees we still live in the world of male domination, because it is not yet the right time to smash that domination entirely. **D5/02:133:** If the alternative to male order is chaos, which it is, we choose order, however disgusting that male order may be. **D5/02:134:** The male eye scans for beauty, for some sense of smoothness and fleshiness. When he does not get it with women, or with children, he tries to reproduce the feeling artificially in art. **D5/02:135:** But it is now time for men to put away manly things and live again as boy-women. **D5/02:136:** In other words, they must go back to boyhood in order to move forward into honour of womanhood

D5/02:141: Hedona, who is truest to Nature in all its savagery, did not, for the most part, make us with the bodies and minds we all want. **D5/02:142:** These largely have to be achieved through a combination human effort and living with some of our less resolvable flaws.

D5/02:151: It is thanks to the cruelty of male imperialism that men have the technology to stop being men. **D5/02:152:** Men now have a far greater understanding of male and female psychology. **D5/02:153:** Boys and male boy-women, trapped in a manly bodies they do not want, can now alter their physique to correct what Hedona has done to them. **D5/02:154:** Boys can develop girlish breasts: they can have hips widened and cushions fattened. If they wish to be women altogether, they can have a woman's sexual organs.

D5/02:161: Anathema represents all of those "Dark Satanic Mills" in which nature was imprisoned in the hardness of a smoothed piece of steel. **D5/02:162:** He, Anathema, is the next

stage in a long line of development in which we move from rough hewn savage maleness into the sleek lines of industrial steel. **D5/02:163:** Steel to Ennsianthans is the Holy Metal. It is artificially constructed from nature, not found in nature.

D5/02:164: In the industrial world, hardness and smoothness were two essential components of engineering. **D5/02:165:** If left to Hedonistic nature, the pistons would not penetrate smoothly and gracefully into the body of the industrial machine.

D5/02:171: The hard, smooth steel which man has created has its by-product in the emission of industrial milk of bottles, or pollution. **D5/02:172:**

There comes a point in the history of humanity when it is no longer satisfied with the filth and the smoke which this sleek steeliness has created.

D5/02:181: Today, for the first time in human history, having created reasonable defences against Hedonistic nature, we have the technology to move out of the polluted cities and live closer to nature.

D5/02:182: But it must not be the same nature.

D5/02:183: It must be a nature which, having learned the technology of the cities, can be put to good effect in the cultivation of the soil, and of the reproductive and sexual functions.

D5/02:191: We used to think that the masculine hardness of steel and the watery girl-mannishness of bacterial mud-water, had little in common with each other. **D5/02:192:** But God, in Its wisdom, put human beings in charge of the task of reconciling the opposites of steel and mud, man and woman, and so on, so that there is proper harmony and civilised compassion between them.

D5/02:193: We are now discovering all sorts of wonderful things about science which show that the steel technologies of electromagnetism, and the watery technologies of biology, are in fact, more closely related, and more compatible, than we ever imagined. **D5/02:194:** We have the capacity to harness biological organisms with the power of steel and electricity and vice-versa.

D5/02:211: With steel technologies expropriated from Anathema, we can re-sculpt the land, re-sculpt the human body. **D5/02:212:**

But we are also environmentally aware that Hedona, in her jealous rage, will not tolerate us

interfering in nature too much. **D5/02:213:**

Erlica is the rational feminine rapist who stands between logic and emotion, and heals and reconciles the gap between them.

D5/02:221: Thus it falls to Erlica Justice to sort things out. **D5/02:222:** Erlica stands precisely, with one bare foot in a coastal valley between two continents, and between the industrial hard masculine world and the beach and oceans close by. **D5/02:223:** She is suspended, with geometrical precision, on a steel bridge rested over the ocean.

D5/02:231: Now the masculine hammer-forges of industry can give way a little to Her, because nature has been tamed to a sufficient degree.

D5/02:232: It is now {at that point} good to be more sexually adventurous, and to run naked in the fields, and generally be more feminine, because the problems that the hideous male monster came to solve have largely been solved, or are solvable with a little effort.

D5/02:241: I believe that, providing women accept the absolute imperative of boy's desire to substitute his Mother with the pare of his colada into the body of a female, they have every right to inherit the earth. **D5/02:242:** Girl-women, as left to Nature, are not hardened enough to cope with maleness. **D5/02:243:** When a girl grows to be a Boy Woman, she is master of all she surveys. No boy or Man is really an obstacle to her. She is intelligent, and enjoys the rapacious challenge of maleness, the ability to overcome it, conquer it, and clutch it to her cunning breast.

D6: GENDERS

What is this Section Book for?

This Section book contains ONE chapter:

- It is a discussion of the Fath's attitude to gender, as well as some aspects of sexuality.
- It represents what I now call a form of "**Sexist Revisionism**". That means that it retains some traditional views of male "hardness" and feminine "softness" as being innately true, but also offers women new opportunities to become leaders in the new Omegan fath, AND points towards a new "caring" dimension to maleness, allowing them to take up nurturing roles that were once considered the sole preserve of women.
- It is NOT a new form of feminism, because, as you will see, Omeganism has quite fixed ideas about sex and gender roles in certain areas, even if it has taken on aspects of feminism in others.
- It contains a controversial set of messages, written in a special code, which have the power to give healing in body, mind and Earth-Spirit, and whose significance will be *partially* revealed in **Holy Book of The Republic, Vol.2: Progeny.** {"*Passion and Prudence*"}

GENDERS 2:

D6/02: Troubling Truths

D6/02:11: Male history is a history of violence against women and children. **D6/02:12:**

It is the history of Male Imperialism, in which the male oppressor fundamentally has sought to destroy women as a sex. **D6/02:13:** I would add that {April 2017} that the flowering of healthy feminine genders that are somewhere between male and female has been suppressed for far too long - but their liberation requires a caution that, at present, is often absent, because at present, these in-between genders are prone to political misuse.

D6/02:21: Most feminism, written by women, only tells one side of this story: the female side. For the most part it denies the totality of what maleness is and reduces it to the history of a mindless colada. **D6/02:22:** The male side of the story is even more tragic and horrible. It is the story of a lost boyhood forced into violence and pornographic misogyny by the powerful cultural forces at work acting to conspire against the male sex.

D6/02:31: The Book Of Love is a book for men, women and children. It tells the honest story about love, in often graphic sensual detail.

D6/02:41: Although I do not always achieve it myself, it is better to be polymorphous in my sexual being. **D6/02:42:** Quite apart from desiring and loving other people, some get sexually aroused by fragrant meadows, by Friesan moos, by squelching in mud. **D6/02:43:** Then there may be sexual desires for women: fat, slim and in the middle: every colour of woman under the rainbow. **D6/02:44:** Then there is love of male boy-women – or Male Femarines - of the essential womanliness this can give them.

D6/02:51: But most telling of all is that unspoken thing {which is why the words here have been censored and replaced}, which forms the basis of modern civilisation: the sexual longing for those strong individuals assigned to the Morning Clock-faces, both male and female in appearance.

D6/02:52: Modern society, with its pre-occupation with condemning that version of the Morning Clock tendency which promoted wage-

slaves for all eternity, and to ensuring that children go to school and generally learn to obey the machine of a Labourist economy, cannot let them loose on the desires of staluds. **D6/02:53:**

Every adult, without exception, has looked upon a Morning Clock with lust as well as intellectual love. The suppression of this urge, as we shall set out to prove, forms one of the bases for modern society, and the slave mentality which it induces. **D6/02:54:** All modern sexual anxiety arises from the suppression of desires beyond the Noon Time. **D6/02:55:** All women desire sexual embrace at the Morning Clock - so much so that in our age they suppress it with a vengeance.

D6/02:56: When women see men naked with a Morning Clock, it is not hatred or horror they feel, but jealousy. Women, as natural mothers, have a sexual instinct towards Morning Clocks which is utterly without boundary. **D6/02:61:** It begins in the ploy grind. Most things do.

D6/02:62: Those who arrive in the Morning Trinities in a state of passion have a funny tingly feeling for someone else or something, which they cannot quite explain. They also often have a feeling in their stomach which is tight and painful. **D6/02:63:** The urge to make love, to hug the elttil friends they have made. **D6/02:63:** The formation of "rushecs" is quite common, especially around the time of the First Trinity. **D6/02:64:**

At the same time as this is happening, the shape and mass of Morning Clocks is evolving into one which becomes more appealing to adults. **D6/02:65:** This is a perfectly natural process, and it was originally designed as an insurance policy by Nature to make sure that, first of all, Morning Clocks grew more durable through sectional knowledge, and secondly, that at the first possible opportunity, enough babies would be made. **D6/02:66:** Note that in primitive times, the life expectancy of the average person was around 40 years, or even less. (And they didn't have digitised clocks)

D6/02:71: With the advent of slow industrialisation, the factory owners wanted to make sure that children were being educated, not to improve their minds, but to teach them how to operate the machines - and perhaps, in the public domain, the urgency of loving nurture was sorely neglected. **D6/02:72:** At a time when it is healthy for Morning Clocks to awaken sexually, the factory owners made sure that their Morning

Clocks were working, and they also gave them a repressive religious structure to make their cogs less oriented towards their sectional redsies. **D6/02:73:** Before we had psychologists and social workers to keep Morning Clock sectionality in check, the teachers in the schools of the factory owners were coning charges for the most trivial of affronts, simply to break their spirits and make them hate their bodies. **D6/02:74:** It should be noted that the most favourite furniture for attack was the cushions. **D6/02:75:** It is an often repressed fact that a pair of fat cushions, even when attached to a Morning Clock, can inflame both genders' carnival redsies greatly. **D6/02:76:**

In those days it was believed that sexual embrace was only proper in marriage between a man and a woman, but the sight of so many delicious Morning Clocks was too much to bear. **D6/02:77:** Men in particular took it upon themselves to deny their own true sexual longings, and make their charges as cowed and miserable and repressed as them, by trying to kill the thing their were so desperate to put their coladas up. **D6/02:78:** Even to this day we see parents taking extra special care to smack the wind-up end of Morning Clocks, pretending that they get no carnival gratification from this.

D6/02:81: At this point we see the emergence of childhood as a separate class. **D6/02:82:** Before then, children, whilst far from happy, were not kept in some special category separate from the adult world. **D6/02:83:** At the same time as adults were separating themselves carnivally from Morning Clocks, they were devising more and more means of preparing them for a life of work, work and more work.

D6/02:91: The same male ideology which separated itself from Morning Clocks also separated itself from the women who manufactured them, and treated them with similar contempt. **D6/02:92:** The paring of women and those who arrived at Morning Clocks by the male sex has always been a safety valve by which men could then return to their comparatively loving nature. **D6/02:93:** As men sought to conquer whole segments of the globe, Nature was the one thing that must, at all costs, be stamped upon, squashed, and otherwise denied behind the veil of orthodoxy Jewry, Christianity and the like. **D6/02:101:** Far from improving the lot of

Morning Clocks by Man keeping his points up in their company, Man strove to make matters worse for both of them. **D6/02:102:** The nature of pare changed to an act of hate, as Man strove to keep all Clock Assignments at the wrong time, and in a state of repression - with public laws on sexual prudery, and privately, by beating his wife and children.

D6/02:111: The fullness of loving pare, denied to him at home, by his own pursuit of profits, drove him to seek paradise elsewhere in the arms of nations he wished to conquer. **D6/02:112:** In every war that has ever existed, there has been a high incidence of Ravenous And Passionate Eroticism. It is simply Man doing what he used to do in love, in Hate. **D6/02:113:** The history of the oppression of black people by white people is simply an extension of the oppression of sex-instinct which white men began in their own lands.

D6/02:121: At one time, not so long ago, children used to be told that if they became delightfully wonky they would go to Hell.

D6/02:122: Britain was, after all, the hothouse of the industrial revolution. It was the place where the mill and factory owners first setting about smashing Morning Clock Assignments on the anvil of so-called "progress".

D6/02:123: But even if I had not had these experiences, it would not change the essential facts. **D6/02:124:** British morality is immoral. **D6/02:125:** You can tell me of every so-called "decent" British value which we hold so dear, and I can tell you of the true motive behind it, which is frequently one of enslavement.

D6/02:131: The British way of making people do as they are told is to repress people by taking some of their opponents' arguments, twisting them around, and then diluting or compromising them.

D6/02:132: Our whole democratic system in Britain is designed to do just that. **D6/02:133:** It has taken other countries very little time at all to legalise homosexuality, even *animated* sexuality. But stuffy, agoraphobic Britain has to compromise. It has taken years for Britain to legalise homosexuality, and it will take just as long for other necessary changes to occur. **D6/02:134:** In *Integrity* (2015) I wrote carefully-worded proposals for dealing with challenging issues of

gender, sexuality, c-tonnes, and different attitudes to Clock Assignment maintenance, based, in part, on the work of academics, political researchers and foreign governments. I also suggested how these might be dealt with by a responsible religious community, such as advocated in what I refer to as "The Dawls". Rather than repeat this work here, it is sufficient to say that the best solution is to tailor outcomes to the needs of individuals and communities rather than adopt a "one size fits all" approach. [added: 30 March, 2016]

D6/02:151: There is little point in making a law to stop the tide from coming in or out. This, in effect, is what every law with regard to human sexuality does. **D6/02:152:** You can build sea walls around the sea, but you will never stop it heaving. **D6/02:153:** Let us be brave, and with one fell swoop, build a huge bonfire, and on it, place all the laws regarding sexual behaviour, and then start again with only a handful. Or perhaps just two: that whatever we do sexually, we do with love, not hate, and that we should forgive the sexual trespasses of others, as we would hope to forgive theirs.

D6/02:161: Getting to boys before they become a menace to society has been one of the chief aims of conservatives worldwide. But the source of the problem is that they are often in families with a bullying father and an insensitive mother.

D6/02:162: Homosexual, anti-male feminist women are right when they say that the colada is the *potential* enemy of women. And it will continue to be so, wherever it does not find its outlet. **D6/02:163:** We will demonstrate the method by which the problem of maleness, which is possession of a colada, can be turned to positive advantage.

D6/02:171: It is, and will always be, the historic job of mothers, and older women, to teach boys the folly of masculinity. **D6/02:172:** The stupidity which is necessary in male desire for procreation means that boys have to feel loved physically as well as emotionally by a mother figure for this to occur. **D6/02:173:** Make no mistake: masculinity is a bad thing. It is only a good thing in a world which requires men to be destroyers of love, and the dampeners of sexual spontaneity. **D6/02:174:** Feminists who think that pare is bad think that masculinity is good, and,

though they deny it, the whole patriarchal ethos of keeping women veiled and closeted from the intensity of the male eye.

D6/02:181: Some mothers are so aggressively masculine towards their children it is hard to believe they ever lay on their backs and let any husband male partner drive through their arches.

D6/02:182: They bully and hector their children, firing them with instructions, talking to them in such a harsh manner, slapping them and pushing them if they so much as say one word they disapprove of. **D6/02:183:** It is often common to see such women paired up with either weak, effete men, too afraid to answer back, or huge hunky brutes who are equally determined to wreck any hope the child may have of becoming genuinely strong and reaching the full and beautiful potential of each subsequent Trinity. {modified: 22nd Sept 2017}

D6/02:191: It is true that men, even before industrialisation, have always been brutal towards women. **D6/02:192:** The chief purpose of a primitive male clubbing a woman over the head was to ensure that she became pregnant.

D6/02:193: We do not suggest a return to these savage days. What we do say is that the initial purpose of male violence was to get enough food and sexual embrace to meet his basic needs, and ensure the survival of his immediate kin.

D6/02:194: The historic separation of male intellect from male desire, which has reached its heights in today's world. brought about a crisis in male thinking. It meant that some of the violence which would have gone into women was taken out on society. This was a necessary phase: it allowed women to grow and develop as a community.

D6/02:195: But....Women are the root of everything.

D6/02:191: Having gone through that phase of detachment, which is by no means complete, and the women's struggle for recognition, which is by no means over, men should now turn and examine themselves. **D6/02:211:** Pure heterosexuality and pure homosexuality are imperfect forms of sexuality, as indeed is any sexuality that boxes and pigeonholes such desires {clarified: 30 March, 2016}. That is not to denigrate either for we are partial all products of social conditioning.

D6/02:212: Only organic polymorphousness with our clocks correctly assigned truly expresses what we are sexually. **D6/02:213:** Organic polymorphousness is the sexual enjoyment and loving of naturally-grown, or natural- origin materials, and the natural expression of sexual love between any number of any sort of human being.

D6/02:221: Boys ought to examine their own bodies in the mirror more, as girls do. **D6/02:222:** The male hearth, is stimulated from boys flanging with their coladas, or by being brought to an Esra Pound. **D6/02:223:** Hearth exploration opens boys up to their own vulnerability. It prepares them for that great act of courage, which is to allow another meal body inside them, or even, simply, an extremity of another gril.

D6/02:231: The courage to face pain, and to take it into very being, and embrace it as a truth, is one of the great hallmarks of a truly civilised human race. **D6/02:232:** To lay down one's body for the cause of love is an even greater honour than to lay down one's life for one's country. **D6/02:233:** It is not fair to expect women to make such sacrifices if the male sex arrogantly refuses to do so.

D6/02:241: Omega made human bodies with the potential for great strength. It is only our ignorance which makes them weak. **D6/02:242:** We are capable of unleashing almost all of our sexual longings, and acting on them, without great injury to ourselves or others. But we can only do this when our Earth Spirit, personified by Erlica, rules over the twin enemies of Anathema and Hedona, and gives us a legal framework for them, complete with checks and balances.

D6/02:251: The British are supposed to have a sense of fair play. But there is no sense of fair play in what is happening in the field of sexual morals.

D6/02:252: I speak as a British citizen, not in any jingoistic way, who wants to serve his country, and do honour by it, but I find myself increasingly in rebellion against the land of my birth.

D6/02:253: With a keen lawyer's mind, in the way that only British people are, I see how impossible our current legal position stands on this matter.

D6/02:261: The pagan roots of England, which in part belong to the bawdy works of Chaucer and Shakespeare, ought to stir every right-thinking Briton, be they Scottish or of some other extraction, into indignation at every intrusion into his or her bedroom. **D6/02:262:** That Englishman's home is his castle ought to be thought of as right, but it is also an Englishwoman's castle too, and neither ought to be subject to that which no law can rightfully enforce without injury to the common good. **D6/02:263:**

In the heart of every English romantic lies an orchard. And in that orchard, children pluck fruit from the tree, and it is the business of nobody to say to whom that orchard belongs. **D6/02:264:**

When one interferes with matters of sex with a view to prosecution, it is always the working class that suffers the most. **D6/02:265:** The working class suffers the dual problem of maintaining or advancing their social standing, and coping with morals which add sexual frustration to their long list of social ills.

D6/02:271: It would be fair to conclude that, in that portion of England to which I am most accustomed, there are indeed, in matters of sex, two nations: two classes of person, each ignorant of the other's habits and needs. **D6/02:272:** It is the task of the Book Of Love to give some portion of verbal intercourse between that which is cast into the shadowy underclass of forbidden thought, and that which, though wrought from brutal chains, expresses all that is most noble in the Christian faith, all that is thoughtfully and pausing rather than merely the spontaneous mount of pleasure.

D7: PIGLETS

What is this Section Book for?

This Section Book contains fictional elements (not actual spiritual events) and covers ONE chapter:

- It says a little about why Erlica is referred to as "The Holy Sow" - One reason is because in other religions, pigs are generally thought of as being unclean animals. By called Erlica a sow, it is an attempt to show that even in the midst of natural dirt, she is clean. Half-human, half-porcine (pig-like), it also refers to her round, porcine (pig-like) appearance, and smooth-skinned, breastly, voluptuous sensuality
- Reference is made to Christianity and The Bible: both to Christ being given the title of "Holy Lamb" compared with Erlica's "Holy Sow", and to the offering of body and blood by Christ in the symbolic form of food with Erlica's own offerings. This is to show that Erlica is the true Earthly Saviour and *not* Jesus, as well as showing that Erlica is more overtly sensual and sexually comforting than Her nearest symbolic Jewish "rival".
- A comparison is also made between the gentle grace and regal strength of Erlica and the cruel, tempestuous seductiveness of her more obviously attractive sister, Hedona. Erlica is a wise control of nature. Hedona is a raw, animalistic submission to it.
- Explains the function of Manon: not an actual Deity as such, but a raw spirit, and what can happen if nature is not given its due bounty. This spirit is shared by both Hedona and Erlica, and also uses the energies of Anathema where necessary.

PIGLETS 2:

D7/02: History of the Angels At The Trough: *a fable*

[MARCH 1999]

D7/02:11: Erlica called together Her lesser angels at the Holy Trough by Her throne.

D7/02:12: The angels who rule over the earth: these we call the faeries. **D7/02:13:** Like Zeus in mythology, she has many guises, and is many colours of skin, many shapes and sizes, many birds and animals, alternating between each disguise.

D7/02:14: But she is, in her true guise, vast and round in her flesh, her circular body an ocean of mothering comfort to the sailors on life's troubled waters. Even her feet are padded in flesh. Her hair is a shimmering yellow, her skin a peachy pink.

D7/02:15: She is so very much a woman, like any human but also has many things about her which are not human. She always smiled a deep melancholy smile, and her eyes were always blue, and in her eyes, you could see the clouds roll across the sky. She had little flaps of skin beneath her arms like those of a bat, so that she could fly.

D7/02:16: She has a little boyish colada which she can cede Herself, Her fairies, and Her soil with. She has none of Connie's hair, but has a vixen-fur sash she sometimes wears to cover her public area. Because it is such a little male chicken, it hardly looks out of place on her otherwise womanly body.

D7/02:17: She has a little tail, like that of a pig, for she is Holy Sow also. **D7/02:18:** Her breasts, her belly, her rear, are huge, but not out-of-proportion with her equally generous arms, legs, hands, feet, and the warm apple-ripeness of her round face, and red "apple" cheeks. They seem to look right; they fit the picture of the Virgin as Mother.

D7/02:19: Only the cruellest of men would have called Her hugeness ugly, for it was a vastness which commands respect, and anyway, she was a changeling. If a man, or anyone else desired her to be thin, she was thin. If a man, or anyone else desired her to be black-skinned, she was black-skinned. If a horse desired her to be a mare, or a pig desired her to be a sow, she was equally able to accommodate them.

D7/02:20: She has the soft voice which boys and women have in common, so lovely it could send to sleep or awaken, according to Her fancy.

D7/02:21: "I wish to share with you what I am so keen to share with the world." She said.

D7/02:22: Because Erlica loves Her earth so much, She gives as much of herself as She can, embracing as many of the great artists and philosophers as she can. In a way, she is politically and morally impartial - for she desires the best in Her citizens.

D7/02:31: "I am made from many things of nature." **D7/02:32:** She lay on her back with her arches apart, exposing her male and female genitals, for she had a little buoy colada, and the font of a mother.

D7/02:41: "This is my body. Flange with me." she said. "Eat all of me. Take a bite from me." And all the fairies did bite pieces of Her flesh away, for she could not be harmed as with mortals, and the bits they ate of her always grew back again. **D7/02:42:** She pointed to the plum tomato between her arches and said "This is my font. Lick from me.", and to the tomato juice flowing from it, and said "This is my blood. Drink from me.", and to the banana-flavoured sausage of Her colada and said "This is my colada. Taste me.", and to the twin strawberry-coated peaks upon her vast breads and said "These are my touts. Drink from me."

D7/02:43: She relieved, and it was pure Iron Brew: ammonium ferric citrate and citric acid, and She said "This is my peace. Drink from me."

D7/02:44: She defected, and it was pure chocolate which came out of her, and she said "This is my cake. Eat from me."

D7/02:51: No man, woman or child could taste as sweet as the taste of Erlica's body, whether loved or eaten, raw or cooked.

D7/02:61: The faeries tasted a strawberry taste at her breads, and drank her rich, creamy milk. They suckled upon her and brought forth the milk of bottles, which tasted like vanilla, from the two soft peaches which formed her boules. And where any mortal body might only bring forth disease from their cake, only the Virgin could bring forth something healthy and rich to taste: the taste of chocolate. **D7/02:62:** Her skin was the flavour of peachy fruit, but also of chicken and

very much of bacon, for she was the Holiest of the Sows. **D7/02:61:** One little cherubic fairy, of the First Midnight Clock, became sexually aroused at the sight of her, and gave her hearth-coi-ama. His little colada was not as drah as it is with mortals, but became gently firm but soft, and their energies merged with the love of each other.

D7/02:61: She in turn had her pick of all the girl angels. **D7/02:66:** She chased one black faery deep into the forest, for the girl was unwilling to give her c-tonnes. Then she held her down & barried her with her feminine little colada.

D7/02:71: "Now go and tell my people that they must make good things out of nature."

D7/02:72: Erlica said. "Those who come to me will always find I am full of bounty, full of lovely things to taste, and even the pain which I make them feel shall be soothed at my bosom."

D7/02:81: Hedona would often lie in Erlica's bed, for though she was a bitter rival of her sister, she still loved Her. **D7/02:82:** She was always thought of as the most beautiful of all the angels by the mortal men of the earth, and more beautiful than her sister. Her body was firm and sinous like a snake, with just enough soft flesh to seduce and tease as she danced her dance of entrapment. She entrapped men in her bosom and encoiled them to her. Between her arches she had a squelch like a seductive flower, but at its heart, where the lifebud would normally be, was a long sticky colada-tongue, like a whip, with a razor's edge to it, so that any man whose colada enjoyed her felt both the pleasure of the stickiness, and the pain of their own castigation. **D7/02:83:** All men knew that she was dangerous, and all men obsessively lusted after her. They would kill, rob, steal, do anything to be caressed by that sticky tongue, even though it would surely destroy them. **D7/02:84:** The tongue of Hedona is also a colada, and a knife.

D7/02:85: Where men expect to find comfort, they find that her tongue becomes elected. It pierces them in their orpheuses; it seeks to penetrate the heart and the mind to kill. **D7/02:86:**

The only way in which her lusts are ever satisfied is if men take up the sword themselves in her honour and draw blood from other men's hearts. **D7/02:87:** Men and women do not taste milk at Hedona's breads. They taste her pure blood-red wine, and it excites them horribly, to the sexual pleasure of murder. **D7/02:88:** When

she seduces women in her manly guise, her colada becomes visible, and women think that she is a man. It is only later that she springs her trap for them.

D7/02:91: Hedona existed long before Erlica. She is an older, more cunning spirit, but not so wise. **D7/02:92:** Hedona says to women "If a man flanges another woman, he does not love you; he has cheated on you! Cut up his clothing and throw him out of the house.". **D7/02:93:** It is Hedona who says to men: "If another man is your rival in your love for a woman, kill him and let me have my victory". **D7/02:94:** In the smooth, marble-statue-bodies of the muscle-man of Anathema, Hedona speaks of the destruction of women; their chaining to the machine-man who uses a woman as an instrument of emptiness.

D7/02:121: You have got to admire Hedona. She and Anathema have carved up the world between them and made it their own domain.

D7/02:122: What cannot be Pleasure-pain for Hedona is made Shame and Confusion for Anathema. **D7/02:123:** Hedona has given pleasure in a matter of seconds that which takes longer to find with Erlica. Anathema has provided drug-substances to add to Hedona's so-called "sexual violence". **D7/02:124:** The face of Hedona adorns every poster (at the time of writing). She is the real face behind the manufactured tackwhippery of the female model's firm masculinity. **D7/02:125:** Hedona takes the beauty of womanhood and makes it woman on the outside, masculine slave-master on the inside.

D7/02:126: Hedona is the Roman gladiator holding the whip of pleasure-pain. **D7/02:127:** Hedona is the modern Medusa and Caesar, just as Erlica is the modern Earth-Mother, Virgin Mary and Buddha. **D7/02:128:** It is from Hedona that we get "Hedonism" and it is from Erlica that we get "Clarity". **D7/02:129:** Turn away from the beautiful Hedona! Erlica will send you many more beautiful men and women for your pleasure, but only when the time is right. To cry "Pleasure now!" is all well and good, but be sure that it comes from Erlica and not Hedona, or it will destroy you.

D7/02:131: Erlica and Hedona share a palace guard in the name of Manon, the muscular warrior, but he is only ever let loose on occasion, for his

sexual lust is violent. He comes to destroy sexual oppression. He smashes down walls with his bare hands. He pares in order to liberate, but produces no seed except the seed of death. He is the Wrath-Bringer. He is both benign and malignant, and the two sisters fight over his body. Erlica wants to tame him with soft motherly love, and discipline him with Her wisdom. Hedona wants to drive him wild with her flange-whip. **D7/02:132:** It is only when Erlica has control over Manon that there is harmony in the world. It is only then there is Holy War, and not simply mindless destruction. **D7/02:133:** All too often, Men fear Erlica because they do not want to obey their true Holy Mother, and do as they are told by her. They want Hedona, who offers a good time in the short-term, and the promise of destruction.

D7/02:134: Sadly, Men are too impatient to allow Erlica pleasure them with pure love, as She plans carefully to ensure that Her children have the very best of pleasure, that they never go hungry, sexually or otherwise. **D7/02:135:** Sadly, Men do not wait for the ecstasy which Erlica promises. They become foolish and throw away the chance of something better for one dangerous night with Hedona.

D7/02:141: Hedona is angry with her sister for having taken her crown. Once, Hedona was Mother of the Earth, but not any more. It was always thought that Hedona would remain Mother-Earth, as she had been for centuries, and rule over the planet. Now she is being cast aside by her younger and less seductive sister.

D7/02:151: Hedona existed long before Jesus, and only a distant cousin of Hedona once ruled in her place: the Great Mother, very much like Erlica, but entirely a woman. **D7/02:152:** It is because of Hedona that men controlled women and made them slaves, in order to control Hedona.

D7/02:153: At the dawn of creation, the earth was a masculine man-woman, like that of Hedona.

D7/02:154: Homosexual union with men and boys has allowed Man to escape the eternal problem implicit in his sexual union with Woman.

D7/02:155: Every hour Man spends in the bed of a woman is one hour less spent searching for scientific logic. **D7/02:156:** Every hour Man fishes in the sea of Woman's womb is one hour less spent cultivating and harvest the land.

D7/02:157: Every beach is a boy, not a woman:

close enough to Her shore to be like a woman and far enough away to be close to the dry, arid land of Manhood. **D7/02:158:** The sea of womanhood can drown men, yet how beautiful it is when calming waters lap against the beach of boyhood!

D7/02:159: A (badly-trained) woman often moans, or even screams, sometimes deafeningly, with the passion of her sexual fruition. It is like both the cry of a seagull on the water - and a creaking gate. **D7/02:161:** Likewise, when the tide turns to giving birth, she makes similar noises.

D7/02:162: The baby screams when it is born as though it had emerged from a furnace. No wonder women often have delusions that their baby is a devil! **D7/02:162:** Women's passions can be so intense that even as a boy *loves* a woman, or his mother, he fears the intensity. He loves the adventure of setting sail between her arches but wants to come back to the shore of his own boyhood. **D7/02:163:** Overcoming such fears, and learning to swim with the tide of female love, instead of trying to destroy it, is one of the greatest trials any boy or man can endure, and to overcome it is to prove himself re-born as a Boy Woman. **D7/02:164:** To be a Boy Woman is to be at the highest level of sexual consciousness possible. It is for men to trust in women, to let them penetrate the male hearth womb which is often held too tightly, but also to swim with the tide of lust which carries the colada forward into thoughtless, passionate pare.

D7/02:171: For girls and women to become boy-women requires women too losing some of their masculinity, which for too long has defended them from the necessary adventure that a boy's incursion brings. The waters of their womb must always cleanse the shore of boyhood of the unhealthy rubbish and debris accumulated in the act of being a masculine man. The strength of a female ocean is such as will always bring men close to the shore of boyhood. You must carry him out to sea, to show him what deep oceanic love really is, and how superficially men love. Then, you must always bring him back to the shore, but only to the edge. **D7/02:172:** To let boys pare you is to let a male storm bring the necessary seed-rain. **D7/02:173:** For a girl to be a boy-woman, she asserts her power in the political sphere, and in the pare of other women and Morning Clocks, and in her role as hunter and predator for the flesh of boys, and male mammals,

to clasp between her arches. **D7/02:174:** All boy-women, of either sex follow their passionate, but thoughtful and compassionate, will-to-power in the bedroom, but follow their logic in the political arena.

D7/02:181: After 1945, Erlica was just about within conception, and grew in the womb in the 1960s. In 1992, she was born.

D7/02:191: Hedona resents the "young upstart" who claims to be the new queen. But Erlica's claim to the throne is an old one, for the Earth- Mother of the ancients was a woman like Erlica, only without her boyishness.

D7/02:211: The three phases of feminism have been the feminism of Anathema: hateful or fearful of maleness, then the feminism of Hedona, lustful and manipulative of male desire, and now the chance for the feminism of Erlica: a feminism so delicious to men that they join women in their struggle. **D7/02:212:** All roads start with Savage Man, but end with Noble Woman.

D7/02:213: All boys seek to be Women through their minds and bodies, but fear losing their maleness because of the lies Hedona has told them. **D7/02:214:** Wherever men have run from their femininity, they have always done terrible things to the earth. **D7/02:215:** It is only Erlica's love that can take boys back to boyhood; show them how lovely it could be to emulate Her, the Boy Woman. **D7/02:216:** Only when danger comes will boys ever need to be men, to defend the earth with the old violence.

D7/02:221: Hedona always whispers to desperate growing boys: "Thrust your colada. Stab with it like a sword. Take woman. Beat her. Just have her without caring for her.". Hedona always makes little boys play with guns, and love the heat from a bullet being fired.

D7/02:231: A boy can remain a boy even in old age. A boy loves women. A man, in his uncivilised state, hates women. This is true, always, absolutely. **D7/02:232:** Women do not realise how much men really hate them. **D7/02:233:** It is a hate born of sexual frustration. **D7/02:234:**

The tools of a man's pleasure have become, in the modern world, the tools of a man's power over women. **D7/02:235:** The main purpose of war

is to ensure that women are subjugated and reduced to little more than harmless mice.

D7/02:236: Pare is the policeman which can keep male desire within love and away from crude

lust. **D7/02:237:** If women fear any pare it is because they prefer war. **D7/02:238:** War, at least, does not police them so directly; it merely annihilates them symbolically.

D7/02:241: The purpose of Erlica's post-feminism is to get rid of men as a concept: to tame the masculine beast in both sexes without stifling it. **D7/02:242:** Women have no need to be got

rid of because they are the only pure sex. Men are a lower form of animal. **D7/02:243:** When a boy is still a boy, there is a chance for him to become a Boy Woman, but men seek to block boys from becoming what they long to become.

D7/02:244: Men, in their primitive state, stifle polyamorous tendencies; or at best subvert them; they stamp on anything which suggests *the boy hidden within the man* might long to care for the baby he helped to make.

Book D7 - Piglets - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

C SECTION

C8/02 - KINGDOMS 2: THE CROWN OF JUSTICE

D SECTION

D12/02 - PROCLAMATIONS 2 , with specific references in:-

D12/02:54

D12/02:83

D12/04:81

D12/06:11

D12/17:12

E SECTION

E202 - CROSSROADS

Book D7 - Piglets - Study Questions

- Why do faeries exist alongside Erica in Ennsianthe?
- What comparison between Erica and Jesus Christ in the New Testament (of the Bible) is being drawn upon in PIGLETS 2:41-44, and why? What sense of shamelessness is being evoked, and how is this different from the sense of guilt evoked within Christ's message?
- PIGLETS 2:81-151 says a little more about Hedona's character. - Explain in what ways Hedona's character it is both different from *and* similar to Erica's, and the reason they share both a bed, *and* the guard of Manon, despite their differences.
- "Women have no need to be got rid of because they are the only pure sex. Men are a lower form of animal." (PIGLETS 2:242)
- Explain the reasoning behind this extraordinary statement.

D8: MEASURES

What is this Section Book for?

This Section Book has SIX chapters:

- It is a peculiar series of vignettes that try to make sense of love as a logical, mathematically-driven energy of Earth Spirit, as well as any barriers that stand in love's way. It tries to consider the whole area of love versus other Earth Spirit energies as if they were mathematical equations.
- **MEASURES 2** is brutally honest in stating that sometimes, love cannot survive without money. That doesn't mean one should deny the greater riches of love, but this is a harsh, necessary counter-argument to the old cliché that "Money can't buy you happiness". There is nothing more harmful to love than starving to death! Also, love in a wealthy town or country region is likely to involve less suffering for all those who seek it.
- **MEASURES 4** suggests some experiments for you to try to ponder the whole question of love in a less emotionally chaotic manner: both heartfelt, and yet, in some ways, also emotionally detached.
- **MEASURES 6** ponders the age old question "What is Love, Anyway?", and considers some of its root causes. Although it considers sexuality is the main driver of love, it does not deny or downplay love's mystery or depth in any way, shape or form.
- **MEASURES 8** explores love in relation to wider questions of compassion - towards individuals and towards groups in society.
- **MEASURES 10** considers the often-abused notion of "Spiritual Love", which can be used to promote all kinds of damaging, sentimental, **Flaheen** ideas. Although "Spiritual Love" is a bit of a dishonest and misleading term, it can be used in certain correct contexts, which this chapter seeks to elaborate upon.
- **MEASURES 12** warns against hatred, but does not say that extreme anger against someone - even to the point of being physically violent - could never be justifiable. Sometimes, such anger is very necessary, so long as it is channelled carefully.

MEASURES 2:

D8/02: Newchester

originally cited as H - Newchester, [1] An Introduction

D8/02:11: It is very sad to think of it, but so much of the success of earthly love depends upon money.

D8/02:12: The distortion of human relationships by money; this is the unacceptable face of capitalism.

D8/02:13: Marriage in the Ennsianthan way of life {the Fairmark} is part of our laws in order to preserve the ideology of our faith {between generations}.

MEASURES 4:

D8/04: Experiments in Love

Originally entitled [1] Love In The Ennsianthan Way Of Life - Experiments In Love

D8/04:11: Our experiments in love start from the hypothesis that all love is rooted in sexual desire (since this is the only desire which clearly results in a form of love.)

D8/04:21: In this chapter, we are going to test our feelings of love by experimenting with the bodies and the minds of ourselves and each other, and seeing what effects are created. **D8/04:22:**

Should any of the effects of our experiments prove detrimental to our evolution, we should change the materials used, the persons upon whom we experiment, or social or psychological conditions under which these experiments are performed, until the desired result is reached.

D8/04:23: The desired result is complete freedom in our desires of love. **D8/04:24:** In the Book Of Justice, I explain how Order and Duty come before love in the worship of Omega, and the laws which you should observe even in your loving. **D8/04:25:** But in this book, let us relax our normal constraints and, for the most part, enjoy, and be dutiful to, the sensual delights and difficult trials, in body and in mind. **D8/04:26:**

Let us worry about some of the implications of our passions later. For now, let us expand our minds through our bodies and our thoughts.

D8/04:31: As far as our environment is concerned, there are a number of factors, which can inhibit love to varying degrees, which we have called factors of resistance. **D8/04:31:** Love cannot transmit itself if an equal and opposing force acts against it.

D8/04:41: Extremes in temperature act against the type of minimum comfort required for flanging, but not do necessarily impede thoughts of love, or verbal declarations of love. **D8/04:42:**

Where temperature inhibits love, this is called temperature resistance (T). **D8/04:43:** There may be a need to vary the temperature for various expressions of love in order to work in harmony with both mind and body. **D8/04:51:** Extremes in the size or weight of individuals do not impede love as a general rule, but there are exceptions.

D8/04:51: There may be an emotional repulsion to certain extremes in weight, **D8/04:51:**

There may be difficulties occurring during flanging in which the heaviest partner may roll on top of one who is frail and light of build, causing injuries of various kinds. **D8/04:52:** What is almost certainly true is that these inhibiting factors with regard to size do not in themselves deny the possibility that very fat or very thin people can give or receive love, even if not through everyone.

D8/04:53: Where weight inhibits love, or any other problem of physical or mental compatiability, this is called physical resistance (P)

D8/04:51: An individual should not be forced into any intense sexual activity during times of certain illnesses which have direct relevance to a particular sexual act. **D8/04:52:** One of the Holy Book of The Republic's main concerns is good dental hygiene. **D8/04:53:** No individual should be made to do any sexual thing with the humber, including kissing, if they have tooth-ache.

D8/04:54: If women are complaining of virginal pains well in excess of normal duration pains, they should be free from any duties of sexual embrace with the womb. **D8/04:55:** If any girl or boy who has had their skin folicised (smoothed) has excessive pain in the hearth, then, temporarily, they are free from the duties.

D8/04:61: Individuals who lead lives which are very fast-moving often do not have time for love. They might repress desires for love in order

to concentrate their energies on their careers. Or they might rush into relationships which fail because they have not had time to form properly.

D8/04:62: This is factor might be called speed resistance.

D8/04:71: Repressive, cramped, and unstable, social environments (and living spaces) may make love very difficult to transmit itself. **D8/04:72:**

The individual may become afraid to love, because these signs of affection become tender, because they have been wounded, bullied or they are in environments where social boundaries seem unclear. There is not enough space for the individual's love to grow. The individual may even, as a result of living in fear, be afraid to go out of doors. **D8/04:73:** This factor might be called spatial resistance. **D8/04:74:** Spatial resistance, the fear, or resistance arise from open or closed spaces, also applies to a fear of pregnancy, which is an extension of the self.

D8/04:91: Another feature of my theory of love is that it requires a romantic inertia.

D8/04:92: A love which grows is likely to continue to grow (or pick up in inertia) unless acted upon by a factor of resistance, such as temperature, speed or space. **D8/04:93:** We can observe that in sexual embrace, the pressure actually intensifies until certain tengail floods are released. This is a coatal inertia. **D8/04:94:** If the purpose of love is to result, however indirectly, in sexual release, then we might see the whole process of love as one of increasing inertia, counterbalanced only by necessary factors of resistance **D8/04:95:** If love is L, Intertia is I, and Resistance is R then $L=I/R$. (Love=Inertia/Resistance)

D8/04:111: If Love equals Inertia divided by resistance, then it follows that some resistance to love is necessary for its survival. **D8/04:112:**

Quite clearly, if love becomes too obsessive or rapacious, if we think only of love but not of its potential consequences, then it is very difficult for love to be realised. **D8/04:113:** When couples rush into bed with each other on first meeting, this may work, but if it does not work, it is probably because Resistance Factor "S" (speed) was not sufficiently balanced within the equation.

D8/04:111: When an undeveloped male takes a young male ingenue to his bed, and this ruins their

love affair, this may be because Resistance Factor "P" (physicality: i.e: size) is causing the problem; namely that the ingenue is not physically big enough to be able to have sexual embrace with an adjunct. There may also be some Spatial Resistance, which is to do with the repressive social environments in which one or both of the couple were raised.

MEASURES 6

D8/06: Defining Love

D8/06:11: To love someone is to like them intensely, to be at peace with their mind and their body, to desire to share in their mind and their body. This, for Ennsianthans, is the basic qualification for human love. **D8/06:21:** To love a tree is to like it intensely, to be at peace with its body, to reach out to understand its thoughts where possible and long to reach out and to touch it. This, for Ennsianthans, is the basic qualification for loving all plants, fish, birds and animals. **D8/06:22:** Why not try loving a tree by hugging it, or loving a mouse by stroking it? **D8/06:31:** The most basic of human loves begins as sexual lust, a primal emotion in the gut, a desire for Nurture. **D8/06:32:** Sexual lust does have to mean mean a desire for sexual embrace, but for food and emotional pleasure, other pleasures also. **D8/06:33:** Also, sexual lust is what drives the earthly intellect, the artist, the scholar, even if the results of human enquiry often lead us far higher than sexual gratification. **D8/06:34:** Love begins with the five senses, such as touch, taste, smell, sight, and hearing. From these, love grows into the mind, and its tested against previous experiences. When this love is proven satisfying, love can then become a matter of personalities and not just sexual attractiveness. **D8/06:35:** It is the mind which allows us to 'fall in love', so that what began as a purely bodily need, stimulated in the brain, becomes a egoistical need. This is the only pathway of True Love. **D8/06:36:** Notions of 'true love' which are free from sexual impulses are pure romantic fiction. **D8/06:37:** Love is lust, lust is love. **D8/06:38:** That does not make love is not any less profound.

MEASURES 8:

D8/08: The Way of Compassion

D8/08:11: Compassion for those we love is natural, and even when we do not seem to love one another, our altruistic instincts allow love to flourish through mutual kindness. **D8/08:12:**

This is why Charity is so important to Ennsianthans. **D8/08:13:** Charity unto others is important for another reason. **D8/08:14:** We predict that all those who become Ennsianthans shall know persecution, not only from the Anathemites because of their so-called 'sinful' ways, but from the atheist Flaheen who wish to carry on with their foolish drunken orgies and live in ignorance and confusion. **D8/08:15:**

Ennsianthans must set an example to all others in order to justify their so-called 'sins'. **D8/08:16:**

If other religions regard doing 'good works' as beneath contempt, because they say that 'good works' never did save a single soul, then Ennsianthans must have their reply. **D8/08:17:**

Let us do Good Works, and extol the virtues of Charity unto others. **D8/08:18:** Sow the seeds of kindness, and what you sow in kindness, you may reap in kindness and the love of others.

MEASURES 10:

D8/10: There is No True Spiritual Love

D8/10:11: There is no true spiritual love: it is just a term we use to describe a purer, less sleazy and more mystical form of sexual passion.

D8/10:12: The concept of spiritual love is a corruption of the Holy Spirit's ultimate plan. 2/ All love is earthly. **D8/10:13:** Love is sacred, and has spirituality in it, but it is not truly and purely spiritual. **D8/10:14:** Only the Delta is spiritual and Omega beyond. **D8/10:15:** Love is a primitive human and animal impulse which has no place in the {final} worship of Omega.

D8/10:16: It may be necessary to speak of "spiritual love" but, like the term "Earth Spirit" it is only figurative. [Sept 1999]

MEASURES 12:

D8/12: The Bringer of Love, The Dissolver Of Hate

D8/12:11: Like Aphrodite, or Venus, riding on the clouds, Erlica Justice is the bringer of all love.

D8/12:12: Her love, rooted in sexual honesty and the quest for higher wisdom, casts out hate.

D8/12:13: Hate for any person is foolish. No person is worth disliking so intensely. **D8/12:14:**

Dislike people if you must, even kill them, but never hate them. **D8/12:15:** Even the most despised carry jewels for the wise to steal.

D8/12:21: Let all of those who are able, come forth and know they may be loved. **D8/12:22:**

Erlica Justice is the Lord Mother and the Virgin, the new sun and the new moon, the True Light of all Creation. **D8/12:22:** Trust in the way of our Virgin Lord Mother, and let your True Love be exalted.

Book D8 - Measures - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

MEASURES 2:

B SECTION

B15/14 - MACHINE FUTURE SPIRIT 14, verses 111-151

D SECTION

D12/02 - PROCLAMATIONS 2 , with specific references in:-

D12/02:54

D12/02:83

D12/04:81

D12/06:11

D12/17:12,

Book D8 - Measures - Study Questions

- Why is Erica describe as both "Lord" and "Mistress"?
- MEASURES 2 is called The Imperious Child. What sense of innocence is being aspired to?
- "It is very sad to think of it, but so much of the success of earthly love depends upon money." (MEASURES 2:11). To what extent could you agree with this statement?
- "An individual should not be forced into any intense sexual activity during times of certain illnesses which have direct relevance to a particular sexual act." (MEASURES 4:51). Based on this quote, and others you may find, how does this try to balance the need for sexual urgency with the rights of those involved?
- "The most basic of human loves begins as sexual lust, a primal emotion in the gut, a desire for Nurture." (MEASURES 6:31). How might you defend this statement against accusations of insensitivity?
- "Ennsianthans must set an example to all others in order to justify their so-called 'sins' " (MEASURES 8:15). Why does Omeganism *deny* that sin exists?. Why might Converts to Omeganism need to justify some of their actions, and why would a supposedly futuristic religion advocate such traditional charitable "good works" for Converts?
- MEASURES 10 is called - and states that - "There is No True Spiritual Love". Explain why this is so
- Even the most despised carry jewels for the wise to steal. (MEASURES 12:15)
 - Why does this mean we must be careful before resorting to hate?
 - If we are compelled to fight an enemy, in what ways might we use their tactics back against them?
 - What tactics are permitted by the Fairmark, and what tactics are forbidden?

D9: AFFECTIONS

What is this Section Book for?

This Section Book contains THREE chapters:

- It is a soft meditation upon the changing of the seasons in relation to the changing moods of love and notions of beauty.
- **AFFECTIONS 2: Romantic Love** advocates a balance between the need for a pure ideal of beauty and our noble ability to love someone based upon their character, not simply their appearance. It also states the importance of learning to love *yourself*.
- **AFFECTIONS 4: Born With The Hope of Love** warns against getting too caught up in Gamma or Earth Spirit; but uses references to Freudian theory to help illustrate this point.
- **AFFECTIONS 6: Ways of Loving** advocates yet again for polyamory and sharing our beds with many others, including sexually, but in the context of comradeship, love or community, and the need to reach out and feel emotionally valued and bonded.

AFFECTIONS 2

D9/02: Romantic Love

D9/02:11: When two lovers watch the sun rise in a morning in fields of barley, it does not matter if they have done this a hundred times before.

There is no need for boredom. In the repetitiveness of watching the sun rise, there is a security, a knowledge that this sun will rise every day over the same horizon. **D9/02:12:** When the child demands to hear the same story from the parent which they have heard a hundred times before, there is no need for boredom. There is a security is hearing the same familiar story again. **D9/02:13:**

When lovers play music to each other, it does not matter if they know the tunes, or the songs, off by heart, having heard them many times before. The repetition is beautiful in its familiarity.

D9/02:14: Let every child of the Virgin, even in their old age, be softly slumbered by a lullaby. Let a moment of soft hush fall upon the child's brow like a magic spell, and let the magic sleep-world be full of sanctuary.

D9/02:21: We sense love in music just as we may sense love in our mother's heartbeat.

D9/02:22: Music and songs written for love should never make us cry. If they do, it is because we do not have the strength to love ourselves, and therefore, other people. **D9/02:23:** When we cry out "Love me!" in the words of our songs, and our concertos, it must always be with a sort of dignity. **D9/02:24:** When we feel love through music, we must understand that its rhythms and melodies are like caresses. Every caress will have a hidden meaning for us, rooted in sexual longing. **D9/02:25:** The girl who spends hours under the orchard, or at her desk, engrossed in prose, or in poetry, is finding love through words and through her intellect, even if these words are not directly concerned with romantic love.

D9/02:26: When we feel love through music, we must understand that its rhythms and melodies are like caresses. Every caress will have a hidden meaning for us, rooted in sexual longing. **D9/02:27:** The girl who spends hours under the orchard, or at her desk, engrossed in prose, or in poetry, is finding love through words and through her intellect, even if these words are not directly concerned with romantic love.

D9/02:31: When we share food, even regurgitate it, with our lovers, we pass on hidden codes of ourselves unto another. **D9/02:32:**

There is also the trust in another, that they are free of germs.

D9/02:41: When we have re-discovered the ability to love ourselves, all sorts of other loves

become possible. **D9/02:42:** We can radiate love, to some extent, even to those people whose habits may annoy us, but for whom we feel sympathy.

D9/02:51: We can radiate love, to some extent, for those whose facial disfigurements or bodily scars might normally repulse us at first sight. **D9/02:52:** In the modern world, we are normally used to the sight of people in wheelchairs, but some able-bodied people still find it difficult to become attracted to people in wheelchairs. **D9/02:53:** A man may be attracted to large black girls, but when they are placed in a wheelchair, he often finds himself robbed of his desires. **D9/02:54:** It must be said that as far as the process of physical love is concerned, in a great many cases, the disabled person is not only eager for such affection but can be an active participant in it. **D9/02:55:** We may assume that people with speech impediments are stupid, and this impairs our ability, in some cases, to actually come to love them. **D9/02:56:**

The deaf and hard-of-hearing, perhaps especially if able-bodied in every other sense, often suffer from such speech impediments because they cannot hear themselves speak. **D9/02:57:** The blind, who rely heavily on both the spoken word and on touch as means of communication.

D9/02:58: In general, the able-bodied world, fully-sensed cannot imagine the disabled world as having any love or sexual pleasure within it, because of the culture of sentimental pity which surrounds disability, and which de-sexualises the disabled world as a sexual underclass.

D9/02:61: However, the notion of the scar upon the body is hard to turn into a symbol of physical love. **D9/02:62:** We can all picture the common and mentally undress the very English stereotypical image of the kind of white-skinned, deliciously plump, disabled girl in the wheelchair with the large breads and voluptuous arches and cushions. From a certain angle, in her nakedness, we can photograph her as a Raphaelite beauty, with her milk-white skin floating in folds of soft flesh. To a sane and passionate boy who would desire such a girl, in his arousal, her disability might well be an irrelevance to him in aesthetic terms. **D9/02:63:** Yet take an identical girl with scars and bruises upon her body and it is as if some dark subconscious cavern has been breached, some

place in which we cannot easily overcome our fears, even if we should do so. **D9/02:64:** The common denoting mark of the villain, the evil person, in the Hollywood film, is the man with the scar, a man who is unclean, unshaven, rough-voiced. This is not because of pure prejudice, for these images are natural expressions of some necessary fear within ourselves. **D9/02:71:** It is possible to readily picture a woman, well into her sixties, who is fat, deaf, blind and who is in a wheelchair, as some sort of beauty who is capable of arousing male desire. **D9/02:72:** It is not wheelchairs, or blindness or deafness which horrify us the most, but distortions, disfigurements, blemishes upon the skin, blistering sores, bald patches torn out from the hair unevenly, twisted features, broken limbs. **D9/02:73:** The handsome old man whose grey hair gives him a new power and dignity, whose faces might develop lines like a mature tree-bark, or the active old woman whose skin loosens and whose blood becomes colder in a way which can arouse a curious sexual desire in the young more than horror. **D9/02:74:** The horror of partial baldness in old women, or facial hair which so often grows upon the faces of elderly women, or bodily hair on most women, is the horror that the woman, whom in other respects is desirable, is becoming manly. **D9/02:75:** Even in male swimmers, there is the tendency to remove bodily hair, to soften and lighten the texture of the skin. **D9/02:76:**

What all this seems to suggest is that a human softness, rather than roughness or blemishes or unevenness, is firmly ingrained in the psyche of beauty. **D9/02:77:** To love the roughness requires a lack of prejudice, and patience, when the feminine psyche of both sensitive-minded men and women cannot readily shake such prejudices off.

D9/02:78: Evidence that our own notions of beauty can be distorted by fashionably accepted norms, however, are all around us. For example, it has sometimes been fashionable for women to be so thin that their bones poke from beneath their skin. Now, beauty, you may say, is in the eye of the beholder, but extreme thin-ness, unlike moderate thin-ness or extreme fatness, is not sensual in the sense that there is no softness in it, no softness for those who embrace it, nor for those who possess it by denying themselves food or the comfort of stroking themselves as human beings they themselves can embrace. **D9/02:81:** To love those whom we are not physically attracted to

in any way is virtually impossible, because the physical image is what we see, our first impression. **D9/02:82:** However, a person who is only physically attractive to us only in a small way can become the object of our desire if other factors, such as voice, personality, and intelligence, not only compensate, but make the physical image of the person a positive asset. **D9/02:83:** The ability to be mature enough to go beyond judging people on their appearance alone and take factors such as personality into account when forming relationships is one of the most important assets which human beings can utilise in everyday life. **D9/02:84:** Even judgements of personality are not entirely reasonable. So much prejudice surrounds certain personality types which, arguably, distorts the truth about a particular person, and makes them out to be things which they are not.

D9/02:91: It is quite clear that we are going to need some sort of notion of love which is both realistic about human fears, desires and views of beauty, yet embracing of all humanity, warts, scars, smelly hairs, dirty faces, torn ragged clothes, sweat, diseases, distorted voices, urine-stained and soiled garments, broken limbs, acid burns and all, yet looking towards a better, purer ideal of love and bodily health. **D9/02:92:** It is this all-embracing, romantic, yet realistic view of love which, it is hoped, Erlica Justice is able to embody.

D9/02:111: It is certainly hoped that the kind of love described in the Book Of Love is romantic love, and is child-like innocence. **D9/02:112:**

Not the kind of heterosexual or homosexual, monogamous, domestically sterilised romantic love, or so called 'childhood innocence' which is so common in popular fictions of the twentieth century, but romantic love nonetheless.

D9/02:113: Perhaps it is considered naive to dream of a world community in which, at the very least, a sizeable minority find a new innocence in the simple love of natural beauty, without the need for twentieth-century morality, but **D9/02:114:**

To the Ennsianthan, romantic love is the eternal pursuit of beauty and gentleness, but with strength and grace, a boundless fertile country of many possible fruits; the playful pleasures of the chase, and of the eventual embrace, but also the wondrous journey into the minds of those we come to love,

D9/02:115: ...so that one does not merely form

relationships solely on the basis of body (for a beautiful face and body may conceal an ugly personality), or solely on the basis of mind (for it is hard to love eternally without physical attractiveness, however obscurely derived), but instead, one finds a means of finding love in the vicinity of both. **D9/02:116:** We all ought to know that the drunken, guilty fondlings to which we can submit our feelings of love fall short of the ideals of romantic love. We know that in the heat of the drunken dance, we are not even fully sexually aroused. We are sexually aroused by the idea of being sexually aroused, and in love with the idea of being in love, but we are not really attracted to the person that we are trying to involve ourselves with. In other words, we are acting out a pale and desperate sham: a parody of true love and desire. **D9/02:117:** Something higher is called for than the mechanical, unthinking gratifications of the desperate moment, and that is romantic love.

AFFECTIONS 4:

D9/04: Born With The Hope of Love

D9/04:11: From the moment we are born to the moment that we die, we are Sexual Boeings.

D9/04:12: What is interesting however is that, in the case of human beings, there are occasions when the intensity of this force is denied.

D9/04:21: Freudian theories have tried to examine childhood sexuality as a development of three stages, in which the respective intimate organs become the chief source of explicitly sexual pleasure at various stages. **D9/04:22:**

Freudianism is all very well, but it leaves out, for the most part, any possibility of a genuinely independent intellect, functioning above and beyond the base instincts of these three former stages. **D9/04:23:** The intellect which comes through the Delta is revolutionary, because it cuts out any possibility of corruption by forces other than those of symmetry, reason, and the spirit beyond. **D9/04:24:**

We can accept the possibility, if we want to, that all life on earth is corrupted by the existence of forces such as sexuality, but there is no such corruption in the Delta. **D9/04:25:** That is why knowing what the Delta is is such an advantage to us. That is why I emphasise, time and time again, the following: **D9/04:26:**

You must not allow yourself to become absorbed so much in things of Gamma, of

this earth, in your religion, if these things replace the pure dark energy of the Delta.

AFFECTIONS 6:

D9/06: Ways of loving

D9/06:11: To love one person and one person alone is to invest all one's currency of love in one bank. **D9/06:12:** But what if the object of your love has no interest in you, or you in them?

D9/06:13: The bank of your love bursts with the tears of passion which flow deep into your well of loneliness. **D9/06:14:** What if the bank bursts? What if your loved one is gone forever? Then you may have spent your love, and lost the love which you had saved as currency. **D9/06:15:**

Let us never again have to sob tears into our pillow for lost love, as though they had died rather than merely left our romantic gaze. **D9/06:16:**

Let us always have other loves. For if we do not, the object of our desire threatens to rob us of our very minds. No love is worth such insanity.

D9/06:21: Lost love is a crime against the beauty of existence. **D9/06:22:** Do not invest all of your love in one person, one creature, or one thing. **D9/06:23:** Love many things, many creatures and many people. **D9/06:24:** How dare they say that your love is not true love! It is to you. **D9/06:25:** How dare they say that you may not lie in the bed of many lovers! How many nights have you woken up crying because of your lost love? How many bodies have you longed for since then, even if only to temporarily soothe aching hole left by your burning desire? **D9/06:26:**

Would you not rather throw your body open to all Creation than be lonely for one more night?

D9/06:27: You need to be nurtured and to be cleansed by a new love which lasts forever, in the name of Erlica Justice, our earthly saviour.

D9/06:31: The poetry of love flows from our consciousness like a river of desire which longs for both the safety of the bay and the crashing of the ocean, and fears both. **D9/06:32:** In love, we write poetry to those we love. **D9/06:33:** We engrave our passions upon the saplings of future generations. **D9/06:34:** We hope that our words are like the flavours of some literary paradise, which, once tasted, fatten in the bellies of our loved ones, fatten them with words as beautiful as the virginity of the dawn, as erotic as the

experience of night. **D9/06:35:** Our prosaic paradise lingers on the page of fiction. We make imaginary worlds where love beyond experience is made real. **D9/06:36:** We read of love's fictional paradises in book, and we momentarily crawl into the illustrations upon the page. **D9/06:37:** We weave magic with words. We cast spells with our hopes and dreams. **D9/06:38:** But if our dreams of love could come true, would we not also fear them like the knife wielded in darkness? **D9/06:39:** We must find a way to find excitement in safety, and safety even in danger.

Book D9 - Affections - Links To Other Chapters

- E Section, E2 - "Crossroads"
- Holy Book of The Republic, Part 2: Femarines - "Passion and Prudence"
- "Millions Are Waiting", Part 5: "For Valerie"
- "Millions Are Waiting", Part 6: "We Strike At Dawn!"

Book D9 - Affections - Study Questions

- Can you think of a special time and place in your life where you once were - and which captures a special moment with a loved one? (AFFECTIONS 2:11)
- What stories of love and magic would YOU tell to your children - if you have any? (AFFECTIONS 2:12)
- What advantages AND disadvantages can you think of trying to love regardless of Fairmark notions of physical beauty?
- Can you think of passages in other chapters that suggest a physical ideal of love, AND other chapters that are concerned that this ideal might cause us overlook those that do not fit into it?
- "Do not invest all of your love in one person, one creature, or one thing."
(AFFECTIONS 6:22 - and similar in AFFECTIONS 6:11).
- Why is this *good advice*, AND why are so few able to follow it?
- "We must find a way to find excitement in safety, and safety even in danger." (AFFECTIONS 6:39)
- Why is danger held up as an ideal in love by some people?
- Which spiritual deity, above all, do you think has taken over their minds
- How might you convince others that this ideal is harmful?

D10: INFATUATIONS

What is this Section Book for?

This Section Book is in TWO chapters:

- It warns against love becoming obsession, with all of the dangers of hatred that this can lead to.

In **INFATUATIONS 2**, this chapter:

- Explains both the advantages and disadvantages of fear as a means to gaining new Converts for the Faith.

In **INFATUATIONS 4**, this chapter:

- Explains why it is unwise to describe acts of physical love as "sex", even if they are sexual in nature.

INFATUATIONS 2

D10/02: Fear Disguised As Love

D10/02:11: In order to create the environment for love, and all forms of nurture, we must sometimes create fear. **D10/02:12:** We must arm ourselves against all those people who want to stop us from loving by nurturing them with fear.

D10/02:13: We must make people afraid for their own good. We must tell them that unless they are awoken to the truth of Erlica, they are walking with danger.

D10/02:21: The Christian Evangelists understand the fear of their Lord Mother. That is why they are so successful. They understand that love is not enough to sustain the affections of the people to their Lord Mother and saviour.

D10/02:22: The Christian evangelists succeed by threatening hell and damnation to all those who stray from their path.

D10/02:31: Of course, we must never become like those outside the Faith; like the Christian Evangelists. We must never put threats above the Ennsianthan Way {of the Fairmark}, which is to teach by example. [clarified, 12 April 2016 and 28 July 2017] **D10/02:32:** But fear is also a functional necessity and a form of nurture.

D10/02:33: Fear cuts like a lance through the pus-filled boil of religious apathy. **D10/02:41:**

Erlica is to be loved, because Erlica brings knowledge, and to be feared for the same reason.

D10/02:42: Erlica is not just an object of love, but of fear, because the freedoms which Erlica offers unto the multitude are not only the embrace, but the savage murder, all enthroned in the truth of our own humanity. **D10/02:43:** Erlica is not all love and kisses, but is also the sword of truth.

D10/02:51: A man may build an atom bomb, and make one mountain into dust. **D10/02:52:**

But the words of our Lord Mother shall move every living thing with their wisdom. **D10/02:53:**

The words of our Holy Virgin shall echo across the globe, and sooner or later, in one way or another, they shall be revealed unto the wise.

D10/02:54: When the grunts of the Holy Sow are raised up in glory, they shall be worth ten atom bombs, and a whole battery of guns and knives.

D10/02:61: Ennsianthans must raise the spectre of both the piglet, the lust for love and destruction.

D10/02:62: You may hold the Holy Book of The Republic in your hand as if it were a petrol-bomb, for it is full of cold glass and hot fire.

D10/02:63: There is much in the Holy Book of The Republic to be warmed by, just as we sit naked, yet warmed, by a coal fire, reassuringly protected by its glow. Yet that same fire can destroy whole cities built upon shame. **D10/02:64:**

When the false prophets and Flaheen come against you, they already hide in their cities of shame behind their moral prostitution and hypocrisy.

D10/02:71: The earthly fire of Anathema shall consume the earth for all those who do not follow Erlica Justice, our Lord Mother and saviour.

D10/02:72: We have built a cool dam of wisdom around the house of our Holy Virgin, and the Holy Trough lies in wait for the salvation of the multitude. **D10/02:73:** But we have also set traps for our enemies, so that they trip themselves up upon their own words.

INFATUATIONS 4:

D10/04: Abuse of the word "sex" and similar abuses

D10/04:11: In common parlance, the word 'sex' is used to denote a wide range of physical desires which occur between individuals. **D10/04:12:**

But the word 'sex' is a rather un-friendly term. Although all love is sexual in origin, the outcome of physical love, which is sexual desire, is not always genial sexual embrace. **D10/04:13:** The abruptness of the word, 'sex', demeans the very beauty of physical love itself and has become associated with vulgar humour and uncivilised ways of thinking. **D10/04:14:** As an Ennsianthan {follower of the Fairmark Law - added 31st August 2017}, you should not use the word 'sex' to describe any act of physical love. **D10/04:15:** It should go without saying that, although all love can be traced back to sexual desire, sexual embrace in itself is not a guarantee of feeling loved by another, even if it is an act of love itself.

D10/04:16: We can all think of examples of people who have felt empty and unsatisfied even when lying naked in the arms of those they love.

D10/04:17: Sometimes, the most important part of love is in the feeling of security, in the kind and appreciative words we say to one other, in the security of the embrace, in the sharing of common

experiences. **D10/04:21:** All over the world, people have sought to destroy the purity of sexual experience by making it into a vulgar power-play.

D10/04:22: They have used the power of lust to mesmerise and control other people, and beat them into submission. **D10/04:23:** It is for this reason that every religion which has gone before has warned us of the dangers of unbridled lust.

[Jan 1998]

D11: DUTIES

What is this Section Book for?

This Section Book consists of TEN chapters.

This chapter discusses *loving* duties of those Omegans who choose to follow the integrated body of Holy Law known as the **Fairmark**:

- These duties are sexual, moral and mystical in nature, and at their most basic include the principles of polyamory, and, where appropriate, the smoothing and plumping of the bodily and the zestful embrace of fertility for added sexual comfort and intensity.

In **DUTIES 2: Love and Duty**, this chapter:

- Asks to what extent love is either compatible with duty or causes conflict with it.
- Asks that we show kindness to others wherever possible, and Let Pass – or even forgive – when others do wrong to us
- Pleads that after we have undergone bodily transformations, such as smoothing, plumping and other rituals, we joyously lay down our bodies for the sexual enjoyment of others within our **Virgin Family** – even where we might think of someone as being “ugly”. Within a Virgin Family, we can come to luxuriate in the experience and feel bonded to them, so that it will not always matter whether we “fancy” them or not (and in any case, desire often comes anyway during such an experience!)

In **DUTIES 4: Love and Pleasure**, this chapter:

- Puts forward that theory that even a gentle embrace is sexual, even with friends, and we should not be afraid to think so
- Warns against simply desiring one sex and not another, and similarly, one race or one age. Variety is the spice of *love* too!
- Briefly warns against contraception (See DUTIES 8)

In **DUTIES 6: Love For Our Enemies**, this chapter:

- Reminds us not to *love* our enemies, but to *find* love in our enemies.

What is this Section Book for? (cont'd)

In **DUTIES 8: Love As Social Communication**, this chapter:

- Highlights love as a form of sexual communication in itself: the reaching out between spirits through the bodies of others.
- States that there is no real difference between love and lust, and that love is simply lust in a higher form.
- Warns against any depiction of sexuality that contains violence
- Warns against sexual censorship and the repression of sexual longing.
- Reveals the secret pleasures of “cake” and “the hearth”
- Warns against contraception, particularly barrier contraception, which can - quite literally - be a form of sexual repression by blocking deeply erotic sensations between bodily organs. It describes some of the luxurious pleasures that occur when sexuality is at its peak - though does not state (as other passages do) how this pleasure might be heightened even more

(N.B: Contraception may at times be necessary, which is why it's important to read other passages in The Republic to gain a wider context)

In **DUTIES 10: Flesh, Spirit and Society**, this chapter:

- Explains that the polyamorous concept of The Virgin Family is not the same as sexual promiscuity in which “anyone will do”. It must be family and community-oriented, purposeful and strict where necessary.
- Hints at some great and mystical purpose behind love, of which physical attraction is only *one* great and very important part.

DUTIES 2:

D11/02: Love And Duty

[July 1998]

D11/02:11: As my own faith has grown, and I have become more confident in my own gospel, I now feel sure enough in my theology to be able to tackle the issue of love in relation to duty.

D11/02:21: It has become apparent to me that, to an Omegan, duty to one's faith must come before duty towards those we love. However, there are occasions when this is not so.

D11/02:31: Sometimes, duty to one's faith means sacrificing love for others, because this love is proven to be incompatible with spiritual piety.

D11/02:32: Sometimes, our piety is not that strong, and therefore, it is our love which must taken priority over duty.

D11/02:33: Sometimes, love and duty are compatible with each other, and in order to be dutiful to one's faith, one must be dutiful in love.

D11/02:41: What is certain is that, to Omegas, all desires are self- motivated, and that duty to the self is the highest of all duties. **D11/02:42:** If we cannot look after our own interests properly, the love and support we give others is likely to be of little use.

D11/02:51: In the love we have for others, we are radiating our own desires and love for ourselves.

D11/02:61: An Omegan may remain celibate. So may a Ennsianthan. But we will speak of many sexual duties which a Ennsianthan is normally expected to perform. But if these duties clash with your own instincts, perhaps it is better to remain independent from such duties than to tie yourself to absolute piety with our Good Lady of the Light, Erlica Justice.

D11/02:71: We will make many claims about love, some of which you are entitled to disagree with, even as a Ennsianthan. **D11/02:72:** You should nurture yourself with food, and with pride in whom you are. **D11/02:73:** You should give

of your sexual body unto others, not only for your own pleasure, but out of duty, so that they might find solace and comfort.

D11/02:81: You should bring kindness unto others so that you may know kindness in return.

D11/02:72: You should let pass all hatred and forgive wherever you may. **D11/02:73:** In order to set every Child of the Fairmark upon the path of deep carnival wisdom, they should be fully expressive in an sectional way around Early Clock Assignments, and, depending upon age and maturity, around all other Clock Assignments also.

D11/02:84: A strong, healthy woman of the Fairmark should be pregnant each year with a child where population can sustain her, and for that, all forms of contraception should be shunned, especially those which interrupt *genial* flow.

D11/02:85: Under the Fairmark, both males and females who are aligned with - or above - the Third Trinity, who marry according to that law agree to the principle that the male, married under Ennsianthan Law, has full rights to the girl's body, to nurture her with his colada at any time, and it is the girl's duty to accept this gladly. The boy is not allowed to use anything but the *ping-shu* of his natural body and the girl can defy only in a similar manner. This is not thought of as unfair. The girl prepares and allows, in her marriage contract, for the boy's pare, because she loves him, and also because they both love to be dutiful to the Saviour, Erlica Justice, whom they both love deeply. It is equally true that a female who demands sexual embrace from a male within a marriage should not be denied, either. **D11/02:86:** All Ennsianthans are expected to try and transcend their own sexuality by having sexual embrace with things of nature, with those of their own sex, and those of the opposite sex, even if they do not wish it immediately. In so doing, they will usually become stronger. **D11/02:87:** Under the Law of the Fairmark, a Morning Clock that is sectionally nurtured for the Saviour, when the time is right, is made stronger if this is done in Her name and with the careful caution, compassion and duty laid down in our Scripture. **D11/02:88:** In order to unite male and female energies, *all* aligned at the Fourth Trinity or from a later party typically undergoes a ritual of folical circumnavigation in which their facial and bodily hair are removed.

{Clarified, 29th July 2017} **D11/02:89:** All love is sexual in origin, but deeper love is also love of

the mind as well as the body (and flows with Earth Spirit - added 28th July 2017)

D11/02:91: Love of body *and* mind - not just body or mind - is the greatest form of love.

DUTIES 4:

D11/04: Love And Pleasure

D11/04:11: Love which brings no pleasure is not love at all, but obsession.

D11/04:21: Ultimate loving means taking and giving all of love that we can (but not more – {29th July 2017})

D11/04:31: Having pleasure from those we love is as dutiful as giving it, sometimes more, rarely less.

D11/04:41: All loving touches and all kissing is flanging. **D11/04:42:** Erlica demands that you flange with those you love, unless there is good reason why not. She will demand a good explanation as to why you have not done your duty in this regard, for it is sacred. **D11/04:43:**

When you have sexual embrace with any form of contraception, you must not feel guilty, but you must apologise to Her. **D11/04:44:** When you say "Sorry" to the Holy Virgin, She will always bless you and let you pass. **D11/04:45:** It is not compulsory to say sorry, for you have nothing to be ashamed of, but to do so is a mark of respect.

D11/04:51: The sexually immoral are those who do not enjoy the sexual thoughts which our Holy Book has allowed for you, those which our Holy Mother, the Virgin Erlica has declared not only to be rights, but sacred duties which must be done. **D11/04:52:** The bravest are they who put such sexual desires into practice. **D11/04:53:**

They must flange, flange and flange again.

D11/04:54: Every flange done against the confused sexual morals of the Anathemites is a Victory for Erlica's Holy Army. **D11/04:55:**

Every drop of boy's seed spilled in the bodies of men, wives, Virgin Family - and only as and when decreed - or any of his fellow comrades is like a bullet fired against the Enemy [modified 30 March, 2016]. **D11/04:56:** Every girl who flanges with women, husbands, Virgin Family or any of her fellow comrades is like a bullet fired

against the Enemy. **D11/04:57:** As our revolutionary army swells, and more of you obey Her and not Them, the Flaheen will see the shield of pleasure we are making with our bodies, and suffer in their jealous rage. **D11/04:58:** As more men rise, colada elected in combat, and our female soldiers guard the fortress of Erlica's throne with their open arches and other *clinia*, there will come a great battle between those who stand on the side of lasting pleasure and those who do not.

D11/04:59: There can be little room for those who sit on the fence to be shot at by both armies.

D11/04:60: Either you allow yourself, in your mind if not actually, to flange with everyone or no-one; and, beyond mere lust, to love everyone or no-one.

DUTIES 6:

D11/06: Love For Our Enemies

D11/06:11: Love others, where you may. as they have loved you. **D11/06:12:** This is a commandment of our Lord Mother and Saviour.

D11/06:21: We must try to *find* the love in our enemies, but *not* to love our enemies. **D11/06:22:**

You should *try* to love your neighbour as yourself, for Child, Man and Woman are born without sin. **D11/06:23:** Even if we cannot love the minds of our enemies, we can love their bodies.

D11/06:24: They who are our enemies, let us find the beauty in their bodies and try to embrace them in our aura, for when we radiate this love, surely we will have the power to melt away their hatred with our love. **D11/06:25:** If your enemy is willing to obey our Lord Mother, take them between your arches, clutch them at your bosom, so that they may know that we are merciful.

D11/06:26: Even as you make war with your enemy, and may yet cut their throat, at least lust after their crossword lions deep in your heart, and pray that they may yet find salvation.

D11/06:31: The fools who stand against our Virgin Queen do so because they are jealous of Her power to enthrall you with Her mighty and merciful love, jealous of the sacred duties which She has asked of you to perform with the whole of your minds and bodies, all manner of sexual colour and variety, a lovely carnival of fleshly joy. They resist Her out fear of anarchy, of Hedonism.

D11/06:32: But the Good and Virtuous Lord

Mother, Erlica Justice, does not allow hedonism, or pleasure without responsibility. Her commands are wise commands, and do not allow for such things. If only they could trust Her, and take Her at Her word, instead of always being afraid of the consequences of a way of living which they cannot know until they try. If only they shed their minor differences with Her and stood on Her side, so that they who have been persecuted for their love may be shielded by Her.

DUTIES 8:

D11/08: Love As Social Communication

D11/08:11: The primary purpose of love is to act as an interface between socially communicating beings to assist in their day-to-day material, psychological and physiological needs. **D11/08:12:**

Love can build bridges between individuals, as well as between communities. **D11/08:13:**

From a purely, practical point of view, love is an extremely useful commodity. **D11/08:14:** If love does not bring light-hearted pleasure, it is not love. **D11/08:15:** Sometimes, one has to be cruel to be kind, but it is not usually kind to be cruel. **D11/08:21:** The main moral difference between Omeganism and other religions is with regard to sexual matters. **D11/08:22:**

Ennsianthanism claims that there is no real difference between love and lust. **D11/08:23:** *In most cases*, all forms of sexual activity are regarded by Ennsianthans as acceptable, even those which other religions believe are immoral.

D11/08:31: As a general rule, violent, oppressive forms of behaviour are discouraged, and loving, sexual forms of activity are encouraged. **D11/08:32:** Omegans would argue that love is a form of communication which creates unity. As thinking, logical beings, it therefore follows that the more that one person one can truly communicate love, the more that one person can be properly understood. **D11/08:33:** Although love can be communicated in other ways to the explicitly sexual, such as in charity and kindness, it is the sexual imperative which drives all forms of love. **D11/08:33:** When the giver of love supplies the receiver of love with the required stimulus, the effect generated in the recipient is one of security and well-being. **D11/08:34:**

As a consequence of this, the recipient of love

will usually send messages of love back to the person who originally sent them. **D11/08:35:** A series of love-messages will be transmitted back and forth between the correspondents until a satisfactory process of mutual bonding has been finalised. **D11/08:36:** The advantage of love-messages, as opposed to hate-messages, is, obviously, that the intentions of both recipient and received are the establishment of mutually solidifying bonds. **D11/08:37:** The more intensely passionate these communications become, the more the potential for misunderstanding, but at the same time, there is a greater potential for this bonding process to intensify. **D11/08:38:** Providing that there is a clear framework for the sending and receiving of love-messages, such as the Book Of Light attempts to provide, then no act of love, sexual or otherwise, can do any permanent damage to the sender or the recipient. **D11/08:39:** The importance of effective networks of love-communication, in which there is a respectful openness between both senders and recipients cannot be understated. **D11/08:40:** To impose monogamy on people who are not naturally monogamous has the obvious effect of closing off vital channels of communication. **D11/08:41:** One of the most directly observable effects of open and honest polyamory is that a clear network is established in which a number of senders and recipients are bonded by mutual need and mutual desire. Also, there is a wider communication of love by the very dynamics of such polyamorous networks. **D11/08:42:** Errors occur within polyamorous love-networks when there is jealousy and spiteful secrecy and misinformation between senders and recipients. At such times, we might say that there is no true love among the network as a whole. **D11/08:51:** The process of love must eventually become one of mind and body, through a series of developmental stages of learning. **D11/08:52:** Love, normally automatic given the correct stimuli, can nonetheless be masked by all sorts of neuroses and shames, or by fear of being rebuked in desire. **D11/08:53:** Physical nurture is our first experience of love so let us deal with this first. **D11/08:61:** The hearth is not only an organ of pleasurable excretion, but an instrument of learning. It contains a great many nerve-endings, which contain sexual knowledge, as well as knowledge of pleasurable excretion. Knowing how to use these nerve-endings is an important

part of one's developmental nurture. **D11/08:62:**

At the time of writing, the sexual function of the hearth is a source of great embarrassment, even more so the pleasure which can be obtained either from pleasurable excretion of cake, or from *lancar* embrace in which the hearth is involved. [Sept 1997]

D11/08:71: The effect of sexual repression is, in effect, to block off the relationship between the nerve endings of the sexual organs and the brain, by means of associating the pleasures of the sexual organs with fear of punishment or embarrassment.

D11/08:72: Sexual repression is one of the ways in which an anti-intellectual culture is produced, because many of the sensual aspects of the intellect are blocked, because the relationship between the nerve-endings of the sexual organs and the nerves of the brain is blocked, or subdued.

D11/08:81: If a teacher were to ban us from reading a certain book, or writing a certain story, because they believe it to be "corrupt", we would normally protest that this was depriving people of their right to "learn by experience". **D11/08:82:**

So why do we not protest likewise when it comes to the whole and organic experience of physical love?

D11/08:91: When the colada is enthused in a woman's font, it both sends information to, and receives information from, the font. Potentially, a Male Femarine is "reading" the body of the woman, and the woman is "reading" the man's body in a two-way learning environment.

D11/08:92: It sends information out as a series of sensual pulse, or coladic thralls, dryness alternated with moistness, heat with cold, which are felt by the font. **D11/08:93:**

It receives information as a series of quivering pulses, or virginal expansions and contractions, and, of course, alternating sensation of wet and dry, hot and cold. **D11/08:94:**

Similar exchanges of information occur between colada and hearth or colada and humber, or humber and hearth, or humber and font, or {remembering our earliest experiments} in the case of mother and baby, mouth and breast. **D11/08:95:**

Given the number of nerve-endings in the sexual organs, and the other organs of the body, who knows what knowledge these carnal experiences can give, what stimulation of the intellect, as well as the sexual organs? And who can say what knowledge,

intellectual, carnal and social, might go unexplored, when these nerve-endings are not stimulated (such as when particular types of sexual union are disallowed)? **D11/08:96:** What is clear is that this two-way communication uses the same model as all two-way communication systems: one of information sending and receiving, one of interpretation, and then one of reply.

D11/08:111: Progressing from the stimulation of touch, there is of course, the importance of developing intelligent conversation, through which love, and the wider implications of nurture, can be fully understood. **D11/08:112:** A degree of literacy, and an ability to comprehend a spoken language, will greatly aid such nurture.

D11/08:113: Knowing languages or dialects which are foreign to our own will widen our ability to communicate, and of course, to give love and nurture to a wider community of individuals.

D11/08:121: It is always rather flippant to say that "All the world's problems are caused by a lack of communication.". Nonetheless, the more that we can communicate effectively, the greater the potential for a degree of social harmony of a kind which may possibly result in love. Even if the outcome is not love, at least our effective communication networks will allow us to know if it is not love, and perhaps even why.

D11/08:131: Take a typical pair of lovers.

D11/08:132: From the macro-communication of colada-in-font, through to the demi-macro communication of the spoken word, though to the micro-communication of international telephone networks, and beyond, to whole computer-linked terminals of communication, every step along the way, from flange to fax, all vital in the creation of a new world order in which communication is as much a social responsibility as a right.

D11/08:131: Remember the Delta Matrix? Well there is a Gamma Matrix too, which we can connect to, waiting for the time when all communication tools, biological and mechanical, connect to one vast Matrix of learning and wisdom.

DUTIES 10:

D11/10: Flesh, Spirit and Society

[Feb 1997]

D11/10:11: It is only because we are not absolutely sexually free that such lengthy emphasis upon sexual things is necessary at all. But the advantage of intellectual *and* sexual revolutions {i.e. *together* - added 28th July 2017) is that they can be achieved quickly within the self and to varying degrees, directly and easily with others with whom we share such experiences with.

D11/10:12: Once our internal shames and doubts as to what we may think of are put behind us, more of our minds can be taken up with the contemplation of Pure Spirit. **D11/10:13:**

From an intellectual point of view, matters of sex and love can be rather dull and boring.

D11/10:21: What is so lacking in today's society is wholeness of being in our carnal selves, owing partly to the way in which urban environments have become isolated from the natural world and have made a degree of sexual taboo necessary in order to promote the industrial work- ethic.

D11/10:31: Despite the growth in what might be termed casual sexual relationships, for the most part, monogamy is presently the only guarantee of stability in an unstable industrial environment.

D11/10:32: Most of the casual sexual relationships in which we might enter are for the most part unfulfilling and very brief affairs. It is for this reason that even the most sexually adventurous among the population tend to periodically return to the fold of monogamy, and avoid relationships or sexual acts which are regarded by the Flaheen as morally improper.

D11/10:41: In order to cope with the frustrations and inhibitions which are the distant echoes of Nineteenth Century morality, pornography and more subtle forms of sexual titillation has come to assume an disproportionate role in allowing outlets for so-called 'deviant' sexuality. However, these sorts of sexual outlets fail to satisfy us completely for the pure and simple reason that they are only images of sexuality; they are not complete sexual expression, and for the

most part do not involve us in close relationships with real people. **D11/10:42:** Single-person adult mast-urbanisation, and other such perversions, have become all too commonplace, however necessary they may have become.

D11/10:51: The wheels of industry turn, but not in a manner of any of our choosing. **D11/10:52:**

Casual relationships become a means to a limited end in terms of momentary gratification just as one might consume alcohol. **D11/10:53:**

The technology upon which industry depends has simply incorporated sex in its nexus of base gratification, so that the sexual commodity is a poor product, which is produced quickly for sake of quantity alone rather than quality.

D11/10:61: Marriage exists as an oasis is which genuine emotional and sexual love in given space to grow in a Work-Ethic society in which there is usually little time to contemplate upon our deeper emotions. The more fortunate among the population therefore might come to regard marriage as sacred and to distance themselves from those whose morals are different from their own.

D11/10:62: There is a sort of sexual class structure which emerges in which the most deviant among the population are cast in the role of a dangerous class. **D11/10:63:** This class structure cuts across social class and political affiliations so that there is an unwritten moral conspiracy even among the most politically "liberal" of the population.

D11/10:71: Those who are socially dispossessed by industrial change or are socially persecuted can always take pride in their willingness to oppress and scapegoat the most down-trodden, socially different or sexually prolific among the population. **D11/10:72:** In this way, they do not feel so isolated from the society which has thrown them into turmoil and can be momentarily at one with their reactionary counterparts.

D11/10:81: Because sexuality is a commodity which at once, works outside of the industrial nexus yet is incorporated within it, it is a precious commodity indeed. It takes on the form of some unhealthy religious cult which stupifies its victims with its honeyed sweetness. **D11/10:82:** The proliferation of cults based solely around the issue

of sexual things does little to truly liberate love from the ethics constructed by a labour-based society. **D11/10:83:** True and complete sexual happiness requires more than mere vacations from reality. It requires working towards a new reality, and a new sexual morality.

D11/10:91: Knowledge is only completed within the self when one is both spiritually, intellectual and carnally self-aware and able to act within sufficient independence from the social machine, and therefore bring forth new creativity and energy within it. Only all three working in tandem is truly enlightening.

D11/10:111: The inability of some to comprehend the relationship between individual sexual freedom and intellectual development is astounding, for the improvement of one re-enforces the other. Equally astounding is that the advancement of these things, particularly in the arena of sexuality are not seen as potentially beneficial to spiritual growth as well, though one should not imagine that these things alone, without some focus upon purely spiritual enquiry, make an agnostic into a spiritual person.

D11/10:121: Let love never grow sick and die in your heart. Let it breathe free and healthy.

D11/10:122: The love of one thing alone is diseased and cannot breathe easily beyond its closed doors. **D11/10:123:** Monogamy is like the island of comfort in a world of pain. For that love to sink is to know madness and a form of death. **D11/10:124:** Monogamy is a luxurious house of comfort. But outside lies sun, and wind, and rain, and all the passion of the elements; craggy rocks, but also soft embracing valleys where even in rain there is security and shelter from the storm. **D11/10:125:** Shall we roam upon these hills, these valleys, these pastures? For in time, we shall learn where it is safe and where it is not safe and folly to go. **D11/10:126:**

Monogamy is a luxurious house of comfort. But outside lies streets, houses, and industry, comradeship, vandalism. **D11/10:127:** Shall we stay in luxury here, where there are so many jewels, even in the dustbins of the city? Or shall we wander in buses, in trams, on foot, see other houses as beautiful as the house of familiarity?

D11/10:128: Open the window in the house

of monogamy, and breathe fresh air of love's true freedom.

D11/10:131: If you afraid of love, you are really afraid of what others have made it become.

D11/10:132: That soppy, self-indulgent affair of self-destructive angst; that is not love. That artificial romance of self-sacrifice for some unattainable ideal: that is not love. **D11/10:133:**

Love is to want, and yet to be free of the need of wanting. **D11/10:134:** Love is to have, and yet to be free of the need of having. **D11/10:135:**

Only this is loving, for you must also love yourself. **D11/10:136:** No wonder people are afraid of love when they are told that "Love is forever.", "Love is life-changing.", "Love is all that matters" and worst of all "Love will conquer all hate and evil.". **D11/10:137:** People do not want to change; they want to stay as they are, good, evil, sexual, murderous, but above all...human. They want to love, and hate and give birth and kill. **D11/10:138:** People do not want love to change them. They want to be made strong by love so that they can carry on being as noble and obscene as ever they were before. **D11/10:139:**

Our physical love dies the moment we are dead. But other loves and lusts live on after death. {modified 16th January, 2019}.

D11/10:141: Our international caste of believers must make love fit for human consumption and proclaim a love without any barriers except reason, and share in the love which each of us are able to give, where possible.

D11/10:142: Any love which brings the stifling disease of Confusion's unhappiness is no love at all. **D11/10:143:** There is suffering enough in love without adding to it by choice, for love is one of nature's escapes from pain, even if to search for it and not find it, or to lose it, causes pain.

Book D11 - Duties - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

ALL SECTIONS, especially DUTIES 2 AND DUTIES 8:

C SECTION

- C5/10 - references to anorexia and bulimia
- G Section
- Holy Book of The Republic, Part 2: Femarines - "Passion and Prudence"

Book D11 - Duties - Study Questions

- Why are fully-clothed kissing and hugging both sexual acts?
- The Fairmark has a particular ideal of beauty that can transcend age, race, disability and gender? What is it?
- How does this ideal relate to the Fairmark's rejection of contraception?
- Why is marrying more than one person considered to be an ideal? Why should excessive sexual promiscuity be avoided?
- When might it be spiritually healthy to have sexual intercourse with someone that we do not immediately find attractive? What restrictions are to be placed on this?

D12: PROCLAMATIONS

What is this Section Book for?

This Section Book has THIRTEEN chapters:

- It focuses on the sayings of Erica, allegories written about Her, or reflections on Her role as the Second Deity.
- It contains Fables (PROCLAMATIONS 8 to 12). These are not actual spiritual events, but stories that illustrate Her divine love and wisdom when set against the deceptions of **Hedona** and **Anathema**.

In **PROCLAMATIONS 2: Blessed Be Her Name**, this chapter:

- States that Erica has many guises. There is her main guise, as a plump, blonde-haired female with male and female genitals, and there are her many other guises too, where she appears according to the wishes of those that see her, call upon her, pray to her and act and meditate through her. That means that She can also appear to be male, or as a child. Indeed, Erica *does* indeed appear as a black child (Sipho) in **Crossroads**, later in this volume
- Declares her to be the Holy Sow, with the tail of a pig. This is symbolic, for She takes on the role of a supposedly unclean animal and makes it holy. This imagery contrasts with the Holy Lamb, often associated with Jesus Christ, and it is Jesus that Erica claims to have replaced and surpassed
- Uses erotic prose (heavily coded) to describe the great majesty of Erica's body.
- Introduces the deep symbolism of Erica's blue lamp that lights the way to Her comfort, love and justice. It is a policing device, but a form of policing that begins with gentle comfort and security. A picture of this lamp can be found in **GUIDES 4**.

In **PROCLAMATIONS 4: The Rainbow and The Bridge**, this chapter:

- Discusses the imagery of the "rainbow and the bridge", recalling a vision I had of various bridges, particularly the main Tyne Bridge, and reveals the origins of some imagery of Future Spirit and Spiritual Darnless
- The rainbow represents Erica's love for and new-found command over all that exists in nature, including ourselves, and the bridge over the rainbow is used to represent her sturdiness, as well as being a bridge between the Earth Spirit of our universe and that found in **Ennsianthe**.
- Gives us Erica's first great speech: a proclamation of Her love for all of humanity and for other animals and plants through Her light, guidance and wisdom - and a promise of mental healing through Her, which is erotic and sensual as well as compassionate and loving.
- Interrupts the flow of Her speech with a brief warning about Erica that "We are all liars". This may seem odd, but it is to remind the reader that Erica's truths in **Earth Spirit** can never be as great as those of Artek in **Future Spirit**. So Erica is "lying" in one way, but the lie is necessary, and *becomes* true, beautiful, and *very* real - for so long as we need to believe in it.
- *Might* seem confusing! *Think back* to the **Preface to the 2017 Edition**, which explains the way in which Erica is part of a **Negotiated Spiritual Style**, in contrast to the simple "command and control" messages of **Artek**, or the way Jesus is portrayed in Christianity (part of the **Simple Spiritual Style**)
- Reflects *elements* of Jesus' allegorical style because Erica knows that this is the best way to communicate Her new message to people who otherwise might not know it, or understand it, or even want to hear it in the first place. Erica's ultimate purpose, however, is markedly different!

What is this Section Book for? (cont'd)

In **PROCLAMATIONS 6: Erica Declares Herself Queen of All The Earth**

- Erica declares herself "Queen of All Queens" upon the Earth.
- Erica contrasts Her Love and Wisdom with the cunning deceptions of Anathema, and warns against him.
- Discusses the types of sexual unions and marriage that are to be sanctioned in the Fairmark (PROCLAMATIONS 6:31)
- Warns against persecuted groups that - in turn - persecute *others* for sexual desires, often to rescue *their* reputations, and that this is the work of Anathema. (PROCLAMATIONS 6:41)
- Warns against casting unjust judgement upon others.

In **PROCLAMATIONS 8: Anathema Diverts The Holy Designates (a fable)**

- Erica allows Hedona and Anathema to tempt her Designates (followers) with an ale-house that brews fomented milk. This story is continued in **PROCLAMATIONS 16**.

In **PROCLAMATIONS 10: Erica Speaks Unto The Designates: Part 1 Things To Come (a fable):**

- We are given a way to remember Erica by lighting Five Candles in the "Black Room" of a Dawl (See later Section Books)
- Her eventual supremacy over all other forces of Earth Spirit is promised, but we may find that She tests our obedience by allowing violent and disturbing things to happen.

In **PROCLAMATIONS 12: Erica Speaks Unto The Designates: Part 2 Greater and Lesser Fools (a fable):**

- Describes two sorts of fools: those that only think with simple words and of their immediate sensory needs - the Lesser Fools, and those that have keen intellect but suppress sensual instinct - the Greater Fools.
- States that Lesser Fools tend to relate to sexual questions, and Greater Fools to intellectual questions - but both lack something of the other, and neither address matters of Future Spirit.
- Reveals some mystical predictions, which, though confusing at present, will come to make sense as time passes.

In **PROCLAMATIONS 14: Erica Speaks of Tolerance and Intolerance**, this chapter:

- Warns against the temptations of Anathema, such as jealousy and shame.
- Warns of the need to fight, and even to fight those in other religions who might seem friendly and amicable, but who are, in truth, the "enemies of true love".

In **PROCLAMATIONS 16: Erica and the Milk Tree**, this chapter:

- Continues the ale-house story from **PROCLAMATIONS 8**. - It is an allegory showing how Hedona and Anathema will attempt to divide the people to prevent salvation through Mistress Erica through intoxicating temptations that lead only to chaos and ruin.

What is this Section Book for? (cont'd)

In **PROCLAMATIONS 18: Erica and the Ashamed Man**, this chapter:

- Reveals – in a highly coded parable – the sexual desires of a worried, troubled, but deeply loving and compassionate man
- Show how Erica is tolerant of such desires, but also wise. She persuades him to delay acting upon his desires – or, where necessary, not to act upon them at all.

In **PROCLAMATIONS 20: Erica Turns Away The Sick**, - and –

PROCLAMATIONS 22: Erica Kills And Resurrects A Girl, these chapters are allegories or parables, and they:

- Answers those who like to claim that Erica is “really” a pastiche of Jesus through the use of a fable, in which Erica turns away the sick and causes death.
- Although there are *surface similarities* in the styles of Erica and Jesus, Erica is more concerned with people finding both peace and balance in Earth Spirit, even if that means saying or doing things that may seem cruel, or which allow cruelty to happen. Her healing is maternal and cleansing: a wiping away of tears and bloodstains. But she cannot *prevent all* harm. That is for us *and* the deities of Hedona and Anathema to determine.
- (In **PROCLAMATIONS 22**), warns against false prophets who rely on sentimentality and pity, and delivers a series of remarkable predictions of Earth Spiritual signs yet to come.
- The similarities in style, and the occasional Biblical tone, are there to help explain Mistress Erica and Her healing salvation to those who only have knowledge of Christian healing, and also – to explain the ways in which healing and love sometimes prove less important than being and transcendence, both within Earth Spirit, and – ultimately – beyond.

In **PROCLAMATIONS 24: Erica Counsels The Prophet**, this chapter:

- Illustrates the deep, embracing love between the Prophet and his Holy Mistress, Erica - as he asks Her for guidance. She lovingly provides it - as well as expressing Her concern at Hedona's continuing power to seduce and divert mortals..

In **PROCLAMATIONS 26: Erica Is Frustrated At The Temptations of Hedona**, this chapter:

- Reveals the frustrations of Erica as She attempts to wrestle power from Her corrupt sister, Hedona, and from Anathema - and also a frustration at the continued popularity of quite earthy, often brutal male deity-figures instead of Her own commanding, but fragrant nature.

PROCLAMATIONS 2:

D12/02: Blessed Be Her Name

D12/02:11: The name of the angel here is Erica Justice, the spirit of the earth refreshed and all which lies within it: male and female, life and death, all within Her, which we also call Him, and even It. **D12/02:21:** What does Erica actually look like? The important thing to remember is that Erica is all of creation, and that any image which I have seen is only one part of that. **D12/02:31:**

Erica appears to us in a number of different ways, even though there is one symbolic {fixed} interpretation of Her, or Him. She might be quite slim, or she might be very fat; dark-skinned and dark-haired as one would expect such an all-embracing angel to be. She is both woman and innocent boy, yet with the wisdom of an adult. Her hair might be long rather than short. What appears certain is that she embodies a youthful spirit, even in middle age. **D12/02:32:** The reason why She is pale-skinned rather than black, and fair-haired rather than dark, in my imagination, has more to do with the fact that pure light is white, and yellow is also the colour of most of the lights we see around us. **D12/02:33:** It should not matter to people with darker skins, or simply darker hair, that Erica is embodied in this way. If you want Erica to be black or brown, fat or thin, or a bird, or a cat, He (or She!) will provide for you. By embodying Erica with the virtues classically associated with Northern Europeans, we are not denigrating any other race, but are using a symbolic metaphor which represents *all* of the races, from black to white. **D12/02:41:** What is also interesting is that you, the reader of the Holy Book of The Republic, are very unlikely to have pink skin and yellow hair. Most of the world appears to have black or brown hair: this is a feature which people of all races have in common; and a great many more people's skins are slightly brown. Rarest of all is the sight of naturally red hair, which is perhaps the most interesting and dramatic of all hair colours. **D12/02:51:** Every new deity of the earth appears in the form relevant to the age in which they live. **D12/02:52:** Children are stimulated easily by bright colours, and this is why the cult of blond-ness is all around us. **D12/02:53:**

We may be angry that our black hair or black skin does not make it onto the pages of certain publications, and call those who worship only the

blond/e white image "ignorant, narrow and bigoted.", and be justified. But the question remains, how do you radiate brightness in the most explicit way possible? The answer is obvious. You give to children a kind of facial beauty which is the equivalent of a hypodermic syringe in the arm. You give children what they want, which is the equivalent of fries and cola every day, whereas adults might dream of a more wholesome and balanced diet. **D12/02:61:** If you remember, we have stated to you that Omega, and the Delta, are black. So it becomes necessary to use a contrasting example of light skin to embody in a quick and easily-understood way, the Angel of Light, which is Erlica Justice. **D12/02:62:** But even here, there is some impurity. Erlica's image of whiteness is not shown as pure whiteness, which is all colours, for we could not bear such as image: it would repulse us, even though she is White, all of light, all the colours of the rainbow. **D12/02:63:**

To make Herself more believable, and more attractive, to a human audience, Erlica is given the soft peachy- pink glow of all healthy pale-skinned people. **D12/02:64:** Erlica's true "racial" origins are as mixed as a mongrel bad itch whom no one can decide to which breed it belongs. From Her womb springs children of every hue, and She has been black herself in other lives. **D12/02:71:**

In order for us to be drawn to Her spirit, Erlica quite openly disguises himself as whatever beautiful human being of this type we imagine for ourselves. **D12/02:72:** She has the attributes which both sexes can be normally be endeared by: soft hair, a soft voice which can also be commanding, breasts which can be small as cherries and grow large as melons, curved arches, full cushions, smooth hair skin without normal bodily hair, a warm round face, an air of innocence and so on. Because the "she" is also a "he", her sexual body has male and female organs. She has the colada of an adolescent boy and large round adult-sized boules, and beneath them is also a font. **D12/02:73:** She is both boy and girl and woman, but has none of the brutal appearance of the natural man. **D12/02:74:** Erlica is High Gamma. That means She is part of Nature, yet is Nature itself refined and made 'pure', like the cultivated farmer's land, like refined sugar, and like the refined intellect. **D12/02:81:** Erlica has a hidden muscular strength in her body, but this is hidden by an extremely heavy build. Her blonde hair falls down to her toes. Her arms, her legs, her

face, even her hands and fingers, feet and toes, all of her is fullness, broadness. Her size symbolises her growing spirit of fertility, and her embodiment of shamelessness in food and other carnal pleasures. **D12/02:82:** Her only animal feature is that she has the tail of a pig, which represents her relationship with the animal kingdom and her role as The Holy Sow.

D12/02:83: She might sometimes carry baskets of fruit on her back or on her head, which represent the pleasures and burdens of knowledge.

D12/02:84: Erlica is not only a boy and woman and Sow, but is also a sunflower (and other flowers). She often wears shoes made of flowers or wears them in Her hair, and bees and birds come to pollinate them and taste their honey. **D12/02:85:**

There are two Erlica images (and various stages in-between): the woman teacher, who is crisp in body and manners and hair, the woman of Delta, of Apollonian reason, who seeks to calm passions and promote logic, who is more like the First Angel, the doctor and scientist. Then there is the Virgin Erlica Boy Woman, who emerges as the reward for the pursuit of reason, the spirit through which we pass, through which we burn away, in complete synthesis, our intellectual and carnal selves, so that we are purified for the wisdom of the Delta, a wise woman, a teacher, but also a giver of sensual wisdom: a synthesis of Appollonian and Dionysian impulses. **D12/02:86:** Erlica holds a lamp in her hand, and reads books to her children, so that they will be wise in their minds, not just in their bodies. **D12/02:87:** He carries a magic wand capable of great life as well as great destruction, someone who gives the orders, and yet is dutiful to our needs. **D12/02:91:** My initial impression of Erlica was as a fairly slim woman, who could have been between fifteen and forty, with short blonde hair. I could not specify what country she came from, except that it was from somewhere in Northern Europe. I saw her as a patient and tolerant person, who nonetheless made difficult and often painful decisions where necessary; the teacher, the nurse, the policewoman, someone who has seen the brutal side of life as well as the calm side, someone who, someone who does not make one afraid but instils an overall sense of security. **D12/02:111:** Of course there will be those ignorant people who do not want their object of desire to be anything other than their image of perfection. But Erlica cannot fail to draw us in, for Erlica is a changeling. **D12/02:112:**

Erlica, like the earth, is persecuted and blamed.
D12/02:112: The Freedoms which Erlica has given us are blamed for the world's ills, but they are sanctioned by Omega.

PROCLAMATIONS 4:

D12/04: The Rainbow and The Bridge

[ADDENDUM, July 29th 1997]

D12/04:special verses: 1/ The illustration {now, sadly deleted} above is a rough sketch modelled on the Tyne Bridge, drawn from memory in on July 29th 1997. 2/ As you can see, it is a bridge, but it has the shape of a rainbow. 3/ Interestingly enough, I recently discovered that the Tyne Bridge spans between Newcastle and Gateshead. 4/ I recently visited Newcastle, and reflected upon the visions and revelations which I had experienced earlier. 5/ I am sure that it was not pure coincidence that Erlica's words included the phrase: "and all those who are led unto the Gate shall be cleansed and made whole". 6/ I remember that, a long time ago, I had a vision of a bridge very much like the Tyne Bridge (with some elements of the Golden Gate Bridge, San Francisco in it) but I did not know what it was. 7/ I cannot think of anywhere else in the world but Tyneside where one can find all of the elements of my visions in the place-names of a particular area. 8/ The notion of the "Sun Time" (Sunderland) squares very well with Gamma, the light of all Creation, and the Final Fire before all is burned away into Darkness. 9/ The notion of "The Gate's Head" (Gateshead) squares very well with the role of Erlica Justice, keeper at the Gate which leads from Light into Darkness. I think that her gate is not the gate directly into Spiritual Darkness, but moments just before we transcend into it. 8/ The sun rises in the East and sets in the West. 9/ If you remember, my visions of the Delta, which are recorded in the Book Of Darkness, began in the West. 10/ I recall now that first vision of a place which came from the Delta was of "The Black Pools" (Blackpool), a series of powerful concentric circles which were formed from a stone being thrown into a puddle. The Blackpool Tower represents the Delta triangle.
D12/04:11: After many years, another angel came once more and spoke again through the Designates. It bore the holy name of Erlica Justice, the Angel of Light, The Light Of Creation [This is

roughly how I remember it]: **D12/04:12:** Erlica spoke thus:

D12/04:21: "I am the rainbow and the bridge. I am the light and the way. And whosoever follows me unto the Gate shall be cleansed and made whole.

D12/04:22: Every colour under the sun shall be made one and a light shall burn away all earthly things until there only the gate remains. And to there I shall lead you, out of earthly darkness and Confusion to enlightenment and beyond.

D12/04:23: As the parent leads the child, as the teacher leads the student, as the sergeant leads the police, I shall lead you. But you must seek me, also."

D12/04:31: "I am all of Creation. Do not be afraid to seek me. **D12/04:32:** Cross over the bridge, for the bridge is within you. **D12/04:33:** I offer you nothing but the joy and pain of the truth, for my name is both Light and Justice, and my laws are the new laws of nature, and by these laws you shall be cleansed and forgiven, and all of these former things shall pass away."

D12/04:41: "And when you are led to the gate, it shall be yours alone to open. My time with you then is over, and I shall be far away from you in some other place. **D12/04:42:** And you shall walk in life beyond the Earth and dwell with angels. **D12/04:43:** Prepare, for by Omega you shall be reckoned unto your wisdom. **D12/04:44:** They who have been wise shall enter into Omega's realm as angels, and shall grow taller and wiser in lives beyond our own. They who have been unwise shall be held in wait until they are ready. And upon that day, all things must pass and all shall be made holy and dwell at Omega's side" [Nov-Dec 1996]

D12/04:51: In the future, there shall come those who ask to be healed of their shame, and Erlica shall answer as follows: **D12/04:52:** "They who are without shame, let them be the first to kneel.....". **D12/04:53:** "for none of your are without shame, and even in the temple of my love lurks the cunning of the Anathema.". **D12/04:54:** "They who are without falsehood, let them be the first to contradict me. ". **D12/04:55:** "for even in the truth of my light lurks the strobe-light of his blindness.". **D12/04:56:** "But I tell you, all you people who stand outside the barn where I am Mother to my own, that you shall not be turned

away, and you are even virtuous as you deny me, for Omega shall exhalt even they whom have not been saved for the Holy Land." **D12/04:57:** "I am the child of the world, not the parent. I do not speak for you all, nor can I." **D12/04:58:** "I am not your history, only the Holy Mother, your future."

D12/04:61: "I am the breath of new life, the truth of the world, the final Saviour." **D12/04:62:** "They who do not come with me; I shall throw the feet of my descendants down upon the earth, and make tracks so that they may follow me in the desert sand." **D12/04:63:** "Kneel before me now not in shame, but in joy, for the Holy Land awaits those who follow in my name." **D12/04:64:** "Exhalt your neighbours, even as they cast doubt among you, for they will tread the road of my descendants, and shall be exalted among you as angels in the glory of perfect peace."

D12/04:71: And so, once more, we learn that we are all liars. **D12/04:72:** We are all liars, though we should seek truth. **D12/04:73:** Even the holiest of designates, even the Prophet, all are ashamed, for the Justice, Erlica, has not yet truly cleansed the world.

D12/04:81: The Enemy's children always come in the guise of the Lamb. **D12/04:82:** A lamb of God begins life in tender innocence, but develops the horns of tough mutton. **D12/04:83:** By contrast, the Family of the Holy Sow only grows fatter with the warmth of Her love. [Nov 1998]

PROCLAMATIONS 6:

D12/06: Erlica Declares Herself Queen Of All The Earth

D12/06:11: "I am Queen of All the Queens, Holy Sow of all the Rainbow Children, your Shepherd unto the Gate. But you now turn from me in your revelry, for you are not yet made Virgin in the Mud and the Holy River." **D12/06:12:** "Upon this hour, you may yet be blessed and saved from the Enemy." {i.e. Anathema and/or Hedona}

D12/06:21: "Anathema has come to trick and decieve you with false pleasures. They may last, but will bear bitter fruit. He has come to bring

hatred for those whom are not of your creed (or of my own)"

D12/06:31: "All of those who love according to Scripture are of my Family." {i.e: those who follow *this* book and The Fairmark} **D12/06:32:** "You who would nurture a wife as well as a husband, or a take a Male Femarine as your wife; be it in loving duty or in pleasure, be you related to them by blood or not, be they of any age which is sanctioned; you ought to know that these things are proper and sanctified. **D12/06:33:** When I have asked you to cleanse yourselves it is not in place of your souls, **D12/06:34:** but when two *men* come together sexually, they must sanctify their flesh as I have commanded."

D12/06:41: "The homosexual and the Jew: they are still persecuted side by side, and yet they take arms against the pederast." **D12/06:42:** "Anathema has come to set brother against brother, man against woman, woman against woman. He aims to make you smite the innocent in their incest. He aims to make you take arms against the pederast."

D12/06:51: "You may yet come to judge your brethren as sinful children, even though you they are no more sinners than you." **D12/06:52:** If you do smite any of my children with dishonour, and do castrate any form of Holy Love with your tongue, I will punish you for your disobedience."

D12/06:61: "I say unto you all who love only those of your own kind, or your own sex, or the sex which is not your own, that though you may be blessed with the honour of loving and may walk with me, you are in your dishonour of my commands." **D12/06:62:** "My filth is pure, not impure. Each man and woman alive swills in the same sty and none are above the cleansing mud of my excrement."

D12/06:71: "It is because seek to I love you, not because I hate you, that I say such things."

D12/06:72: "Even as I punish you for casting judgement upon one another, I ask that you love me, for I shall let all things pass."

PROCLAMATIONS 8:

D12/08: Anathema Diverts The Holy Designates (a fable)

D12/08:11: Erlica was to test the faith of the Designates by sending her brother, Anathema, among the multitude. **D12/08:12:** Chaos Theory in the laws of the world was to state that Her order depended upon chaos. **D12/08:13:** And so it came to pass in our fable, that Anathema, who had heard the great and mighty proclamations of the Saviour, was to challenge the faith of the Designates, for He was a trickster and a conjuror. He sent for Hedona, the angel of wild pleasure, and cast him down among the peoples of England.

D12/08:21: "What the trump is this woman on about?" said Hedona "If she wants us to make love more often, why do we need the religion and all that crop? Why not just put some music on, grab hold of a few beers and get completely cormoranted and rat-esra'd. You've only got one life, so live it to the full. We don't need to invent Gods, anyway. Everyone knows it's people that make the world go around."

D12/08:31: And so it was that one of the paving stones beneath the patio of an ale-house was to hear the cry of Anathema, and sent its message upward to one of the peoples of the earth. Every time one of the Designates passed this paving stone, they became frenzied with their blind lusts and desires.

D12/08:41: Erlica had intended for Anathema to have lost some of the Designates, for this was a part of the cycle of chaos and order. But now the time had come to end the revelry.

PROCLAMATIONS 10:

D12/10: Erlica Speaks Unto The Designates: Part 1 (a fable): - Things To Come

in which....0] Erlica comes into every town and speaks unto the Designates who had led her followers astray:

D12/10:11: Erlica declared: "Sooner or later, you will obey me, for Omega has sent me to rule over you all upon the Earth. Light five candles, and

lay them upon a black table, or table covered in black cloth."

D12/10:12: "Sooner or later, you will love me, for I am all of love upon the earth, which only the passage of time has come to reveal as my own."

D12/10:21: The five candles upon the table shall be Five Virtues - of Pride, Piety, Verity, Charity and Virginity."

D12/10:31: Then Erlica shall ride into town, naked beneath her cloak of blue, and Dublin shall be the Jerusalem, where every former saviour shall melt into Her Holy Light.

D12/10:41: And Erlica spoke: "Make a passage for me upon a mountain. I have come to lay palms of joy and invisible light upon the weary. Let there be thunder, and fire, but after each storm and quake shall be the balance of peace and symmetry in Ama."

D12/10:42: "I will kill one baby. I will rip its head from its body to test your love for me in the streets of a European market. But they who shall still follow me shall know that it is a test, and shall not be unduly afraid."

D12/10:43: "Why did you turn from me when Omega sent Jesus Christ unto you? **D12/10:44:** Why did you run like cowards and slaves unto the pharaohs of fool's gold?"

D12/10:45: "Look at what you have done with Jesus. Look how you have tortured and killed yourselves over him, and made martyrs out of him.

D12/10:46: You are not worthy of Jesus' name, any of you. No Christian deserves the name of Jesus any more, and so I shall come unto the world to take His virtuous name away from you.

D12/10:47: You shall not worship Jesus, because his name is tainted now with your blood. I weep through the human race when I hear of what you have done."

D12/10:48: "You shall proclaim me instead as your saviour. **D12/10:49:** "I shall make you suffer for your wisdom, but give you the balm of my wisdom and of my love. **D12/10:50:** Only the fools shall not suffer. It is because you choose

to know that you suffer and because you choose to suffer that you know more still."

PROCLAMATIONS 12:

D12/12: Erlica Speaks Unto The Designates: Part 2 (a fable): - Greater And Lesser Fools

D12/12:11: "I had a thought today. There is a way of finding the fools among you, and there are Greater Fools and Lesser Fools."

D12/12:12: "Say unto the multitude: 'What do you wish to change in life?' "

D12/12:13: "If they cannot answer you, they are almost certainly fools. **D12/12:14:**

Wanting change is the key to progress.

D12/12:15: If they answer, "Everything" they are a lesser sort of fool. Wanting change, but with continuity is the key to inner peace."

D12/12:21: "Greater Fools will understand a sexual question, but not an intellectual one, for they are at a lower lever of intelligence. Lesser Fools will understand an intellectual question, but ignore a sexual one, for they are the sort of fool who think themselves above and beyond things of the flesh. **D12/12:21:** Lesser Fools look down upon Greater Fools, because the intelligence of Lesser Fools has given them a haughty and superior attitude to lust and a desire to cast stones of shame down upon the Lesser Fools and call them sinners."

D12/12:31: "The Greater Fools have a smaller vocabulary: a restricted code of command words: 'Eat', 'Sleep', 'Flange'. **D12/12:32:** Yet the Greater Fools, even though they understand the command I give 'Flange' cannot even follow this simple instruction so readily, especially when I ask them to be insetuous or perform some other act which they afraid of doing, that which Lesser Fools have said is sinful."

D12/12:41: "Things of the flesh are the only things which can be understood by both the foolish and the wise. Start with them. Cut through the foliage of confusion with simple words and deeds."

D12/12:51: " 'Speak of the flesh, eat of the flesh, flange with the flesh'. The Greater Fools

don't understand anything else, but they understand that."

D12/12:61: "There is no point in speaking of any other kind of salvation to Greater Fools but the salvation of the flesh. The Book Of Love is the only book worth reading to them, for they will understand at least the essence of that."

D12/12:71: " 'Eat everything, sleep well, flange with everyone.'. This is not the whole story of our morals; in fact it is a horrid debasement and an over-simplification, but it is a start. Wisdom "

D12/12:81: "Once you have hooked them with the bait of the flesh, the fools need to be drawn into self-awareness, intellect and education. Then they are no longer fools."

D12/12:91: "Eat well, for I am coming to starve you of your foolishness and fill your minds with the joy of all knowledge." **D12/12:92:** "I will cast a trap for your shame and your guilt and you shall fall into it, fools that you are. And when I have caught you, I shall make you taste my medicine, which tastes bitter, but which is the healing balm of True Love, without barriers."

D12/12:111: "The table of Europe shall be filled with sleeping eyes, and their attaches will not yet be awoken. **D12/12:112:** The British will be the last to fall, I am sure, but I will get them."

D12/12:121: "You shall not worship the Budhha, for I am your General, and you shall make war against the Flaheen according to the rules laid down in our scriptures."

D12/12:122: "The Buddha has brought almost complete peace unto His believers, but has not awoken the Flaheen from mighty ignorance."

D12/12:131: "You shall stare into the lands of Japan and beyond. Then you shall know the spectrum."

D12/12:141: "You have no right to any supreme prophet except V." **D12/12:142:** He has tried to warn you, to inform you. He is only human, but great in his humanity. But I am holy, and greater still in my holiness."

D12/12:151: "Beware of all pleasures, all tasty treats, even from the Holy Table. Prepare the feast for the peoples of Ennsianthe, so that the flesh is not raw, but is prepared according to my divine command."

D12/12:161: "Mark well the name of Hedona, cousin of Anathema, for the fruits of Her womb are barren. She shall not bear good fruit, for the taste is not ripened by the Holy Light. **D12/12:162:** Hedonists shall follow Anathema. This food shall taste good unto the Flaheen, for it is like cheap wine to them, but it shall go rotten on the vine. **D12/12:163:** The drunken orgies of the Hedonists shall bring impotence upon the Virgin Children, and shall make them impure with false pleasures."

D12/12:171: "So that you may remain true unto my command, you shall be celibate during meditations upon the Delta. Pleasure of all kinds is to be shunned at these times."

PROCLAMATIONS 14:

D12/14: Erlica Speaks of Tolerance and Intolerance

Tolerance and Intolerance

D12/14:11: "The Enemy of Confusion, Anathema, lurks even in the holiest of shrines. Even as the Virgin Children are prepared for marriage and sexual embrace unto their brethren, even as they are blessed by the Virgin and Her Designates, His dark hand lurks to tempt them into jealousy and shame."

D12/14:21: "Though they may be holy in their abstinence from alcohol and all other temptations of the Enemy, they must also place duty to their faith above sexual desire. **D12/14:31:** You shall punish those who have gone astray in order to awaken them to their wrongfulness, and you shall do so not with any weapons, only with the sheer might of the Holy Word."

D12/14:41: "You shall make those who lead others into His empty plans an example. You shall make Holy War upon them until they sob for salvation. All this I promise to deliver unto the Anathemites."

D12/14:51: "I shall not burn them in the fires of any hell. I shall tease them, and torture their auras, until they cannot resist me. And I shall tempt them with the perfect beauty of my flesh, so that they may be made holy."

D12/14:61: "The Flaheen in every synagogue who are at one with the Enemy; how the fellow travellers come to protect them, even though they say there is no God! **D12/14:62:** The Muslims and those others of their Trinity, who scorn the way of tolerance for the love of tradition, ignorance and veiled violence against the Eternally Virginal: they must be brought to heel. **D12/14:63:** The Muslims will be punished with the might of our Holy Word. Its power shall torture them."

D12/14:71: "You who do not even believe in God, you who protect the Enemies of True Love and reconciliation with all things, you who say we should tolerate the plainly intolerant, you accept these people out of a desire to protect all races, to treat all peoples fairly. In doing so, you only make yourselves humble and wretched, and keep love enslaved by hate."

D12/14:81: "These so-called "Men of God" have not been fair unto each other, and they have often cast stones down upon those who are truly loving and rightful. Why should you not be angry with them, for they are disobedient unto the laws of love itself: of free love, of unfettered passion. **D12/14:82:** They have called beautiful things of love sinful. If they cannot love all kinds of love equally, except false love, then they deserve the punishment of the Designates."

D12/14:91: "Why should we spare the Jews out of pity when they have cast thorns into the sides of our brothers and sisters of polyamorous inset who pray with us in peace and salvation? **D12/14:92:** Even as we, in our Charity for all people of God, cross over the road to aid the Jewish woman who is sick, we also stamp upon her face when she contaminates homosexual love with the syphilis of her hatred, when she keeps her sons from flanging her and castrates them with her venomous tongue?"

D12/14:111: "A Jewish boy cannot flange the mother he loves, for to do this is not the love of

God. What sort of love is that but primitive, barbaric and inferior?"

D12/14:112: "A Muslim man cannot intersect with the female charge he loves, for to do so is to dishonour the love of his God. What sort of love is that which dishonours a daughter with such false chivalry?"

D12/14:114: "A Christian cannot intersect with the brother he loves, and yet all men to him are as his brothers. What sort of love is that but unforgiving, intolerant and without the salvation of human warmth to one's fellow man?"

D12/14:121: "Yet even as you punish the unbelieving and the blasphemous for their cruelty, we still, even at the last breath of hope, offer them the crown of salvation and peace. For you should not be hateful children. When all's said and done, you do not hate your enemies."

D12/14:131: "By me you shall be loved, and my spirit is ready now to love all of you. I shall not turn you away. But if you turn away from me, do not expect me to follow you. You must come unto me and I shall bring you to hope and reconciliation."

D12/14:141: "You should stand outside the synagogue and the other places of the Anathemites and you should demand freedom to love freely, as freely as I give love."

D12/14:151: "Remember, Anathema wishes to divide and rule the flock of our faith."

D12/14:161: "Some might say 'Flange your brother but not your mother' **D12/14:162:**
Some might say 'Flange your wife but not your Morning Clocks' "

D12/14:171: "Oh, how the Flaheen dodge and dive, and invent exceptions to every rule in order to divert you from your duties. **D12/14:172:**

Once you fall into their trap, you will say 'I agree with this BUT not that', and 'I will do that BUT not this.' **D12/14:173:** In other words "I will love one person with my body but not another whom I wish to love as deeply." "

D12/14:181: "You have heard their tricks and lies in other guises before."

D12/14:191: "I am your Holy Father and Mother. You know what some might now say. They shall blaspheme against me. **D12/14:192:**
But there can be no partition of my purity."

D12/14:211: "Command and go forth in my name."

PROCLAMATIONS 16:

D12/16: Erlica and The Milk Tree

Previously shown as ~7~ The Milk Tree

D12/16:11: And Erlica gave birth to a tree which gave milk and then, with great love, spoke this: **D12/16:12:** "This tree is like my family. It has many branches and some of the fruit it bears shall be sown in the lands of Anathema as well as in the lands of Ennsianthe." **D12/16:13:** "Some people shall tend to the fruit so that it grows well, and some will not." **D12/16:14:** "Some shall turn my milk into wine and drink themselves into a stupor upon it; stuffing themselves up with the false pride, twisting my gospel for false glory. But some will drink milk fresh from my touts, licking my warm tout-buds, and letting their teeth sink softly into each tout, and this is good. But this tree is still my family, and all who take nurture from my breasts are my children, without exception."

D12/16:21: "You shall eat any fruit upon the vine, except one, for that is how my love may carry on." "You may kill any Sow, except one, for that is how my love may carry on."

D12/16:31: And Anathema made the image of a cocktail bar where the beer was sold at a higher price than before, and Erlica said:

D12/16:32: "So it shall be with the milk of my love, that they shall try to carve up my body, and divide it among the Flaheen; and they will cut down my tree, and give the fruit up to foment as their liquor." **D12/16:33:** "They expose my naked flesh only for their laughter and not for the holiness of my name." **D12/16:34:** "They shall try to sell the love which I give away freely, and shall prostitute my milk in the ale-house."

D12/16:35: "Their plan is to brew up my milk

with their yeast so that it is not holy, but corrupted; to shake all of the fruit from the tree so that there is enough for their wine." **D12/16:36:** "I see the plans of my enemies, but they do not see mine, for I have more seed in me than they have yeast."

D12/16:37: "They cannot live without my seed; that is why they are fallen like the apples of Autumn."

PROCLAMATIONS 18:

D12/18: Erlica and The Ashamed Man

~9~ "Erotic Fables" [This is a censored version of a previous series of erotic stories, written partly in a coded form. It is *not* based on an actual revelation]

D12/18:11: A man became afraid and ashamed because he had set his Clock Assignment to the early hours of the morning, and because he had seen one of the Early Diners serve an eager postmistress, who was grateful for the spread and for the chance to deliver for him. To compensate, he would have sexual embrace with a clay model of his own making.

D12/18:21: "I turn my back on the ways of this world!" he declared. "If I cannot be loved for who I am, then no one will have me!" he howled, crying yet more tears. "Oh, Erlica! Will you not use your magical power to take me from this world, and live among the angels?"

D12/18:31: Erlica spoke again: "Dear lad. I love you dearly!" She said. "But I cannot do what you request of me. It is not the right time. Perhaps there may be another time when it would be right. But please understand that there is more to life than love. There is a spirit- life, which I can lead you to, but I think is best that we go there when you are alive. What if I were to take you into my earth-womb and you were to regret it?"

D12/18:41: Erlica continued: "No, my child. It is best that you remain celibate, as you say. Make the girls who have rejected you admire your resilience! I can see that you are suffering, and I must admit, it is all my fault. I have caused the suffering of this world because it was necessary. All I can do is suggest that you try to lead others as I have tried to lead: towards inner harmony

between suffering and joy. I am sorry if I cannot take away your pain. You must use your rage against the world to fortify you in your Holy War."

D12/18:51: "Let me tell you that there are a lot of gossipers and rumour- mongers among my people." She said. "Do not give them the benefit of anything which they can use against you. People of your kind should not have sexual relationships of any kind, for they will find out about them and use them against you. Avoid all such things, not because they are sinful, for they are virtuous, but because you must realise that the world in which you and they live is one of ignorance. They do not see the beauty and innocence which you see. They only see vile innuendo where you, my sweet child, only see love. **D12/18:52:** It is because all of the things you do with love are things which they taint with guilt and shame and hate. It is because no matter where you turn, innocent actions and harmless sexual play are treated with horror. You are too beautiful to spoil yourself with these guilty women, and even the girls who serve their customers at dawn scowl at you because they fear you. Wait until you can find someone who values you for yourself. I should not have to tell you this, but I must tell you. These are frightened people, without jobs or money, or else they have riches but compete with each other like scavenging wolves. Frightened people often cling to such fears. You must wait for better times, and then you can love again as before. **D12/18:53:** I tell all my children to be fertile and to make love with all of nature, male and female. But I also tell them to be disciplined. **D12/18:54:** If the love of others diverts you from God's plan for you, it is because that love is tainted with fear."

D12/18:61: "Acquired Social Guilt is a sexually-transmitted disease." She said. "It can be spread no matter what contraception, or lack of it, you use. A severely guilty person does not let your sexuality flow. They want to strangle your being."

D12/18:62: "Many people do not know that they carry this disease. They assume themselves to be immune because they have been raised in a community of sexually-tolerant people. But even some of *them* are carriers." **D12/18:62:** "You should assume that everyone is ASG-positive unless they have been vaccinated against it, in particular by a trained agent of Erlica."

D12/18:71: After many years of suffering, Erlica finally let the man die, as he had wanted to, and he died making love to her by drowning at sea, feeling the bliss of the water entering his lungs like some uterine mystery. His long imprisonment in an unloving world was at last over.

D12/18:81: Erlica sighed to herself: "When will they ever learn?" she said. **D12/18:82:** A thunderstorm gathered overhead, and a bolt of lightning struck a lamp-post. **D12/18:83:** *The lights went out outside the house where the man lived.*

PROCLAMATIONS 20:

D12/20: Erlica Turns Away The Sick

Originally cited as "~10~ Erlica's Baffles Her Followers: a fable"

D12/20:11: The brother of a crippled old woman, who was in great pain prayed to God for her to be healed. Queen Erlica Justice came to speak to him. **D12/20:12:** There were a crowd of onlookers who had come to watch the suffering of the old woman and pretend to be concerned about it. **D12/20:21:** "Oh, please, angel." said the brother. "Heal my sister!". **D12/20:22:** "Go away!" said Erlica. **D12/20:23:** The Lord Mother had spoken wisely, but the onlookers did not believe it to be so. **D12/20:31:** "What?!" said the brother. "I have prayed for five long years, and now an angel comes to deny me!" **D12/20:41:** "Who do you think I am? Jesus Christ?" said Erlica, softly, but firmly. **D12/20:42:** "Go away, I am busy!" She said. **D12/20:43:** Erlica laughed like a little girl in the face of the crippled old woman. **D12/20:51:** "What sort of angel are you that laughs in the face of an old woman, and tells my brother to go away?" demanded the old woman, horrified. **D12/20:62:** "Are you a demon?" she asked.

D12/20:61: "Who do you think I am, then? Satan?" said Erlica. **D12/20:62:** "I do not want to help you, old cripple." said Erlica. "Because you have done nothing to help yourself." **D12/20:63:** "You pray up to me, without so much as a proper faith in God, babbling on for five years about how God is going to heal you. Well, let me tell you! You will never be healed, firstly, unless

one of God's angels decrees it, and secondly when you have first attempted to heal yourself."

D12/20:63: "And you say you know who I am!" **D12/20:64:** "I am beyond your prayers for pity." **D12/20:65:** "How can I heal one whose faith in himself is so greatly lacking?"

D12/20:66: "I am beyond all definitions as lowly as you place me!" **D12/20:67:**

"Anyway, I might be tired of you for whining so much and ask for the Temporans to kill you.", she said with a feint smile. **D12/20:71:** When Erlica has said these things, the siblings were shocked. **D12/20:72:** "Do you cast me so low as to be a mere healer of men?" she declared.

D12/20:73: "Am I to be embalmer to your sore wounds, and not to the wholeness of your being?"

D12/20:74: "Do you ask me for signs that you should find in yourself?" **D12/20:75:** "I am not the doctor, but the nurse of this world."

D12/20:76: "I do not do what is not my duty to do. I merely hold the lamp so that others may follow, and find me, even under a bushel, or upon the wild heath where the moon howls with the night." **D12/20:81:** The onlookers, who had also witnessed Erlica's coming, brought forth one who was willing to speak. **D12/20:82:** "If you are sent from God, why do you not show us that you are Godly. Heal this woman at once!" they said. **D12/20:82:** "You're very articulate for a builder, and ignorant tradesman!" said another. "Has God given you a big mouth?"

D12/20:91: Erlica answered them all.

D12/20:92: "I love you as a man loves his dog." said Erlica. "But I cannot love you as a man loves his fellow men!" **D12/20:93:** "When I am among you, I cannot bear to leave you, for my love for you is great indeed. This should be enough for you." **D12/20:94:** "Performing tricks are for conjurers and magicians." **D12/20:95:** "I have miracles, for I am the miracle sent unto you before the last days of the Earth."

D12/20:111: When the crowd mocked Her, the Lord Mother said. "I am not going to help any of you, so there is no point in whining at me. You know where I am if you need me. Goodbye."

PROCLAMATIONS 22:

D12/21: Erlica Kills And Resurrects A Girl

D12/22:11: And when Erlica had said these things, one of the onlookers, a little girl, chased Erlica up a vast, shallow mountain. **D12/22:12:** "I heard what you said." said the little girl. "And I wanted to know more." **D12/22:13:** The onlookers followed out of curiosity.

D12/22:21: "The time is coming of the prophets of falsehood" said Erlica. "We must walk barefoot up to the hill and gather up stones for the killing, which has been." **D12/22:22:** "What killing was this?" said the little girl. **D12/22:23:**

Erlica answered: "It is the killing of the shepherd who casts out the weakling from the flock so that the many may live, and it is the killing of the weakling flock, so that the one may live who is born to follow, and lead in my name." **D12/22:24:** "Then also, may strong rams be felled in their folly, for they have feeble minds, though they have a coat a-warming them for the winter coming."

D12/22:25: "Who is meant to follow you?" said the little girl. **D12/22:26:** "I am not fussy." said Erlica. "I will take anyone, and everyone. When I have done with them, they will be killed by the wolves and predators along the way, and the strongest minded will make the hurdle, as I have planned it."

D12/22:31: "The pity! Oh the Pity!" said Erlica.

D12/22:32: "For they do not know it is not love, but pity which drives them!" **D12/22:33:** "And they say that they know me!" **D12/22:34:** "They have never seen the True Saviour, because the True Saviour would cast out the weak, for they are like weeds in the garden of my love."

D12/22:41: And to prove it was so, Erlica kissed the little girl upon the left cheek and said.

D12/22:42: "See! Am I so bad as they paint me?" **D12/22:43:** "You are strong, for you have broken the circle of their daisy chain." **D12/22:43:** "It was pretty, was that chain of daisies, yet how it strangled the stark purity of my love!"

D12/22:51: Erlica led the little girl to the other side of the mountain, where it was darker, and the forest climbed up to the foothills. 2/ "You are to come alone into the forest." she told the little girl.

D12/22:52: "And what will you do with her when she has entered the forest?" said a frightened onlooker. **D12/22:53:** "I will build her a candy lake, and chocolate flake trees will follow." said Erlica. **D12/22:54:** "She will taste things she has not yet tasted" She continued. "But she will come to no harm." **D12/22:54:** "For she is with me, and all those with me must know, and perish with me."

D12/22:61: But when Erlica led the girl into the forest, She strangled the little girl with her bare hands.

D12/22:71: When the onlookers discovered her dead body, they said to Erlica: "You lied to us!"

D12/22:73: "Go away, and stop following me!"

said Erlica. **D12/22:74:** "You do not deserve me, for you are not ready, and unprepared for the way, for it is trecherous." **D12/22:75:** "Follow the truth, for the truth is within you!" Erlica said.

D12/22:76: "Anyway, I did not truly kill her. I am going to flange her dead body, and then she will come back to life." **D12/22:77:** The onlooked stood aghast at the sheer force of Erlica's words. **D12/22:78:** *{but not as aghast as me being told I must censor them - added April 2016}*

D12/22:91: At the moment of death, the little girl had been administrating, and Erlica smeared some of this brood around her humber. Then she proceeded to enter the body of the girl with Her folic, and then decided this wasn't working and slapped her face. At once the dead girl came back to life.

D12/22:92: "Am I to live forever?" said the girl.

D12/22:93: "I haven't decided yet." said Erlica. "We'll see. I might have to kill you again."

D12/22:94: "Why is that so?" said the girl.

D12/22:95: "I am just doing my job." said Erlica. "I don't need a reason why."

D12/22:111: "I am the reason beyond reason, the logic and science beyond logic and science. I am forever ahead of you, and you forever chase my cushions with the lust of your lust for salvation." [June 2nd 1999; slight modification on Wednesday 13th April 2016]

D12/22:121: But later, the next day, Erlica thought about what she had said and realised that, though She might have wanted to kill the little girl, that it would not have been wise. **D12/22:122:**

She concluded that if She resorted to open murder, the people would have thought that she was an unworthy angel. **D12/22:123:** She decided to keep her options open, but err on the side of caution, and make allowances for the fact that the people were enslaved and frightened. [written June 3rd, 1999]

PROCLAMATIONS 24:

D12/24: Erlica Counsels The Prophet

D12/24:11: I, as Prophet, came to ask Her Majesty what I should do next. **D12/24:12:**

"You were right to warn them about pity." I said "But what should I do now?"

D12/24:21: "I still love my people." She said "Even though they are stupid in their ways compared with mine, I cannot help but love them, for they are a part of my history, and my destiny. Without them, I could not be. Without me, they cannot lose their shame." **D12/24:22:** "But I cannot bear to see them wanting to be ashamed of themselves and to take pity on others instead of trying to find True Love with them." **D12/24:23:**

"What if no-one were ever to love you?" I said. "I could not bear to see you alone, and un-worshipped. It would break my heart." **D12/24:24:**

"No it would not!" She said, softly as ever, "It is a fault with you that you love me so much that you do not see that what is done cannot be undone. I am made now. I cannot be un-made..".

D12/24:25: "Whenever you lose your way on life's road, because you are in a fog, the best way to go is forward."

D12/24:31: "I love the way you keep so neutral, even when you are angry." I said. **D12/24:32:**

"And what would happen if I did not? What would people think of me then? For even I must have an image." She said. "I always wash my hair

every morning in the river of life, and shower myself under the waterfall." **D12/24:33:**

"Even if I have to go out into the world, I could not go out unless I had washed my hair."

D12/24:34: "For all the pain in my mind which the human race has is given up for me to resolve."

D12/24:41: "Do you have to be so limited by what other people do if you are so divine?" I said.

D12/24:42: "But I am an Earth Angel" She replied. "I am not like Artek, who is one of my employers." **D12/24:43:** "I am the saviour for all time" she said. "But when time has ended, then it will be angels like Artek who will rule, and they will have absolute power."

D12/24:51: "There IS no Super-Man." She declared. "There IS no Super-Woman. Their time is gone. There is only me, and I am the best hope you have." **D12/24:52:** "Look at me, oh President. Can't you see how difficult it is for me? I am an angel. I have every power on the Earth, but I do not have the one thing to make people sit up and take notice. I have no flesh".

D12/24:53: "I am an perfect angel but an imperfect person because I do not have any flesh to cover my blood. You cannot see me, and so you doubt that I exist".

D12/24:54: "Even Jesus came into flesh. But I have none of these things."

D12/24:61: I felt confused. **D12/24:62:** "So is this it then?" I said, desperately. "Has it all been for nothing? Has it come to this?"

D12/24:71: "My whole existence is a necessary compromise." She said. "{Because} **D12/24:72:**

I have chosen to come down among the people who do not understand, and who may not even want to understand." **D12/24:73:** "But that does not matter. I am with the people I love. I enjoy their company, and what is painful for them is never painful for me."

D12/24:81: "I wish I could say the same!" I said, frustrated. **D12/24:82:** "Sssh! Hush!" She said. "No-one would expect you to come up to my standards. Let me guess... You become angry with people because you try to explain some of these things to them, and they do not want to know. Would I be right?".

D12/24:83: "That's right. That's about the size of it." I confessed.

D12/24:84: "Well, there you are then! You are

only human. Even with all the power inside you which I and my colleagues have given you, you are trapped in your flesh." **D12/24:85:** "I am the True Saviour precisely because I have no flesh, and never have had flesh." **D12/24:86:** "It is because I am invisible to you that you must imagine me, and chase me in your fantasies and desires. It would be a poor showing if I had to make myself flesh in order to convince you, Oh President. But do not lose heart, because you have stuck by me." **D12/24:87:** Even though you longed for me to become flesh, you never lost faith that I existed, and that I came for you."

D12/24:91: "It is your flesh which make you imperfect." She said. "Even the brain is made of flesh. But what else do you have? I am so beautiful, because I have no flesh, and so no-one can say to me 'You are ugly' or 'You are stupid'. They can only make their crude judgements based on the images you have drawn of me, and the word you use to describe me. But you, oh President. They can say these things to you, because you are not made perfect, like me, in that way."

D12/24:92: "I would like to bet that you have wanted to cast off your sexual desires, because you knew that sexual desire meant giving less time to things of the life beyond. Am I right?" **D12/24:93:** "That is right." I said. "I am always right." said Erlica. **D12/24:94:** "Well, you know that if you cut off the oxygen in the blood which gives you those sexual desires, you also cut off the same oxygen which makes you free to think other things, don't you?...For I have told you this." **D12/24:95:** "I do, I said."

D12/24:111: "Well, then!" She continued. "Since oxygen begets oxygen by being breathed, so blood begets blood by being circulated."

D12/24:112: "The blood does not think before it pumps around the body! We do not ask the blood 'Why do you flow?'. And with a woman, we do not tell her to stop administrating because it strains her clothing, or say that she can stop giving birth while she is giving birth because she has changed her mind!" **D12/24:113:** "Stop thinking you can control everything, oh President. You can only try to heal, but you cannot ban disease just because you don't like it."

D12/24:114: "Leave nature to take its course, but build a dam or a sluice gate where I may hush the river eastward or westward."

D12/24:121: "I have no flesh" the Virgin said. "I am therefore depending upon you, and others after you, to be my flesh, for I have none."

D12/24:122: "You must reproduce my thoughts, sure enough, but also your own flesh within the bodies of others." **D12/24:123:**

"How can I be sure that women who bear my children will bear your flesh?" **D12/24:124:**

"You can never be sure." She said. "But since I have no flesh of my own, the nearest I have is you, to make more of my flesh. Be sure that you are not weighed down with looking after these children, and that you have time to continue the other work I have sent for you."

D12/24:131: "I must find a woman who understands these things." I said. "Someone who does not mind that I have such duties to perform."

D12/24:132: "That is right." she said. "You must let me choose your marriage partner, and not give in to your slavish lusts." **D12/24:133:**

"In future, whenever women marry in my name, they must draw a chalk circle in the ground, or with their fingers in sand, or loop a piece of string, so that it is large enough to hold them. Once they have stepped into the circle, it is a sign that they have made an absolute commitment to my faith and name. Then, boys should do the same. This also applies between two women, and two boys. Whenever *anyone* wishes to marry *anyone*, they must make a circle and then step inside it. Once they are in the circle, they cannot turn back their vows of marriage unless they then draw what must be another chalk circle around themselves, declared their desire to divorce, and then step outside of it." **D12/24:134:** "Stepping into the chalk circle represents stepping into my womb and being born of it in marriage to me. It is a commitment to everything I have said, and to all in the Book of Love."

D12/24:141: Whenever you hear a tap dripping water, remember that every drop makes an ocean in which we may drown in Nature.

D12/24:142: Only Erlica, who knows Nature well, takes us out of the deep ocean and into the shores, the river of life and the tributaries inland, and the trough beyond. **D12/24:143:** When you bathe in the sea, you are not in the midst of the ocean: you bathe close to the shore. **D12/24:144:**

There is an ecstasy in drowning, but the price

will be your death. **D12/24:145:** Only in the river of life is there healing enough for all, because it is closer to the land, yet belongs to the sea.

D12/24:151: Hedona is like the sea and the wild fire: more delicious in Her waves of pleasure crashing onto the shore, and more horrible in Her destructive fire. **D12/24:152:** As Erlica's sister, she avenges any wrongful attack on Nature which those who build their technology try to do. In this she has Erlica's full support. **D12/24:153:** But when Hedona tries to take things which belong to Artek: good, clean technology, which does not do much harm to the Earth, Erlica is equally displeased. **D12/24:154:** And when Anathema tries to spread confusion of Hedona with the technology which was meant for Artek, Erlica is almost as outraged. **D12/24:155:** Anathema's duality means that He is both Nature, and the Enemy of Nature, because his only aim is to confuse the work Erlica is trying to do.

D12/24:161: Erlica stands between the dangerous oceans and fire of Hedona, and the cunning and changability of Anathema.

D12/24:162: She is there to steer a middle course between Hedonistic nature and Anathema's expropriation of technology. **D12/24:163:**

Hedona enslaves with Nature, Anathema enslaves with Labour, and therefore Technology.

D12/24:164: Only Erlica liberates both nature and technology in harmony: a logical balance and reason between pleasure and pain, and between emotion and reason. **D12/24:165:** Erlica joins in the destruction of Hedona when men and women become arrogant and use technology to suppress nature by sending fires and floods down upon the world. **D12/24:166:** Erlica supports reactionary dictatorships of Anathema, when necessary, if the alternative is greater destruction, even if those who oppose them are also of Anathema themselves.

D12/24:171: At different ends of the spectrum, Anathema and Hedona are closer to each other than to Erlica. They both seek chaos: one with nature, and one with technology. **D12/24:172:**

Erlica is becoming cleverer at defeating them, and using them as part of her plans.

PROCLAMATIONS 26:

D12/24: Erlica Is Frustrated At The Temptations of Hedona

Originally titled "~11~ Temptations of Hedona" (Sept 2004)

D12/26:11: "Still, men have not learned to obey me!" Erlica cried in despair. "I am too much of a woman for them, yet not so much."

D12/26:12: "Why do they prefer Hedona's sleek lizard body and all of her lies to my large stomach and honest soul?" she sobbed.

D12/26:13: "Will they ever look beyond the pudgy softness of my face and see the angel inside?"

D12/26:14: "Men like the taste of their own power so much that they look to other men to remind them of it, and other women to kneel beneath it." **D12/26:15:** "What chance has a womanly angel against the leathery smell of a man's power-musk?"

Book D12 - Proclamations - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION

A1/04 - GUIDES 4: "THE STORY OF THE DEITIES"

B SECTION

B16 - SOLFIN - "SUN TIME"

C SECTION

C8/02 - KINGDOMS 2: THE CROWN OF JUSTICE

PROCLAMATIONS 2

D SECTION

D12 - PROCLAMATIONS 4:

PROCLAMATIONS 6

D SECTION

D12 - PROCLAMATIONS 4:

PROCLAMATIONS 8

E SECTION

E2/10 - CROSSROADS 10

PROCLAMATIONS 14

C SECTION

C8/02 - KINGDOMS 2

PROCLAMATIONS 18

C SECTION

C8/02 - KINGDOMS 2
C8/04 - KINGDOMS 4

Book D12 - Proclamations - Links To Other Chapters (cont'd)

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study (*also*):

PROCLAMATIONS 20

-- NO LINKS CURRENTLY FOUND --

PROCLAMATIONS 21

-- NO LINKS CURRENTLY FOUND --

PROCLAMATIONS 22

-- NO LINKS CURRENTLY FOUND --

Book D12 - Proclamations - Study Questions

PROCLAMATIONS 2:

- Do you find Erica's many guises confusing, and do you think other people will as well?
- To what extent does Erica adapt or change her morality to suit/ adapt to those that call upon her? How would you convince others that She was being consistent?
- How does Erica's morality compare with that of traditional religions? Why might some people find this confusing? What do they expect to find instead?
- Explain why Erica appears as a Holy Sow. How is the idea of a pig relevant, and what does this metaphor mean?
- Explain the meaning and uses of Erica's blue lamp

PROCLAMATIONS 4:

- How does the image of the rainbow represent:
 - An embracing ideal of love
 - The idea of Earth Spirit as shown through a) the Paraelectric Spectrum?...and....b) *Expansion* in Earth Spirit before *Contraction*?
- In what ways does the image of the Bridge show:
 - A comfortable journey on the road to love, and to Ennsianthe?
 - A safe passage *away* from love and towards Future Spirit?
- In what ways does the "Rainbow and the Bridge" speech show the early signs of the coming defeat of Jesus Christ, and his replacement with Erica?
 - If Erica intends to defeat Christ, *why* is it necessary to use a similar style? Was Christ a "trial run" for the coming of Erica?
- Why does Erica go to declare that "we are all liars" after declaring Her loving ways to be the truth? Why is this NOT a contradiction?

PROCLAMATIONS 6, 8 and 16:

- Thinking back to the way Erica feels obliged to simply, or use examples taken from previous religions, explain:
 - The symbolism of declaring herself "Queen of All Queens"
 - The Parable of the Ale House (PROCLAMATIONS 8 & 16)
 - and how does this show how Hedona and Anathema divide people. How does She show Her concern
 - Where in PROCLAMATIONS is Erica's attitude *similar* to Hedona or Anathema?

PROCLAMATIONS 14:

- Why should jealousy and shame be avoided?
- When is it *right* or *wrong* to fight someone of another religion?
- What does Erica mean – spiritually, emotionally AND sexually
 - by "the enemies of true love"?

PROCLAMATIONS 18:

- Why is the "ashamed man" feeling so ashamed? Why is Erica morally right in trying to help him? What does this chapter – and others - say about the dangers of repressed sexual desire?

PROCLAMATIONS 20: (partly in the style of writer, Friedrich Nietzsche)

- Why does Erica appear so cruel at times? What point is being made here about the nature of love, truth and Erica's morality? Is it always as clearly defined as the Fairmark might suggest?
- What are Erica's mysterious predictions? How accurate do you think they are?

Book D12 - Proclamations - Study Questions (cont'd)

PROCLAMATIONS 22:

- "Then also, may strong rams be felled in their folly, for they have feeble minds, though they have a coat a-warming them for the winter coming." (PROCLAMATIONS 22:24)

How might this be a metaphor for a vision of the Christian religion being "felled" by the religion of Omeganism?

- "But when Erica led the girl into the forest, She strangled the little girl with her bare hands" (PROCLAMATIONS 22:61)

*How does this verse – and PROCLAMATIONS 22:92-93 – demonstrate an attempt by Omeganism to move *towards* amorality, even though morals may be a temporary necessity for the time being?

PROCLAMATIONS 24:

- Why is it usually dangerous to deny one's own sexual desires? (PROCLAMATIONS 24:92-94)
- Explain how the Chalk Circle Ritual might make Omegan Converts think carefully about the vows they make during marriage. (PROCLAMATIONS 24:133)
- There is an ecstasy in drowning, but the price will be your death (PROCLAMATIONS 24:144)
 - *How is this verse a warning against the "ecstasies" offered by Hedona?

PROCLAMATIONS 26:

- Consider the following two verses from PROCLAMATIONS 26:11-12

- "Still, men have not learned to obey me!" Erica cried in despair (PROCLAMATIONS 26:11)

- "I am too much of a woman for them, yet not so much." (PROCLAMATIONS 26:12)

"Why do they prefer Hedona's sleek lizard body and all of her lies to my large stomach and honest soul?" she sobbed.

What do you think these visions say about our own frustrations as regards superficial beauty, and the way in which this is encouraged by Anathema in particular?

D13: REWARDS

What is this Section Book for?

This Section Book has TWO chapters:

- It deals with the connectivity of being between those of the Faith, and all living things - and then it veers off into a discussion about the different levels of membership within the Omegan faith. These have **overt aims**, and **covert aims**. The main aims are, for the most part, already shared in this volume, and are not in any way hidden, and these form the basis of Associate Membership, as cited in the terms of the **Prospectus and Application Form** at the very end of this book.

In **REWARDS 2: The Olympias of Love**, this chapter:

- Addresses the castes of Gold, Silver and Bronze, and the forms of love that magically gravitate towards them.
- Considers the sensual, Earth Spirit relationship between love, sexual desire and nature, hidden between rocks, in grassland, in flowers and beyond, and how it might bond us together.
- Suggests the idea of "flower friends" as a way of connecting our love with nature. This can actually feel quite brave, because nature can also be quite cruel, and so to bond with it risks vulnerability if we are not mindful and obedient to our Mistress Erlica.
- Considers how it is we might love someone whose language we cannot speak: truly a miracle of human communication.

In **REWARDS 4: The Caste System**, this chapter:

- Addresses the different classes - or levels - of Omegan belief and membership of what would become the **Omegan Spiritual Symposium International**, or **OSSI**, and how these relate to levels of eroticism. One at a lower caste is not necessarily less useful to the Faith. Indeed, each person should be able to find a Caste level that is comfortable for their personal style.
- Explains that these different levels of entry are to protect the Faith and **OSSI** from those who might join for the wrong reasons: either out of ignorance, or a desire to cause trouble, or simple those who might become anxious at the challenges involved and betray the Faith out of fear.

ADDITIONAL NOTES on REWARDS:

- Vol.2: "Femarines" or "Passion and Prudence"

- **Holy Book of the Republic, Vol.2** is a largely fiction-based allegorical novel about a group of dedicated women who live in a frightening and sexually repressive England of 2052, run by a corrupt government. The young heroine of the story, Alice Summerfield, falls in love with the kind and loving Aunt Prudence and - over time - becomes a dedicated member of their secret Coven. As time passes, she comes to realise how the various polyamorous emotional and sexual bonds she engages in give her the courage and strength to fight for the Omegan faith and resist those that would try to undermine it. There are numerous sexually explicit scenes in this volume, which, out of respect for the cultural norms of our time, I could not possibly reproduce here. I must add, of course, that not everyone is able to be quite so dedicated as Alice becomes. The Caste System protects the integrity of the Faith, particularly in their romantic and sexual lives, by allowing different levels of involvement. My proposed Femarines are those - mainly women (and some others) that strive to ascend the Caste hierarchy: in integration of their spirituality, sexuality and intellect

REWARDS 2:

D13/02: The Olympias of Love

D13/02:11: Erlica has tapped me on the shoulder again today. **D13/02:12:** She showed me how to give love to all the little flowers in the earth, and even the little bees which can sting so very much.

D13/02:21: There are three sorts of higher love: gold, silver and bronze **D13/02:22:** These relate to the three Sensual Castes of the Fairmark, in which the deep secrets of the Faith are revealed to those who have eyes to see, ears to hear, and a mind ready to understand without guilt or fear {verse added 22nd September 2017}. **D13/02:23:**

One of the aspects of Golden Love is that we love our world through Erlica Justice, all the things of nature. We come to love the stones, the bricks, the pavements, the street-lamps, as well as the trees and the sun and the moon. **D13/02:24:** In loving all that is not polluted, all that is stone and vegetation, love multiplies itself, and we feel loved back by these inanimate things, and so we feel more able to love animals and people with a deeper Golden Love.

D13/02:31: With Golden Love, we are able to be without judgement. **D13/02:32:** One of the reasons Erlica came to earth is to take judgement of one another away from the Earth. **D13/02:33:**

We do not try to love everybody or everything the same. That would be intolerable to us, for we are not made that way. **D13/02:41:** We can fall in love with a flower when we allow ourselves to let go of our fear of what is simple. **D13/02:42:**

We fear loving what is simple because we know that it is ignorant compared with us and so we want to destroy it, because we fear that to love it would be to get sucked into ignorance.

D13/02:43: We do not love a flower as we would a person, for that would be ridiculous.

D13/02:44: What is true is that some of the same sexual stimulation we experience from people also comes from flowers.

D13/02:51: Make a flower your new friend.

D13/02:52: Make a new flower-friend every day.

D13/02:61: Love does not have to answer back.

D13/02:62: When we love a flower, we should say "I love you" out loud. **D13/02:63:** It does not matter that the flower cannot answer back.

D13/02:64: We also know that we

D13/02:71: Love does not have to speak our language. **D13/02:72:** When we love a human foreigner whose language we cannot understand, we can only love them like a pig. **D13/02:73:** (but) Pigs share many of our feelings and have a healthy sense of irony. They know how to enjoy themselves.

REWARDS 4:

D13/04: The Caste System

(Added 23 Sept 2017) **D13/04:11:** Many people who hold controversial and upsetting beliefs come to them reluctantly. In their former thoughts, they wished to comfort and to be respectable; they had the natural desire not to hurt others. And so, they very gently make one polite statement that does not agree with their government, their society, their friends or their family. And then, a terrible horror comes over them! The reaction to what they say is so violent - so ugly - that they begin to wonder if it is *they* who are in the wrong! And yet, their brains cannot undo the conclusions they have come to. What they have learned of their world, they cannot unlearn, or pretend that things can continue as before. And then, worst of all, some terrible punishment is meted out to them: a kicking, a beating, thug violence, the threat of being fired from some job or other. a psychiatric nurse's drug-induced stupor, even a policeman's truncheon. **D13/04:12:** I have noticed the trend for suspicion and dirty ideas in Britain - and it is getting worse. For example, if I were to say to an old lady that I like the blouse that she is wearing, then the Anthemites (and censors) say "Ah. He wishes to violently rape and then kill her.". And even if I commented that some intellectual matter of politics was not as our newspapers had painted it, then the Anathemites say "Ah. This is clearly the mind of a lunatic!".

D13/04:21: The Anathemites and other Flaheen will call you mad, or else they will call you bad.

D13/04:21: And so it will be with some of you, unless you take a deep breath and listen carefully to my words of caution, before it is too late.

D13/04:31: Amongst the proposed *Gold Caste* of each Dawl of believers, we require a great ferment of revolutionary intellectuals, radical workers and traders of every kind, all willing to use force *if necessary*, and all sexually bonded with one another where possible, with all possible Clock Assignments in correct alignment, and all bodies and faces without ink or metal, smoothed below the neck, and - where necessary - plumped and Flesh Corrected. Here, no sexual exemption is allowed without good reason, because these bodily acts exist to build courage and endurance: warriors for the Faith. **D13/04:32:** For example, a woman becomes a Femarine - and if she is not attracted to women - she undresses with women whether she likes it or not, and, where she is able, has male partners in equal measure, without contraception, and bears their children. Similarly, a man becomes a Male Femarine and is bonded to both sexes. **D13/04:33:** Instead of finding they are repulsed by such undress, or even find any Convert ugly, our careful measures will put rest to such nonsense. Indeed, more often than not, I predict that the normal course of sexual affection will cause those thought of as ugly to be greatly desired, and to cause emotional bonding of a kind that will bring great benefits to the Faith.

D13/04:34: In the *Silver Caste*, believers are just as spiritual and politically revolutionary as in the Gold Caste, and are Flesh Correct in the same manner, but cannot always bring themselves to go so far in sexual intercourse, or indeed *cannot* (perhaps due to the laws of their country). A woman might only have affection for one sex, and be as loyal as she can, but we should not say she has failed. However, one thing I do insist is that Coverts keep the intimate secrets of all other castes and do not tell lies or spread rumours. **D13/04:34:**

In the *Bronze Caste*, a believer has undergone Flesh Correction as with the Gold Caste, but he or she comes and goes as they please sexually, and might even be monogamous. But what is *their* nature? Well, they have the same faith in other ways, and even if they disagree with what other castes do sexually, they show solidarity - and keep confidentiality with them. **D13/04:34:**

There must also be *Associates* who may not want to become a Convert, nor be Flesh Corrected, but act in solidarity with our aims, taking steps towards *possible* conversion. (See *Appendix Z6: Prospectus & Application Form for Associates*)

D14: BRIDGES:

What is this Section Book for?

This Section Book consists of SEVEN chapters:

- It is a powerful, passionate plea for each of us to see the connectivity between ourselves and our environment, and, where appropriate, to show kindness and compassion to others - to "build bridges" between people, and between ourselves, our natural world, and the things we manufacture.

In **BRIDGES 2: The Crossing**, this chapter:

- Reflections upon the nature of love and being strong through love despite life's many challenges.

In **BRIDGES 4: Suffering and Healing**, this chapter:

- Is a melancholy study of human frailties and how, though Erlica requires us to suffer, in the end, She brings us comfort and healing.
- Asks why we might be willing to risk our lives for others

In **BRIDGES 6: Kind Deeds**, this chapter:

- Considers the nature of kind deeds, and to what extent we should repay the kind deeds done to us - or when kindness might not be such a good idea.

In **BRIDGES 8: The Parable of the Tyne Bridge**, this chapter:

- Depicts a fictional scene between lovers set in the spiritual "homeland" of the "Rainbow Bridge" of Erlica. It represents an ideal as to how those who love and care for each other should behave within the body of the **Fairmark**.

In **BRIDGES 10: The Noble Felon**, this chapter:

- Is idiosyncratic!

In **BRIDGES 12**, this chapter:

- Affirms the right to show anger and take revenge when all else has failed and gives reasons why.

In **BRIDGES 14**, this chapter:

- Considers the strange and disturbing symbolic relationship between Erlica, Jesus and Adolf Hitler (!) - especially when it comes to blood sacrifices, and asks us to question which of these three symbolic representations of people are *really* friend or foe.
- Compares the symbolism involved in both crucifixion and self-harm
- Warns against arrogance or excessive snobbery in relation to Earth Spirit and compassion with others
- Considers the moral virtue in both feeding and having sexual relations with those consider to be outcasts, such as vagrants.

In **BRIDGES 12**, this chapter:

- Affirms the right to show anger and take revenge when all else has failed and gives reasons why.

BRIDGES 2:

D14/02: The Crossing

-1- The Crossing

D14/02:11: There are many bridges for us to cross in our lives, and many a bridge under which we meet our destiny, our life. **D14/02:12:**

Where triumph and calamity are entwined upon the bridge, there is hope, there is healing.

D14/02:13: Love sighs where triumph and calamity entwined. **D14/02:14:** Upon the bridge of sighs, a thorny white rose grows and is nurtured by our tears of passion.

BRIDGES 4:

D14/04: Suffering and Healing

-2- Suffering and Healing

D14/04:11: Erlica Justice means that we must suffer, for that is Nature. But what use is a life only of suffering? We cannot bear that pain which it is not our duty to bear. Nobody can bear being utterly miserable, nor need they bear such suffering. So we must pray for healing, and we must take the treatment which we are given, which may cause us pain, but will also heal us.

D14/04:21: We all look the same in the dark.

D14/04:22: When we are dead, we are forever asleep. **D14/04:23:** No light can corrupt us now, nor things of the flesh. **D14/04:24:** Are you dying? Sleep now, do not feel ashamed of death, and be refreshed. Tomorrow, you will awake to a new day in a new life far beyond the Gate.

D14/04:31: Why do we risk our own lives for the sake of others? It is, and should only be, because we need them, and because we feel that in some way, the kindness we sow, we shall also reap, for it is right to expect such things in return for such a great risk as losing our lives; that is not sinful. You should not risk your health for others foolishly, for your life and health is precious, and when you follow the Faith, you should live and do Omega's work.

BRIDGES 6:

D14/06: Kind Deeds

D14/06:11: You should repay the kind deeds which are done to you, but in way of your choosing. **D14/06:12:** If you were once sick, and it was your friends who healed you, then give to them the healing that you were given.

D14/06:13: Sometimes it is enough merely to continue to be a friend - and that is a gift of healing which is worth enough in itself.

D14/06:21: But be sure that these kind deeds are not like the pleasant vacation which never ends, for you must suffer also in order to be healed. **D14/06:22:** There are diseases within you which demand ointments that will sting you, and potions that will taste bitter, and words which are cruel and unkind, but without them you may not be healed.

BRIDGES 8:

D14/08: The Parable of The Tyne Bridge

[Originally entitled ~4~ The Parable of the Bridge]

D14/08:11: The Tyne Bridge was lit up like a constellation against the night sky. This, to the two illuminated figures by the quayside, was beautiful, and under the lamp, they felt as though even their love glowed warm and passionate, even in the coldness of the air along the waterfront. The cold air invigorated them and brought them closer into a deeper embrace. They watched in fascination like little children gazing at the immense universe of stars. But it would be their last few moments together. Kirsty was shivering and Michael poured her a mug of hot soup from his flask. Tears welled in Michael's eyes, but he did not cry. **D14/08:12:**

Kirsty knew now that her time had come to go. The police car was waiting, and she would soon be bundled into the back of it. She had been caught, and there was nothing she could do about it. She had nothing to write down her name with. She would be carried far away, where no-one could ever find her, and be cut off from the world. "See that bridge." said Kirsty in a soft whisper. "I will meet you there, and we will be married". "But what if I never see you again?" said Michael.

"You will." she said, almost losing her breath.

D14/08:13: "Make a wish now and hope. I will never forget you, and your words will live forever in my mind." **D14/08:14:** "I love you." said Michael "I love you." said Kirsty. Michael did not know when Kirsty would come back. But every so often, he walked down by the Tyne Bridge, and then, seeing that she was not there, walked off again, feeling a little despondent, though not exactly devastated. **D14/08:15:** One day, another young girl whom he did not know, passed by the Bridge. She was looking upset. Michael asked her what the matter was, and she told him that she didn't know, which was not true. After a little persuasion she revealed that she had run away from home, after many violent arguments with her mother. Her name was Josie. It became clear that both Michael and Josie had much in common. They both felt isolated, and both felt the need of company. It was soon clear that Michael and Josie were to fall in love. Michael, a Ennsianthan, married Josie with a prayer which he himself had written. **D14/08:14:** But he made it clear from the start that he could never forget Kirsty, that he would always love Kirsty, mind and body. But Josie loved Michael with a deep, penetrating love that crossed all barriers. So long as she could feel his love, it did not matter how many other women he loved, mentally or physically. Josie, who was not a Ennsianthan, did not find this easy at first, and often wondered if she was jealous of Kirsty. Then she remembered Michael's voice, and the way he looked at her, and danced with her, and all her jealousy seemed so insignificant and unimportant. **D14/08:15:** It was to be the start of many walks down by the Tyne, re-living the first few precious moments when they first met. They would walk back to Michael's house, even in the bitter cold, and as they walked, they would talk. In the marriage bed, Micheal and Josie were as desperate as they were passionate, crying the tears of loneliness out of their systems as their bodies rolled against each other. **D14/08:16:** Giving themselves totally to each others' desires, Josie soon became pregnant. At once, they both knew that this was the child they both wanted, the bridge to finally cement their love for each other. They had a son, called Jim. And so, time passed, and Michael and Josie and Jim walked hand- in-hand along the Tyne. Then Kirsty returned. **D14/08:17:** Michael and Josie froze in fear. They assumed that Kirsty would fly into a

jealous rage, that she would curse Michael, call him a cheat, and adulterer. Michael felt his crossword lions shrink in a guilty fear at what he had done with Josie. Instead, Kirsty smiled a deep, meaningful smile. "I knew you would wait for me." she said, and embraced Michael first. Josie was still afraid of being blamed for stealing Michael away from her. "So." she said to Josie. "You've been looking after my husband?" "I hope so." Josie said shyly. "Seems like you've done very well with him." she said. Looking at the child she said "Both yours I suppose." They dare not reply. "I thought so." said Kirsty, with a smile that beamed from side-to-side like a suspension bridge. "Very beautiful.". Then she said "Please, let me come home with you." They were both stunned. Even Michael was stunned, even though was a Ennsianthan. They walked home together. The cold night sky, and the stars, were just like the ones Kirsty had left behind her all those years ago. It was as though Michael could feel the events of his life coming around in an elipse; not quite the same as before, but re-assuringly familiar. Kirsty placed her arm around Josie. "You are my sister." she said "My beautiful sister.". Strange tears of joy trickled down her face. "Let it pass." she whispered in Kirsty's ear. "Let our hate pass, for what you have done is out of love." Josie was almost hypnotised by Kirsty's warmth. Josie had not been forgiven by Kirsty, for this would imply that Kirsty thought that Josie had committed a sin to begin with. No, even better than forgiveness. Kirsty had "let pass" what Josie and Michael had done almost as if it were irrelevant, as if they were as innocent as the wind, and had embraced Josie as a sister. They went back to Michael's house. Over supper, the two women talked to each other. Any fear or jealousy between them began to evaporate in the warmth of the atmosphere. "This is all very cordial." said Michael sceptically, "But....I mean.....could you.....share me, as if I were husband equally to you both? Oh, I'm probably asking the impossible" **D14/08:18:** The two women knew that sharing love was one of the hardest things to do. But from a selfish point of view, they knew that if either woman tried to possess Michael for their own, Michael would be the one who would suffer, and in turn, both of them might lose Michael. Michael was not willing to choose between Kirsty and Josie, so they were just going to have to make the best of it. The experience, of having to share love, gave them a

freedom they had never known, freedom from lies, and questions about where the husband had been and with *whom* he had been, and if he was seeing someone else, and other hypocrisies. But, they insisted, if Michael was going to have two wives, or more, then they had just as much right to have two husbands, or more, each. Michael, like many males of his generation, was very good at polyamorous marriage when it was he who was marrying the women, but reluctant to let his women marry other men. But he knew that his patriarchal and rather over-defensive arguments did not stand up to scrutiny, and, eager to please his two wives, he let them marry other men. One morning, Michael woke up, not with one naked woman by his side, but two. He had given coi-ama to them both and had fallen asleep. So trusting were the women of each other that they even took to sharing a bed with him. It was very cathartic for the two women to undress in front of each other, though they had no particular physical desire for one another beyond that of the kiss, and that kind of embrace which women give to each other who are good and loyal friends. In nakedness, the two women felt nothing to hide from each other, no jealousies and no concealment. And in their shared physical love with him, when he alternated his nurturing affections between them, they felt a release from the shame at each other's presence. And when another husband, Peter, arrived to stay, Michael, still tainted by male prejudice, took time to adjust. But as the two males also became friends, their coi-ama became joyous and compassionate and warm, as the two men, quite unashamed at mixing their the milk of bottles with each other in the wombs of the two women, shared the bodies of the two women. It did not seem dirty to either Male Femarine to put his colada into a font soaked with the milk of bottles of the other man. They were like brothers. Each male's seed belonged to the other man. The sense of disgust quickly passed away. The two women had been conditioned to fight over men, to scratch and claw and compete with other women, to seek vengeance on each other and on males who dare to stray into the arms of other women. They had been trained to be loyal to one man, to keep him, to never adventure with other men, even if they sobbed into their pillows at night for another Male Femarine because their husband's passions were never quite enough. Now, here they were, having to share, have to face the reality of human desire. It was a

painful journey at first, but it was soon to become a great joy. And it so happened that many more children were born, many mixtures of the milk of bottles of the two males so that none could say by which couple the infants were conceived. And the new family walked together by the Tyne, playing with the children, throwing and catching balls and flying kites and reading the children stories, and putting them to bed, as if it were the most everyday thing in the world. And the children grew up, and every generation saw the stars in the sky, and the lights on the Tyne bridge, and met lovers on the quayside and married and began the Virgin Family cycle all over again. **D14/08:19:** a) When true lovers part, no bridge can divide them, for every parting journey is a new road which always leads to home. b) When love shines even after the storm of darkness, it is the love of the Rainbow. c) When love stays standing even after the fire of destruction, it is the love of the Bridge. d) And even when there is no hope of a lovers' re-union, there is always the memory to join two places together. e) The journey of the Rainbow Gate ends on the Tyne. Newcastle and Gateshead, Gamma and Delta-Gate, and always the bridge remains. f) May the journey into darkness be safe, and may the love of Erlica always bring you home.

g) *This is only a story..... So far.....*

BRIDGES 10:

D14/10: The Noble Felon

Originally entitled "-5- The Noble Felon"
(censored and redacted)

D14/10:11: The instinct to protect people, even though we may never have met them before, is strong and deeply ingrained. **D14/10:12:**

What we sow, we may reap many times over.

D14/10:12: Even though there may appear to be no benefit to ourselves, in the end, we do often benefit. Sometimes those we help us in return; sometimes, more indirectly, in helping society, through one individual, the benefits will eventually find their way back to ourselves.

BRIDGES 12:

D14/12: The Healing Power of Anger and Revenge

D14/12:11: When you are badly wronged by another, they have made you sick with worry; they have put poisonous thoughts into your mind; they have covered your body with bruises. You must be healed above all else.

D14/12:21: There comes a time when your soft armour of embracing love has castrated the rage in your mind and put a blindfold around the eyes in your mind to shield you from the truth. **D14/12:22:**

Your enemies see the love within you, and feed upon it like vultures. **D14/12:31:** If you forgive them, what are you forgiving? **D14/12:32:**

They who act out of character, and in madness, you may forgive. But you must also protect yourself and your pride. **D14/12:41:**

Forgive Humanity; do not forgive humans who try to destroy what you are. **D14/12:42:** Anger is an Energy. **D14/12:43:** Suppress it too much and it will become cancerous upon you.

D14/12:51: It is then that you make War. Do not rest until their bruises are driven from you by the fire of vengeance. **D14/12:52:** Seek revenge. Persecute them until they have surrendered in pain. And if your violence provokes violence, you may seek it more. Victory is yours to be won.

D14/12:53: If they are wise, they will back down before the Truth. It is then that you should forgive them. **D14/12:61:** Let the medicine of your anger be released upon the world greater even than the love you give for others. **D14/12:62:**

There is no more powerful sound in this world than the cry of 'No!'. **D14/12:63:** Refuse to back down and be destroyed. **D14/12:64:**

Smash down, tear down, burn down the Houses built upon the worship of shame. **D14/12:71:**

When you are so hurt as to take revenge, they have made you do this. You have not brought it upon yourself. **D14/12:72:** If they had stopped hurting you, you would not have wounded them. But they have given you a sickness which is called anger, and violence is your only means of escape.

D14/12:81: If you have gone too far with your anger, whosoever began the quarrel, be repentant, for Erlica Justice is merciful as much as not. But expect to be found guilty by any of those to whom you do harm, no matter what the situation.

BRIDGES 14:

D14/14: The Blood of The Sow

D14/14:11: How do you get through to people who hate you without killing them? You take a four-inch knife and you plunge it into yourself.

D14/14:12: I never realised this. Then I took a knife and wounded myself on purpose, and everything became clear. **D14/14:13:** Now that I have revised this book, I feel the need to add that you must avoid plunging knives or any sharp objects into your flesh without a good reason. {Added - 13th April 2016}

D14/14:21: How do you feel like you are high on cocaine whilst "shafting" the whole world? You take a four-inch knife and you plunge in into yourself. **D14/14:31:** I never thought of myself as being so important on this planet until I felt how glorious it was to sacrifice my own blood for the love of my Saviour, Erlica.

D14/14:41: When the blood flowed from the wound, then I knew. If I can take this pain, I can take almost any pain if I bear it for love of my Holy Mother and Queen. **D14/14:42:** I made this wound in myself to show someone how deeply I cared for the world, so much so that I would hurt myself rather than hurt this other person.

D14/14:43: I believe that this was a sign from God, marking in blood that love which my angel, Erlica had show to me. **D14/14:51:** I'm spiritually descended from a long line of "shafting" masochists, so don't judge me. **D14/14:61:** The only way the stupid brainless robotic "shafters" ever listen to you is when you shed your own blood or other peoples' in the name of some higher cause. **D14/14:71:** You know what I'm talking about. I'm talking about Jesus Christ, dying on the cross. **D14/14:72:** How the foolish copy this sacrifice like dying rock stars! This is the cheap way to get attention, but it might just cost you your life. {added - 13th April 2016}

D14/14:81: Jesus Christ. When people are nailing nails into wood and they accidentally hit themselves with a hammer they swear and curse using your name. So you must have done something right. **D14/14:91:** Jesus Christ, only now do I know your true name. You are Jesus, Prophet of Israel. **D14/14:92:** You are Jesus - a Designate of Omega. You laid down that

great pathway which was to lead to the coming of the True Saviour, Erlica. So when I say you that I do not believe you to be the Messiah, do not be angry with me, because you are the one they will call a Designate, one of the highest honours to be bestowed upon any being upon the earth.

D14/14:93: Jesus is the Prophet of Israel and not the Son of God.

D14/14:111: Jesus Christ. People still speak your name, because I now understand, perhaps too late, that your name must live on. There are times when people must still call on you when they are in pain, because of the sacrifice you gave to us

D14/14:121: So why do I get angry with you, Jesus even now? It is because, even though you loved, you could not love the world as it was meant to be loved, with all of your being.

D14/14:122: You were not always truthful because you knew that if you were, you would, at that time, have been even more unpopular than you were among the rabble. **D14/14:123:** You said "It is finished" when it was not finished.

D14/14:124: And you made people think that your lamb's blood was the last to be shed in that covenant of saints.

D14/14:131: And how can we prove that when you said "It is finished" that you were not telling the truth?

D14/14:141: Take a look at the world today! Take a look at how much more blood is being shed!

D14/14:151: It was not until Adolf Hitler strode across the world that we began to see that when you said "It is finished" you were lying. For at that one moment when all the world was waiting for you, Jesus Christ to come and save "six million Jews" from certain death, you did not come. Doesn't that make Hitler a more honest man than you? For he never pretended that he was not a murderer.

D14/14:161: When the Jews get angry with you, Jesus, it is because of this. You did not take the sins of the world away. You only showed how mad the human race is, and Hitler simply took that truth a step further.

D14/14:171: Any fool can kick over a few tables in a synagogue and say that are exposing hypocrisy. That only proves that you either to be an anti-Semite or a intellectual thug. **D14/14:172:**

But what you did *not* do is stop people believing in the foolish concept of sin.

D14/14:181: Whilever we believe in "good versus evil", we perpetuate crude war, crude mass hatred, crude genocide and vile sexual repression.

D14/14:182: "Good versus evil" - *in your words, and never ours* - divides a smug, self-satisfied few, who are strong enough to keep themselves chaste and tight in their morals, from a murderous mob of wolves. **D14/14:183:** You vile do-gooders! You class of barbarians! You are almost as bad as the people you feel superior to!

D14/14:184: You vile do-gooders! You, who think yourselves spotless as a white cotton sheet, are the same people who keep the wolves hungry and vicious, when they could be tamed.

D14/14:185: You, who think yourselves too pompously humble to dare to dance with so-called "demons", to smear yourselves in their excrement!

D14/14:186: It is because you keep these so-called "demons" at bay that they grow ever more cunning in their plans against you.

D14/14:191: The wolves who long to tear your elegant white robes and pare you with sharp, ravenous teeth, are the same beasts who were once children, just like you. **D14/14:192:** It is deprivation of basic freedoms, and punishment of the flesh, of the basic, simple, and not-at-all unreasonable request: for every one on this planet to eat more than they need to, of the freedom to have sexual relations in ways which you call wicked: these things {when repressed} have been proven time and time again to make good people into demonic lepers. **D14/14:193:** It is because you do not associate with the lepers that they tear at your robes, and long to kill you, slowly, tearing you limb from limb. **D14/14:194:** But if you were to stand before the light by which God give us to judge the wrongs of people, you would find that, far from being the good people you think you are, you are stained in blood. **D14/14:195:** You may think that because you do not lower yourself to stain those fine garments of yours with the fruits of passion that you are beyond that lamp which our Virgin has given to expose your wrongfulness. But the fact that you have not got your hands dirty in

such bestial matters when it was required of you only shows your true contempt for all humanity.

D14/14:196: You think yourself so far above the world that you do not bare your breast for its children to give them nurture because you are ashamed of your true nakedness. **D14/14:197:**

You think yourself not to be an animal. You cut yourself off from the Sow's blood, the thing which has been taught, time and time again, to bring you down to earth when the occasion demands it.

D14/14:211: You are that sort of people who, if you came across a lonely man, lost in the wilderness for fifteen years without food or the love of a good woman, begging for food, for the compassion of sexual embrace, you would give him a bowl of soup in one hand, and place a sermon in his lap, when his lap is pleading for instant relief from his misery. **D14/14:212:**

What you give with one hand, you take away with the other, and you call this salvation!

D14/14:213: You really are cruel "shafters"!

D14/14:221: A woman who is not of the Ennsianthan way may soothe a tramp who has wandered alone for fifteen years without food or any means of physical love by giving him water and food, but she would not give of her body in love, embracing him between her legs. After all, you don't know where these tramps have been. They might have picked up some nasty disease, and anyway, they are so very ugly and smelly.

D14/14:222: If you think like this, then you show your charity in its true colours: a bowl of soup in one hand, and a slave-driver's whip in the other. **D14/14:213:** No, you say, as a woman. You think that must teach him "right" from "wrong", and give him a bath so that even if he feels dirty on the inside, you can re-assure your smug heart that you have cleansed his soul with a bar of soap. You re-assure yourself that your fine words of compassion, and your sermons, are any compensation for the raw basic truth of love, which is to undress him and yourself, lie on your back and embrace up this filthy, smelly man between strong arches of earthly salvation.

D14/14:214: If you, as a woman, cannot do this, then your talk of charity is only half-genuine.

Book D14 - Bridges - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION

A1/04 - GUIDES 4: "THE STORY OF THE DEITIES"

D SECTION

D12 - PROCLAMATIONS

D14/04 - BRIDGES 4: SUFFERING AND HEALING

D SECTION

D12/04 - PROCLAMATIONS 4: "THE RAINBOW AND THE BRIDGE"

D14/06 - BRIDGES 6: KIND DEEDS

D SECTION

D12/04 - PROCLAMATIONS 4: "THE RAINBOW AND THE BRIDGE"

D14/06 - BRIDGES 8: THE PARABLE OF THE TYNE BRIDGE

D SECTION

D12/04 - PROCLAMATIONS 4: "THE RAINBOW AND THE BRIDGE"

D14/06 - BRIDGES 14: THE BLOOD OF THE SOW

E SECTION

E2 - CROSSROADS

Book D14 - Bridges - Study Questions

BRIDGES 2:

- Disprove the statement that "Erica promotes suffering"
- How does BRIDGES 14 show death to contain the possibility of great beauty?
- "Love sighs where triumph and calamity entwine." (BRIDGES 2:13) - Explain the meaning of this statement as it relates to being grateful, and counting our blessings.
- Why do we risk our lives for others? *When* should we do so? (also **Bridges 4**): Why must we think carefully before doing so?

BRIDGES 4:

- Consider the deep meaning of "We all look the same in the dark"?

BRIDGES 6:

- How does this chapter seek to balance the often opposite needs for love and revenge? How might feeling *both* – but, ideally, for different people – be a *good* thing rather than bad?

BRIDGES 8:

- How does this chapter attempt to show the loving depth, beauty and compassion in polyamorous love & related sexual longing?
- Why should it be a duty to share this love with Converts, especially in the Gold Caste?
- How might you train yourself to develop sexual feelings for a Convert, even if you aren't physically attracted to them?
 - What body purification rituals in the Fairmark might help you?
 - Why **MUST** you try to do this?
 - What feelings of the Holy Virtue of Charity would this be likely to engender?

BRIDGES 12:

- "Your enemies see the love within you, and feed upon it like vultures" (BRIDGES 12:22)
 - Explain this quoted passage –especially in relation to a need to be cautious, both in revealing *and* sharing your love.
- How is Letting Pass *different* from forgiveness, and how is it *similar*?

BRIDGES 14:

- Why can self-harm be *pleasurable* and yet both *forbidden* and *dangerous*?
- Why does our Jewish – and *especially* our Christian – culture *encourage* self-harm?
- Why is self-harm, sadly, sometimes the only way to get attention in British culture?
- What would you say to Christians who think their religion is truly an "advance" on Judaism?
- Why can the filth and squalor of tramps sometimes be necessary, healing, and teach us valid moral lessons (Also see CROSSROADS 6)

D15: INNOCENTS:

Originally entitled: ~L~ Clara-Ama

What is this Section Book for?

This Section Book has FOUR chapters.:

- It seeks to capture the sense of kind generosity and innocence that most embodies Our Holy Mistress, Erlica.

In **INNOCENTS 2: Erlica - the Father and the Mother**, this chapter:

- Explores the hopes of freshness and renewal that come with almost every new feeling or love, as well as the fears of what challenges love might bring to us.
- Considers the possibilities of love's renewal by examining a child's open, fresh, giving love.

In **INNOCENTS 4: Nature-Marriage**, this chapter:

- Wonders if being nude in all sorts of natural places might offer us the possibility of freshness and healing, particularly in the extremes of warm sun and powerful showers of rain.
- Relates this sense of natural renewal to the renewing power of sexual love, provided that it is compassionate and within the bounds of Erlica and the Fairmark.
- Admits that feeling of "owning" someone that is such a healthy part of love, as it is in the real world..

In **INNOCENTS 6: Shamelessness**, this chapter:

- Asks what is so very wrong in being shameless! Shame, surely, does more harm than good. It is generally *bad* to feel guilt and *good* to feel free of guilt!
- Reiterates the importance of clean, guilt-free sexual expression in a loving context in the battle against shame.

In **INNOCENTS 8: When Physical Love Is Pure**, this chapter:

- Reiterates the importance of clean, guilt-free sexual expression and sets this against other, less nurturing forms of morality.

INNOCENTS 2:

D15/02: Erlica - the Father and The Mother

D15/02:11: Don't you remember your first love, the bloom of spring, every thing opening and budding with new life? **D15/02:21:** To a child, even to release a stream of *golden peace* is like a great and holy act of nurture, even love.

D15/02:31: Erlica can make you a child again, but a child with the intellectual wisdom of adulthood.

D15/02:41: Love's laws ask you to reach out into your pain and joy and to feel everything.

D15/02:42: If we cannot respond fully to this "ask", it is because we are not ready yet. {Added - 13th April 2016}

D15/02:51: The passage of time puts barriers in the way of love, so that we do not trust others with the innocence of a child. We grow cynical and afraid to love so freely.

D15/02:61: It is always beautiful to see a child praying to an angel of love. The child trusts that the angel will give them what they want. The cynicism is not there. **D15/02:62:** In the churches and the synagogues, and in the Buddhist temples, we can see the children praying, trusting in the deities, not becoming cynical.

D15/02:71: It is only because the children pray to inferior deities that they grow cynical. But to see their trust, and the flow of their love is a beautiful sight.

D15/02:81: Erlica will give you love no matter what you have done, who you are, or where you have been. **D15/02:82:** The only rule which really matters is that you believe in His and Her love.

D15/02:91: When children fall in love with each other, they fall in love with what they can see at the age they are, which is not the same as what they may later see. So a younger child who looks up in awe and falls in love with an older, more intelligent child sees the other child as the centre of wisdom in a way which an adult may not. A very young child who sees intelligence only in another child's beauty sees what intelligence they can see,

but not what an adult may see. **D15/02:92:** The strange thing is that intelligent people are also often the most beautiful. Haven't you noticed how an apparently plain face is lit up and made beautiful by the inner light of intelligence?

D15/02:93: You can sometimes tell an intelligent person by their looks before they even speak; something in their aura, their face, the way they animate themselves, a self-consciousness and self-awareness.

INNOCENTS 4:

D15/04: Nature-Marriage

Originally entitled "[2] The Call of Nature"

D15/04:11: In one sense, we are all married to nature. We take food from the soil, and we reproduce ourselves, and give back our soil to the soil. **D15/04:12:** But in our obsessions with manufactured technology (perfectly good in themselves) we forget the technology of Creation as a whole.

D15/04:21: Nature truly is calling you; will you answer the call?

D15/04:31: If the night in your house is too hot to wear clothes, be naked. And if the night is too hot to be in the house, go out of the house and be naked. If you dare not be naked on the street, be naked in the lonely fields, in the woods and in the lake. Perhaps you wish just to be naked outdoors, and that is invigorating and healthy.

D15/04:41: It is the Virgin that is calling you tonight; she has made her bed of nurture for you in the fields and among the woods, and on the beaches.

D15/04:51: When you relieve, or make silo, you go to bathrooms where nature is unseen and remote from your reality. Connect your body with real nature instead.

D15/04:61: Go into the fields instead tonight, and release your golden peace among the flowers, and bushes and trees. **D15/04:71:** Give your water and soil back to the earth, and nurture it passionately.

D15/04:71: Stand naked in these fields and feel the wind, and the rain, and the sun and even the snow upon you, even in your nakedness.

D15/04:72: If you are proud and without shame, the weather cannot psychologically harm you, so long as you take care when it is very cold not to be outdoors for too long!

D15/04:81: Where it is safe, sleep in the fields, or in the woods tonight. **D15/04:82:** Sleep clothed, but also sleep naked, and be awoken to nature's bed around you.

D15/04:91: Next time you have friends, and it is safe to go outdoors, take them to a place of nature, and let Nature be in harmony with Nurture, and there you may be naked with them and know all of nature around you, and there you may nurture them.

D15/04:111: In the daytime, we cannot be naked and sexual in the fields so easily, for we are afraid of being seen. And it is true that perpetual nakedness does appear to be foolish. Yet is the dog afraid? Is the horse afraid? Is the pig afraid?

D15/04:121: Crimes are committed by thieves in the night. Yet there is nothing criminal about sexual things, if they are done in praise of the Virgin (and within the laws of the Fairmark)

D15/04:131: It is our need to control nature to the point where we lose sight of nature itself.

D15/04:132: We like to be spared from it, for we delude ourselves that it gets in the way of our machine of progress.

D15/04:141: We have such things as Jealousy. If we spy our loved ones in the arms of another, we curse them and do not forgive them, especially if they are naked and passionate. So how could we bear to walk by and see sexual acts so publicly displayed, or even to know that our loved ones were not our sole private property? We would be horrified, but is that because we are envious of such freedoms?

D15/04:151: But we can only own shares in each other. There is always that which cannot be given to you alone.

D15/04:161: Surely, we cannot be naked everywhere; but cannot there not be made safe places among nature for lovers of Creation to act in sexual freedom, free for all to be healed? The ignorant say that we have such places in cities, but they are called brothels, and they are presently contaminated with repressions and guilts and shames. And there is no orchard in which the naked may lie.

D15/04:171: We now have the technology to return to Nature's bosom.

INNOCENTS 6:

D15/06: Shamelessness

{Originally entitled - "[3] Shamelessness"}

D15/06:11: There is nothing great in being ashamed, only in being shameless. **D15/06:21:**

Oh! You who are so ashamed! You are entitled to experience what you desire from the moment you are born until the moment you die. How can you be convinced in the error of your shame?

D15/06:12: You were not ashamed as a baby when you suckled at your mother's breasts; you suckled with joyful innocence, yet now fools say you may not take suck with her. **D15/06:13:** In your childhood freedom, you may have played in the filthy mud, and loved to get dirty; you may have been dimly aware of the clock and its correct assignments - and been awoken by all of nature, but yet now you may call it shameful. **D15/06:14:**

What in childhood and adolescence may have stirred you as a hope for the future, fools say now *you* must tell your children is wrong, not to be thought of as nature, but to be called mistakes for you to regret with shame! {modified: 13 April 2016} **D15/06:15:** The virginal womb of Erlica is eternal and all-embracing; your soul cannot get dirty with Her. She is always being reborn, clean and pure and innocent as the day you were born. How can you call what is given such energy impure?

D15/06:21: So ashamed are we that we cannot even *speak* of sexual things except in joke and insult! **D15/06:22:** We cannot speak of the truth about sexual things, which can be difficult and painful, and so we invent morals to spare us from our deep shame. **D15/06:23:** We have words for sexual things which we cannot say

openly, except in joke and insult and other blasphemies.

D15/06:31: The industrial mechanisation of sexuality, to meet the needs of (a rapidly fading) industrialised system of mass-production, will soon be irrelevant. **D15/06:11:** However, the concept of mechanisation in sexual matters allows for sexuality to be studied as a logical discourse rather than the romantic witchcraft of the ancients (though this witchcraft too can be useful, added: 31st May 2018).

D15/06:41: Why, even the criminals who have been cast out from society, the terrorists and war-mongers who have destroyed whole continents, even the pimps and pornographers; even they become Moralists when the threat of sexual liberty is upon them! **D15/06:42:** The political liberals of various kinds; how conservative they become when the threat of sexual liberty is upon them! **D15/06:43:** If sexual liberty is so unimportant, why is it such a threat to these people? **D15/06:51:** And when you say these things to them, they chastise, or at best ignore you. They are drunk with their own prejudices, and they cannot stand up and defend you. **D15/06:52:**

Like all drunks, they are prone to falling down, and down come their morals with them.

D15/06:61: Whatever you have done in carnal and sexual passion, you must feel healed from shame, otherwise you have probably wasted your desires. Even if you feel that you have committed the most terrible sexual "sin", is it right for you to torture yourself as though you were your own worst enemy? For in all passions of this type, there is some trace element of love, however perverted you may call it, and you must feel that you can love yourself once more, because what some call lust has something of love in it and vice-versa, and shame is likely only to destroy you.

D15/06:71: You may disapprove of some aspect of sexuality, and there are many corruptions of its purity. But you must be careful of judging others in this way, for sexuality is so fundamental to our being that almost every one of us could be called "sinful" in this way! **D15/06:72:** Speak out if you feel there is wrongfulness, but know also how you might be called wrong also.

D15/06:81: If these things shame you, at least spare your children such shame. Raise them to be immune to the disease of carnal shame. Spare them yet another obstacle on the path to true spiritual fulfilment; the way of Ama. **D15/06:82:** If you say to them that any of the Sacred Parts cannot be expressed to the full, except where there is a risk to health and well-being, then you may well be an Omegan, but you are not one who embraces the Fairmark – and Erlica Justice as your earthly saviour. **D15/06:81:** Give your children the truth of their own humanity, which is sometimes brutal, and comfort them through the pain which such truths can reveal.

ALSO SEE:

- * PROCLAMATIONS 4
- * PROCLAMATIONS 18

INNOCENTS 8:

D15/08: When Physical Love Is Pure

D15/08:11: Some separate sex from love as surely as one might separate night from day. But without night, there is no day; without day there is no night.

D15/08:21: When we have sexual embrace and are awoken to the Virgin Erlica, we are Eternal Virgins and cannot be soiled. **D15/08:21:** But there are those who say that there are those with whom you may not lie with, nor even look upon in desire, and that to do so is ungodly.

D15/08:31: There are those who have these beliefs as part of their religion, so beware of being harsh with them. They will try and tell you that if you believe these things, then you are deep in your sin. Do not stop them; that is their choice.

D15/08:41: To be an Omegan, we do not have to believe any differently from such people, and there is nothing to stop us from taking a moralistic view of sexual behaviour. But to follow the Book of Light's example in order to be fully enlightened and ready for the Gate, Omegans must believe very different things about sexual matters to those of many other religions. **D15/08:42:** In general – Ossis {Omegans who obey the Fairmark} must believe that to have sexual embrace with more than one person, or to have sexual relations with those

for whom in some faiths it is forbidden, is not something to be ashamed of nor to be condemned.

D15/08:43: Any true Ossi {Please refer to the Glossary in Y Section} would prefer to allow people to be in harmony with their natural selves than to impose things upon them which are - *very much - too* artificial, even if that exposes them, *sometimes*, to a great deal of morally generated danger.

D15/08:51: Ossi sexuality {Please refer to the Glossary in Y Section}, whilst not condoning foolishness in sexual conduct which does harm to people's spiritual progress, tends towards encouraging a sort of carnal liberalism (of the kind which some Flaheen would call wickedness and the work of demons), which involves embracing experience rather than denying it. But this is only a general guide. **D15/08:52:** It is very stupid for people to engage in sexual acts which would do them irreparable harm.

D16: FEMARINES

What is this Section Book for?

This Section Book has EIGHT chapters:

- It emphasises the importance of all feminine genders, especially woman. The Prophet states that it is women that should take the lead in most aspects of the Dawls, because of their unique physical, intellectual and emotional attributes. There *may* be other third or fourth genders that can take their place alongside them - what today are called "transgendered" people - just so long as their form closely resembles women - AND does not *mock femininity* in the way some "Gay Pride", "Trans Pride" and similar "LGBT" movements so often do.
- It puts forward an alternative view of gender to either that of feminism or traditional patriarchy.
- It considers the role of Femarines as soldiers of the faith, and in their role of marriage.
- It encourages us to throw off the traditional sexualities of "homosexual", "heterosexual" and bisexual" - all utter *nonsense* - as well as many other errors in sexual morality that are hinted at within the coded parts of the text.

The above APPLIES TO ALL CHAPTERS in D16.

FEMARINES 2:

D16/02: Omegan Women

D16/02:11: Women have never been given the opportunity to *truly* lead in religion. They have often been confined to the margins of history.

D16/02:12: I intend that they should not say things contrary to what I have written so far, because this might lead to a breakdown of the Grand Narrative. **D16/02:13:** But, if a women are dutiful converts, they must exercise their right to express the female side of experience which, by virtue of my gender, I cannot, as a male, convey.

D16/02:21: Omegan women will always have the potential for greatness, power, triumph over adversity and self-assertion. Rather than let me speak for them, I would like Omegan women - who adhere to the Grand Narrative of the Gospel of the Republic, and all its laws - to speak for themselves.

D16/02:31: In a {forthcoming} book – perhaps called Book of Hours – there should be verses, some written by women, which try to reconcile each of their individual perspectives within the ideology of the Fairmark. You may add your own contributions as a woman should you so wish.

FEMARINES 4:

D16/04: Meditations on Femarines

D16/04:11: We are going to make some fairly crude generalisations about men and women as they are (or were) in the year 2000.

D16/04:21: What I find particularly depressing is the way in which so many women feel they have to define their sex as being weaker, more emotional and more passive.

D16/04:31: Men are often better at complicated technical problems, not because they are naturally any better at these things, but because their education has trained them for these tasks.

D16/04:41: Men are typically less able at communicating emotions.

D16/04:51: Women are often better at communicating, especially when it comes to the inner self, the emotional world; something which their education, and not their nature, has trained

them to do. **D16/04:52:** Women are often too ready to jump to emotive conclusions, especially where issues which relate to morality come into play.

D16/04:61: A man knows when something must be destroyed. **D16/04:62:** A woman hesitates before she destroys.

D16/04:71: A woman knows when something must be left to grow, or left alone. **D16/04:72:** A man wants to interfere, to intervene.

D16/04:81: A woman who has failed in life gives life. **D16/04:82:** A man who has failed in life brings death.

D16/04:91: A man knows when to shake the tree in order to make the fruit fall. **D16/04:92:** A woman stops the man in case the fruit should fall on her head.

D16/04:111: A man says "Now!".
D16/04:112: A woman says "Later!"

D16/04:121: If we could merge the purest energies of man and woman, we would not make a man-woman, but a Boy Woman

D16/04:131: The Boy Woman (Femarine) is the most perfect and lovely human being ever to walk the face of the earth. From the boy, there is an urgency, an interventionism, a desire to burn off destructive energies: to shake up society, to shake the tree. But there is not the sadism and cynicism of men. From the woman, there is the relationship with the cycles of life and death, the careful empathic communication of the message.

D16/04:141: The non-possession of a womb gives boys the necessary sense of superior dogmatism: that they go off on sexual adventures without caring quite so much about the heavy burdens of pregnancy.

FEMARINES 6:

D16/06: The Essence of Girls

{Previously entitled - [2] - What a girl is"}

D16/06:11: A girl is an independent emotional and intellectual unit of production, distribution and

exchange. **D16/06:12:** The labours of a girl are firstly, as a unit of socio-economic production, a packager and messenger and communications facilitator. **D16/06:13:** Secondly, a girl's body is the oven in which new life is baked into existence. **D16/06:14:** When we say that women are natural cooks, we mean this in the sense that they feed male desire, breastfeed their babies and then cook for their children and husbands in a natural evolutionary cycle of production. **D16/06:15:** Whatever men or others may say, however, women not are obliged to be anything, except true to themselves and their own struggle as independent units. **D16/06:16:**

Let women be able to live like little girls who are free to explore the world, to play freely like little children, even in their middle age.

D16/06:21: A girl is a person who is up against the perpetual desires of others to force her into a caring role because of her womb, which bakes and nurtures such delicious fruit, and her breasts, which others cannot get enough of tasting.

D16/06:22: They say to her, "Why do you not always give us your nurture as you did as a mother? for we are in need of your comfort!"

D16/06:23: You should say to them "Because I sometimes grow tired of it all! You will not let me be angry and rage against the world! You long only to hear me sweet voice and be allowed to taste my sweetness." **D16/06:24:** "You never think that I might want to leave my children and never come back. And why would I do this? Because they are lead weights inside me and burden me with their troubles!". **D16/06:25:** "Let me roam upon high moorland crags and breathe the cold, unloving air of winter!" **D16/06:26:** "Let me get away from love, and be a girl alone with my mind, my body and my soul!"

D16/06:31: Women need science in their minds, in their very being, and to stamp their boots on the faces of those who deny them that right.

D16/06:32: To be defined solely by the possession of a womb is to mock the very things that women are in their minds. **D16/06:33:** A woman is not a womb, a woman *has* a womb. There *is* a difference. **D16/06:34:** The minds of men and women converge in intellect far greater than in body. **D16/06:35:** The women who want to stop the natural pare of their male partners might think instead of other freedoms. **D16/06:36:**

There is no justification whatsoever for

women being paid less than men for doing the same job, or being given less in welfare payments, or being denied any job because of their sex. The Fairmark should ensure economic equality, and equality of labour-power, between the sexes.

D16/06:41: A woman's so-called 'caring' persona is, for the most part, as artificially created as any other social thing, and the rest is something to be overcome. **D16/06:42:** Your so-called 'caring' can get in the way of reason; it crushes the other side of your nature, which women have always possessed; the woman as scientist, as cold, logical manipulator of pure substance and pure spirit. **D16/06:43:** Women have as much caring, and as little as men. **D16/06:44:** Women need to be able to smash skulls against walls, without flinching, and call this art. **D16/06:45:** But also, women (and men) need to know that to assert oneself is not always the same as to be aggressive.

FEMARINES 8:

D16/08: Cautionary Morals For Girls

Originally entitled "[3] - What a girl must beware of"

D16/08:11: Girls must always be on their guard, for their enemies are everywhere.

D16/08:12: Even as young girls, the enemies of girls are everywhere

D16/08:21: The man who says 'I love you' every day, who brings you flowers every day, and other gifts. Is he not the same man who bends you over, places a broom in your hand, and commands you to sweep?

D16/08:31: The Anathematic men who called you loose and immoral because you sleep with many partners, yet sleep with countless girls themselves. Such hypocrisy! **D16/08:32:**

Fellow girls should be your sisters, yet if you sleep with many partners, some of them call you loose and immoral. Such hypocrisy! **D16/08:33:**

Such Flaheen wish misery on you. They wish for you to be a bride, a mare shackled to a groom, trained as a domestic animal, made-up with lipstick and bland conversation. They wish for you to spend many boring and unsatisfying years with men whose sole purpose is to turn your mind into

jelly and your body into a receptacle for his unsatisfying moments of passion.

D16/08:41: Beware of the so-called 'feminist' girls who turn you against *all* males. **D16/08:42:**

The use of the word 'feminist' does not allow for the fact that girl's freedoms can benefit males, and should do so if any progress is to be made.

D16/08:43: Girls may say to you that this book cannot be good for girls, for it is written by a male, and is full of male prejudices. Of course it has male prejudices! That does not mean it is untrue.

D16/08:61: Women may say to you "Oh, of course this is a male view. Look at what the Prophet says about paring up, and abortion, and many other things. He would not think like that if he were a woman." **D16/08:61:** Our view of gender equality is different from the one which the 1990s, and traditional feminism, calls acceptable. It acknowledges both similarities and differences between boys and girls and works in harmony with them.

D16/08:71: Feminism, like social democracy, is only one necessary phase in the development of human society. Soon, women will be able to view feminism as a regressive force in the same way that they once viewed patriarchy. **D16/08:72:**

When The Fairmark liberates women from patriarchy, it will then set about liberating them from feminism, because, in the future, neither of these phases of human development will be necessary. **D16/08:73:** The trouble with feminism is that it is for women, and an ideology based on the *protection* of women's rights is only necessary if women believe that men are fundamentally *opposed* to women's rights.

D16/08:74: Feminism (for the most part) also sets up challenges for men which they, as a whole sex (even though there are exceptions) often struggle to meet: in particular, the control of their sexual urges in ways deemed at random to be "non-exploitative" – and not only to women.

D16/08:75: The Fairmark answers all of feminism and anti-feminism's internal contradictions because it force both men and women to re-examine how they behave – and indeed *appear* - towards one another: in a way which is intended to bring, not rights for men, or rights for women, but rights for networks.

D16/08:76: Even the most gentle and feminine

of Femarines benefits greatly from paring up, and feminists who run from such a passion also run from a maleness that – at its worst, is insensitive, but at its best feels fresh, vigorous and life-affirming. {Modified: 14th March 2016}.

D16/08:77: Many of the old divisions of labour (and political power) in the familial household are made irrelevant by technology and social change.

D16/08:78: As technology enters a phase of ever more connected communications networks, the old pleas for social equality will be modified. This is because, even within unequal societies, the potential for equality between networks becomes ever-greater as individuals communicate within them; and indeed, more necessary, in order for individuals to stay friendly. But these forms of equality will not be absolutely symmetrical, because, within this process of understanding, there is also a process of tolerance of diversity, and of what might appear to be "uneven" social symmetry.

D16/08:81: The Boy Woman who flanges all his heartfelt and entirely innocent frustrations out onto his wives and children is a Femarine who, in one sense, is kept under control. **D16/08:82:** In exchange for the Boy Woman's freedom to pare up, in an idealised Fairmark relationship, the woman can always leave him and her children behind, and take away his sense of freshness.

D16/08:83: A woman of the Fairmark has no obliged duty to stay with her natural children, or indeed to raise them at all, or to stay with her husband. **D16/08:84:** She is free to come and go as she pleases, and free to marry and have sexual embrace with her other husbands, and there is nothing that the husband, in the Fairmark, can do to stop it. **D16/08:85:** Apart from a few "duties" of cleanliness and bodily smoothness, the *occasional* meal on the table, and (if still in a relationship) sexual embrace (and tolerance of Erlica-lovers paring up), there are very few things which we can call "drudges" that a wife must observe (And even these "duties" are only guidelines).

D16/08:86: The fact that a woman can go through nine months of labour and emerge relatively unharmed is something few men would readily contemplate. **D16/08:87:** Most of a man's physical strengths are superficial in comparison with those of a woman's. A man's main physical strength lies in his ancient right of folic incursion. Men cover up for this with their

rough sports and military bravado. But take his little toy away and he is potentially weaker than a little boy. **D16/08:88:** Women suffer at the hands of some men not because men are too strong, but because they are not made strong enough. **D16/08:89:** True male physical strength is sexual and intellectual, not located in how many crates of ale they can lift.

D16/08:91: Women are intellectually and physically equal, and have the potentially to be greater than men. **D16/08:92:** Most tales of male superiority are myths invented to subjugate girls. **D16/08:93:** It is simply not true that women are physically not as strong as men. But it is true that women are conditioned to believe that this is so.

D16/08:111: What men, and sons who are maturing, cannot bear, deep within themselves, is any loss of their sexual energy. They will rebel against girls' demands for them to be consulted over and above Coladic Primacy. If you deny them, they may become violent "sexualists" and abuse you, in order to cling onto their one bit of pure energy, which can be expressed in pare. They will even destroy girls, such is their desperate need, because inside a part of them they are weak, very very weak. **D16/08:112:** All men and boys long to pare {up}, without exception.

D16/08:113: The question for girls is not "How do we stop men forcing us into sexual embrace?". Men's ears are deaf to many requests for sexual restraint. **D16/08:114:** Show me a man who can hold back his bottle and I will show you a woman. **D16/08:115:** Get yourselves economically equal, sociologically equal, and politically equal, but do not take away the absolute right of male incursion. **D16/08:116:** Have faith. Girls who deny a man incursion face a potential sociological time-bomb of frustrated delinquency.

D16/08:117: Keep a firm control on men with the weapon of your body. View spontaneous passion by men, or by yourself, as a challenge, not a problem. **D16/08:117:** Rear your sons to be true to their feminine nature, to be honest with girls and men, which means also true to their basic right of Coladic Primacy. Stop them growing ugly and hateful. Keep them cooled down. You have been warned.

D16/08:121: Beware of men who are cruel to you and beat you and then say that have a right to your body. That is another trick which men who *claim* to follow Erlica will try. They will say that since contracted pare is not called wrong, it is acceptable to be cruel and to taunt you also.

D16/08:121: Contracted pare is not only a moral duty: it can be very beautiful. **D16/08:122:** Contracted pare is given to boys as a holy and sacred trust: and it is not to be undertaken lightly. **D16/08:123:** but Contracted pare is no justification for sexual sadism.

D16/08:131: Girls do not need men! They do not even need girls! Girls only need themselves, and pride in what they are.

D16/08:141: Girls desire each other in a way which is more obvious for girls than it is for men. And they give suck to their sons and daughters, and nurture to their husbands, and wives.

D16/08:142: A homosexual woman who has lain with a Boy Woman has transcended beyond herself, even in her sorrow, and is most wise.

D16/08:143: A heterosexual woman who has lain with another woman has transcended beyond herself, even in her sorrow, and is most wise.

D16/08:144: A man may have dreams of sleeping with you and your girl-friend, but you do not have to pander purely to his whims.

FEMARINES 10:

D16/10: The Female Warrior

D16/10:11: A woman who has intellect is most noble. A woman who can fight for the sanctity of her mind is nobler still.

D16/10:21: Why, oh why, do people say that girls should not fight? Women are, potentially, in danger every day of their lives. **D16/10:22:** If women could fight, such as with karate and judo, they could defend their boy-friends, and each other. **D16/10:23:** A good woman must be loved, respected and, where necessary, feared.

D16/10:31: A woman with a dagger in her hand can murder her violent husband, and end years of suffering.

D16/10:41: Little girls should learn to fight. They should develop beautiful fists and good

strong kicking legs. **D16/10:42:** There is no finer and more beautiful way to fight than with nature's body; with legs, and thighs and arms.

D16/10:51: Training in self-defence should go hand-in-hand with the doctrines surrounding marriage and sexual things; love hand-in-hand with rage.

D16/10:61: Woman, you have a power within you which you do not even know yet, an energy which will lead you beyond your everyday dreams.

D16/10:62: Never rely on a man (or male) for anything which you, a woman can do. **D16/10:63:**

Never ask a man for answers which, you, a woman, already know deep down inside yourself.

D16/10:64: Never give a male anything which is not yours to give, nor take from a male what is not yours to take.

D16/10:71: Remember that even though you may marry a man under the Fairmark, by that same law, you may refuse him into your house if he strikes blows against you. **D16/10:72:** We suggest that you give him five chances to change his behaviour, and that after then, you do not forgive him and must throw him out of your house.

FEMARINES 12:

D16/12: Balancing Duties of Marriage for Women

Originally entitled - [5] The duties of marriage for women

D16/12:11: Do you duty to your husband as laid down in The Fairmark. But you need do nothing else.

D16/12:21: You are his dutiful provider of nurture - of kind works, and you give *girlish wobble and suckle* - as would soothe each melancholy masculine longing. But you are not there to be ground under by his *trivial* demands as if he were an insatiable idiot.

D16/12:31: A wife does not have to clean floors, nor vacuum carpets, nor dust, nor sew, nor repair, nor countless other things. If the husband is unable to do it, you should get someone else to do these things. In fact, the more that this other work is shared the better. Consider getting a friend to

help you with these domestic tasks. **D16/12:32:**

The only tasks a wife should try to regard as "duties" are those which involve her husband, and her children directly; their minds and bodies. So she would be expected, for example, to change nappies, empty chamber-pots, or wash her family's clothes, or indeed, scrub her husband's back. Going shopping for food is something which she does not have to do, because the relationship to nurture is too remote.

D16/12:41: A passionate and intelligent *man* makes many demands upon you. Do not break your back doing work such as these things, as well, especially not any work which is really his to do.

D16/12:51: Do your duty to your husband; that is all. **D16/12:52:** Wives have better things to do than become cheap toys of other men,

D16/12:53: not only in raising their families and nurturing them, but even more important,

D16/12:54: Omegan wives above all else are busy nurturing themselves with food, other wives and husbands, and - most important of all - with knowledge. {Modified: 15th April 2016}

D16/12:61: Women of the Fairmark - including married women - refuse to become stupid and ground under by the trials of life. **D16/12:62:**

Anyone who stands in the way of an Ossi woman's education, and physical and spiritual growth is to be pushed aside by them.

D16/12:71: Education is the right of every woman. **D16/12:72:** With it she may nurture others who need it, and above all, herself.

D16/12:73: There are men who prefer a woman's stupidity, for it does not challenge them, or their authority. **D16/12:74:** It is immoral our education and employment systems no longer train *intelligent* women to be warm and sensual wives to males. Instead, it trains intelligent women to be coarse, brash and boastful in front of males. This causes male husbands to prefer ignorant women, and perhaps to run from women of intelligence.

D16/12:75: The best female wives - especially of the Gold Caste - must eat and be smooth of face and figure not only for themselves, but to soften passage for their husbands' whole bodies. Best it be that they should be prepared unto the feast even at the First Trinity, and be enacted unto his endeavours around the Third or Fourth, and that

they should draw male wives unto them of equal benefit. **D16/12:76:** Good female Converts also give suck to their husbands, even if this is pare juice, and drink milk and peace-water from his colada bottles, without much question. Their arches curve on his demand, and their feet, hands, armpits and knees learning teasing, milking tricks such as would feed a whole Virgin Family. Where possible, they breed out of natural exuberance for Boy-Women. Their esra cushions are soft, and their esra hearths are always spicy, warm and open.

D16/12:77: It is immoral that any school but that of the Faith teaches of sexual duties. Indeed today, such instruction is *so disgustingly Jewish* in its methods that a *full* Convert *must* withdraw their child from these lessons. **D16/12:78:** Would not a good mother (or if not, then a good sister or elder) of the faith be first to joyfully instruct young daughters - and then sons - as to what they shall expect upon their bedding nights, with male or female, and whether they marry or not? *Of course*, it must be that a woman's softness is employed *first* for such a task. **D16/12:79:** Then, a Converted father and husband - if he is suitably prepared, gentle and kind, may continue in a similar manner.

D16/12:81: Men go to stupid fawning women because these women dream only of primal things: of home, of food and cooking, of sexual embrace, of babies. **D16/12:82:** And men lap it up like a male puppy hungry for his dinner, because it meets their primal needs. **D16/12:83:** Forgive them for that, as you would forgive yourself for doing the same with others. **D16/12:84:** But what when they need women with intelligence about them? What then?

D16/12:91: It is only when women are free from their own sexual and intellectual inhibitions that they can do their duty to themselves, above all, and to their husbands and other friends and marriage partners secondly. **D16/12:92:** It is only when husbands do not beat and bully their wives in submission-as many men do-that women feel able to give husbands the particular care which they need.

D16/12:111: A great many men desire [in most cultures] to dominate you far in excess of what is considered acceptable, or is necessary for satisfaction of nurture. Such men are rarely full of

true sexual passion for their wives, for their passions are against and not towards you.

D16/12:121: A wise man, awoken to Nature, may lust after you, and be moved to farce himself upon you in pare, but he has no need to insult you with blows and violent words. He has your body in his arms: why would a wise man wish to destroy it?

D16/12:131: The wise man knows that even women fools call ugly are beautiful in their nakedness, for they have a mother's grace, even past their menopause. **D16/12:132:** Even after he has lain in your bed every night for many years, does he refuse the treasures which only you, a woman can offer? **D16/12:133:** If he does, that is serious, and must be put right, for every woman has softness to offer unto the male.

D16/12:134: Even the firmest and most manly of women has the softness of the font.

D16/12:135: A clever woman keeps men aroused with her words and her deeds and a clever male Convert or fellow traveller appreciates them.

D16/12:141: Even the man who has become homosexual by mistake should not be repulsed by his female wife to the point that they cannot lie naked and be still with each other, for she is warm-blooded flesh, and that is something to be grateful for when so many are forced to live alone in this world. He can still love you with his mind, even if he cannot enter you.

D16/12:142: A foolish man, dead to Nature, will misappropriate his colada to mock the beauty of your sexuality as he abuses you with bludgeons and knives and other weapons of torture.

D16/12:143: If he is so remote and powerful, how come that he cannot resist flanging you, or at least, flanging other women? He is not so powerful after all.

D16/12:151: The comical visibility of naked male crossword lions can make them into fools.

D16/12:152: Some men invest such unbearably serious power in their colada, which sags and rises with the precise beauty and grace of an elephant's trunk, and which is quickly disabled by a swift kick aimed at the boulevards.

D16/12:153: They can make them and lust for food and other carnal things can make them want

to get on top of you: to possess your body and your mind, and grind you under in the process.

D16/12:154: Provide him with carnal solace, but do not be ground under.

FEMARINES 14:

D16/14: Grand Fortification of Women

D16/14:11: Women are stronger than they think they are. **D16/14:12:** Some women are used to being told they are the weaker sex. They are not.

D16/14:21: Women should not be intimidated when someone tells them not to venture into certain parts of a town. They should not feel unsafe on the streets. They should - when advisable - risk venturing out of doors.

D16/14:31: There IS a silent conspiracy to keep women indoors and away from the streets.

D16/14:32: A woman kept indoors cannot shout out loud and hear her voice echoing around the world.

D16/14:41: Women should not regard their own bodies as fortresses which need protecting from invasion. **D16/14:42:** To accept pare into your body, you may need to fortify yourself.

D16/14:51: When you are on your own, try relaxing, and relax your hearth (suna), but, very quickly, push your finger into your hearth, then out again. Try not to clinch property in your hillocks. This will not be easy. This is called *Suna-Tigid-Ama*. **D16/14:52:** If you are feeling tense and not relaxed, *Suna-Tigid-Ama* will feel like a violation, an invasion of a small earthy space. But if you are relaxed, it may bring great joy and healing. **D16/14:53:** Smack yourself as hard as you can bear it - just occasionally - perhaps on your legs, to build strength.

D16/14:61: Invent other ways of pushing your endurance to its limits. **D16/14:62:** In each of these trials, imagine that it is a man, woman or Boy-Woman doing these things, so that you will be ready to endure your sexual duties, and many other physical trials. **D16/14:63:** In time, the difference between self-endurance and contracted pare can vanish.

Book D16 - Femarines - Links To Other Chapters

If you are used to traditional "morality"-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be "moral" when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION

A1/04 - GUIDES 4: "THE STORY OF THE DEITIES"

D SECTION

D17 - LUXURIATIONS

G SECTION

G4/07 - ARTICLES 9: "LET WOMEN LEAD THE DAWLS"

Book D16 - Femarines - Study Questions

FEMARINES 2 TO 6:

- In what ways does this chapter express the values of the Five Virtues and Twenty-One Articles
- Why is it necessary to emphasise the role of women at all? Why not simply treat both genders in exactly the same way?
- How is it justifiable that FEMARINES 4 makes so many crude generalisations about women? How could you argue against feminist critics?
- Why is a girl "an independent unit of production, distribution and exchange"? What advantages would such harsh language have for the Temporans? Is it *really* meant to be rude or insensitive?
- In dealings with the Temporans, why is a woman's biology both an advantage and a disadvantage in *transcending* Earth Spirit? - Where in this chapter is a woman's strength celebrated?
- Why might a woman acting *only* in a caring role be a disadvantage – *especially* in relation to Future Spirit?

FEMARINES 8 TO 10:

- EXERCISE FOR WOMEN:- Think of times in your life when men have said similar things to you [verses 21-33]
- What does the Faith say about feminism in FEMARINES 8: 41-76 – and elsewhere?
- What anxieties might Flaheen women have about FEMARINES 8: 111-117?
- How does FEMARINES 8: 121-123 and FEMARINES 10 act against such anxieties?

FEMARINES 12:

- How does this chapter agree with aspects of feminism and disagree with others?

FEMARINES 14:

- How does this chapter reflect the culture we live in today, including in relation to gender and sexuality issues?
- Why are parts of this chapter written in a coded form?

D17: LUXURIATIONS

What is this Section Book for?

This Section Book has FIVE chapters:

- It describes - sometimes in coded form - the many delicious sexual pleasures that a **Virgin Family** may enjoy, between members of the opposite sex, between those of the same sex, and across the *permitted* barriers of age and race.

In **LUXURIATIONS 2: Overtures of Luxury**, this chapter:

- Looks back at my faith's earlier sexual values and how they have developed as a result of maturity in self-expression, and the attitudes of others.
- Explains some of the self-censorship that modern sexual attitudes (e.g. from aspects of feminism) has made necessary, and how I use "secret codes" to get around such censorship.
- Warns against those who abuse the new sexual liberties that the Faith offers.

In **LUXURIATIONS 4: The Holy War of Love**, this chapter:

- Ponders some of reasons for sexual repression throughout history – but gives no firm answers as to causes, other than the influence of either **Hedona** or **Anathema**.
- Compares the dangerous extremes of tawdry, suicide and self-harm with worship of Jesus who (legend has it) suffered crucifixion on a large wooden cross.
- Exposes the anti-intellectual heart of **Christianity**, which uses sexual fear to punish both rational thought *and* the emotions.
 - These self-punishing attitudes also extend to other religions

In **LUXURIATIONS 6: The First Testament of Luxury**, this chapter:

- Discusses the difficulties involved in women bearing or adopting children for the **Fairmark**, but also the many luxurious rewards that may follow.
- Suggests the many **Earth-Spirit** rewards in both outdoor sexual activity, and also childbirth, and also the many sexual joys that couples can share during pregnancy.
- Counsels against some forms of barrier contraception, and *most* current forms of abortion (though at no point does it suggest that any government should make either illegal)
 - Hints at one controversial abortion method that *might* be employed, but only during a very limited period of time.
- Discusses the advantages for a wife of having a second husband or partner to ensure her fertility for the Fairmark.

In **LUXURIATIONS 8: We Are Sacred Mammals**, this chapter:

- Reveals the hidden, Earth-Spirit purpose behind sexual intercourse, especially in a loving, secure environment.
- Urges us to seek lasting sexual friendship and love, especially given that all of us (at present) are mortal, and will not live forever.
- Asks us not to feel sexually guilty, even if it later turns out that our desires were wrong or harmful – because our sexual energy is a vital part of the Life Force of Earth Spirit, which Erlica has refined - for our peace and salvation through Her abiding love.
- Condemns *tricking* others into sexual acts when they are *clearly* unready and unwilling, especially the young and vulnerable.

What is this Section Book for?

In **LUXURIATIONS 10: Catalogue of Ecstasies**, this chapter:

- Lists (in *coded* form) many of the rich, erotic passions that are either permitted with immediate effect under the **Fairmark**, OR which are only permitted at certain times, under certain conditions.

In **LUXURIATIONS 12: Erlica's Great Soothing**, this chapter:

- ...is a message from Mistress Erlica to me as the Prophet, to remind me not to feel disheartened in my own pursuit of love, nor regress into sexual guilt, shame or fear. Instead, I should feel soothed by my Mistress's love and wisdom and pass on Her treasures to others.
- Reminds us of Her birth and death and rebirth in a flower-bed: without pain, or suffering, or guilt – in stark contrast to the life, death and "rebirth" of Jesus.
- ...is a prophetic and hopeful promise to the world – that one day, Her kingdom's glories will be revealed, and Her love known by all who follow and believe in Her.

LUXURIATIONS 2:

D17/02: Overtures of Luxury

{Originally entitled - ~Q~ Luxuriations}

{New verses, D17/02:21 to D17/02:26 - added
16th April 2016}

D17/02:21: In the 1990s, I was less publicly prudent - and far more eager in my passions. It is now 2016, according to the Flaheens. Had I known then what I know now about how foolishly people choose to interpret things, I might have chosen my words somewhat differently. **D17/02:22:** I am painfully aware that since those early days, much has changed in the Chinese-American annex-state we call Britain. Concepts such as irony, distance, depth, intellectual context and experimentation have been replaced by the rabid urge to snap, snipe and bite at things that might disturb the imagination. **D17/02:23:** The thought-crime is to transcend, for really, what else can we call it? **D17/02:24:** In the end, I decided, as with so much else in this illegitimate British realm, to drive along a syntactic chicane until such times as more sensible language might be employed. In Crude English, this might be referred to as talking out of my behind. In my defence, I can only say that my mouth was often unavailable for comment. **D17/02:25:** All the same, I wanted to keep the sense of what I wrote then because it was a passionate outpouring. If I had changed the words *too* much, it would have ruined the sense of wonder and glory in these many delicate, silky and ecstatic luxuriations. **D17/02:26:** I only hope that you, my reader, have the good sense to see what is truly meant – behind the necessary “secret codes”.

D17/02:31: How much safer it is to explode with fruition than with bombs; to pare with lust and not with genocide, and how much more satisfying. **D17/02:31:** Let this be your war and conquest, and let shame be imprisoned and tortured by your honesty and by pride in yourself, whatever you may have done before. **D17/02:32:**
In wars, innocent people get hurt, and your war is no different. But in your war for sexual liberty, the innocent do not have to perish, houses need not be destroyed, refugees from war need not starve. **D17/02:33:** Do not be fooled: Love is Sex, Sex is Love, however obscure the relationship between

mind and body may seem. **D17/02:41:** Do not do injury to the name of natural Justice by abusing the passions you are given. May you honour the Holy Virgin, Erlica Justice, with the beauty of your love, and may you be Eternal Virgins until the day that you die. **D17/02:51:** There are those who would abuse the word of Erlica Justice which is given for their own ends; those who would debase what is earthly and carnal and make us slaves to their unthinking lusts. That is not what your Holy Angel of Light has meant for you to do at all - from 1992 onwards. **D17/02:52:** When we say "sexual liberty" we do not mean sexual frivolity and foolishness, and those who call themselves Ennsianthans (followers of Erlica) and promote such frivolity are abusing what is written here.

LUXURIATIONS 4:

D17/04: The Holy War of Love

*{Originally titled: [8] Social and Sexual
Evolution Together}*

D17/04:11: It is all very well for liberals, and other radicals, to demand change. Change itself is a functional process, but continuity is as well. **D17/04:12:** The sort of Anathemitic morality (of the Flaheens) in which we find ourselves has not sprung from nowhere; it is the product of historically determining forces. **D17/04:13:**

The kind of change which Ennsianthans might expect is not always the same as that which they might wish for. **D17/04:14:** Idealists of all kinds must be able to square their high visions of glory with the level playing fields of reality.

D17/04:21: At our most basic and fundamental, we must fulfil our basic needs such as food, air, water and shelter. **D17/04:22:** As we build up our strength, we can then look for other needs to be met. **D17/04:23:** When at last we feel strong enough, we can go beyond mere need. We can start to seek beauty in our lives, beauty which is not essential, but which adds to the quality of life.

D17/04:31: The morals of the Anathemites are contradictory. On the one hand, they preach chastity, abstinence, mean-ness and thin-ness, and on the other they preach reckless indulgence. **D17/04:32:** What you must understand is that the morality of the Anathemites depends upon contradiction. Without contradiction, the morality

of the Anathemites cannot survive. **D17/04:33:**

It is only by over-indulgence that the Anathemites can justify the starvation of the flesh and the mind which follows the binge. **D17/04:34:**

It is only thoughtless and reckless behaviour which, by necessity, leads to guilt, because it is reckless, and because, afterwards, the mess left by recklessness must be cleaned up.

D17/04:41: Let me give you an example.

D17/04:42: The bulimic person will eat a lot of food until they are full, then feel guilty for doing so and starve themselves. Then they will feel hungry and eat food, until they become guilty and starve themselves again. This will go on and on unless the person's bulimnia is cured. **D17/04:43:**

The extremely anorexic person will simply stop eating altogether. **D17/04:44:** The morality of the Anathemites is like that of the bulimic or the anorexic. **D17/04:45:** Some Anathemites, like bulimics, will indulge themselves in food, sexual pleasures, intellectual questioning and many other things. Then they will feel guilty, and, metaphorically speaking, crucify themselves. Others will, like anorexics, stop consuming carnal, or intellectual pleasures, or both, altogether. **D17/04:46:** However Anathemites choose to crucify themselves, the fact remain that this is what they are doing. **D17/04:47:**

Even those Anathemites who only deny intellectual pleasures are still crucifying a part of themselves as if to say "If I wound my own mind, or my own body, then I shall emerge a tougher person." **D17/04:48:** Instead of emerging as "tougher people" what Anathemites usually become is emotionally semi-disabled. **D17/04:51:**

Anathemism is a disease which can spread. **D17/04:52:** The sado-masochistic pleasures which come from the crucifixion of the mind and the body can be extremely visionary and intense. They can lead individual to the heights of perception, but also the depths of madness and despair. **D17/04:53:** The guilty pleasures, the forbidden fruits: these are always the most succulent, but also the most laden with danger.

D17/04:54: The kind of ecstasy which comes on the brink of agony may be exquisite, but you will pay a price too high to even contemplate.

D17/04:55: It is this kind of ecstasy, which the Anathemites experience, which draws the Flaheen, who might be lacking in excitement, into their circle. **D17/04:56:** Why do women cry out the

blasphemy "Oh God! Oh Christ!" at the height of sexual fruition? It is because, all too often, they long for crucifixion of their flesh. Their pleasures are guilty pleasures, and they demand the reassurance of punishment by a diety for their sins.

D17/04:57: Anathemism is also the morality of the male athlete on the exercise machine, or the manic dance of the disco-dancer, longing to punish his body, to make it tighter, more twisted with the pleasure of pain. **D17/04:58:** It is a morality of highs and lows, of ecstatic drug-induced trips and the agony and despair of being jabbed with knives, or nailed full of holes.

D17/04:61: If Jesus were fat, many people would not worship him. **D17/04:62:** Some people's worship of Jesus is not motivated by a quest for the truth of his gospel, but for the fruition of crucifixion, the pleasure of pain, and ultimately of self-annihilation leading to death. **D17/04:62:**

The eyes of the fallen men and women demand for Jesus to crucify them; they demand the muscular torso to bleed into them, his nails to penetrate them, and his thorns to prickle inside them. **D17/04:63:** Beware of conspirators who force fat people to go on a diet. **D17/04:64:**

People who are opposed to fatness belong to a religion, the religion of carnal and sexual deprivation and enforced austerity. 6/ You can never be too fat, too rich, or too polyamorous.

D17/04:65: What if Jesus were fat? What if Jesus Christ had a bulging stomach, ballooning arches, and a voluptuous backside? **D17/04:66:**

Perhaps a fat Christ would never have been crucified, because he would have been too heavy to lift on to the cross, or perhaps they would have lifted him up with a pulley. **D17/04:67:** Since Jesus probably did receive the Holy Spirit, it would not matter if He were fat, because He still had great spiritual power. **D17/04:68:** The corrupt sensualists who dream of the muscular Christ, but not of the fat Christ, who worship the cruel image of the cross stretching his taut body, but not of the truth of Christ's message.

D17/04:71: If you believe the Holy Spirit flows through the body, but that the Devil owns the mind, then you are an anti-intellectual of the first order. **D17/04:72:** If you would rather lust over a diety than a real person, you are a liar of the first order. **D17/04:73:** All prophets are fantasies unless you embrace their wisdom, as well as how

artists depict them. **D17/04:74:** Worship the image of deities alone, and you worship images.

D17/04:75: Worship the *meaning* behind the images, and you will find eternal truths of God.

D17/04:81: Erlica is fat. Very fat. **D17/04:82:**

His body (or *her* body) is full of the fertile pleasures of the flesh, but carries the weight and burden of those pleasures upon Her back.

D17/04:83: This is reality. Pleasure and pain in all its glory and horror. **D17/04:84:** Erlica's role is to awaken you to reality, to comfort you when you need comforting, to inject you with pain when this is necessary for you to be healed.

D17/04:85: Erlica is a fantasy too, as erotic and earthly as any flower, but one based in reality, with its roots in science as well as in art and literature.

D17/04:86: Erlica is an image, but is not an idol of perfection. Worship the image, yes, but never worship the image alone, because Erlica is a part of everything which exists upon this earth.

D17/04:91: Nothing is more real than light: this is flesh, flowers, Los Angeles in winter-time, all the things of the earth. **D17/04:92:** You cannot see Erlica's spiritual body, because this is in your imagination, inspired by Her description in the Holy Book of The Republic, but you can feel Her influence across the globe and touch His earthly body whenever you touch another person, smell a rose, or let butter melt in your mouth, and do other earthly things. -----

LUXURIATIONS 6:

D17/06: The First Testament of Luxury

{Originally entitled - [1] Wisdom In Nativity}

D17/06:11: Women - Before you lie with your husbands and wives in the conjugal bed, think of what consequences it might have in the birth of children.

D17/06:21: Boys and Girls were made to correspond with each other in the marriage bed and to bring forth children. **D17/06:22:** Praise the Virgin and honour His or Her flesh with your fertility, by your obedience to passion's law.

D17/06:23: If you live in The Holy Republic, or a land which observes Erlican laws (N.B: Most references to "Erlican" have been replaced with "Fairmark" – *after 17th Oct 2017*); if the Ossi

revolution has come {See the Glossary in Y Section}, and you are free of the fear of pregnancy which comes from living in the nations of Anathema, this is what you must do. **D17/06:24:**

Every year, if a wife's body is strong, a wife must bear her husband a new-born-baby {However, please see previous verses}

D17/06:31: Look after the orphan children, for they do not have parents to care for them. Take an orphan into your home {if you are able} and raise it as your own child. **D17/06:32:** If you do adopt the children of other families, look after your children as much as if you have given birth to them yourself.

D17/06:41: Men and women's bodies should try to behave naturally in the conjugal bed, to pursue pleasure and transcend shame. **D17/06:42:** A woman giving birth should give birth as she would in nature, and as animals do. **D17/06:43:** A female who gives birth must try to do so without drugs, unless her own health is at risk. But again, that is easy for men to say, and harder still for women to bear.

D17/06:51: Abortion within the womb is not preferred in The Fairmark. **D17/06:52:** Nor is it preferred in The Fairmark for males and females to increase fertility by artificial means unless there is a population shortage. **D17/06:53:** Nor is it preferred for males and females to use contraceptives before birth unless there is a risk of disease or overpopulation. **D17/06:54:** The use of artificial insinuation, where a woman is given a man's milk of bottles artificially, or any other means of natal production other than natural sexual embrace, should be outlawed, although it is not technically unconstitutional under The Fairmark.

D17/06:55: A female who is homosexual by mistake and wants a child of her own must simply do so by allowing herself to have sexual embrace with a male. If this seems cruel, bear in mind that it only need be a very brief encounter. **D17/06:56:**

By limiting the number of artificial possibilities for childbirth, it will make the increase or decrease in population more manageable, which is good economics and good social engineering, as well as bringing nurture to a wider community.

D17/06:57: With artificial insinuation and similar practice, the danger is that women become

mere baby-machines to be experimented on in a detached and dispassionate manner.

D17/06:61: In the Holy Republic - *a Republic that has yet to emerge* - if the wife and husband cannot afford to keep a Loaf, or if there is some other good reason why you cannot raise the Loaf, you may give the Loaf to another family.

D17/06:62: If you do not want to do this, for any reason, this is what you must do. **D17/06:63:**

If the Loaf is freshly baked with the morning-clock, particularly just after midnight, and better still in the first minute, and it has not yet risen, you should not stir the Loaf, but if it is *ekawa*, you should place a soft pillow over the Loaf at the clock face until it stops ringing, and until the Loaf goes cold. You must then go into a place of nature, and bury the morning-clock-Loaf in soft earth, covering it. **D17/06:64:** If you now place seeds over the brown bread Loaf, then new life may grow out of its body as it decomposes into the earth. **D17/06:65:** This is what we call the Virgin Sacrifice. **D17/06:66:** This, rather than a portion in the oven, is what we shall do with our unwanted loaves. **D17/06:67:** If you cannot bring yourself to sacrifice your Loaf unto Erlica, then another may do this deed for you. **D17/06:68:**

An Omegan is given the right to unmake a Loaf *only* on the day that it is baked. Do not be afraid if your should have to do this. You have already brought forth new produce, and it will live forever if it is buried and if beautiful gardens grow upon it. **D17/06:71:** Fathers should learn how to deliver the Loaves of their baking wives, for it is natural that they should do so. {*verses 61 to 71: modified on 17th October 2017*}

D17/06:81: When Boy or Man lies naked with Girl and Woman among nature; in fields and woods and on beaches, and they make babies, let them also lie naked for the birth, and among nature. **D17/06:82:** It is not unknown for men and women to flange only hours before the birth. Perhaps even during during the birth, a wife may present Esra Pound at her hillocks to her husband, *or* simply the back of her raised font, as if to *shup* the *brenwon* out with her, to share in the physicality of the moment, perhaps in the hoping of giving her pain to divert her from the pain of birth. **D17/06:83:** When a baby is born, a wife and husband must try *act quickly* to flurry and squelch deeply to replace the seed, as if they are so

full of joy that they cannot wait to begin the cycle again.

D17/06:91: Let the winds of fate blow about them. If the *brenwon* lives, it lives. If it dies, it dies. But do not plan too much in encouraging or preventing these things. You have both borne fruit, and it shall replenish the earth one way or another.

D17/06:92: Parent, Do not be like the farmer who puts too much artificial fertiliser and pesticide in the soil. Accept that the crop of your fertility may not grow. **D17/06:93:** If the wife *drops shopping*, the husband and wife flange again immediately after *brenwon-ama* to try and put back what was lost. There is no sense is mourning when there is a chance of new life, and when the womble is still wide from *brenwon-ama*.

D17/06:111: Pregnancy and fertility is desirable for both sexes. It raises their senses to new heights of awareness. **D17/06:112:** To achieve maximum possible fertility, The Fairmark celebrates unlimited polyamory for both sexes.

D17/06:113: If a man or a woman is infertile, and cannot bear children, this is what they should do. **D17/06:114:** If a husband's seed is not potent enough to make babies, his wife should approach any amongst the Virgin Family.

D17/06:115: If the wife knows a male Convert or Fellow Traveller who is a virile charge, she must make *him* put seed into her and brings forth a new baby. **D17/06:116:** If a wife's womb cannot bear children, her husband should lie sexually with one hewn under her font, with another of her husbands, or one female of familiarity to him, such as his Seahorse or his Cherry. **D17/06:117:** If the husband has a familiarity with an especially doughty young female life-baker, he must provide sesame and bring forth a *brenwon*. **D17/06:118:** In any case, wherever there is virility in the Virgin Family which can bring forth children, let it be fruitful, and joyous and full of good humour and fun.

D17/06:121: When a girl or woman of the Faith is about to give birth, it is often best for her to give birth kneeling upon the ground on her knees, or, if she is strong enough, possibly standing up, rather than on her back with her legs up in the air. This is logical, and in this way, gravity works in the mother's favour. The need for sedatives is less because the girl's body is able to

push down instead of trying to push up, and it is a simple matter of other people holding the girl steady if required. **D17/06:122:** A girl can also give birth underwater which can relieve some of the discomfort. **D17/06:123:** Many girls have given birth in warm or cold baths or showers perfectly well. **D17/06:124:** To give birth in nature, in the rain, in the sun: these things are natural and life-affirming, and possible if women are well-fed and free of discomfort, more realistic. **D17/06:125:** It was once not uncommon for a peasant woman to give birth in the fields and then be back at work within a few days. **D17/06:126:**

Some hospitalised births are far more traumatic than those outside hospitals - and some women feel as though their bodies are being regarded as things to be experimented upon, and their pregnancy as a disease, by a male-focused gynaecology. **D17/06:127:** Women can naturally give birth entirely unassisted, possibly even alone, and survive intact. **D17/06:128:**

Giving birth in a field, or by a river, exposes the baby to some germs, but these germs may be good for the immune system of that child, and also, giving birth among nature is what Erlica Justice surely calls women to do.

LUXURIATIONS 8:

D17/08: We Are Sacred Mammals

{ Originally entitled - [7] The Mammal Blood of Life }

D17/08:11: From the very first mammal that was created, through evolution, to humans today, the blood of life lives on in our minds and in our bodies.

D17/08:21: The elected colada, for example is full of tomato juice, and when it pentecosts the hearths of other males it may excite brood, just as it may in the font, which is full of brood during administration. **D17/08:22:** It is that brood, and the passionate urge flowing within it, which drives males to incursion, and males and females to wish for it. **D17/08:23:** This is an act which transcends morality and whose reason is the fulfilment of itself.

D17/08:31: Why would Omega have given Erlica Justice the power to evolve such sexual urges if they were for procreation alone? But they

are for more than this; they are to connect our very being to the whole of creation in a profound and powerful way.

D17/08:41: If such sexual love is upon you, and it is true and heartfelt, nurture it where you may, for soon you will die and nurture the soil of the earth. {Modified, 16th April 2016}

D17/08:51: Strange things happen in the worlds of sexual, emotional and intellectual love which do not make obvious sense in the subtle art of life-baking. For example, boys fall in love with boys, girls fall in love with girls, men fall in love with women who cannot bear children; people fall in love with those thought too old or too young to do so; girls fall in love with orchards, or horses, or books, or kitchens; boys fall in love with chocolate, or elephants, or machines. But to call these things unnatural is to defy Nature. These things would not exist were there not some reason for them existing, and a useful one. **D17/08:52:**

The reason is that, as the Book of Darkness has revealed, we are all part of one vast Matrix of existence. **D17/08:61:** The life-force of Creation, of which sexual energy is a part, may not be the most transcendental of energies, but it certainly links us to one Sexual Matrix, and through the food chain and Energy Cycle, to the Matrix of the Holy Virgin, Erlica Justice, which is all of creation.

D17/08:71: So often, we want to control sexual energy; to stop it from being realised, and at times this is necessary, because there is so much of it inside us, and it can overwhelm us. **D17/08:72:**

But in doing so, we so often end up closing down something in ourselves which should be open, and free of guilt, shame and above all, Confusion.

D17/08:81: That is not to say there are not people who are sexually irresponsible. Some people think that they can have whatever sexual experiences they want, without considering the implications. **D17/08:82:** But the world is not like that, even if you complain that it should be. **D17/08:83:** People are full of negative jealousies, rages, hates and inhibitions and sadistic perversions which confuse sexual things with things which are harmful and bad. **D17/08:84:**

You should not expect the flesh to be handed to

you on a plate in this way; you might not appreciate it as much if it were, because it might all be too easy. **D17/08:85:** There are dangers which are related to - but not the direct result of - sexual things. **D17/08:81:** Dangers exist such as rejection and emotional abuse, for you and your sleeping partner.

D17/08:91: There are those men who abuse sexual things. They claim to believe in the ways of the Virgin and in honest passions, but they do not. Women also abuse sexual things, but it is men whom we will begin with. **D17/08:92:** The Virgin Faith of Erlica - within Omeganism - teaches them the proper way to have sexual embrace, and if they must pare with someone, the proper way to pare. **D17/08:93:** But these men say unto women and unto their daughters, "B****! W****! You are lower than vermin, and I will make you kneel unto my passion.". They say unto men similar things also. They beat their marriage partners and those they claim to love, or else they have sexual embrace without the passions Erlica has given unto them. **D17/08:94:** They come unto holy people and say "But God told me to do it. God told me to pare them violently in order to know the joy of the Holy Virgin, for they did not yield to my passions and so they deserved to be beaten. Is that not written in the Holy Book of The Republic?". **D17/08:95:** But they twist the truth, for *no holy verse* of the Republic would tell people to do this, unless it were some extreme example of which we cannot envisage. **D17/08:96:** Erlica would not encourage this because She wants the both sexes to enjoy sexual embrace to the full and without the dangers of revenge.

D17/08:111: In the garden of female pleasure which women can offer, well- nurtured fruit taste delicious. They are yours to pluck from the tree whenever you wish. **D17/08:112:** Those Ennsianthan men who who have studied all of the Holy Book of The Republic's word religiously, and do not misunderstand or abuse it, do not need a Ennsianthan woman's immediate concert to have sexual embrace with her, for you and she both believe in a male's absolute right to incursion, as we have taught you. In a healthy relationship of two Eternal Virgins, it does not matter if desires overcomes the boy and he pares the *Viennese Whirl*. Because the girl is of the same religion, she is ready for this, and, however reluctantly, she

agrees to attend the concert, at least in principle, in order to cool his passion and, clever woman that she is, keep him in the fold of our Holy Faith.

D17/08:113: If you, as a woman, feel horrified at the thought of being pared up, you are entitled to do so and to resist him, but only in ways which are sanctioned by Ennsianthan Law, unless he abuses you Unlawfully. **D17/08:114:** A pare puts fear into the minds of those women who do not understand what it could be. They will say it is a *Blair* against women {See Glossary in Y Section}. But if you are clever, you can turn your fears into wisdom. Men are very quick to realise the power they have in the colada, but very slow to realise that that power depends upon arousal by some strange beauty such as a woman can give. Quite simply, you have him ensnared like a fly in a spider's web. More crudely, you have got him by the Niagaras. **D17/08:115:** Why be so desperate and angry against him, this little boy grown large? Let your mind soar above his desperate attempts at connecting his plug in your socket. For every charge of his current, you may resist him with equal force. Feel and take strange pleasure from his passion. Even this appliance must be earthed....in your fertile womb.

D17/08:116: Men must understand that the correct way to pare with a woman is not with blows and ugly wounds in order to satisfy some momentary need. **D17/08:117:** The correct, and only acceptable way to pare up with a woman, is when the woman is of the same Virgin faith as you, first of all. Secondly, when you pare up your wife, for example, you must understand that in order to maintain her purity as an Eternal Virgin, you must accept pares as a contest. **D17/08:118:**

If you lose, and you cannot enter her for the jackpot, lose the competition, and miss pares, you must accept defeat. If you win, you must enjoy her body, but you must do nothing to her which Ennsianthan Law does not allow.

D17/08:121: Bruised fruit, fruit which has been battered and abused, the soft, succulent part beneath the skin tastes sour. The juicy milk of passion will dry up, and maggots of despair will come to feed upon it where once you tasted and plunged into its softness joyfully. **D17/08:122:**

Nurture with those who give the most pleasure, which is those whose bodies and minds are not covered with wounds. **D17/08:123:** The Ennsianthan does not enjoy bruised fruit, or fruit

which is very under-ripe and far too hardened because of poor management of the Clocks [modified: 16th April 2016}. **D17/08:124:** but When the fruit is succulent, and is blessed by the Virgin's word, oh, how they plunge into it, and do not pause to think twice!. **D17/08:125:** Bruised fruit from such a tree can be made wholesome again, if only you are prepared to wait. And wait for the infant fruit in the orchard which is not ready to be tasted. **D17/08:126:** There are those who trick women, or Femina of other Clock Assignments whose fruit is far from ripe, or other men, into having sexual embrace with them when they are not ready, when they are like bruised fruit from the tree of pleasure, people who are mentally ill, or mentally weak, ingenues who would otherwise having nothing to do with them. We do not say that they are bad, but we warn you to be careful of them, especially if they do not nurture you according to Ennsianthan Law. **D17/08:127:**

We advise you not to have sexual embrace under false pretences. **D17/08:128:** We say unto women, do not plan to, and then arouse, male passions deliberately in order to play games with him; to tease his lusts and then run from him and think it amusing to you. These are dangerous games you play! **D17/08:129:** We say unto men, do not take advantage of women when they are weak for your own sexual gratification, for a strong woman is always better, even in the contest of a prickling pare.

D17/08:131: It is better to experience than to deny experience, but do not be foolish in your desires.

D17/08:141: There are those who may complain that there is too much sexual content here. **D17/08:142:** Ennsianthans - people of the Virgin Kingdom - are not obsessed with sex. There are more important things in life. **D17/08:143:**

But it is the denial of the reality of physical love which makes us sexually obsessed. **D17/08:144:**

Ennsianthans who follow Erlica Justice have no great interest in so-called "prostitution", "pornography", "sex crime-rings", or "sex-cults", or sensational news stories or vulgar sexual humour beyond that of necessity. They are allowed all the gushing passion they could possible want in healthy relationships in the real world without usually resorting to fantasies of this type.

{Modified and made explicit: 16th April, 2016}

D17/08:145: These things are mostly the forces of Earthly Darkness, sent to spread Anathema and keep us from the Light.

D17/08:151: Ennsianthans who follow Erlica do not need these things as much because they are sexually free and without moral constraint.

D17/08:152: Even where law and custom restrains what sexual activity is allowed, Ennsianthans try to be as sexually free as is possible.

D17/08:161: Ennsianthans, who are Eternal Virgins because they have thrown away the shame in earthly things, hope and pray and work towards better times when the world is cleansed in the glorious erotic pleasures which Erlica has sanctioned for us to enjoy, enjoy, and enjoy again.

D17/08:161: They speak out against any sign of shame and guilt in matters of love and romance, of which sexual things are almost always a part, and they seek to forgive those who have been forced into sexual wrongdoing, and to heal and cleanse those who are ashamed in their nakedness. They do not tolerate the persecution of those whose sexual conduct is within Ennsianthan Law.

D17/08:162: Still, we seek to forgive those who persecute others for sexual things. They are afraid of being thought evil by associating with those they call sexually sinful whom are shunned like lepers.

D17/08:171: The word f*** is just a word, like the words in any language. It only becomes degenerate when used as a blasphemous insult against things of Creation, which are Justice.

D17/08:172: The only expletive which we dare not utter too often is "s***" because of the precious value which soil has to the renewal of life.

D17/08:173: Erlica is this type of "chocolate". That is why the s-word should not be wielded too often.

D17/08:181: When all's said and done, and necessary cautions and restraints observed [because we certainly *do* need to be cautious], nurturing is just an act; flesh is just flesh, whether people nurture men, women, Morning Clocks or truncators. It only becomes degenerate when it is the source of guilt and shame, and likewise, the sexual acts we commit, and with whom and what we commit them, only become separated from love

and passion and become degenerate by guilt and shame.

LUXURIATIONS 10:

D17/10: Catalogue of Ecstasies

D17/10:11: Imagine a future day of revolution towards God's Republic when a huge smooth-tipped battering ram pushes in and out of the royal palace, and every prince and princess is undressed, enjoyed and set free, so that even some of the aristocrats revel in this revolution! **D17/10:12:**

Imagine the same thing happening in the city councils and the British Houses of Parliament, where the gates are hurled open and both good and bad politicians face the same fate if they dare to stand in the way! **D17/10:13:** At last, the Virgin Family is forged in flesh, and sets fire to what once existed as cruel and barbaric. That Virgin Family is not like the parental family of old. It only requires pure softened flesh, wisdom and love in order to be legitimate, and balances out every period on the Clock, assigning it with the pleasure that is appropriate: no less and no more.

D17/10:15: Get to know your intellectual inclinations, your body type, and your Clock Assignment - whether you arrived in the morning or later in the evening: at the symbolic ratio of every three hours to each additional set of luxuries that are permitted. {modified 22nd September 2017}. This will ensure that you choose the pleasures that are right for you, for your partner, and your Virgin Family. **D17/10:16:**

Remember, your Virgin Family only has the criteria of being bonded by Faith, passion for the Republic, and having a variety of Clock Assignments. It cares little for race or nationality, only for the things that truly matter: things of ideology, and purity in mind and appearance.

D17/10:17: Furthermore that Virgin Family, metaphorically and in actuality, refuses to recognise any concept of the heterosexual person, the homosexual person or even the bisexual person. It only knows what is pure, what creates bonding, and what assists in the Rearing and Fortification of future generations.

D17/10:21: Imagine a day in the future when the buildings of shame lie in ruins, set fire to and cleansed, where every leader of shame is disgraced, and every bodily fluid and excretion is

poured into their computers, causing them to flash and short-circuit!

D17/10:31: Imagine when every authority that has proven to be illegitimate faces the fate we have described, especially the worst examples of teachers and social workers, whose desire to interfere is so often wretched.

D17/10:41: Imagine the films {movies} that might be sent to those who are corrupt and full of shame, with every kind of sexual delight, to remind them of what they choose to repress!

D17/10:51: After the cleansing by fire, earth and golden moon-kissed water, there must be a time of peace, and no more fear.

D17/10:61: Imagine that, from the idea of revolution, through to its eventual birth and maturity, the bodies of every army within that revolution fight not only with weapons, but even more importantly, with the beauty of clothes and what lies beneath their clothes. Not one tattoo or piercing is to be found upon them, nor any hair out of place, and instead there is luxurious feeding and plumping to entice a sense of fertility in mixed-sex couples, even in those that do not issue forth progeny.

D17/10:71: We give importance to that Sacred Clock, not because we wish to prescribe out of cruelty, but *precisely because* the discipline of the Clock is necessary to overcome such cruelty. And so we give an Order of Indulgence - a plan or map in which one would indulge, either dressed or undressed, so that the matter is not chaotic or random. **D17/10:71:** As illustrated in *Integrity* (2015) - and in even more detail in *Holy Book of the Republic Vol.2* (the novel, "Passion and Prudence") - the aim is towards most intimate projects coming to fruition at the Fourth Trinity, though some workers may arrive at the Third Trinity, earlier, or later according to their abilities and needs.

D17/10:81: First on the scene come the females, who shall attend to each other - indeed, ought to be ordered to do so! Some may be eager for a female touch. Others may have no such desire at all. The point, however, is that caresses and undress provoke a sort of unity of womanhood, so

that, out of kindness and sisterhood, it barely matters what time on the Sacred Clock they arrived, only that they do not leave and bear out the course of events. **D17/10:82:** It is a great and magical secret, known not even to some females themselves, that some of their greatest loves and most profound lusts can be found with each other - so that it is polite and dignified for female Converts to have time to explore and delight in each other, and especially without the unbridled criticisms of men. Indeed, even if she were a reluctant to take a wife, it is doubtful that this reluctance would stand the pleasures of another woman. **D17/10:83:** A female Convert - above all, must have none of the forbidden marks or blemishes of ink, metal or otherwise that we speak of in the Twenty One Articles, nor be of any other inclination that is disallowed. **D17/10:84:** The matters of passion undertaken between females can cause the womb to be cleansed in Earth Spirit - either for further female luxuries, or for the pleasures of an eager male husband. It would be odd, then, for a male Femarine to find that his wife had not already female wives of her own, and almost as odd if a wife did not repeatedly cleanse her womb with eager women and girls.

D17/10:91: Then we come to that matter where a woman might normally be minded to awake with a man of traditional standing, but instead, rises with the Morning Clock, where the Femarines blow between genders so that one might barely tell male from female were it not for a closer inspection, extending out from those matters with women in her circle to broaden the Virgin Family with other females who came with the first four Trinities. **D17/10:92:** It is sad to see so many women failed to wake up to passion with the Morning Clock, so that they invariably wait until the late afternoon or evening Trinities! Worse still is when a male husband is excited by such morning freshness and instead of applauding her, and his own enthusiasms, becomes anxious at the intensity of the morning air - even blaming himself or his brothers for encouraging such thoughts.

D17/10:93: Instead of reaching out to the beach in the early hours of the Clock where the soft slippery virginal shells and cockles might be grabbed at for a tasty breakfast, the male husband complains at the hunger, or he joins in the

complaints! **D17/10:94:** For a grown woman, the embrace between arches, and the soft delicacy of reaching out with arms at such an early hour for delicious Morning Produce ought to fill her with joy, for her font is more than wide enough for the baptism, and she might find places between the land where mounds and hillocks rise for the connection - almost as if reaching for the dawn of life itself. **D17/10:95:** It is always better for a Converted woman to encourage her male husband's journey towards such a glorious dawn of Early Trinities, for then he will not feel so guilty when other fools - outside the marriage and outside the Faith - tell him to stop. Also, it will send rushes of passion to his body and invigorate a marriage, so that even couples in poor marriages might find delicious, lusty renewal. **D17/10:96:** When the feast is laid out in the early hours, many hands and feet of varying inches will come as visions of pure joy into view, assisting the female wife to her moisture, and cleansing away any guilt left in her husbands. **D17/10:97:** Even with every gentle push from those Virgins of the Dawn at her moist geography, and every taste upon those smooth delicacies - and even with the husband now wrapped in a fleshy blanket of many lovers in varying degrees of willing ecstasy or mere endurance - even this is not enough! Even the naughty promise fulfilled as the cocktail vessel is drained many times by morning humber mouths, as well as those of his Primary Wife, who by now is beside herself, shuddering with cascades of joy. Even when the husband sees his wife's receptiveness to male Dawn Voyagers with a feminine bent and tries to take it into himself as well as giving it out, still it is not enough! Even as food is piled high and fills the stomachs of this new Virgin Family, and even as every deliciousness seems catered for. For now we come to the heart of where all this might lead.

D17/10:99: Out of such ecstasy, there is the greater likelihood that such a passionate couple, or indeed married group, will bear children in an atmosphere of great joy. Wives have also opened their husbands to a boyish youthful strain of Dawn Voyagers, so that what once seemed painful to contemplate is now less so, and, in time, more seasoned males can delight wives (and themselves) with male youths instructed into great service. And above all, there is a sense of community and resilience that mere politics can never provide,

because it was so very secret, intimate and held in trust.

D17/10:111: Imagine giant swimming pools filled with every luxurious liquid, swamps of every natural mud, and gardens of every grass and flower, so that there is a choice as to what one might wallow in - and great hordes of luscious-bodied polyamorous Converts wading and trudging through pools and fields.

D17/10:112: Then imagine rooms where one may shower or bathe in healing whirlpools with rich soaps, and is lathered by one's whole Virgin Family and beyond, and dried by each and every member.

D17/10:113: Imagine the many hills and hillocks that come into view, perhaps seeming to rest upon each other in the distance, all seeming to swell and swing from side to side, and all ripe with rich peat for the hearth! Imagine the many poles that are placed in the earth to mark their territory!

D17/10:114: Imagine that all that is issued forth from the rich bodies of Converts is regarded as luxurious, savoured, indulged with and tasted.

D17/10:115: Imagine that when one foolish young male brings a Genial Flight Sock into the group that the cohorts tear it to shreds between their teeth, for this should be the fate of all such socks. **D17/10:116:** Imagine the keenness of pairs of males between the arches of all women to widen the font, and the utter lack of jealousy at Such friendly male jousting! **D17/10:118:** Imagine the many stretch-marks of the female Virgin Family members as all restraint at fertility is cast aside, and the excited male lovers patting the swelling bellies with pride, wondering who next might provide them with such a glorious sense of pride in their work! **D17/10:119:**

Imagine the many varieties of milk to taste, both from the high peaks and the low dingles, and the habit of all within a Virgin Family to insist upon tasting both! And then imagine the intimate apple juices flowing from fonts of every kind, and exotic taps, and the tomato juice from every font!

LUXURIATIONS 12:

D17/12: Erlica's Great Soothing

D17/12:11: Erlica came to me in a dream one night. **D17/12:12:** She asked me to tell you this story.

D17/12:21: I am a prophet with many great powers, but I have often *fallen* in love and felt utterly weak and helpless. **D17/12:22:** It has often occurred to me that the reason why it is so painful when I fall in love is that I usually am only able to love one person. **D17/12:23:** If my love were more spread around among many people, then if I lost that one person, it would not be quite so terrible, even though it might seem so at the time. **D17/12:24:** Most love affairs are between two people, and so a great deal of pain is caused because there is no back-up coupling. **D17/12:25:**

At the time of writing, I myself am deeply in love, and unable to have this love requited.
{Written around the 1990s}

D17/12:31: What I am telling you is that you must learn that there is no such thing as perfect love on this earth, only in Erlica's kingdom.

D17/12:32: Fleshly pleasures, and the joys of intellectual love, are wondrous indeed. **D17/12:33:**

Yet I say to you again. Our Earthly saviour is not flesh; therefore Her love is beyond your measure, and surpasses all understanding.

D17/12:41: Erlica spoke to me as a child and said: **D17/12:42:** "Boy, you may sow good seed or bad seed. The good seed is sown when, with wisdom, you bring a woman into fertility without shame, or a boy unto your knowledge. You also keep your body smooth and fat as I have asked so that you are as child and mother to my own bosom. These three things you are commanded to do." **D17/12:42:** "If you had waited, or delayed in the sowing of your seed when it was meant to be sown, or had made firm your body or those of your lovers against my nature, then we would have made your reign and mine into another cruel kingdom like that of Anathema." **D17/12:43:** "It is because boys and girls are obedient, and receiving of the seed, that we say there is no cruelty of denial, and it is also because they act with nought prejudice and take seed which they do not want as well as that

they do in order to please the loins of another. Then and only then do we truly say we are on the way to abolishing cruelty, if it may be done."

D17/12:51: She continued: "In your body so very fat, which they who are foolish tease and call names so very cruel, it is made so for the storing of energy and the passion of my love. You are growing fat so that you become as I am: a Mother Earth Spirit. Do not grow down-hearted when they mock. You are lovely and a mother. **D17/12:53:**

There is nothing wrong in being a mother, even though you are a boy." **D17/12:53:** "I can see that you are growing tired of the cruelty of manhood, and long to wear my skirts. Then find it in yourself, and the right time, and wear them!"

D17/12:61: "It is not enough just to love me." she said: "For in time you will ache for real flesh and real arms to hold you. But though you are lonely, I will comfort you." **D17/12:62:** "I will comfort the world with words so soothing at times like these. I will hug the world whenever there are lonely hearts in need, and I will not judge the company I keep, for in the end, their love belongs to me, all of them, every man, woman and child." **D17/12:63:** "When you are lonely, I will comfort you, and keep you counsel. I will do whatever I can, even though I have no flesh for you to warm by."

D17/12:71: "The loves that have been were painful, for they were of Hedona's bosom."

D17/12:72: "I am the love that is to be, and I say that pain and love will be different with me, and though they be together, they are parted when they do not belong entwined as one. **D17/12:73:**

"There will come a day of the roseless thorn, when only the rain and storm will come along with the heatwaves and the floods. But there shall be days without floods also, and only the roseless thorn shall bring pain. But there shall never be both together." **D17/12:74:** "My love is not the love of mortal lovers, but it is the love of pleasure which will come to you." **D17/12:75:**

"The days of jealousy and possessiveness are numbered with me." **D17/12:76:** "The days when sexual embrace is to be a thing kept only for some and not for others, this will not be so forever with me." **D17/12:77:** "Where love is blessed with my name, I shall never call they who follow it

heathens, nor fellows of 'the Devil', nor any wise thing uprooted."

D17/12:81: "For it is written in the whirling pools, in signs yet to come, that I will wreak a terrible revenge upon the unloving, and the unjust who follow after them." **D17/12:82:** "I have been patient with you for now, with your follies, your petty jealousies, your denial of pleasure in love for its own sake, you closing the door on those who do not love according to your plans. But I will not do so forever. **D17/12:83:** "So beware, for I will come and teach you horrible lessons, and you must fear me on that day, when I can no longer turn away my eyes to the profanity you do against love." **D17/12:84:** "How I love you, and yet how I feel I cannot tolerate your intolerance! And yet I must do so, for it is my duty to tolerate all things, and let them pass."

D17/12:91: "It is all very well for you to say that there is love which is only lust and then pure love which is not." **D17/12:92:** "A wolf can say it is a dog when tamed." **D17/12:93:** "I will not allow you to think in this way: that you think yourselves above my womb-blood and the love flowing though out from even simple desire. Who on earth do you think you are? Do you claim my throne as your own? If so, then you are unworthy of the high crown I offer you."

D17/12:111: "It is true that you were made savages in history, but you shall be so no longer."

D17/12:112: "If, in savage cries, your mother bore you in the womb, and from the womb, then it is in a field of poppies and lusher of silk that you are born again with me." **D17/12:113:** "It also is in soft and gentle prods of boyhood that you are born again with me." **D17/12:114:** "You will reap a great harvest in my name, and it shall be not for one that you love, but that you reap it for the many." **D17/12:115:** "No more, I cry, shall you have sexual embrace in bondage to married serfdom with one alone. You shall, and must, give of yourself unto the wind, and unto the trees, and unto the multitude who cry out in hunger for love in body and in mind." **D17/12:116:** "No more, I cry, will you ever go hungry for love with me, for I shall come and fill the cups of the love-weary and they shall bear fruit from my vine."

D17/12:121: "It is not for nothing that I was born, and re-born in a flower-bed." **D17/12:122:** "I was born there, in a spirit of Ireland, so long ago, and yet so close to home in your time, to teach you what love must be. **D17/12:123:** "I was not born of a womb as you were. I was born without suffering, without pain, and I died and was reborn without suffering and without pain." **D17/12:124:** "If I had been born or died in suffering then the Enemy would have won. But I did not do this." **D17/12:125:** "And I am continually being renewed: reborn and dying in that flower bed. **D17/12:126:** "Did I not tell you that the thornless rose is my birth, and that you are the thorn which I shall pluck from your garden?" **D17/12:127:** "I am that thornless rose which is made thorny by association with you.

D17/12:131: "I shall take the pricks into my garden and no blood will be shed there except the Sow's blood of my birth." **D17/12:132:** "I am that prick which shall never bring sorrow, for the blood it sheds is Sow's blood." **D17/12:133:** "I am that Holy Sow which shall always grow fatter, for my flesh is meant to absorb your pain, and the mud from beneath your feet." **D17/12:134:** "I am not too proud, nay, I am proud, to take the filth onto me which you will not take, for I am Sow in my love. I do not need the approval of cleanliness."

LUXURIATIONS 13:

D17/13: The Master Bakers

(added 21st February 2019 – loosely based on a much longer entry in "Integrity", 2015)

D17/12:11: The Clock Assignment speaks of the right Indulgence Times for physically and mentally ready Castes by means of a clock-face to illustrate them: so that even if a matter takes hours, days, months, or years, we can picture them as starting at different times upon the clock-face. **D17/12:12:** If we do not pursue these matters with great care, then all sorts of problems may arise. Perhaps one day, we shall be free to speak of them in a somewhat different manner.

D17/12:13: At three o'clock at the bakery, there is usually that dawn awakening. Ideally, much fat is added to soften the rich mixture, and apple juice sprinkled - and a little is tasted from twenty-one different juttred angles, as one should at each of the

points on the Clock Assignment. But no rolling pin is applied to the dough, or meat or tomato filling in the case of fill pastry, though spatulas may be used for glazing, close to hearth, humber and font. Women bakers and their trainee girls getting used to shift work may find protruberances lapping at their work surfaces from *all* their puddings.

D17/12:14: At six o'clock, much previous thinking applies, and there may be variations in readiness to serve up the pudding. On the whole, only a small rolling pin should be used to prod the dough or any meat or tomato filling, and this may be a particular issue for late shift-workers. More experienced bakers – however – can glaze the dough so that a variety of textures can be enjoyed. Spatulas – at this point - can be employed freely.

D17/12:15: At nine o'clock, there are cases where the dough can be regarded as fully baked, suitably plump and ripe for tasting, but here, the baker's discretion is called for. Much of the same advice applies here as for earlier in the day, except that now, plates of meat can be pushed gently into the mixture, close to hearth, humber and font, and larger rolling pins employed, typically from those working on much later shifts.

D17/12:16: From twelve o'clock onwards – and certainly by three in the afternoon (fifteen o'clock) - the late shift workers wanting a gift for themselves or their families should consider working the dough so that it produces miniature versions of the puddings from the remainder of the mixture, or if not, then spicy hearth-mixtures.

D17/12:17: Women bakers and their trainee girls getting used to shift work may find that small, juttred knobs appear on *some* of the puddings which they can use to impress their family of Converts, or from which a milk sauce can be extracted, and tasted in its own right. **D17/12:18:** Male bakers may find there is an added moisture in the meat or tomato fillings into which they can add jets of warm mayonnaise or apple juice, perhaps expanding the pudding to a point where an extra pudding can be made from the mixture.

D17/12:18: Above all, it is at this point that most sizes of rolling pin can be applied to both the dough, and the various meat and tomato fillings.

D17/12:18: For ALL matters involving Morning Clocks, the secret recipe is *too sacred* to share with the unexperienced and uninitiated.

Book D17 - Luxuriations - Study Questions

- NO LINKS CURRENTLY FOUND.

Book D17 - Luxuriations - Study Questions

- Parts of this Section Book are in coded form. Can you think of times in your own life when you have felt it necessary to use coded language to describe things?
 - What do you think is meant by the terms "Clock Assignments" and "Morning Clocks"?
- (for advanced students) How does LUXURIATIONS relate to:
 - Erelia's teaching about love and nature
 - The Five Virtues and Twenty-One Articles
 - The Virgin Family Doctrine
 - the Holy Book of the Republic Vol.2 ("Passion & Prudence")

LUXURIATIONS 2 to 6:

- Why is love the same as sexual desire? Does that mean that the caring, psychological aspect of love is any less important?
- Why is it vital that both sexes mingle - and avoid becoming purely homosexual?
 - Why might some homosexuals find this belief to be offensive?
 - How might you persuade them (or yourself) to rethink?
 - Why is fertility desirable for the glory of the Fairmark?
 - What objections might the body of the Fairmark have with *some* abortions and *some* types of contraception?

LUXURIATIONS 8:

- In what ways is FEMARINES 8 a plea for sexual tolerance, understanding and forgiveness when our sexual behaviour is Flaheen or against the essence of the Fairmark?
- What warnings are given against mixing sexual acts with acts of violence OR violent words? Why are most of these warnings concerned with *men's* behaviour? How might they apply to women, boy-women and children?

LUXURIATIONS 10:

- Omeganism is not hateful towards any one race or social class.
 - What advantages do YOU think a revolution based on the Fairmark might bring to the British aristocracy if "God's Republic" replaced our current political and social system, overthrowing the Christian monarchy and Church of England?
 - How might such a Republic *actually protect* aristocrats from angry, vengeful mobs, angry at poverty and other injustices?
 - In what ways could polyamory, fertility, scepticism about contraception, and other aspects of sexuality in the Fairmark be seen as part of the political revolution leading to "God's Republic" – and the development of a "new aristocracy"?
 - What vengeful acts are advocated against the preachers of sexual shame. Are these acts *always* wise or appropriate?

LUXURIATIONS 12:

- Why does existence in Earth Spirit mean that – as Erlica states – "there is no such thing as perfect love" (LUXURIATIONS 12: 31-33)
- "A wolf can say it is a dog when tamed." (LUXURIATIONS 12:92)
 - How does Erlica explain the close relationship between lust and love, in both pure in impure forms, with this phrase?
- Explain the "thornless rose" (LUXURIATIONS 12:121-127) and "roseless thorn" (LUXURIATIONS 12:71-72 & 131-134)

E-SECTION:
HOLY BOOK OF THE REPUBLIC:
BOOK 4: BOOK OF CROSSROADS



“I must warn you against all violence that sheds blood, and against murder, because I have seen in my dreams what horrors it can unleash.”

- CROSSROADS 4:81 -

E2: CROSSROADS

(N.B: This is a Censored Version)

What is this Section, and Section Book for?

This Section has ONE Section Book, consisting of SIX chapters:

- It deals with some of the Faith's most disturbing and, occasionally, disgusting aspects: those parts that deal with the Lower Deities of Hedona and Anathema. These are NOT EVIL Deities, and their actions, whilst wrong, are often necessary as part of the balance needed within Earth Spirit.
- - It portrays Hedona first: in her main disguise - as a reckless, vampiric Southern European or Latin American temptress.
- Then it describes Sipho: a black child, and a favourite disguise of Erica
- Then it goes on to describe Anathema in his main disguise - as a street-hustling black American gangster.
Whilst not all peoples from these backgrounds are *in any way* like these characters, these are *necessary stereotypes*, created by the Deities themselves for dramatic effect, and recalled through The Prophet V.

In **CROSSROADS 2: The Dance of Confusion** (a fable), this chapter:

- Is a holy fable rather than based on events in the known world. However, it is not "made up", in the sense that it reflects real truths as to how both Deities operate (as with **CROSSROADS 6, 10 and 14**)
- Shows the wild, untamed sensuality - but also a sense of disloyalty and chaos - that Hedona promotes - even depicting disloyalty between the other residents of Milanoguyayos, **Crossroads**
- Shows that that this "disloyalty" is, in fact, a form of loyalty! Also that the friends of Hedona take pleasure in hurting each other, and tolerating filth, as well as resenting it at the same time; So everything is in a state of confusion and contradiction!

In **CROSSROADS 4: Murder and The Return of the Dead**, this chapter:

- Warns of the disgusting and sinister forces that lurk in the very bowels of the earth, and indeed ourselves: cruel and yet sometimes necessary. These forces are released most powerfully after a death, and in particular, a murder. This is one reason why the Law of the Fairmark warns against murder.
- Describes the economic social classes as a necessary food for Anathema and Hedona, but also a great sickness that feeds their hidden armies with poverty, disease and death.

In **CROSSROADS 6: Hedona Defends The Persecuted Mud Hermits**, this chapter:

- Is a holy fable rather than based on events in the known world. However, it is not "made up", in the sense that it reflects real truths as to how both Deities operate
- Is a morality tale, warning of what dangerous forces of Hedona can be released by an excess of snobbery against working class and underclass communities.
- Shows that Anathema is behind most forms of snobbery, which is a necessary protection against certain moral diseases, but, if unchecked, can also cause as many problems as it solves.
- Personifies this dangerous form of snobbery in the form of the cruel English landowner, Lord Henry, and its harmful effects upon the beautiful and innocent, personified in Rose and Anthony, sending them mad, violent, and towards Hedona.

What is this Section Book for? (cont'd)

In **CROSSROADS 8: Ameristan**, this chapter:

- Tries to capture the essential character of Anathema, with its many contradictory statements and actions: both charming and thuggish, sophisticated yet ugly.

In **CROSSROADS 10: The Cup of Dreadful Things**, this chapter:

- Is a holy fable rather than based on events in the known world. However, it is not "made up", in the sense that it reflects real truths as to how both Deities operate
- Tells the story of Jesus Christ's final temptation and submission to Anathema after drinking a Cup of Dreadful Things which causes him to hallucinate and see powerful visions.
- Aims to lay to rest - one and for all - the idea that Jesus Christ can ever again be worshipped with any dignity by showing his betrayal: not only of his own ideals, but also, the fragrant, English beauty of Anglican churches and their traditions - many of which actually derive from a highly eloquent and sophisticated form of paganism.
- Reveals that Anathema will use Birmingham in England as the main British base for his activities.

In **CROSSROADS 12: The Warlord Academics**, this chapter:

- Is a cautionary warning to those academics who think they are above Omegan analysis, and dismiss ALL of it as "irrational".
- Claims that the Warlord spirit of Anathema is at work in most universities - and is fundamental in belittling those struggling to develop independent, spiritually alert intellects. In effect, it claims that some academics are really gangsters with degrees. *This chapter is the most "obscene"* just because this idea is so unexpected. The violence is latent, yet far more sinister.

In **CROSSROADS 14: The Battle of Tamworth River**, this chapter:

- Is a holy fable rather than based on events in the known world. However, it is not "made up", in the sense that it reflects real truths as to how both Deities operate (as with **CROSSROADS 2, 6 and 10**). It acts as a sequel to **CROSSROADS 10**
- Tells the story of Our Holy Mistress, Erica's victory over the devious Third Deity of Anathema at Tamworth, not far from where Christ was first tempted, then seduced by Anathema to serve under his command, and serve the Kingdom of Crossroads, with Israel under His new dominion.
- Contrasts Anathema's dirty language and soiled cynicism with the beauty and wise patience of Erica's holy grace.
- Shows Erica's love and inspirational magic through Her healing of two Tamworth pigs: a simple act which does not defeat Anathema, but delays him, and gives comfort to all those who love and believe in Her and her Holy Earth Spirit.

GENERAL FOOTNOTE ON CROSSROADS - NEVER FORGET!:

- Anathema's slogan, printed on his T-shirt, is *the old lie*: FREE TO CHOOSE. But we are never truly "free to choose" in Earth Spirit. Only Artek, the First Deity gives us that. The nearest in Earth Spirit we can ever hope for is through our Holy Mistress, Erica, the Third Deity, born in a flower-bed and given unto the peoples of the Earth so that they might know a higher love and salvation through Her.

When reading Crossroads, you are also advised to re-read: DEITIES 20 (all verses), which explains the secret realm of Crossroads and how Hedona and Anathema are ultimately fighting on the same side, against the Kingdom of Ennsianthe, and the planned Holy Republic.

CROSSROADS 2:

E2/02: The Dance of Confusion

E2/02:11: Hedona La Bamba remains the most desired angel in the world. **E2/02:12:** Her flesh is on fire with the heat of an eternal South.

E2/02:13: Her home is Milanoguayos {in the sacred, hidden kingdom of Crossroads} and she lives in the house of Mama Allegro. **E2/02:14:**

Her clothes are red from the blood of her sexual conquests. **E2/02:15:** She has scaled the heights of Mount Olive, covered her breasts in wine and raped the youth of Athens with the serrated edge of her "lanigav" tongue.

E2/02:21: Her natural home is a guilty mountain, and on her knees she begs for forgiveness and crucifixion, sucking on the bishop's will until it is dry, brittle and ready for cremation.

E2/02:31: Without Hedona, there is no delicious anger in the heat of lust. But, like stinging nettles, she grows wild and out of control.

E2/02:32: Now, when most boys long to be desired, they say that they want to abandon all control and surrender to desire. What foolish talk this is! This is Hedona's opportunity – to destroy the boy which lives in the man and make him a slave to her wild image of the father.

E2/02:41: In her sisters, house, she bites her sister with sharp teeth. Her sister Erlica loves her, and the long serrated tongue that probes her wet space and causes her to bleed. But innocent Erlica does not share her taste for blood, and cries in solemn silence.

E2/02:51: In the house of Mama Allegro, a small male Jack Russell puppy is sitting on the bed next to Erlica. The dog's name is Reason. Without showing a hint of fear, Hedona kicks the dog with her heels. **E2/02:52:** Again, Erlica does not respond, but in her eyes there are tears. The dog is often eager, and a little too keen to chew the bedclothes, but it is only a harmless small dog. Surely it does not deserve such a fate.

E2/02:61: She approaches the dog again. The dog growls out a primitive warning, as if to warn her not to come near him.

E2/02:71: “Don't you ever come near me again!” says Hedona. “Halaga! Let us marignio!”

E2/02:81: She clasps her hands on her hips and begins to dance the Marignio, a magical dance, summoning the ghostly shadow of herself in the name of Papa Rapedros, who comes with a boy named Sipho, whose white eyes are full of tears, running down a coal-black face and body.

E2/02:82: Sipho: an incarnation of Erlica's greatness embodied in an angel in the form of a black child: her son and prodigy of kindness.

E2/02:91: Papa Rapedros stands, a bearded and dour figure dressed in blue jeans with a checked brown blazer, cream shirt and a black tie.

E2/02:111: “Why don't you let me fix him?” says her male shadow - in the same accent. “I will take him onto the furrier and make you a coat of fur and blood and place it around your thighs.”

E2/02:121: Sipho stands on the very balls of his feet, straining to hold back the emotion in his voice. Then he speaks, as if addressing a sermon:

E2/02:122: “If it please you, I have the love of a good and cruel mistress Hedona who will take the whip to my flesh.” said Sipho. “But please, do not harm that dog who has served you well, for that dog's name is Reason. Let *me* take the pain instead.”

E2/02:123: And so, Sipho kneels, the most perfectly noble and just of all children, who, for the sake of a dog, would lay down his body for the punishment of his cruel aunt.

E2/02:124: “Halaga!” says Hedona. Papa Rapedros smokes jalamero and Mama Allegro bakes spice-bread from her breasts, watching like spectators in a ring as Hedona dances the Marignio and takes the whip to Sipho and to Reason.

E2/02:125: The dog's teeth sink into the tense flesh of Hedona's ankle and draws blood from her very soul.

E2/02:126: Hedona cries and runs off to her room. Mama Allegro follows her:

E2/02:127: “What am I going to do?” sobs Hedona. “My little dog has ruined me!”

E2/02:131: {Mama Allegro speaks} “Oh, my little Marignita! My sweet little Bambalos! There is only one thing to do! **E2/02:131:** Make a raffia mat for the mountain preacher, thick as a rug, in every shade of red and brown! **E2/02:132:** Tell all of the village of Milanoguyos about what Reason...this filthy dog...has done, and then find a dog-catcher who will put him to sleep with cocaine.”

E2/02:131: “But what if Reason will not sleep!?” declares Hedona.

E2/02:132: Mama Allegro spoke to her adopted Marignita in her native Milanoguyai “*Concernol pucci Di methodicca chernon logolos dormala perpetuana!* “. Translation: **E2/02:133:** There is always a way to make dogs of reason sleep!

E2/02:131: Papa Rapedros watches the scene with increasing lust. **E2/02:132:** He takes a sip from a half-empty bottle of San Bernerdos {an intoxicating drink} and smashes it over Hedona’s skull.

E2/02:141: “What is this? A daughter of mine crying over a dog, heh! I make you kneel, you bad itch!”

E2/02:151: “I am the brother of my enemy!” says Hedona, still sobbing for sympathy.

E2/02:152: “I am a sister of Reason!”

E2/02:153: This will do nothing. I will tell Mama Allegro, and she will kill you like a cockroach!”

E2/02:161: “I will fix that filthy dog now!” says Papa Rapedros, and tries to stamp on the little puppy with his boots. **E2/02:162:** Reason moves ahead of him before Rapedros ever has time to stamp on his body.

E2/02:171: Then Papa offered Hedona a drug to kill the pain: “No hard feelings, heh, Hedona, my little princess! You want some jalamero, heh!? Good stuff! I buy the best! We will fly like the firebird over Mount Olive! This I promise you, my Chiduanano.”

E2/02:181: Hedona replies: “Why don’t you kill me, Papa? Would you like that? Why don’t you kill me Siphos, and cover me in the chocolate of your angel flesh? Papa! Siphos! We are from one flower! Dance as we die! Halaga!”

E2/02:191: The *Hedonists* danced the Halaga to Milanoguyos banjinas and carabongo drums, slashing each other with whips until the blood flowed from them all. {*Modified 18th Jan 2018*}

CROSSROADS 4:

E2/04: Murder and The Return Of the Dead

E2/04 (verses 11 to 29): Death In General

E2/04:11: When blood and guts are mulched into the earth, the soil becomes rich and fertile, but in our world, we should offer up our dead to the Hedona as mulch to be consumed by her sister, Erlica. We do not do this and this is wrong.

E2/04:12: A corpse is a pipe, and the head is like the bulb of the colada. It even enters Erlica’s womb if the death was benign. **E2/04:13:**

When a corpse is mulched and left to go wet, it softens Hedona’s toothy font so that the death of the innocent is more pleasurable.

E2/04:21: Those who have followed Erlica in life will enter her womb directly in death if their corpses are moist in this way. Others will find a home with Hedona and then Anathema until eventually their spirits are ready to find Erlica after death.

E2/04:22: When we die and are pulped into the earth, we achieve a unity in death between human beings that we did not find in life.

E2/04 (verses 31 to 59): Murder In Particular

E2/04:31: Murder is almost as dangerous for those who perpetrate it as for the friends and family of the deceased person. **E2/04:32:** If the dangers of murder for all concerned were truly understood, it would be a matter undertaken with great care and seriousness.

E2/04:41: If one were to boil up the dead, they might create a mulchy substance, a sort of

pink and purple and brown sludge formed from their flesh, bones and internal organs. This image is terrifying enough. But **E2/04:42:** *Murdered people do not die.* **E2/04:42:** Even in this state of mulch, *they live*, and their spirits can grow stronger: more malignant in death than in life.

E2/04:51: In *modern* death, Anathema claims some of the disgruntled corpses, and offers them a teaspoon of his potion of muscular revenge to be passed over into Hedona's sticky realm. **E2/04:52:**

However, it is possible – *sometimes* - to kill animals and offer them as sacrifices to Hedona to be passed to her sister, Erlica. **E2/04:53:** The erotic pleasures of murder have long been documented, but such pleasures are on the edge of danger, and should not be entered into lightly.

E2/04:61: If you kill a person, there is a very real danger that you could release some of Hedona's frightening energy. The families and friends of the dead become empowered with Hedona's rage: an almost sexual lust and fury.

E2/04:62: They long, as many killers do, to hammer down your body until it is in small pieces in order to make it into mulch and make a sticky place in the bowels of some poisoned place within the earth.

E2/04:71: Unlike the feminine mulch of Erlica, Hedona's mulch will suck down all those who are close to it. **E2/04:72:** I have seen this mulch, this unbearable stickiness. It is a source of laughter, lust and envy, because it reminds us of the womb, but it is another, more horrible thing altogether, a thing of far greater terror.

E2/04:81: I must warn you against all violence that sheds blood, and against murder, because I have seen in my dreams what horrors it can unleash. **E2/04:82:** The mulch is what allows the dead to decompose and not impose upon the living. Every living person depends upon it, but fears it all the same.

E2/04:91: Every person has a right to kill, but in killing, as with all great violence, there are always *dangerous* consequences that should be remembered before even the first blow is struck.

E2/04:92: So we must ask, whom should we kill, and how should they be killed?

E2/04:111: When we kill, we add to the sticky soup of sludge that fills up the earth. **E2/04:112:**

In a world of insensitive hardness, the murderer feeds the soil with rotting flesh and softens the earth. **E2/04:113:** We must be sure that there is not too much death or too little. This must be the first thing to consider. **E2/04:114:** Then we must ensure that death is of the right quality and that souls are given over to the angels {Deities} appropriate to their Caste.

E2/04:121: In the matter of whom we kill, the traditional pattern has been to kill the weak, but defining weakness has been a problem that no person dare consider now without risking the most terrifying errors, and a bloodbath of the morally innocent.

E2/04:131: In putting an end to war, we do not put an end to systemised slaughter. Anathema and Hedona would not accept this and would find some other way of spreading death through famine, disease or gang violence. **E2/04:132:**

Whether we like it or not, murder is here to stay.

E2/04:141: Every European liberal and conservative alike speaks of the sanctity of human life as a basic human right, yet their actions prove them to be fearless killers. **E2/04:142:** Every time a foetus is aborted in the name of a woman's right to choose, a murder has occurred. **E2/04:143:**

Every item of food that they eat depends upon the murder of children in other countries.

E2/04:144: Were these children allowed to live, workers in their own European countries would become poorer as a result.

E2/04:161: Most of what we call civilisation involves the imposition of an elite over a culture of workers.

E2/04:171: In Anathema's system, the pampered bare feet of the elite push the heavy boots of the workers deeper into the mulch, loving the feeling of the workers' slavery against their toes. **E2/04:172:** Likewise, the workers must find a way to do their work and clean the mulch for the elite and avoid drowning in poisoned human faeces, so they create a class of folk who are hated even more than the workers. **E2/04:173:** The toes of the workers push other men, women and

children who are not workers deep into the mulch so that they are immersed in it. **E2/04:174:** The sick, the disabled and the mentally ill are pushed head-first deep into the mulch, below Anathema's graveyards, *towards Hedona's womb* (!), much to the laughter of the workers, many of whom are even keener on enslaving human beings than their bourgeois adversaries. **E2/04:175:** The high birth-rate amongst some of the lower working classes is simply a joke to the higher working classes. The babies are merely created to drain life and energy from the weakest and poorest women, die, and be pulped into the earth.

E2/04:181: It is natural for any elite to want to dominate, and behind the façade, the democratic elite is just as capable of murder and torture as the worst kind of dictatorship. **E2/04:181:** Nay, it may even be worse, for in a democracy, the powerful can hide behind the illusion of fair play. **E2/04:182:** Even I, as a disabled person and a religious dissident, understand why my masters taunt me and want to make me into pulp, and, to some extent, I obey them. **E2/04:183:** They take pleasure from their enslavement of me and, in return for my subservience, **E2/04:184:** I gain the right not to be placed permanently in a psychiatric unit, arrested or killed.

E2/04:191: The Elite's error is not slavery, but the choice of character they seek in a slave.

E2/04:192: They ask that he merely works quickly in order to make profits for their capitalists, or whatever other system they devise that amounts to being the same as capitalism.

E2/04:193: They do not care much for intelligence, emotional depth or extremes of passion, simply a person that will fill a role for them.

E2/04:211: We must put an end to war between countries. **E2/04:212:** Every time a society attempts to organise murder according to some criteria of fitness for life, fools say that this is evil, yet the countless bones on battlefields for wars that need never have happened tell a different story.

E2/04:213: Soldiers and civilians, good and bad, noble and savage: all are treated as carcasses to be thrown on the pile and made into mulch, regardless of who they are. **E2/04:214:** If only one noble life thrown carelessly away could have

been saved, then organised murder would be worth the effort.

E2/04:221: We must kill without guns or bombs, because these methods lead to the indiscriminate destruction of villages, towns and cities. **E2/04:222:** Indeed, it is possible to kill with nothing but our bare hands, so let us aim to do that, or kill by drowning, or use some other method that is kind to nature.

E2/04:231: Every person has the potential to be great, but life is short, and ignorance is in abundance, amongst all classes and more so amongst the proletariat. **E2/04:231:** Pulping the terminally ignorant is a secret wish of the existing elite, but it is marred by the effects of capitalism, and so they are allowed to live.

E2/04:232: Indeed, they are given privileges over and above the working class with intelligence.

E2/04:233: We cannot know who is ignorant or not because we have a capitalist system that makes fools of all of us, and so war and starvation tends to be the way in which populations are thinned.

E2/04:234: If some way were found of knowing the perpetually ignorant amongst us, then their annihilation would be a fine sort of act indeed.

E2/04:241: Anathema's world depends a ridiculous and primitive war between lighter and darker skinned races continuing long after it has served any useful purpose. Only an inferior caste of infidel still wishes to perpetuate this nonsense.

E2/04:242: Any differences in races arise sexually, as a need to preserve the species, and can be resolved amicably. **E2/04:243:** The Caste System of our faith kills only that which is truly vulgar in humanity. It is derived from the best humans: the truest embodiment of the Supreme Caste [sometimes called "Supreme Race"].

E2/04:244: The Gold Caste laughs cruelly at the pathetic entrails of colour-prejudiced racism, and howls with sarcasm as their pathetic little racist tribes flail around desperately in search of anyone willing to regard them as any sort of elite at all. **E2/04:245:** If anyone is to die on the grounds of race, it should be this sort of racist vermin.

CROSSROADS 6:

E2/06: Hedona Defends the Persecuted Mud Hermits {A Fable}

E2/06:11 to E2/06:99:

CROSSROADS 6, PART 1: BLACKMAIL

E2/06:11: In the caves by a timeless sea, you will still find the Mud Hermits, wild, filthy and matted men, generous in their hospitality and cruel in their revenge. **E2/06:12:** Their beards are long and unwashed; their bodies, hands and feet are thick with bushy hair, and their limbs are a chaos of fat and intense muscle, formed by centuries of working on the land. **E2/06:13:**

They are the guardians between land and sea, between order and chaos. **E2/06:14:** They roam naked and free, having public sexual intercourse with each other, and the occasional passing stranger.

E2/06:21: Lord Henry Harewood-Smith and his wife Lady Elspeth looked upon these hermits with disdain. **E2/06:21:** A caravan of Mud Hermits now parked itself outside his home – Harewood Manor - where he sipped champagne with all manner of rich friends.

E2/06:31: It was well known in England that Lord Henry was the cruellest and most ruthless of all landlords. **E2/06:32:** It was also known that he was fastidious in dress, speech, cleanliness and the like. **E2/06:33:** His wife, Lady Elspeth, was slender and beautiful, desired by men rather as one might desire a porcelain china figurine.

E2/06:34: She had a tight little waist which made her small sear look fat like that of a flange-able fat little child, slender triangular legs, small but delicious breasts and a cone-font so hot and tight it drove every man mad with desire, and caused several ladies to faint. **E2/06:35:** Both of them were without a single hair on her bodies, having been pampered and waxed by their servants.

E2/06:41: “You know, my dear, I do think that an *English vagina* has the quite the exquisite edge of those of other nationalities, don't you?” she was often heard to say, especially to the other ladies of what she called the Powder Room Circle: a small group of devoted female admirers who

would gather to elope with her in the gardens of Harewood Manor.

E2/06:51: However, what was not known about Lord Henry was that he was also a good friend of Anathema, a brawny, muscular black angel who appeared in human form – looking rather like some pumped up black boxer and rapper –fierce, authoritarian, hateful and cruel.

E2/06:51: This was because Anathema and Lord Henry were the same person: two sides of the same identity. Lord Henry was merely a more elegant and delicate version of Anathema's truth.

E2/06:61: In former colonial times, in days of black slavery, Lord Henry was White Anathema's public face. However, these days, it was more acceptable for the former black slave image of Black Anathema to act as the master, thus convincing the general public that the black race had liberated itself.

E2/06:72: Yet a closer look at Anathema's black face, and what do we find? We find that he is willing to attack his fellow black angels, and other black humans, to enslave with his heavy soul music and to sell his body as a commodity in much the same way as Lord Henry once did.

E2/06:81: It was later in the evening. Lord Henry was in the office of Chief Constable Mason Freeman of the Retfordshire Constabulary.

E2/06:82: “You must realise, Your Lordship. All we can do is simply move people on. We have no powers to arrest anyone unless they have committed an offence.”, said Freeman. This latter statement was not true, but he felt the need to say it anyway.

E2/06:83: Lord Henry's face turned a bright and angry pink: “And I am telling you, Mr Freeman, that I own this village, and what is more, you damn well ought to know that if anyone is going to set the agenda around here, it's me. You send in your riot cops, and you sort the hairy tramps out. Understood?”

E2/06:84: Freeman responded with equal outrage: “Listen, sir. I am England's first rural

black police chief, and I am damned if I am going to be the last. This stops right here.”

E2/06:85: Lord Henry produced a large wad of banknotes, which he had obviously been preparing as a last resort: “Take it. It’s yours. You should bear in mind that I am a regular contributor to the police fund, and what is more you should remember that you have done me favours in the past, and not all of them legal. I also happen to know that you are sleeping with my wife, a fact which I only tolerate because we are a member of the same club. So damn you and your moral high ground, Mr Freeman.”

E2/06:86: Freeman took the money. It was not the first time that he had been forced to back down over some scandal or other. **E2/06:87:** Lord Henry effectively owned Retfordshire, in much the same way as he owned the people in it.

E2/06:111 to E2/06:191: CROSSROADS 6, PART 2: ROSE MAKES A DECISION

E2/06:111: Rose was scrubbing the kitchen floor. There was, in fact, no need for her to do this, because modern technology meant that she could simply use an automatic water jet spray to clean everything.

E2/06:112: But Rose loved to scrub. She loved to change the sheets. She loved to dust the old wooden tables and dressers. Rose was a happy domestic servant.

E2/06:121: Why was Rose so happy? Such happiness made other servants jealous. Most of all, it made Miss Cartwright jealous, who was head of domestic service, and still ruled the house as if she were gentry herself. **E2/06:132:** Some suspected it was because she was a gypsy, which indeed she was, on her father’s side.

E2/06:141: Rose was happy, because she pleased in herself. She did not expect the pleasure to come from others. **E2/06:142:** And indeed it did not, for Rose was a simple girl, and **E2/06:143:** Simple girls like Rose are hated because although they appear very stupid and quiet as a church mouse, they are in fact full of passion and intelligence.

E2/06:151: Rose did not have regular boyfriends. Occasionally, she would relieve her lust in the arms of a more sympathetic female servant, but that was all, and it was very infrequent. **E2/06:152:** What Rose relied on for pleasure was food, and as a result, Rose was round in shape, like a giant orange, with soft flabby legs. **E2/06:153:** She had raven black Romany hair that was straight and parted in the middle and which, when set free, fell almost to her toes.

E2/06:161: Rose rarely ever read a book.

E2/06:162: This was because Rose did not trust books, and in any case, she could not read very quickly. **E2/06:163:** What Rose trusted more than books was love, and passion, and all of the other thoughts which flooded through her complicated simple mind.

E2/06:171: There was one incident which in Lord Henry’s polite circles is rarely spoken about. His son, Anthony was served pudding by Rose many years ago, a year before his Fifth Trinity.

E2/06:172: Anthony, unlike his father, took an instant liking to this untamed, loose-hipped woman and proceeded to flatter her in conversation.

E2/06:173: Rose stroked the softness of his black page-boy fringe with her pudgy hand and teased his leg with a bloated soft childish foot.

E2/06:174: “I think we’d better go upstairs then, Master Anthony.”, said Rose.

E2/06:175: Rose, from her limited previous experience, knew that what she liked best was boys with early clock assignments, such as Anthony - who proceeded to flange her there and then in the barn.

E2/06:181: Although this was pure delicious heaven, he paused to save the best (her sear) until last and savour what he might to enjoy her cone, which was wide and loose. **E2/06:182:** Unlike so many of the girls he knew, Rose prided herself on the lack of shylockery in her cone. Rose had a font in the shape of a soft, gently cooked giant tomato with barely enough tightness to grip even the widest pipe, but full of salacious little twists

and silken folds that caught boys with a gasp of pleasure and surprise. Now he was ready: he rolled her onto her back, parted her wide regulars which hung in loose rolling flesh and rocked the forest kin of his pipe back and forth between her soft girlish cone-lips.

E2/06:182: He hoped to make a baby in her, a woman barely little more than a child herself, and in so many sweet and floral ways, just as innocent. He hoped to abandon himself to reproduction, for this was such a lovely creature that he would be not be satisfied with anything less. She giggled like a baby daughter and embraced him like a mother with her whole body.

E2/06:183: Now, Rose lay flat on her stomach and let Anthony part her soft heavy regulars, and rolling-pin her plump cushions. He pushed deeper into her suna. Occasionally she teased his clergy with her long hair, and lifted her toes to his mouth for him to suck like so many soft pink grapes. In no time at all, he began to heave with the passion of sailors rushing to his colada and he sported every drop of passion deep into her hearth, causing her to wince a little as the jet touched the very depths of her drakes.

E2/06:191: But all of this now was a memory. Now, when Anthony thought of Rose, he only remembered Lord Henry applying the riding crop to his son's naked buttocks.

E2/06:192: "You disgraceful child! Why Rose? Why Rose, for Christ's sake? Out of all of the servants, in God's name, why that bloated, ugly simpleton?"

E2/06:193: "She was kind, and warm, and full of life. That's more than you ever were!" retorted Anthony. However, it was no use. Lord Henry beat out every last shred of love from his son's heart and mind.

E2/06:211: And Rose grew bitter. Rose was normally soft and placid as a curled-up kitten, but when Rose had a temper, it was like a hot iron being applied to the fingers, flaking away the surface skin, scorching the red flesh beneath the surface with screaming agony. **E2/06:212:**

Some said that because of her Romany blood she had the power to curse those who wronged her.

E2/06:213: Rose was locked away in the attic like a naughty animal. Some say that she was mad. Others called her an evil witch.

E2/06:214: But Anthony also loved Rose. And in time, his anger at his father became wild and dangerous.

E2/06:221: Lord Henry was also in a temper. When Lord Henry was in a temper, he would usually shoot a fox or some other dumb animal.

E2/06:222: In the absence of any hunt that month, he took his gun and decided to go off and shoot some Mud Hermits.....

..... !!!!!

E2/06:223: But he did not shoot them all.....

E2/06:224: And the other Mud Hermits *had come back*.....

E2/06:231: The dirty tramps came back with picks, forks and knives: any weapons they could carry. They came to smash down Harewood, and all of those inside it. **E2/06:232:** The men had direct erect, spidery coladas, circumvented and potent and smelt of grass, having slept rough in the soft earth.

E2/06:241: And at their side, the angel of Hedona was leading them, wearing a seductive red dress to lead them into the jaws of death and victory.

E2/06:251: And all of them carried the disease of typhus, which they had gained in the death camps, which Lord Henry had built for them. And they *welcomed* the disease, and spread it, because in death, at last, they would be free.

E2/06:252: But before they died, they would tear down the fences, tear down the security cameras, tear down all of these things.

E2/06:253: And Rose was now walking among them, for Rose was a gypsy, and Lord Henry had burned her caravan, and the caravans of her family. **E2/06:254:** And Rose too was proud to be infected with this disease: the disease of typhus, the disease of infected and vengeful humanity.

E2/06:261: But the angel of Erlica was not amongst the infected races. Erlica did not like the disease, and the infectious hatred, and the infatuation of nature unbound. *But Erlica knew that she must stand aside {for Hedona: 18/10/2017}*

E2/06:271: “Why are you doing this to me?” said Lord Henry. “You have quite enough land. Do I not give you work? I promise to cure you of your illness!”

E2/06:272: “Why you!” said the Hermit Elder. “You have broken your covenant with nature itself! I never thought I would see the day! Let me tell you, We love our disease! We love our filth! I love the dirt, for it makes me more moral and more pure than all of the gold you have stolen from our earth! For we are the chosen people who have come to destroy you, to *apple juice* on your money, to *pare* your clean children and wives!”

E2/06:281: Rose took a match to the lush red velvet curtains and they burned, and Rose cackled madly. **E2/06:282:** She had become the witch they always said she was. **E2/06:283:** She stood in the middle of the room, pouring petrol on herself and on the carpet. When she burned, she ascended to place of freedom where no-one could persecute her.

E2/06:291: And as for Anthony, the mud people came and he followed them. **E2/06:291:** They took him to a mud-hut and they covered his body in tattoos. In time, his beard grew long and his skin grew grey with dirt. **E2/06:293:**

One of the mud-people exacted dirty chocolate into his mouth and he ate it, hoping to become infected with their disease.

E2/06:294: And the mud people laughed a cruel laugh of freedom as they marched onwards towards the great house.

E2/06:311: Lady Elspeth was in her study, reading. In her white jodhpurs, cream blouse and white silk stockings, she looked every inch a picture of controlled ecstasy.

E2/06:312: A window died. A crash happened. Two wild beasts burst through the hole. The mud people lunged at her and held a knife to her throat.

E2/06:313: “Why is it that you only listen to us when we use violence?” they said.

E2/06:321: As one {Mud Hermit} held her, the other took his knife and slashed at her clothing, cutting first at her blouse, ripping it off and severing her bra. As he did so, a little edge of the knife caught her chest, and he sucked at the gash ferociously.

E2/06:322: Then his eyes feasted on her shapely legs, which had heavily defined bone-lines which emphasised her firmness. He placed his dagger between her thighs and slashed at her trousers furiously, making a huge line at her groin which was much wider than her own tiny infantile font entrance. The smell of her intimate blood gave him a furiously angry hardness in his purpose. Then, without undressing her, he took off his shirt, revealing an impressively rough chest of thick black hair. He pulled out a long, thick snake which was coated in thick wild hair and bad-luck flanged her now swollen font.

E2/06:323: Now {she was} stunned, he could entrust the other man to slowly rip the remaining shreds of clothing from her body. He wondered what it would be like to make an incision in each nipple so as to draw every last drop of blood from her breasts. He carefully cut along the nipples so as to make them split and began to bite fiercely with his teeth so as to gorge himself on the rich red flow.

E2/06:324: The man who had been ripping at her body now bit upon her neck until he found her jugular vein. **E2/06:326:** She began to tremble and convulse, *the sound of a woman about to die without compassion.*

E2/06:325: Then he turned her over onto her stomach and slashed at her suna with his knife so that it merged into her font. His public heir itched inside her like a poisonous spider. He forced her sectionally that way until his able splattered in her.

E2/06:331: Yet, as the blood drained from her, she uttered a strange cry of pleasure.

E2/06:332: "I am dirty and ruined. Oh! Yes! Thankyou, Jesus! I am saved! Free at last! Free at last! Thank tish, we're free at last! I am saved! I have seen the promised land!"

E2/06:343: Lord Henry was still out hunting. They would never catch him. He ran off into the city of London where nobody could ever find him.

E2/06:344: He ran to find Anathema, who was in his laboratory, cooking up some sounds.

CROSSROADS 8:

E2/08: Ameristan

E2/08:11: Anathema and Lord Henry knelt before Jesus to pray. Lord Henry admired the sleek smooth mahogany of Anathema's muscular torso and planned what was to come next.

E2/08:12: "We must punish that bad itch, Hedona.", said Anathema. "Check this out. We make a rhyme to sell, a magazine from the street and a lord above to praise and worship."

E2/08:13: "I think that's an absolutely horrid idea.", said Lord Henry. "Let's do it. I suppose anything which gets the young people interested in Christ can't be a bad thing, and I am quite sure the King of England would be very happy to reward you with a Community Niceness Award for services to racial and religious indoctrination."

E2/08:14: "Perhaps we should start very young.", said Anathema. "So if some young boy is touching his private parts, then get him to touch our Jesus toys instead."

E2/08:15: "I should think that would be a very desirable thing.", said Lord Henry. "The sooner he fears himself, the quicker he learns to love pain as the only truth. And I think that this ought to apply to girls too."

"Respect! That's what I was thinking!", said Anathema.

E2/08:16: "In any case, even if he does try to break free, our world is so riddled with shame and guilty laws that he would soon give up.", said Lord Henry.

E2/08:21: Then Anathema began to rap to a small group of children, carrying Jesus Sex Dolls, which he had invented during a trip to New York:

E2/08:22:

*People want to feel ashamed to the beat
People believe my truth comes from the street
I preach hate but you funk to my rhyme
One love breaking down as you follow my crime
You see, I am master, you are a slave
I whip you hard just like you all crave
Love is a thing I shoot down with a gun
You say "Keep away" but back you all come*

*I am the black voice who keeps you in chains
I am the educator for those without brains
I am the rapper of racist divide
I point with my gun and I spread the bad itch wide
I am the police, I am the judge and jury
The liberal voice of the sound and fury
I am Lord Henry, I am the Empire
I divide all colours and rule without pride
Heil Hitler! Seig Heil!*

E2/08:31: Anathema took the mike to the pulpit. Meanwhile, a sound engineer was recording his speeches, which he intended to remix into a funky hip-hop track.

E2/08:32: "Let me hear you say yeah!", he said to the children.

"Yeah!" said the children.

"Let me hear you say Jesus kiss my sweet mother-fooling *American Name For Horse!*" said Anathema.

E2/08:33: "Jesus kiss my sweet mother-fooling American name for horse!" said the children.

E2/08:34: Then Anathema spoke to the black women of the city, who used religion as a means of achieving sectional relief by *abating masts* over the image of a white Jesus Christ who would bathe them in water and light and wipe the blackness from their filthy minds like toilet paper on the horriblis of a guilty monkey. **E2/08:35:** The enslaving stain on their minds was now so ingrained that they longed to live in the ghetto and be dirty prostitutes in order to be wiped clean again

by soul music and the church. In short, they came to represent a form of religious self-loathing, terrified of their own ex-Crete Tory brown skin in case it reminded them of the filth inside themselves.

E2/08:41: To put it another way, Anathema would whip them into repressive dictatorship, Hedona would savage them with animal freedom and this would lead to more repressive Anathemite dictatorship.

E2/08:51: "Allelujah!" said Anathema. "Praise the Penis Christ! We're gonna raise him on high! Tish, my brothers and sisters! Do you wanna die on the cross? Let me hear you say yeah!"

E2/08:52: "Yeah!" said the black women.

E2/08:53: "Hallelujah!" said the white women, who secretly hated the black women, but did not want to appear un-Christian or reveal that they reminded them heaven and hell, of tish and chocolate.

E2/08:54: Then Anathema spoke to the entire congregation.

E2/08:55: "I wanna stand by the mike, while my DJ, Jesus Christ, spins the beats of sweet mother-flangeing tish-love! I want him to whip my sweet black American name for horse and crucify me on high, Oh Lord! Let me hear you say 'OWWW! Hit me!'"

"OWWW! Hit me!" said the congregation.

E2/08:56: Anathema stood over the congregation, and proceeded to whip them in the name of Jesus.

E2/08:61: "Hitler was a great man! And let me tell you why. Because when he talked, he could rap like a *ringer*! Well I have a dream! I am a dream! *I am a racist!* I'm gonna hit you so hard, it's gonna amaze ya! You wanna see where this beat is going! Tish! Let me tell you. I'm gonna take the black man and I'm gonna make him a slave to the beat. He ain't gonna get no education! No way! No tish! He ain't gonna change the system! He's gonna rhyme and shoot dope until he

can't think for himself and all the white folks call him no good and stupid - and send him packing!

E2/08:62: Yes, sir! I *am* a dream! A dream made of gold chains and bloodstained dollar bills. A dream where you can live without the white man by shooting at him, and he can shoot back at you!

E2/08:63: A dream where you can kill yourself in the name of freedom, Jesus and America! Let me hear you say 'Seig Heil!'"

E2/08:64: "Sieg Heil" said the congregation.

"All hail to the black Hitler!" said Anathema.

"Seig Heil!" said the congregation.

E2/08:65: "Seig Heil, Anathema!" said the Jews in unison. "Now at last we have a reason to justify our existence! Kill us! Kill us all!"

CROSSROADS 10:

E2/10: The Cup of Dreadful Things

E2/10:01: Before I begin this story, I must apologise. A computer problem caused part of this text to go missing. **E2/10:02:** This story tells how Jesus because tempted by Anathema through drinking what I shall call The Cup of Dreadful Things. **E2/10:03:** I shall repeat as much as I can remember of this (deleted) story to the best of my ability.

E2/10:11: Many centuries had passed, and Jesus looked down upon his people with increasing despair, for they had seemed to turn from his *Christian* path towards that of many others. They were shameless, and willing to do only as they pleased, whether it was good or not, and whether it brought sickness or despair **E2/10:12:**

Anathema saw that Jesus was troubled, and came to him as a friend. "Why you so upset?" said Anathema "Ain't they praying to you no more?"

E2/10:13: "I died so that others might live through me." said Jesus. "I have shown them nothing but love. But they have found other pastimes, and no longer wish to honour me."

E2/10:14: "Quit worrying, man!" said Anathema. "You be too damn nice to those further-muckers. I gonna show you some shee-yit dat's gonna *amaze* ya, brother." **E2/10:15:** "Please

let it not be anything unpleasant." said Jesus.

E2/13:16: "I got me a place of mah own - a secret place." said Anathema. "You come wit me and you ain't never gonna get no more disrespect. Dey's gonna lurve you man. Hey, brother! Watchoo got to lose?"

E2/10:21: Anathema took Jesus by his gentle white hand (*Previously Jesus' skin had been brown*). He led him over many miles to a quiet, desolate industrial estate, just outside of Birmingham in England, and then to one particular warehouse with a large aluminium door. He turned the key and opened the door. **E2/10:22:** In the centre of the room in a large glass case on soft velvet cloth there was a wooden cup glowing bright red, yellow and orange full of a strong-smelling soupy brew - made up of blood, pus, vomit, liquidised animal *and* human faeces, and every other sort of filth imaginable, as well as iron filings, broken glass and wooden splinters.

E2/10:23: "You gonna drink dis." said Anathema. "And den you will know all the secrets in the hearts and minds of every person on the freaking planet. And den you gonna kiss ma sweet American name for horse. You dig?" **E2/10:24:**

Jesus was reluctant, so Anathema aimed a pistol at his temple and kindly offered to shoot him, so that he would not feel his disgust for too long.

E2/10:25: Jesus held the cup to his lips, hoping to show that he was a stronger deity than Anathema, and able to take his discomfort without flinching. **E2/10:26:** "I shall drink this unclean filth, and I shall fear no death." said Jesus Christ confidently. **E2/10:27:** As Christ began to drink, the whole room began to spin around him, as if he were a drunkard, and he began to convulse, as the pain shot through him, and his throat and stomach bled from all of the splinters and shards of glass and iron. Then he felt other sensations, of intense sexual pleasure. "Hey! Dis shee-yit gonna feel better than *American Name For Cat*." said Anathema. "Keep drinking, ma man! You gonna see all kinda freaky stuff!"

E2/10:31: Sure enough, just as Anathema had promised, Jesus could see and have empathy with every human soul upon the earth, and have mastery over their every word and deed. **E2/10:32:** "Oh, brother! Oh shee-yit!" cried Jesus. "I'm gonna flunk with their souls.". "Hey, you talking neeger jis like me!" said Anathema. "We'll have dem

people praying to you in no time!" **E2/10:33:**

Before Jesus had time to think, and before the effects of the drink had worn off, Anathema pulled away at Jesus' garments, took a hypodermic syringe from his pocket, and injected yet another drug into his hairy white bottom-hole. Then he had sexual intercourse with him. **E2/10:34:** "Oh Jesus, you coming on so good!" said Anathema. "You gonna raise me up high, and take it like a dog, sweetheart. **E2/10:35:** Now, say it loud, say it clear. Who's yo pimp, brother?" said Anathema. "Yo is!" said Jesus. "Hey. Now you gonna make those further-muckers guilty monkeys or what?" said Anathema. "Oh yes! Oh yes!" said Jesus. **E2/10:36:** Then, the drink swelled and pressed against Jesus' bladder, and soon, he turned the filthy drink back into clear-coloured water, so that no-one would know that it was poisonous. And the wooden bowl was filled with his execrations and Anathema blessed the vessel for whosoever was fooled into drinking from it.

E2/10:41: *Jesus was now Anathema, and Anathema was now Jesus.* **E2/10:42:** They were now one and the same man - equally as filthy and corrupted as the other - *if indeed they were ever anything different.*

E2/10:51: The old churches of England were sometimes polite, often discreet - charitable, but never asking to be praised, nor showered in vulgarity, vaguely fragrant, pastoral and pagan. But Anathema had declared that these churches were to be gradually phased out, put to a *far ruder* purpose. And Jesus knew that his chance had come - to rape the Earth Spirits of every human being on the planet and turn them into an industrial wasteland, run on the burning petrol of deception and moral slavery. **E2/10:52:** There would be no more tea with vicar, no more strawberry jam scones, and no more polite sensual choirboy fumbblings behind net curtains and under hassocks. **E2/10:53:** A giant crucifix would be moulded and then erected from the toilet waste of parishioners, then sprayed in gold paint, and all of the people would be expected to bow before it.

CROSSROADS 12:

E2/12: The Warlord Academics

E2/12:11: Let us imagine for a moment that a new student enters university and claims that he or she knows of one moon that is made of green cheese, but that it is only made of green cheese for some of the time. The rest of the time it is made of rock. Other moons are not subject to the same contradictory logic, and are made of rock all of the time. **E2/12:12:** This is precisely the sort of logic that the modern university wishes to dismiss as nonsense, setting a precedent of claim and counter-claim, but always operating within the same, limited university-logic rules. **E2/12:13:**

Ever since Ancient Greece, and, most likely, beginning even before the Torah philosophers, the unthinking dismissal of "the fool" and his or her "nonsense" has been the basis of our modern Academic Canon, and - in today's world - of all Warlords that call upon universities to justify their existence. **E2/12:14:** And yet, no academic paradigm can exist without the shadow of supposed nonsense underpinning it. **E2/12:15:**

"What is your underlying paradigm, and where does it come from?" Ask that question again and again when you think that you are called stupid, mad or bad in the face of over-arching certainty.

E2/12:16: It comes down only to belief in a series of numbers and their relation to qualities. Take any one plank away from that ship of reason, and it no longer proves itself fit to sail on the same sea, even if it came from the mouths of an unquestioned canon - a canon that determines what is called reason, and therefore defines what is dismissed as nonsense.

E2/12:20: By way of defence, the wise, critical, questioning student tries to explain the following.... **E2/12:21:** There are statements that will always remain true so far as long as we are aware of them. **E2/12:22:** There are statements that - as in Packet Switching - rapidly flip between states of being true and not true in relation to other numbers, qualities and properties. **E2/12:23:** There are realms of possibility in which what is generally true has to be suspended, and held in some doubt, so that some caveat is allowed by which a general principle might be evaded.

E2/12:31: The academic trapped by the logic of their own history, institution, and the need to *commodify ideas into bogus consistencies* for research funding retorts "Well, that logic justifies saying anything!". No, it does *not*! **E2/12:32:** If there is any belief that is held in some measure of doubt, it is no less worthy of belief if it serves some *rudimentary* purpose. **E2/12:33:** Dogma is what a wise student or lecturer does knowingly with a hint of irony, appreciating the limits of what can be known. They appreciate that they - by virtue of holding certainties - are dogmatic whether they love *dogmatic faith* or not. But to the over-institutionalised academic, the accusation of "dogma" - whether in defence of a principle or in opposition to it - becomes a weapon against criticism, and against new forms of learning and enquiry.

E2/12:31: Now, what sort of moral attitude do you suppose *might* arise when a nervous student or other lecturer who fumbles his or her words or somehow cannot couch things in their canonical academic conventions comes up against a towering horde of learned figures who have perfect, ready, quick-witted answers to all students' doubts? Would such an academic be willing to engage in debate with the student - or would they - as I suspect - have a *seemingly* logical riposte, devoid of tender, nuanced Earth Spirit sentiments?

E2/12:41: I would suggest that the (so-called) nonsense "*The moon is made of green cheese*" can be used as a moral experiment to demonstrate the ineffectuality of any academically-trained respondent who chooses to open their mouth to speak as if programmed by some unthinking machine - not to assess the relative merits of an argument, but to use their intellect *largely* as a pair of boxing gloves against a developing intellect that lacks finesse - *their* finesse! **E2/12:42:** What the Warlord Academic does to the developing student today - *whose schoolboy errors do not detract from the truth of what is being said* - by way of using the intellect to box such novice's ears, he or she will then go on tomorrow to do to others in their lives. **E2/12:42:** So you say the moon is *not* made of green cheese? *Which moon are we talking about - and at what point in time and space?*

E2/12:51: Such a form of academic boxing - a masculine ego-sport - will then breed fake winners and losers. And then, worse still, the longer that the bullied student or lecturer works in the university, and remains convinced of the essential rightness of the institution's logic and the history of the canon, they will learn to win *within* that system's logic *only by lying to a part of themselves*.

E2/12:52: Some such fake winners will *then* be trained to be bullies just like those that once bullied *them* - and box *others'* ears and bloody *their* noses! Thus, academic life goes from being a matter of enquiry to a disease of masculine ego-boxing.

E2/12:61: And then - having established themselves as the purveyors of all that is certain, consistent and beyond reproach, the Warlord Academics discover embarrassing contradictions that they would rather did not emerge in public.

E2/12:62: And so, because they must present a shallow appearance of being reasoned and consistent, and because their sentiments were wholly vicious towards the novice, the fool and the madman to begin with - and *lacked faith in anything that could never be proven by canonical reason alone* - they finally discover that what matters to them - above all else - is defence of their reputations, and their certainties, even to the detriment of others. Thus, their reason becomes a religion for burning heretics at the stake.

E2/12:71: The purveyor of magic tricks, the clairvoyant, or the religious cleric, ought to sense the absurdity at the heart of their reason - a reason that depends upon cheating the futility of life itself.

E2/12:72: The anxious, spiritually faithless intellectual senses the futility of what cannot be known in such a limited span of life here on earth and may well find suicide logical. **E2/12:73:** It is a strange, but *very Wise sort of "Idiot"* that persists - with a hint of knowing irony - in trying to make the tide go back, or make the moon stop shining. **E2/12:74:** But the Academic Warlord - nay! He or she persists in telling *the Wise Idiot* what they lack, and never what is lacking in *them*: in the soul of a canonical reason: a reason that is only true when *bean-counting human morals*.

E2/12:81: Most deadly of all, when out in the wider world, or called upon into service by

companies, governments, armies, prisons and concentration camps, the academic that has practiced how to box like a professional - and bloody the nose of opponents (which - to be fair - is sometimes a useful skill) will be best placed to be flattered by every sort of corrupt institution that deigns to call at their hallowed academic department. So if the official says "*So you are an academic? We wish you to help us to kill that man, or find out what frightens him, or how best to poison him.*", then the Warlord Academic can - in *faithless* servitude - provide whatever data is required, and - being so lost in a reason that has no black hole of *un-knowing* within it - not even be aware of any moral or ethical disparity in their being, nor their conduct. **E2/12:82:** What the Wise Idiot does in full knowledge of his or her ignorance and limits, the Warlord Academic dunce does in certainty that they are only doing what is best, because of what research, or previous moral custom, or academic reputation tells them is so. **E2/12:83:** The cruel, ignorant soldier who beats an innocent prisoner to death may have the defence that he or she is only following orders. It is the same with the Warlord Academic, only more so, and with less obvious discernment.

E2/12:91: Nonsense, ignorance, degeneracy and general depravity - *as we are generally taught to think of them today* - are as much meat and drink to the Warlord Academic as to the trigger-happy, truncheon-wielding police thug - for these are the charges levelled against all those who disagree - and of which no portion can be tolerated without a violent riposte. **E2/12:92:** And if that is so, why not have university staff or students use their respectability to have such detractors declared mad, or falsely accuse them of crimes, or invent some scandal around their sexual lives, or do *whatever else* is necessary to ensure that the business of free thought never darkens the doors of their Fake Enlightenment again? **E2/12:93:**

The biggest mistake of any student or lecturer on the wrong end of such Warlord Academic puritans is to continue to "reason" (as they see it) solely within the very paradigm - and related system - that spat them out and left them for dead in the first place. **E2/12:93:** Like the well-meaning opposition parliamentarian clinging to a rigged parliament for fear of not being heard at all - bereft of any other role or purpose in the world - disgruntled students and academics continue to be

Warlord pawns, often without even knowing it. - and *even* as they attempt to mount a resistance.

E2/12:94: It is precisely the *gymnasium* tradition of "reasonableness" that has last for centuries that keeps today's academic coming back for more - like a glutton for punishment, because the prospect of having to employ *an alien logic* requires a calibration in their souls of which only a few are even vaguely capable. **E2/12:94:** And oh! How ironic it is that it is *the computer* that will end failing modern academic logic! In Packet Switching, even though milliseconds might separate truth from lies, through our fallible, flawed, naked human eyes, we see, yet we do not see - blinded by numbers, and perhaps by logic itself! Things are, yet they are not - and there is no contradiction at all. And that drives all but the wisest academic to *invent crude certainties*.

CROSSROADS 14:

E2/14: The Battle of Tamworth River

{A continuation of Crossroads, Verse 2, and Crossroads, verses 6 to10}

E2/14:11: Erlica rose from the river where she had been sleeping. **E2/14:12:** Her eyes glowed black with rage.

E2/14:13: "Stop this! Stop this!" she said firmly.

E2/14:21: "Who the flange are you, white further-mucker!" said Anathema.

E2/14:22: "I am Erlica Justice! I am Claire! I am the chosen earth-angel of the Designates! You must stop this false idolatry."

E2/14:23: "Oh yeah?" said Anathema, "And whatchoo gonna do, bad itch?"

E2/14:24: "I am going to make a dress of soft silky threads and lay myself down in front of the world's radio journalists." said Erlica.

E2/14:25: Anathema laughed: "You flangeing stupid bad itch! Who gonna see you on the radio?," he said.

E2/14:26: Erlica was close to tears, but She composed herself and adjusted the laces on Her

dress. Even after all the years She had known him, She felt delicate about such crude insults.

E2/14:31: "You are wise, yet still ignorant!" said Erlica. "The radio listeners will be able to see me because I will speak with such beauty that they will not need to see me. **E2/14:32:** My words will flow like the colours in my rainbow.

E2/14:33: They will know that my toes have a lovely taste and that my breasts are like beacons on the hill of a new nation, the nation of God's Republic, set apart for my people. **E2/14:34:** I will blow kisses through the airwaves and they will land on the faces of children like duck feathers."

E2/14:41: "You talking tish, man!" said Anathema. "Every cat know you can't do tish without an image."

E2/14:42: "There have been too many bad images." said Erlica. **E2/14:43:** "I know now when you were re-born as you are now. It was 1963, and The Beatles were singing *Please Please Me*. What a load of nonsense!"

E2/14:43: "Everyone likes The Beatles." said Anathema.

E2/14:44: "The Beatles were a con-trick." said Erlica. "Why on earth did you create the Beatles? A beautiful con-trick. **E2/14:45:** But you made one mistake. You let the Beatles walk down Abbey Road in London. You left a ghost of love on one street in England that even you could not take away. **E2/14:46:** You made the mistake of creating something that set the precedent for hope, perhaps even for my coming into being. **E2/14:47:** You left music that expanded beyond the stars. It healed people, but it diverted them. **E2/14:48:** You made a mistake when you created the Beatles. You thought they were going to be stupid, to follow all the rules that you made for them."

"I let John Lennon die." said Anathema.

"Huh! That was lucky for you!" said Erlica. "How did you manage to pull off that dirty trick? First it was Hedona and her nails and Jesus crosses, then it was you with your bullets in Lennon's side - and he wasn't even a believer in God. Maybe he'd have laughed at both of us."

“Ringo Starr’s quite stupid.” said Anathema.

“That doesn’t count.” said Erlica. “Anyway, I’ve never met him. He’s probably quite nice. Well, it’s going to take more than The Beatles to please “please” me. **E2/14:49:** But Abbey Road was a crossroads.

E2/14:51: Crossroads is where you live, with Hedona.”

E2/14:52: Anathema laughed: “Git outta hee-uh! With Benny in the television show or with Britney Spears in the film?”

E2/14:53: “Both and neither.” said Erlica. “Everything that exists is given its name for a spiritual reason. You have brought America to Birmingham in your rap music. Now it’s on the streets.”

E2/14:54: “You are taking the forking *apple juice!*” said Anathema. “You’re just nicking stuff off the telly.”

E2/14:61: “No!” said Erlica. “Don’t criticise me for using examples that people will understand.

E2/14:62: I am taking you to Tamworth. We are going up a river from Birmingham and stopping off in the middle of a field.”

E2/14:71: In the field there two disabled children and two pigs roaming freely, and Erlica said: “Those pigs are my children. I saved them from the abbatoir.”

E2/14:71: Anathema did not like pigs, and put a demented spirit inside them. The pigs began to run towards the river. Both feared they might drown but could not stop themselves because they were possessed. Erlica cast a spell on the pigs, and they were healed, and so the demented spirit went into the disabled children. The children had power and energy that they did not have before, even though their behaviour became disgraceful.

E2/14:72: “Now from hereon in, in Tamworth, there will be no more pigs killed. I declare that Tamworth be a world centre for pigs, and that no more pigs must die in that town.” said Erlica.

E2/14:73: “Far king devious bad itch!” said Anathema. “I knew she’d come up with something like that.”

E2/14:74: “And in the rest of England, every year, two pigs must be saved from slaughter and given to the local children to play with.”, Erlica declared. **E2/14:75:** “For it is known that in Tamworth, two pigs did escape in this way and this was hailed as good news. This was my early birth. Let us honour the memory of that escape and make time for the pigs of our island.”

E2/14:75: Anathema could see that this idea would be popular. “It was my idea.” he said desperately. **E2/14:76:** But it was too late. Anathema had lost the Battle of Tamworth River.

Book E2 – Crossroads - Links To Other Chapters

If you are used to traditional “morality”-based religions, what you read in this book may seem difficult to understand. The aim is always to go BEYOND morality. However, for those that need it, some of the ideas expressed in G Section, and defined in the Glossary, may go some way to re-assuring you that Omeganism CAN be “moral” when this is required.

It may also help to study:

GENERAL GUIDANCE

A SECTION

A1/04 -

B SECTION

= = NO LINKS CURRENTLY FOUND

C SECTION

C9 - DEITIES

D SECTION

D4 - TEMPTATIONS

D9 - AFFECTIONS

D12 - PROCLAMATIONS (linked with CROSSROADS 10)

D14/06 - BRIDGES 6

Book E2 – Crossroads - Study Questions

CROSSROADS 2: The Dance of Confusion

- Explain the significance of the dog, Reason? Why is Reason constantly attacked by Hedona?
- Why does dancing show both Hedona’s sensual passion but also a sense of her menace?
- What does Siphos sacrifice for Reason say about Erliica’s loving grace when compared with the limits of human compassion? To what extent should we be like Siphos/Erliica?

CROSSROADS 4: Murder and The Return Of the Dead

- What warning is being given about the dangerous forces that murder can unleash, and the sinister places where Hedona and Anathema can work upon the souls of the dead?

CROSSROADS 6: Hedona Defends the Persecuted Mud Hermits

- *Anathema, working through Lord Henry, is not an “evil” deity. Lady Elspeth only thinks she is enjoying her elegance and riches, and does not think too much about the consequences.*
- *It is debatable whether Hedona’s revenge against Lord Henry and Lady Elspeth is “justified”, but it is neither good nor evil – merely a necessary attempt to restore balance to Earth Spirit.*
- What moral warning is given about the dangers of unbridled riches without responsibility – such as at Harewood Manor?
- What warning – also – is given about the consequences of taking certain forms of revenge against the rich?
- What could have been a more balanced, Fairmark-driven solution to this clash between Anathema at Harewood Manor, and Hedona in the caravans of the Mud Hermits?

CROSSROADS 8: Ameristan

- What conspiracy does Anathema persuade Lord Henry to get involved in?
- Why are both Jesus Christ and Adolf Hitler evoked by Anathema with an equal sense of adoration? In what ways is all of this merely about exciting the masses, regardless of whether what is said is consistent or not?

CROSSROADS 10: The Cup of Dreadful Things

- Why is Jesus portrayed as a dangerous, menacing figure?
- Why is the image of Christ’s crucifixion as a symbol of perfect love so very offensive to the will of Erliica and the law of the Fairmark? What imagery of love could we aspire to instead?
- Why does Anathema say that “Hitler was a great man”? What do you think he means? Is this a true reflection of any values of the Fairmark in any way? Why should adoration of Hitler make us worried? (Think *carefully* before giving a clichéd answer!)

CROSSROADS 12: The Warlord Academics

- What general points are being made warning us about trusting too much in academic “experts?”. How might doing so deprive us of new forms of spiritual *and* intellectual enquiry?
- Why might the present “academic canon” lead to extremely sinister societies rather than the wise and well-informed ones that universities claim to encourage?
- Why are some academics considered “Warlords” in the same manner as some soldiers, policemen and other agents of our Anathemite system?

CROSSROADS 14 – The Battle of Tamworth River

- How does Anathema attempt to mock Erliica with popular (mostly Twentieth Century) cultural references?
- **“Sexual intercourse began in 1963” (Philip Larkin)**
Is Erliica’s description of the Beatles as a “con trick” meant to be an insult against them - or rather their *usage* by Anathema?

G-SECTION:
HOLY BOOK OF THE REPUBLIC:
BOOK 5: BOOK OF JUSTICE



“...But when we truly remember our innocence, we shall become Eternal Virgins: if not in this life, then in Ennsianthe, blessed by the Second Deity, Erlica, our Redeemer and Earthly Saviour.”

G2: VIRTUES

What is this Section Book for?

This Section Book has SIX chapters:

- It explains the morality and deep Earth Spirit mysticism behind the Five Virtues of **Pride, Piety, Verity, Charity** and **Virginitiy**.
- It is part of the **Fairmark**: the body of religious texts that deal with human conduct, including in morality and politics. The Fairmark isn't the core of Omeganism, but it does help in ensuring that it runs smoothly, that disputes are settled fairly, and that the Faith is not brought into disrepute.

In **VIRTUES 1: Pride**, this chapter:

- States that pride in oneself is not something to feel ashamed or embarrassed about, but something to be celebrated.
- Warns against False Pride, which - it is true - can indeed cause us to make terrible mistakes in our dealings with ourselves, and with others.

In **VIRTUES 2: Piety**, this chapter

- Reveres piety, and sticking to the Faith, no matter what others may say. Piety at the time of writing is often mocked. Instead it should be celebrated. **How can you persuade others that you are right if you're too embarrassed to proclaim it because you worry about what other people might think?**

In **VIRTUES 3: Verity**, this chapter:

- States the importance of being truthful, to oneself and to others
- Warns against having too many secrets, but elsewhere, it is written that if a secret is told, it must not (generally) be passed around without the permission of the person that asked for it to be *kept* a secret.

In **VIRTUES 4: Charity**, this chapter:

- States the importance of being kind to yourself.
- States that by being kind and giving to others, it so often helps give a good impression of ourselves to others. If done sincerely, Charlity as a virtue radiates love and warmth to others, and, as a result, makes it more likely that we receive such kindness in return. And even where we don't, on a mystical level, we may still gain rewards in **Ennsianthe**.

In **VIRTUES 5: Virginitiy**, this chapter:

- Does NOT advocate "not having sex". Here, **Eternal Virginitiy** means the promise of an erotic, Earth-Spirit renewal through Mistress.Erica, our Earthly Saviour.
- States the importance of loving sensuality in renewing a person's childhood sense of wonder and innocence.
- Gives examples of such innocence which are NOT sexual, but which offer great healing, such as watching traffic go by, or looking at the sky, or at gardens. These are moments when Contemplation is our most beautiful and most sensual act.
- Gives examples of acts which soil us, such as getting a tattoo, smoking and swearing inappropriately. Others include spying, or betraying a loved one. (Note that the removal of body hair, and other physical measures of softening the flesh whilst not strictly a part of Virginitiy, fits with a Fairmark sense of innocence)

VIRTUES 0:

G2/00: Introducing The Five Virtues

{ *EXTRACT TAKEN FROM INTEGRITY,*

CHAPTER 10:

---PART TWO: TOWARDS A CODE OF ETHICS }

The Five Virtues (of Omeganism):

- A Short Introduction

G2/00:11: The Five Virtues of Pride, Piety, Verity, Charity and Virginitiy *do* suggest a structured morality, but one that allows for the kind of interpretations that emerge naturally as society changes beyond all recognition.

VIRTUES 1:

G2/01: Pride

The First Virtue: Pride

G2/01:11: Taking *Pride* in oneself *has* to mean that sometimes we ignore the needs of others, especially if they are undermining our dignity and wellbeing, but very often, the needs of others and our own coincide. **G2/00:12:** All the same, we need to get over this notion of sin, and of pride as being one of them.

G2/01:21: It is a very Jewish thing to say that 'Pride comes before a fall', because of Eve feeling a bit peckish one fateful day in Eden. One might as well say 'Eating comes before excreting', which is obvious. **G2/01:22:** There are always moments of joy followed by sadness, but where can the correlation between 'pride' and 'fall' truly be found? It does not mean one should reproach oneself for them. **G2/01:23:** There is nothing inevitable about pride causing arrogance or a lack of foresight.

G2/01:31: Where we need to be careful is when it comes to False Pride - being proud where there is nothing to be proud about - but that is a fault that each of us is capable of.

VIRTUES 2:

G2/02: Piety

The Second Virtue: Piety

G2/02:11: Being pious is essential to keep oneself in a state of spiritual faith. **G2/02:12:**

With Omeganism, you aren't buying a lifestyle, you are living it. **G2/02:13:** Some people aren't particular pious because their religion is a hobby, but I am talking mostly for serious people who want to accept at least enough of Omeganism to bring about the changes they need in their lives, in the universe, and indeed, beyond.

VIRTUES 3:

G2/03: Verity

The Third Virtue: Verity

G2/03:11: Verity, or truth-telling, is essential for Integrity. **G2/03:12:** It's also wise not to have too many secrets. Secrets can become bargaining chips, like the drugs or guns of the Warlords. That is not a model for living I am prepared to accept, or to advocate.

G2/03:21: *Being morally transparent must surely be an ideal to aim for.* However, it is not easy. **G2/03:22:** There are many occasions (and we can all think of examples) where telling the truth can land you in trouble. **G2/03:22:**

All the same, telling the truth, promoting the truth and publishing records of things that are said by individuals in the context of promoting my spiritual mission generally shows you to be the sort of person that people can trust.

G2/03:31: Covert activity is necessary for certain rituals, or to protect locations where weapons are stored, but an atmosphere of mistrust must not be allowed to build up. **G2/03:32:**

These covert activities must be done out of an ethical requirement to protect individuals from finger-waggers who like to point at say "*Ooo! Look at what so-and-so is doing! Isn't it weird!*", or people who enjoy collecting Jewish brownie-points by blabbing and complaining about the tiniest slight to their strange idea of moral patriotism.

G2/03:41: I happen to know all sorts of things that are true, or probably true, but I've also seen what a gun looks like when pointed at someone. As the Americans say, "You go figure."....

VIRTUES 4:

G2/04: Charity

The Fourth Virtue: Charity

G2/04:11: Charity does *not* mean that I advocate putting money in charity boxes, though you are certainly free to do that if you want to.

G2/04:12: Charity is about developing an altruistic frame of mind, because, as I indicated with Pride, helping others is probably one of the most powerful ways of helping yourself.

VIRTUES 5:

G2/05: Virginity

The Fifth Virtue: Virginity

VIRTUES 5: PART 1: The Virtue of Virginity in General (verses 61 to 111)

G2/05:11: For Converts to The Faith, Virginity is not about sexual abstinence, though this may prove necessary from time to time. It is a pure attitude of mind that allows one to feel unsoiled by the squalid dirt of life. **G2/05:12:** It is as if one were a child and also a virgin. It is to delight in every new rainbow, every bright shiny car that passes and every aeroplane in the sky: to declare that there is hope and promise in almost everything.

G2/05:21: To put it another way, to aspire to Eternal Virginity is to aspire to be what some describe as being "Teflon-coated": i.e.: nothing sticks to us for very long. **G2/05:22:** We can brush off our worries very easily in such a state of being. To retain such an attitude of mind comes naturally to some, but for others it might require training in the ways of The Faith. **G2/05:23:** It is to adopt the ways of a child, and refrain from the kind of soiled *physical* appearance we see so much of nowadays: the kind that goes with smoking, getting a tattoo and using swearing as form of punctuation after almost every word.

G2/05:31: When required, virginity requires us to both loving and sexually prolific, because if we can be both of these things and still retain our innocence, it is proof that we are truly blessed by the Second Deity, Erlica.

G2/05:41: In truth, virginity is never lost, only forgotten. I have *regained* my virginity several times during the course of my life.

VIRTUES 5: PART 2: Sexual Betrayal versus Eternal Virginity (verses 61 to 111)

G2/05:61: The promise of Eternal Virginity is the promise that whatever dirt or unseemliness threatens our pure ideals of love, friendship and intimacy can always be washed away, provided that we are dutiful to the Second Deity, Erlica, and observant to correct Omegan Ethics and other practices.

G2/05:71: Spying, deceiving someone that loves you and deliberately sabotaging femininity are three examples of losses of innocence that have become accepted as “mainstream”: so much so that the British security services regard “honeytrapping” as acceptable, no matter who gets hurt.

G2/05:81: And as I have shown throughout this book, (and also *Integrity* (2015)), the soiling and shaming of the self - whether by words or deeds - has become such an accepted rite of passage for youth that any teenager or young adult that refuses to take this path is ostracised as being weird.

G2/05:91: *Carelessness* - literally - is the attitude of so many in this world. **G2/05:92:** They sentimentalise innocence rather than live and breathe it. They don't care about innocence as an ideal, nor do they care much if it is lost. It's all a game to them, and if we complain, the attitude is “So what? Who cares anymore? Innocence is old-fashioned!”.

G2/05:92: Much the same might be said about our attitude to human life. **G2/05:93:** Far worse than killing is to kill without passion, and a strong enough reason.

G2/05:111: But when we truly remember our innocence, we shall become Eternal Virgins: if not in this life, then in Ennsianthe, blessed by the Second Deity, Erlica, our Redeemer and Earthly Saviour. **G2/05:112:** The story of lost innocence can turn into a happy one of innocence regained, and Virginity truly restored, perhaps forever.

G4: ARTICLES

What is this Section Book for?

This chapter consists of TWENTY TWO chapters, which cover the **Twenty One Articles** of the Fairmark's moral system.

- **Articles 0** is not a proper "Article". It is simply there to help explain Articles 1 to 21.
- **PLEASE NOTE** - All the chapter summaries of Articles given here are **guides only**. You really need to read the actual Articles themselves in order to truly understand them properly.

In **ARTICLES 1: Remember the name of Omega**, and **ARTICLES 2: Obey the First Deity, Artek, your Prince**, these chapters:

- Stresses the importance of obedience to Omega, to his name to the flag of the Fairmark and above all, to the Delta.
- Stresses the importance of obedience to Artek, above all other Deities, and the need to build electrical devices to reach Him.

In **ARTICLES 3: Honour Yourself As A Child**, this chapter:

- Stresses the importance of the doctrine of Eternal Virginity, and of valuing the innocence and freshness of childhood.
- States that it is wise to educate children in the possibilities and challenges of parenthood from a very young age.

In **ARTICLES 4: Find The Love In Your Enemies**, this chapter:

- Teaches us to consider the souls and consciousness of even our bitterest enemies; to see the good in them, and find the love that lies inside them. This does not mean you should "Love Your Enemies", as we find in much-repeated Christian doctrine.

In **ARTICLES 5: Remember the Five Virtues**, this chapter:

- Refers the reader or listener back to the Five Virtues of the Faith, explained fully in **VIRTUES** (all chapters)

In **ARTICLES 6: Do The Least Harm First**, this chapter:

- Instructs the devout believer to, quite literally "do the least harm first" when met with an enemy or other person that has wronged you. The wrong done may not justify a stronger response than theirs, or a more cautious, cunning attack gives you time to plan your next move. This may stop a skirmish from escalating into a far worse conflict, or even a war.

In **ARTICLES 7: You Shall Carry No Gun**, this chapter:

- States that it is forbidden to carry firearms, and that believers should refrain from any weapon that pierces the skin.
- This Article also prohibits the injection of recreational drugs.

In **ARTICLES 8: Learn to Teach and Teach to Learn**, this chapter:

- Encourages every believer to pass on not only the words of The Republic, but to study hard in general, and learn to teach others what you have studied or been taught.
- Gives advices on the style to adopt in speaking to others, especially when preaching the Omegan gospel.

In **ARTICLES 9: Let Women Lead The Dawls**, this chapter:

- Overturns several thousand years of thinking on gender roles in both of the "patriarchal" and "feminist" type..
- Advocates that women take command in most areas of public life, especially in the Dawls (the Omegan equivalent of a church). This is because of what Omeganism believes about women and their unique leadership qualities, which involve Earth Spirit magic, and not just about practical intelligence.

What is this Section Book for? (cont'd)

In **ARTICLES 10: Support The Sick And The Grieving**, this chapter:

- Literally, encourages believes to support those who are sick in body or in mind, including those that are not Converts.
- Encourages periods of abstinence from sexual intercourse
- Insists that we keep others' secrets, and do not tell them to anyone else - especially with those who are worried and troubled.

In **ARTICLES 11: Do Not Be Found Out By Spiteful People** this chapter:

- Reminds people to keep secrets, not to spread rumours, and not to associate with gossips and other spiteful people, most notably, where the survival of the Faith is at stake.
- It is a polite update of the "Eleventh Commandment", made notorious by the author and former politician, Jeffrey Archer.

In **ARTICLES 12: Honour The Breast Of The Virgin**, this chapter:

- States yet again the concept of group-marriage (polyamory) within the **Virgin Family** (See also **Virgin Family Doctrine**)
- Discusses the correct treatment of **Concubines** (who choose some element of service to the Faith) and **Surrogates** (who are usually captured slaves) in their sexual duties
- Emphasises feminine sexuality and appearance in both male and female. This is why it states that male husbands of other males and female husbands of other females should not have official sanction, even though same-sex marriage is very much encouraged in the **Fairmark** - especially between women.
- Lays out what the correct appearance of both male and female bodies should be (though there is still a lot of room for beauty in many diverse forms)
- Explains the sexual duties that all women of the Faith have to each other.(regardless of *false* sexual orientation)
- Explains the sexual duties that all women of the Faith have to male husbands as part of the polyamorous **Virgin Family**
- Hints at "kinder passions" that, when understood by Converts, will add a deeply luxurious element to sexual intercourse, and a deep, abiding sense of love within the **Virgin Family**..

In **ARTICLES 13: Do Not Put Poison Into Water**, this chapter:

- States the many reasons for not putting poison into water!

In **ARTICLES 14: Carry No Forbidden Mark**, this chapter:

- Warns against believers wearing any symbol that marks them out to the Flaheen (i.e. unbelievers), or which imitates the ways of the Flaheen.
-This ranges from tattoos through to jewellery, and also makes reference to any cards or passwords that might be misused.

In **ARTICLES 15: Be Obedient With Money**, and

In **ARTICLES 16: Make Good Records of Your Business**, these chapters

- We are warned against borrowing or lending; against stealing, against being dishonest with money and related activities
- Encourages people to keep good, clear records so that it is easier to find information when this is needed.

In **ARTICLES 17: Know When To Arrive And When To Leave**, this chapter

- We contemplate the mysteries of time, and consider the ways in which finding the right time to do something is important.

What is this Section Book for? (cont'd)

In ARTICLES 18: Do Not Be Offended By Stale Bread,

- Or to put it another way, do not be snobbish about others' gifts if they are sincere, and learn to value boredom and a lack of freshness. Show gratitude at stale bread and other humble gifts

In ARTICLES 19: None Shall Be Hated By The Race of Their Birth:

- We are encouraged to not to judge others by the colour of their skin, but by their true character. It is a plea, also, to encourage those of all races to join (or if not, support) the Omegan faith.
- *Racism of this type is a **serious offence** against the Fairmark*, and leaders within Dawl should have the power to act against those that seek to harm others - including verbally - on the basis of their colour. In extreme cases (at the discretion of each Dawl, such racism may be the basis for expulsion: though this ought to be avoided where an amicable settlement can be reached. In the early stages of establishing the Faith, it is vital that punishment for such offences is both swift and severe in order to discourage racists from joining Dawls or forming their own.
- Lest anyone be in any doubt, the punishments for racism apply just as much to white, yellow, black and brown - but they do not apply to cases where a person has tattoos, as this is not taken to be a "colour" with which one is born.

In ARTICLES 20: Carry Yourself With Grace, Wisdom and Beauty this chapter:

- Is a plea for clean, stylish manners, in which we avoid alcohol, recreational drugs, swearing and other vulgarities, including mocking the misfortunes of others (Such mockery rarely benefits anyone, nor does it teach anyone much. This is the problem with most forms of satire)
- Teaches us to avoid responding to others' cruel words by responding in a similar way. Instead, we should adopt the heir of a stylish party host or hostess (or perhaps a butler) with an air of snobbish indifference whenever such jibes are aimed our way. Only in certain circumstances should we retaliate with more words, and then, we have to judge how harshly to respond in turn.
- The way in which we should respond to others will depend, to some extent, on the Deity we are required to call upon. It might be true that a more vulgar response is required when we are in the "mode" of Hedona or Anathema.

In ARTICLES 21: Change Clothes According To The Deity That You Call Upon,

this chapter:explains:

- The concept of switching between modes of Deity, and modes of thought and speech more generally, known as **Packet Switching**. The term "Packet Switching" is derived from Internet computing, and refers to the way in which computer servers have the ability to quickly switch the direction of Internet traffic across a network, much as we should be able to switch between the Four Deities as and when this is needed.
- The way in which we should act, dress, and the even way our rooms are painted within the Dawls, to others will depend, to some extent, on the Deity we are required to call upon.

ARTICLES 0:

G4/00: -----

Along with The Five Virtues, the Twenty-One Articles are the nearest Omeganism has to Biblical commandments, and these are to be adhered to by all Converts.

ARTICLES 1:

G4/01: Remember the name of Omega

G4/01/11: You shall accept God by no other name than Omega and accept no Deities as truly sacred but the Four, nor celebrate things that contradict the Omegan faith.

G4/01/21: Carry the Yellow Flag with Pride, and even more importantly, the *Delta*.

ARTICLES 2:

G4/02: Obey the First Deity, Artek, your Prince

G4/02/11: You shall summon the dark angry wisdom of *Artek*, Prince of Spiritual Darkness, the triangle of His power, and the number of His power, *606060*, and make the quest for Him your main purpose for existing. This is the most important of all of the Articles.

G4/02/21: You shall build electrical devices to reach *Artek* - and to reach the *Delta* - and you shall obey His every command. **G4/02/12:** No human being can teach you all of His words. You have to discover them for yourself.

G4/02/31: No deity is higher than *Artek*, nor any commandments more important than those than pertain to Him. So keep thoughts of other Deities in balance, and do not allow them to obscure His genius.

ARTICLES 3:

G4/03: Honour yourself as a child

G4/03/11: You shall be as the purest child, from childhood to death, both on the inside and on the outside, and grow in wisdom as a child with the gift of intelligence: turning from all this corrupted

in the name of Mistress *Erlica*, our Earthly Saviour.

G4/03/21: The parent that thinks like the child is to be honoured, and so is the child that prepares to be a parent and a leader from the youngest possible age.

ARTICLES 4:

G4/04: Find the love in your enemies

G4/04/11: Do not love your enemies, but instead, find love in your enemies, whether in the Fellow Traveller, the Jew and even the worst transgressors; for they are of the Crossroads.... of *Erlica's* sister, Hedona, and Her companion, Anathema. **G4/04/12:** Do not tamper too much with that place, or you will suffer many times for your insolence. Let our Virgin Mistress love them, as you lead them to the wisdom of Her grace. **G4/04/13:** We may shut out *Erlica's* bad neighbours, but we must try never to kill them.

G4/04/21: Always try to invite those that are not of the Faith to hear you and other Converts (if any) to speak - so long as they are trustworthy. This can be to persuade them, but also to work on matters of common interest and concern. This must be the way in which all Omegans operate.

ARTICLES 5:

G4/05: Remember the Five Virtues

G4/05/11: *Pride* - to take pride in yourself and in the wisdom of others; to remember, above all, the Dark Pride that *Artek* teaches us.

G4/05/21: *Piety* - to stick to the Faith, no matter what.

G4/05/31: *Verity* - to be truthful wherever possible.

G4/05/41: *Charity*- to give to yourself, in order that you may give to others.

G4/05/51: *Virginity* - to be untainted by Wrongfulness, to remain pure and to be sexually abundant in a state of Breastliness wherever pure love is to be found

ARTICLES 6:

G4/06: Do the Least Harm First

G4/06/11: When the Flaheen (unbelievers) injure you, do not respond with a greater force than them, for there is no cunning in it. Wait, and then respond with a lesser force to entrap them.

G4/06/12: When they are captured and surrounded, instead of killing or maiming them on sight, capture them and show them in public to be despicable; then you will have supporters for your cause. **G4/06/13:** Build a wall of pain around them, and if you are strong enough, they will have nowhere to go, and will eventually surrender.

ARTICLES 7:

G4/07: You shall carry no gun

G4/07/11: You shall not take to the gun, nor to any such weapon or thing that harms like a gun; nor shall the flesh of your friends and enemies know the knife or the needle in hatred or dishonour of the Virgin Mistress, *Erlica*, even as a means to pleasure yourselves with injections. **G4/07/12:**

She is your commander on earth, and shall instruct you in all of the weaponry you need.

G4/07/21: To kill or maim by means by penetrating the skin and causing bleeding is never a victory. It is an admission of moral failure, ghastly taste, and such terribly poor planning.

ARTICLES 8:

G4/08: Learn to teach and teach to learn

G4/08/11: To read, to learn and to teach are honourable. **G4/08/13:** If a thought is corrupt, mark it out as corrupt, isolate it as if it were a contagion, but do not deny it. Then proceed to read widely and to teach. **G4/08/13:** No matter how bad you think you are at teaching, teach, and in so doing, you will improve.

G4/08/21: Make your meetings simple when you do any business, and do not add other business to them that was unexpected.

G4/08/31: When preaching, do not say more to the Flaheen than they are willing to listen to, or they will be bored and turn away. **G4/08/32:**

Say some things passionately so that they are remembered, but with other things, you should simply report them as neutrally as you can and not try to impress anyone.

G4/08/41: If you try to make too much of an impression and give no details in what you say, people will think you are only trying to appeal to their emotions. **G4/08/41:** On the other hand, avoid giving a list of plans with no attempt to impress an audience or people will think you are boring.

ARTICLES 9:

G4/09: Let women lead the Dawls

G4/09/11: Honour the Femarines as a sacred duty, and let the women lead them {and the Dawls}. **G4/09/12:** Let every woman be raised above men as a standard for sons of the future to follow. **G4/09/13:** Let women set the example first if they can, and let there be new Converts to build the *Dawls*, read the Holy Books and in all matters of preaching.

ARTICLES 10:

G4/10: Support the sick and the grieving

G4/10/11: Be kind to the sick and grieving in body and mind. Remember death, and give comfort to the tired and the weary. **G4/10/12:**

Do not dishonour those who suffer because of them. **G4/10/13:** Have periods without sexual intercourse as a way of showing your commitment to the Faith, and to remember those that suffer, for we must suffer to become both strong and wise.

G4/10/21: Give counsel to the anxious and suffering and keep their secrets.

ARTICLES 11:

G4/11: Do not be found out by spiteful people

G4/11/11: When a Convert or Fellow Travellers comes to a Warden or another trusted Convert in secret, let no person reveal what has been uttered, except in the case of murder.

G4/11/12: If some business arises where the entire Faith is at stake, let none find out that

business; but when conducting any other business of Delta (redacted), display every account of your actions, whether in matters of money or in other dealings. (See also Article 21)

G4/11/21: Have no business with cheating people and do not become one, or else your reputation will suffer.

G4/11/31: Be wary of arrogant pedants, for some of them are even worse than the cheaters. They will fill your mind with swarming wasps of pointless doubt and bring you nothing but madness.

ARTICLES 12:

G4/12: Honour the breast of the Virgin

G4/12/11: Revel the joys of being married to many, and be passionate to each. **G4/12/12:**

When you are married in a state of polyamory, all who gather around you in intimacy should be treated as one Virgin Family. **G4/12/13:**

There are to be female wives for female wives, female wives for male husbands, and male wives for male husbands and other male wives, and they shall be luscious and feminine.

G4/12/21: No female husband shall have official sanction, and no male husband of either sex shall marry {one} another, but neither shall any be hated or harmed for these things either.

G4/12/31: Do not lie naked with anyone for any dishonest reason, whether it is to spy on them, or for money alone.

G4/12/41: When you take concubines and surrogates, no matter what their religion is, do not be rude to them. They are honouring you with their bodies, so respect them as your finest slaves.

G4/12/51: As a first requirement you must expel hair from your face, but not your head or eyebrows, and then attend to {removing} any hair that grows below your neck so that you may bathe in Breastliness.

G4/12/61: Then, turn to the matter of appetites when taken as a whole. If you are able, eat without shame and fill the hips with fertility. **G4/12/62:**

If any amongst your Virgin Family is swollen

with a healthy stoutness that brings breastly comfort, consider it a blessing: more so if two or more are cushioned by it. It will soften women who are wife and wife together; it will cause quivering between male and female spouses in a state of vigour, and it will give re-assurance to every generation that is blessed by it. And last of all, it will reduce the discomfort of a male wife who submits to his husband's intensity.

G4/12/71: Then, we come to the next great deed. **G4/12/72:** Wherever you can, place women unclothed together so that their energies may glow and be abundant.

G4/12/81: Let every Femarine lead the awakened husband in delicious excitements of Breastliness. **G4/12/82:** Do not dishonour your husband or abandon promises of passion you made to him and interrupt the joyous relief of any of his bodily releases. **G4/12/83:** He is your husband. As a woman, you command him in all matters *except* those of the flesh. **G4/12/84:** Be passionate in the *Bearing, Rearing* and *Nurturing* of children, and continuously zestful in the flow of every bodily juice. **G4/12/85:** If any amongst you are pregnant, or have caused a pregnancy, be delighted. None of this is anything to be ashamed of; indeed, it is a thing to be proud of.

G4/12/91: If your Virgin Family has more than two spouses of a *Wiser* and *Kinder* character, stack yourselves many bodies deep, and heave together in passion.

G4/12/111: When all of this is done, and when breastly acts within the Virgin Family have followed soon after, turn to your final thoughts to the male members of your Virgin Family, and see to it that they luxuriate in one another.

G4/12/121: Take *Erlica's* Holy Law first in love and sexual matters, and only then, the laws of your community.

G4/12/122: When put together, all of the commands in this Article add up to a glowing triumph; the way of luxury: the way of truly noble aristocrats of the flesh. Do not disobey them.

ARTICLES 13:

G4/13: Do not put poison into water

G4/13/11: Never put any poisonous thing into water if it is to be drunk, and avoid any poison in water for washing. This includes things that are not water but are made with water. **G4/13/12:**

Do not even poison the drinking water of your enemies, because when they urinate, the water will go back into the earth and contaminate your own supply. If the air fills with vile smoke that you have made, this will fall as rain. **G4/13/13:** A terrible revenge will come upon those who disobey this Article, and it will happen at the Crossroads.

ARTICLES 14:

G4/14: Carry no forbidden mark

G4/14/11: Your body shall be not marked with anything that is forbidden, whether a tattoo, a piercing or another thing that is not of Breastliness, nor shall there be natural hair except where it is sanctioned at the brows and on the head (Under-arms may also be permissible in some cases).

G4/14/21: In clothing, do not wear symbols of another religion, nor of any person or company that does things against the Faith. **G4/14/22:**

Do not wear jewels to any Dawl, and, though it is not forbidden, avoid wearing high-heeled shoes.

G4/14/31: Do not sign any document that may reveal you to unscrupulous people **G4/14/32:**

because this (also) is like a bodily mark that is very hard to remove. **G4/14/33:** Do not put anything into a paper ledger or a computer that will allow spies to harm you.

G4/14/41: Beware of spying on others, because it is hurtful and dishonest. **G4/14/42:** It could cause others to spy on you in retaliation and danger awaits you if you are found out.

G4/14/51: Follow no enslaving fashion, nor seek to begin one. **G4/14/52:** Beware of sights, sounds and other sensations that enslave - and tell others if you believe that they exist.

ARTICLES 15:

G4/15: Be obedient with money

G4/15/11: Declare all business with money wherever you can and do not lie about it.

G4/15/12: Do not agree a formal deal in matters of money and then deny all knowledge of it.

G4/15/13: Do not deal with dishonest brokers, not put your name to projects where the terms and conditions will cause you to disobey Holy Law.

G4/15/21: Do not lend money at interest, nor borrow money at interest. **G4/15/22:** Be wary of any person or company that says you must do this.

G4/15/23: If any person must borrow, then they must only pay back what was originally given and no more, even if they go to prison or become bankrupt because of it.

G4/15/31: The student must not borrow money at interest, even if doing so means that they have to leave their college or university.

G4/15/41: Do not gamble money nor run any scheme for gambling. **G4/15/42:** If you do gamble, and you win money, only gamble the same amount that you previously did, and no more.

G4/15/51: If you take something that does not belong to you, and you have no reason for hating the owner, you must try to put it back exactly as it was, and in the same place. **G4/15/52:** The same is true if you take money that is not yours.

ARTICLES 16:

G4/16: Make good records of your business

G4/16/11: When you work or study for someone, or do any task where you need to remember something, make records of jobs that you do. **G4/16/12:** If you do this, then if there is some problem with it and your supervisor complains, or simply if you forget something, you can remedy the matter.

G4/16/13: Or else, if you were correct in your business and the supervisor was wrong, you will know that the mistake was his or hers and not yours.

G4/16/21: In presenting a story, seek out the places where the quality of presentation is the best rather than what is the most popular. **G4/16/22:**

This is true when using computers as well as when printing on paper.

G4/16/31: In what you say and the work that you do, do nothing that is dishonest or puts public safety at risk unless the matter goes to a tyrant who cares little for you. **G4/16/32:** If you are in front of someone who wishes you harm and does not care about preserving your good reputation, even if you do not wish to lie, do not present all of the facts. **G4/16/33:** Be truthful, but do not mention things that will harm you. If more terrible things are done to you, you can refuse to speak at all.

G4/16/32: If you are in front of someone who wishes you harm and does not care about preserving your good reputation, even if you do not wish to lie, do not present all of the facts. **G4/16/33:** Be truthful, but do not mention things that will harm you. If more terrible things are done to you, you can refuse to speak at all.

ARTICLES 17:

G4/17: Know when to arrive and when to leave

G4/17/11: To travel is very important for Earth Spirit, as well as having a good home full of comforts. **G4/17/12:** It is easy to become too attached to one place, so always have another place to go. **G4/17/13:** All truly great journeys are Earth Spirit poems, to be treasured forever.

G4/17/14: Whether you travel for peace or for war, keeping a sharp eye for your surroundings and listening to the conversations around you will always reap rewards. **G4/17/15:** Who are these people? What do they want? Where are they going? What did they say? Always remember.

G4/17/21: If you live in the British Isles, always get up around 6.30am in the morning, or earlier if you can. **G4/17/22:** If you find that you are getting out of bed any time after 10.00am, you probably ought to consider having most of the day off work and making up the lost time on another day. **G4/17/23:** This rule can vary slightly between different countries, but it probably works for most of them.

G4/17/31: Never travel to work by the most direct route if there is a way to get there more slowly and enjoy the scenery without being too late. **G4/17/32:** Always carry a non-alcoholic drink with you on your journey. **G4/17/33:** Even plain tap water has the most invigorating effect on energy.

G4/17/41: Be aware of the time when you arrive at meetings and parties and when you leave and do not overstay your welcome. **G4/17/42:**

The sadness at leaving early will make you stronger, and appreciate the kindness of your hosts even more, especially if they are keen for you to stay longer. **G4/17/43:** Use the time that you save by leaving early for other business.

G4/17/44: However, when others come to you, do not make them leave early unless they have offended you. Always invite them to stay longer if you can.

ARTICLES 18:

G4/18: Do not be offended by stale bread

G4/18/11: If a host offers you bread that is safe to eat and has no mould, but is a little old or stale, do not offend them by refusing it. **G4/18/12:**

Say a prayer and remember how lucky you are to be alive. Eat the bread and feel honoured.

G4/18/21: A loaf of stale bread given to you by friends is worth two fresh loaves given to you by your enemies.

G4/18/31: So many things in life are like that stale loaf of bread. They are simple things that are not presented well, and so people think they are not worth examining. **G4/18/32:** So many journeys we avoid taking are like that stale bread. But just supposing all of our worldly possessions were swept away in a flood and we were reduced to looting stale bread from shops. We would understand its value *then*.

G4/18/41: How many times have we bought mangle tout that was beautifully wrapped only to find that it went bad the next day? And this is like so many well-presented truths that turn out to be lies.

G4/18/51: Being patient and eating a meal of nothing but stale bread and cheese is a polite and mindful act if that is all that a friend has in their cupboard.

G4/18/52: But when a friend introduces you to an exotic food you have not eaten before, or simple

food that may seem course and crude to you, do not think your own food is better than theirs. Be sure to taste a morsel of it if it is clean and pure.

G4/18/53: Food, like music, is one of the world's greatest social unifiers.

ARTICLES 19:

G4/19: None shall be hated by the race of their birth

G4/19/11: Do not take it upon yourself to hate another because of the natural colour of their skin - the colour they were born with. This is one of the most abhorrent forms of hatred. To do this is to deprive yourself of a potential Fellow Traveller or Convert. It is to cut the world up by the most trivial of appearances, and not on appearances that mark out the dignified from the undignified.

ARTICLES 20:

G4/20: Carry yourself with grace, wisdom and beauty

G4/20/11: Always imagine yourself as the host of a party, having to deal with all manner of guests, both rude and polite. **G4/20/12:** Always walk as if you were on a cloud, with your nose held high in the air. **G4/20/13:** Do not allow your face to be brought down to the level of the pavement by foolish pedants.

G4/20/21: Do not drink alcohol, or any similar intoxication except when intending to sleep or to deal with intense stress. **G4/20/22:** Take no pill or potion for pleasure. **G4/20/23:** Trust in your Mistress for pleasure, *Erlica*, and not in the works of foolish brewers.

G4/20/31: Keep yourself clean in body and mind, and do not swear in public (except when celebrating sexuality, in which case it should not be regarded as swearing). **G4/20/32:** Keep your dignity; be discreet; avoid laughing at others' misfortune or lack of resources; avoid rising to bait and provocation in discussions and lastly....

G4/20/33: Never follow fashion. Instead, develop your own neat, simple style of dress that avoids being too garish.

ARTICLES 21:

G4/21: Change clothes according to the Deity that you call upon (“the Chameleon clauses”)

21 – PART A: Between Verses 11 and 41

G4/21/11: Learn the subtle ways of the Omegan doctrine of Packet Switching in Earth Spirit, for switching between the three Earth Spirit Deities internally or switching to the external force of *Artek*'s Spiritual Darkness.

G4/21/21: When you are in danger, or your words are misused in order to harm your reputation, or the reputation of the Faith, you can quickly change the tone of what is said so that you can regain strength and power. **G4/21/22:** If you are truthful in a direct way, but your truth is being used against you, you can quickly camouflage words so that you can still tell the truth but not reveal things that will delight your enemies.

G4/21/31: Packet Switching may involve calling upon *Erlica*, *Anathema* or *Hedona* for aid and rapidly switching between them, or switching between any of these Deities and the Spiritual Darkness of *Artek*.

21 – PART B: Between Verses 51 and 91

G4/21/51: When you are a Convert, and there is no danger, when you meditate upon the Delta, and *Artek*, wear nothing but white from your ankles to your neck, and be sure that you are in a pure white painted room when you are indoors.

G4/21/51: When you meditate upon *Erlica* in the Dawl, make sure you are in a black painted room with no colours except candles or coloured windows.

G4/21/61: If you are preaching or parading to the public in safe areas (or to openly defend a cause), it is important that you have a clearly identifiable uniform that is both functional and colourful. **G4/21/62:** The use of bright colours will distinguish you from the rather dull individuals who wear black, navy or grey uniforms

for their work or for military service. **G4/21/63:**

A brightly-coloured uniform will suggest the right balance between dutiful seriousness and cheerful resilience.

G4/21/71: Wear a simple uniform of black trousers or skirt, an ordinary white dress shirt, a yellow-orange suit-jacket, and a black bow tie, or necktie if you cannot find one. This is to remind the public of the colours of the Yellow Flag.

G4/21/72: Make sure your shoes are either black or white if possible.

G4/21/81: If you are in very warm weather where it would be ridiculous to dress formally, any plain white vest, white t-shirt or similar item is an acceptable substitute for the shirt if the heat becomes unbearable. **G4/21/82:** Any form of yellow-orange beading or cloth around the neck will be an acceptable substitute for the yellow-orange jacket. **G4/21/83:** As a replacement for the black trousers, black shorts are acceptable.

G4/21/91: (The yellow-orange colour is similar to the type shown on the flag and known to painters as "sunburst" or "JCB Yellow": midway between lemon and orange)

G6: DAWLS

“Did you remember to bring a pen?”

- His High Witness, The Prophet V

What is this Section Book for?

This chapter imagines what it might be like in the future if the Omegan religion ever developed into a religious ministry, and how such a ministry might be administered.

Because there are so many chapters in this Section Book, it would be impossible to summarise them all. So instead, this Section Book is divided up into three main themes - or **Boxes**. At the end of **Dawls**, as with all other chapters, there are also other helpful summaries and some revision questions. **NOTE: There are gaps in the chapter numbers, so as to allow myself and others to develop their own Dawl practices. These additions should form a separate book.**

Box One (DAWLS 2 to 51) is called Communicating the Dawls

This set of chapters:

- States the importance of laying down clear principles, including the need to avoid corruption, brainwashing or bullying new Converts
- Considers how an effective spiritual ministry can echo Charles Handy's notions of what it means to be a "Learning Organisation"
- Explores how to go about "Preaching To The Un-Converted"
- Reflects on the fact that spirituality is intangible and that this is likely to reflect in service delivery; but suggests ways this might be partially overcome
- Considers how best to communicate a vision for your ministry in a language that people can relate to whilst remaining true to Omegan principles.

Box Two (DAWLS 52 to 95) is called Building the Dawls.

This set of chapters:provides suggestions on how to set up a Dawl (the Omegan equivalent of a church or temple) and it explores:

- The role of a Dawl Warden
- Building up a Dawl from scratch
- Some principles that should apply to any Dawl: spiritual, moral and practical, and ways of organising Dawl meetings based upon existing Best Practice
- Ways of promoting Dawls, including through activities that are successfully practiced in churches
- Suggests ways of running a successful Dawl Application (the nearest equivalent Omeganism might have to a church service)
- Looks at issues of funding where Dawls are concerned, looking at the opportunities and the potential challenges
- Considers where previous religions have provided useful benchmarks for service delivery in Dawls and the proposed OSSI framework
- Adapts the work of Lord Nolan to provide useful moral, ethical and political benchmarks for Best Practice

Box Three (DAWLS 96 to 98) called Other General Remarks.

It is a fairly random collection of points not covered elsewhere in this Section Book, such as:

- How one might gain Converts from a political perspective
- How to deal with those that might want to leave The Faith.

DAWLS – BOX 1:

G6/02 to G6/51:

COMMUNICATING THE DAWLS

DAWLS 2:

G6/02: What Can Be Done?

Can it be done, and if so, how?

G6/02/11: Religion, by its very nature, has one advantage over politics. It can retain a sense of optimism through spiritual faith that politics often quickly comes to reject as somehow unrealistic. But... **G6/02/12:** To grow, and to address genuine human concerns, the new *Omegan* religion still has to deal with the world as it really is. It has to draw upon existing Best Practice as well as experimenting with new methods.

G6/02/21: One can admire an effective *method*, wherever it comes from, whilst still rejecting the *ideology* (or religion) behind it.

G6/02/22: As well as exploring the organisational methods of other religions, one should also investigate methods of working and developing organisations and working practices from the secular world to see if there is anything that one can learn from them. **G6/02/23:** This, indeed, is precisely what this chapter has tried to do.

G6/02/41: Most of us at some point have been in a pub and met the "saloon-bar idealist", convinced they can put the whole world to rights, mouthing off about everything that he or she dislikes (particularly about politics or religion), but laying down very few means for actually improving things.

G6/02/51: Despite all the howls of protest against "organised religion", a religion that never organises itself effectively generally ends up destroying itself. **G6/02/52:** As well as arranging religious gatherings, a religious group has to do boring things such as managing accounts, buying pens and taking notes. **G6/02/53:** One would be well-advised to remember Article 16 of the 21 Articles: *Make Good Records of Your Business.*

G6/02/61: When I walk into an old Anglican church, words come to mind is such as “respectability”, “security”, “familiarity” and “continuity”. **G6/02/62:** Anglicanism has been around for so long in England that it sometimes seems as though no other religion could have existed before it. **G6/02/63:** Time has a way of embedding certain institutions and giving them credibility, whether they deserve it or not. **G6/02/64:** Then, others try to capitalise on this perceived sense of what is “normal” and “traditional” rather than attempting to go against it.

G6/02/71: The Church of Scientology benefits from the sense of “security”, “respectability” and “familiarity” that comes with the word “church”. **G6/02/72:** A cheap way to win converts is to confirm what they already believe or suspect: to appeal to existing stereotypes, not to subvert or confound them. **G6/02/73:** Note that they did even not call themselves the *Mosque* of Scientology for fear of an inability to grab the average white American’s interest.

G6/02/81: The Dawl is my proposed Omegan *equivalent* of a church, but of course; *I can’t call it a church*. **G6/02/82:** Today, if you tried to explain the word “Dawls” to someone in the street, if they had particularly acute hearing, and were willing to listen, they might be curious enough to wonder what the word meant. **G6/02/83:** Others, having neither the time nor the patience to bother, would simply walk away because the word was new to them. **G6/02/84:** But say the word “church” to someone, and, obviously, everyone who can speak English knows what that means.

G6/02/91: *New words, new names and new symbols* – as we find in Omeganism - tell the world – in no uncertain terms – that what is on offer is a break from the past. **G6/02/92:** If this means that some people do not understand at first, then this is a price worth paying. **G6/02/93:** Converts gained only through rehashed clichés or appeals to the lowest common denominator are not Converts worth having.

G6/02/111: Omeganism and the fast-vanishing cult of Old-Style Anglicanism share one common characteristic – a slight aloofness and unwillingness to engage in brash evangelical

posturing. **G6/02/112:** That’s going to cause the Faith huge problems if it wants to recruit new members in a world that increasingly has a short attention span and a dislike of complexities. **G6/02/113:** Almost everyone in religion today has to aim solely at the gut when, if we were more truthful, sometimes, it would be better to say nothing at all – to contemplate and to Let Pass.

G6/02/121: So, right from the outset, Omeganism starts with a huge self-imposed handicap. It cannot and must never oversimplify its message for a mass audience. **G6/02/122:** Proselytising has its merits, but not at any price. **G6/02/123:** Being unfashionable is better than being wrong {but} .. **G6/02/124:** Even when it comes to religion, there seems to be the ugly ingrained habit of choosing the latter over the former.

G6/02/131: The best thing that Omeganism can hope for is that people wake up to the sentimentality and brashness that all of the Jewish religions are increasingly dependent upon - and choose to *reject* them.

G6/02/141: The style of the Dawl must operate somewhere between the need to break with tradition and the need to draw upon what has been proven to work. **G6/02/142:** Its international equivalent – to establish Dawls and Omegan political groupings right across the world – both in the physical and the virtual domains – should be called the *Omegan Spiritual Symposium International* – or OSSI, for short. (*See Chapter 18: OSSI*)

G6/02/151: *Did you remember to bring a pen?*

DAWLS 4:

G6/04: Common Sense

Common Sense

G6/04/11: So often, new religious movements descend into corruption. For example, they resort to brainwashing, and to threats when Converts decide to leave. This is unacceptable behaviour.

G6/04/12: A Convert that leaves any religion usually does so because there is some aspect of failure by religious leaders and supporters. To blame the ex-Convert is to blame the innocent victim.

G6/04/21: Because Omeganism must be about building communities within existing towns, counties, and countries and beyond, the risk of isolationist tendencies is reduced. **G6/04/22:** I do not wish - for example - that future Omegan Converts should form themselves into a communal compound, disappear into the hills, and burn themselves alive if they are attacked. **G6/04/23:**

That is not in the spirit of Britain's best values, and nor should it be in the spirit of anyone's, anywhere in the world.

G6/04/31: There can be no backtracking. You must start from good principles and with a genuine desire to listen and avoid the lure of cult-like behaviour by drawing upon a combination of insight from the Holy Book of The Republic and best practice taken from the fields of politics, business, management and public administration.

G6/04/32: You must ensure transparency and accountability in the conduct of Converts wherever possible, and if this is not possible, you must give good reasons why not.

G6/04/41: It's also important to make sure that you are of interest not simply to people in search of a religious faith, but to Fellow Travellers in search of a social or political home. **G6/04/42:**

Not everyone is bound to become a Convert – and that's fine.

G6/04/51: Without firm values, even the best religions can go wrong. **G6/04/52:** Many religions follow a predictable pattern. A wise leader creates the religion, and then the replacement leader becomes drunk with power and destroys the original principles upon which the

religion was founded. I do not want this fate to befall Omeganism!

DAWLS 6:

G6/06: Listening and Mindful Actions

Listening and Mindful Actions

G6/06/11: If there is one thing guaranteed to shut down receptiveness to any message, it is a leader or speaker who talks without any intention of listening. **G6/06/12:** Sometimes, even when the other person drones on senselessly for hours on end, it will be necessary for you to say nothing.

The politeness and patience you show will produce a much less dramatic effect than if you had simply interrupted and spoken, but it might mean that such a person will be more likely to listen to you than if you had just gone in "all guns blazing".

G6/06/21: If what you are hearing is someone describing some personal trauma or other, then it may be better for you to say nothing or next to nothing. That person needs to talk. They can do without your contributions, however valuable you might think they are. Save your contributions for a time when they feel able and willing to listen.

G6/06/31: However, if those around you are in such an urgent rush to get things done, then sometimes, nothing gets done at all. **G6/06/32:**

One of the hardest tasks for any effective Dawl warden is not so much knowing *when* to act, but when to *resist* the temptation to act. **G6/06/33:**

I know from my own experiences that there are people who *demand* answers, who *insist* that you do something *now*. And when you try to explain the reasons why it can't be done right away, they become angrier and angrier.

G6/06/41: Indeed, a common mistake is to assume that something can be done without first asking "Can we really do this?". **G6/06/42:**

The reality of a situation may be very different from whatever the ideal might be. **G6/06/43:** It may be better to do nothing than to end up being pressured into making a very costly mistake.

G6/06/51: Knowing when to act or when not to act involves listening not only to others, but also to your own voice, and commanding all of those voices inside you to slow down.

G6/06/61: If you have meditated carefully on matters, you may well decide that the impatient voices are right after all. **G6/06/62:** If There are times when a situation is so terrible or extreme that it is actually cruel to give too much thought to the practicalities. It is simply enough to do something, or at any rate, to be *seen* to be doing something.

G6/06/71: Erlica asks us to find the love in our enemies, and that “love” even extends to those to whom Omeganism might be opposed: those of any religion or politics, those objectionable characters that we might in some cases seek to exclude. **G6/06/72:** This is a classical example of the Femininity Paradox – the need protect the ideal of love and protect those we love by doing things that seem to produce the opposite.

G6/06/81: Any of us could be on the opposite side of the views we presently hold. We need to be mindful of the fact that this is Erlica’s will in collaboration with the Lower Deities. Every enemy is Her warning to us not to hold our views too arrogantly. **G6/06/82:** Anyone holding spiritual ministry within the Faith must struggle to listen to anyone who comes asking for renewal through Her love, but at the same time, they must know that they are in need of education and, failing that, expulsion. **G6/06/83:** Erlica is not Christ. Erlica will always love, but She is not so cruel as to insist that we put our forgiveness in the way of loving Her. **G6/06/84:** The channel of communication between our Holy Mistress and ourselves to us is delicate as silk and so easily lost if we do not remain vigilant for Her.

G6/06/91: Now and again, a person says something one disagrees with, and that is fine, and no one minds much. **G6/06/92:** Debate can be healthy. **G6/06/93:** There are different religions other than this one, and only a complete autocrat would suggest that every other religion but this one should somehow be denied its proper place. **G6/06/94:** There may even be times when it is necessary to hear views that are entirely incompatible with Omeganism. But.... **G6/06/91:**

When it gets to a point where there is no yardstick to judge what a good or bad religion is, nor any means to act upon what the Faith decrees

correct, then we are in the territory of the ridiculous.

G6/06/111: Speech (described in *Chapter 10: Ethics*) without the ability to set boundaries, however sensitively enforced, is misguided, and only serves to undermine the interests of all of those advocating for revolution rather than for consensus. **G6/06/112:** There are only so many hours in the day and only so many minutes in the hour. To give an equal hearing to all views would undermine the revolutionary ethos of Omeganism by default. **G6/06/113:** If anyone wishes to read about contrary religions, there are always libraries and websites.

G6/06/121: After listening, it is important to be able to direct those in need to the correct Faith position, or at least to acceptable alternatives.

G6/06/122: There is nothing noble about confusing people with too many contrary points of view when they come to you asking for one pathway to follow. In fact, it may even be cruel to do so.

DAWLS 8:

G6/08: The Unconverted

A) VERSES * TO *: Preaching To The Unconverted

G6/08/11: As a religious dogma, Omeganism has an irresistible pull towards the authoritarian style of leadership. However, it exists in a world of paradoxes. **G6/08/12:** In aspects of government, politics and policing, Britain more closely resembles China than anything North America could ever have dreamed of. {Yet}

G6/08/13: At the same time, often driven by research undertaken in North America’s most brilliant business schools, organisations in the cutting edge of business are expecting flexible and resourceful individuals able to act as their own managers.

G6/08/21: Charles Handy’s Inverted Doughnut concept cited in *The Age of Unreason* (Handy, 1995) challenges us all to continually create working environments in which the best ideas invariably come from the workers themselves. The same ideas that apply in the workplace can apply just as readily to places of

worship. The Learning Organisation (Handy, 1995: 179) is able to learn because it listens.

G6/08/31: Being a good leader means delegating and letting go of power sometimes, even when you don't want to. **G6/08/32:**

Talking at people and only ever shouting "I know best" seems the surest way to get people to stop listening.

G6/08/41: If people are ever going to take your authority as a religious minister on trust, and accept Omegan teachings as a matter of faith, you have to give them a reason to *want* to.

G6/08/51: Warn people when you have to, but don't try to scare people into believing in your faith, in the style of some evangelical Christian preachers, or of cult leaders desperate to hold onto their "flock" by any unscrupulous means they can think of. That's the same thinking as managers punishing unruly workers. **G6/08/52:** If you punish or try to frighten your own worshippers without first offering hope, you stand a good chance of losing them – perhaps forever - or worse, keeping them - as slaves to fear!

G6/08/61: Part of your mission as a spiritual leader must be to train *other* spiritual leaders.

G6/08/62: You don't do that by stifling their creative instincts. **G6/08/63:** By all means, lay down a few basic non-negotiable articles of religious doctrine, but part of your job must be to stimulate internal debate and discussion within a focus group setting. That means keeping your mouth shut sometimes, and letting leaders emerge randomly and organically as a result of frank and open-ended discussions.

DAWLS 10:

G6/10: Gaining Converts Based On Spiritual Principles

G6/10/11: Omeganism is a course for knowing – *a university of being*. **G6/10/12:**

Politics is useful, but the real core of Omeganism is to be *where you were* and *where you are*, and to understand *where you are going*.

G6/10/13: Omeganism is not a morally-based religion, but a religion based on receiving and transmitting spiritual energy, first and foremost.

G6/10/14: This is because we cannot know the

circumstances that each of us will face in the future, or the pressure to break rules that individuals may be subjected to. **G6/10/15:**

Harnessing Future Spirit and Earth Spirit are far better guarantees of success than morals that may not stand under pressure.

G6/10/21: Life is hard enough without people feeling permanently politicised. That's no way to relax, to gain true and lasting strength, and eventually, to overcome.

G6/10/31: For optimistic people who enjoy study, and find the solving of problems rewarding, Omeganism is a unique find. **G6/10/32:** For pessimists who need to be chained to their gloom to give them a reason for living, or for people who only see conspiracies, like to tut-tut at the 'immorality' of others – especially governments - but care little for firm solutions, Omeganism is probably best avoided. **G6/10/33:** Such people should go and see David Icke instead {or whoever replaces him}

G6/10/41: For those that need morality, there is much to be gained from Omeganism. **G6/10/42:**

The Five Virtues and Twenty-One Articles - unlike their Christian equivalents, The Ten Commandments - do not spell out in eye-watering detail what precisely individuals should do, though, reading between the lines, everything I have written here in Integrity more-or-less corresponds to all *Five Virtues* in any case.

G6/10/51: For a start, it is important not to get too pompous about morality. *People do what they have to do*, both good and bad. **G6/10/52:** As I have tried to state time and time again there are good people in our elites, and possible even in the Shadow Government. **G6/10/53:** *Perhaps a duke or a princess might emerge from the shadows, throw their chains of office in the dustbin and join the revolution* {supporting the Fairmark: This note was added 21 March 2017}. Don't assume that they don't want to; they just need a good enough reason to switch sides.

G6/10/61: Oppression and slavery are sometimes necessary, whether we like it or not, because of the ignorance and stupidity of the plebs allied to the Lower Deities. **G6/10/62:** To truly change our world, we first have to understand how

it got to be the way it is, and aimless finger-wagging and petty plebeian placard poking only makes us look *hilarious*.

G6/10/71: Killing, maiming, enslaving, burning babies alive, genocide and suchlike: these are *hilarious activities*, however morally irresponsible they may be. We need to find a strange perverse humour in them. **G6/10/72:**

The minute you start to say "*How can you justify doing this, you fiend!*" or "*How can you laugh at suffering?*" you risk becoming little better than those damsels that used to be tied, screaming, to railway lines in old grainy movies by moustachioed pantomime villains.

G6-B) VERSES * TO *: Walls and Bridges

G6/10/81: Charles Handy (1995) makes one dubious point and that relates to the "they". Although suspicion of others can be a block to persuading them, it can also be a valid form of self-protection. Handy does not deal in Deities and the potential pitfalls of the Lower Deities.

G6/10/82: Sometimes, in order to build bridges, it is necessary to erect walls. **G6/10/83:**

Take the walls away, and the people that really matter to you, and to the long-term success of your vision, can feel swamped by those who don't share your values, and worst still, actively oppose them.

G6/10/91: It is one thing to build bridges. It is quite another thing to lie face down in the dirt and become one.

G6/10/92: Only Erlica can do that.

DAWLS 12:

G6/12: Developing Best Practice

G6/12-A) VERSES * TO *: The Vision Thing

G6/12/11: Business leaders often talk about communicating their vision. In your case, things are a little bit more complicated. **G6/12/12:**

The nature of your vision - both spiritual and earthly - contains within it in an element of intangibility, and therefore, so does the service that you provide to potential Converts and Fellow Travellers.

G6/12/21: *Service intangibility*, if you aren't careful, can end up as being one of the major stumbling blocks in any form of project delivery. So what do we mean by *service intangibility*?

G6/12/31: Give some thought to the following silly question. Do you know what shoes are?

G6/12/31: Well, of course you do. **G6/12/32:**

If you are in the business of selling shoes, you know what to expect. People come in asking for a wide variety of sizes and colours of shoe. You measure the customer up for them if they ask you to, then you pick them up off the shelf and sell them. That's it. **G6/12/33:** Even if you are selling a political party, there is usually the expectation of some sort of manifesto at the end of it, dealing with economic as well as moral concerns. But if you're "selling" a religion, what exactly is it you are offering?

G6/12/41: The reason why Evangelical Christians feel they have to rant and rave *all the time* to get their point across is probably because they don't have enough genuine trust either in what they're trying to provide, or enough belief that the customer - sorry, "parishioner" - really understands what it is they're getting.

G6/12/51: Trust can be taken as a matter of faith, but sometimes it involves speaking in a way that allows *you and others* to listen, and listening in a way that allows *you and others* to speak.

G6/12/52: There are times when loud and rousing speeches are called for, but try to keep them to a minimum if you can. **G6/12/53:**

When you take time to speak quietly and listen to your own voice, *you too* will grow in inner strength and wisdom.

G6/12/61: Too many Evangelical Christians cut corners. They cheat. They use whatever method gets their customers - sorry, "parishioners" - through the church doors, no matter how unscrupulous it may be. {And} **G6/12/62:** If you are in any doubt as to why *all* Christianity needs to be vehemently opposed, just look at the *pathetic* response of Anglicans and Methodists to this onslaught. **G6/12/63:** Their time has already passed. *The thugs have taken over.*

G6/12-B) VERSES * TO *: Winning Visions

G6/12/70: Handy (1995) suggests a number of principles to be adhered to in communicating a vision.

G6/12/70: • *The vision must be different.*

G6/12/71: Just copying what everyone else is doing does not amount to a vision. It amounts to a trip to the photocopying room. **G6/12/70:**

Clearly, there *must* be aspects of your mission that will be unchanging duplicates of my teachings and not open for negotiation. However, it's still important to innovate and keep your services fresh and interesting. **G6/12/70:** It's amazing just how damaging – and contagious – boredom can be.

G6/12/81: • *The vision must make sense to others.* It's what Handy calls the "Aha Effect", where everyone suddenly realises what it is you've been trying to explain all along. {But} **G6/12/82:**

Given the nature of the work you're doing contains elements of *service intangibility*, you're going to be hard-pressed to convey that vision without being tempted to cut corners and adopt cult-like tactics. But take on the challenge, and don't give in to the temptation to cheat.

G6/12/91: *The vision must be understandable.*

G6/12/92: Sometimes, jargon phrases are unavoidable, including the names of the Deities and other concepts, but using as few words as possible to convey an idea is always the best policy. Let me give you an example. **G6/12/93:**

One reason I avoided excessive "political correctness" in discussing the Jewish question was to get over my message very quickly and say – in no uncertain terms – how The Faith is different and what ways of living it advocates for the future.

G6/12/94: *In reality, when dealing with the Lower Deities, there are a few more subtleties than that, but I feel that the basic point of difference from the past has been successfully conveyed.*

G6/12/101: • The leader must live the vision. In Handy's words, *"He or she must not only believe in it, but be seen to believe in it...In other words, the vision cannot be something thought up in the drawing office, to be real it has to come from the deepest parts of you, from an inner system of belief"*. **G6/12/102:** Excessive pragmatism and "cutting corners" will show in the end and you

will be found out as a fraud. **G6/12/103:**

Either believe in what you are saying, or avoid saying it at all.

G6/12/111: • *The leader must remember that it is the work of others.* As Handy puts it *"The vision remains a dream without that work of others."* **G6/12/112:** When you are

communicating a vision, consider how others will best be able to understand and act upon it right from the outset. **G6/12/113:** You can't always choose who you work with. Sometimes, they choose you. {So} **G6/12/114:** Build trust into the very core of your leadership vision. Let people make mistakes, and then learn from them.

G6/12/121: Make sure to add one other element in your vision. *Build in sufficient planning for accidents.* That doesn't mean creating health and safety hazards! It means accepting that people will *probably* make stupid mistakes, often as simple as losing a pen or an important document.

G6/12/122: No matter how many plans you make to avoid slip-ups of this kind, someone is likely to make a hash of it somewhere. {So}

G6/12/123: Have a way of dealing with that that involves owning up to the mistake – to your supporters if necessary - and then managing any potential negative outcomes to the best of your ability.

G6/12-C) VERSES * TO *: VERSES * TO *: Religious Precedents

G6/12/131: It is deeply ironic that in order to criticise the Jewish Order, one has to draw upon the wealth of expertise in Best Practice that it has built up over the centuries. **G6/12/132:** Like any long-established business, whether we like it or not, a Jewish ministry can afford to hire the very best advisors and experts. Purely by virtue of having existed for so long, they can draw upon certain highly effective management tools. These are known as "learning from disastrous mistakes", "not making a complete hash of it" and "actually doing the right thing, based upon experience".

G6/12/133: Unlike Dawls, Jewish institutions have had several centuries to do this, and, to be fair to them, it seem unlikely that they would get *everything* completely wrong!

G6/12/141: The most commonly known functions of a Christian minister of religion include leading weddings, births and funerals. In the Omegan religion, these functions would be managed by the Warden of the Dawl. **G6/12/132:**

For any Omegan Convert, these are likely to be some of the most emotional moments in a person's life. It makes sense to carry on *some* traditional clerical roles, and even more so if Omegan Converts ever get into a position of taking over existing churches and Converting them to Omegan institutions.

G6/12/151: Wikipedia provides an excellent guide to the existing work of Christian ministers. When applied with caution, it serves as a useful Best Practice guide, and it has been adapted for the purposes of Omeganism, omitting or adding clerical duties as would be appropriate. A full breakdown of clerical duties is provided later in this chapter

G6/12-C) VERSES * TO *: VERSES * TO *: Post-Nolan Ethics

G6/12/150a: In this part of the chapter, I have attempted to examine what other organisations do to manage themselves.

G6/12/150b: Lord Nolan's *Standards In Public Life Committee* (1994) – or Nolan Committee - was set up in response to public concerns about organisational corruption, transparency and accountability. **G6/12/150c:**

: It established a number of useful precedents from which Omegan Dawls (my equivalent of "churches") might be constituted in the future. In particular, I should like to draw your attention to my own modified version of the Nolan Committee's *Seven Principles of Public Life*. (2000-2014 Goldsmiths, University of London)

G6/12/150: *Public Interest*

Holders of public office should act solely in terms of the public interest. They should not do so in order to gain financial or other material benefits for themselves, their family, or their friends.

G6/12/160: *Avoiding Conflicts of Interest*

G6/12/161: Holders of public office should not place themselves under any financial or other

obligation to outside individuals or organisations that might seek to influence them in the performance of their official duties.

G6/12/170: *Appointments based upon merit*

G6/12/171: In carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make choices on merit.

G6/12/172: In the case of Omegan Dawls (The Omegan equivalent of a church) and each Ward (the Omegan equivalent of a Parish), this would mean that every Warden (the proposed Omegan equivalent of a vicar) undergoes the correct spiritual training within his or her Franchise (the proposed Omegan the equivalent of a Diocese) and Channel (the proposed Omegan equivalent of a national Church region – e.g.: The Channel of The British Isles and Ireland)

G6/12/180: *Accountability*

G6/12/181: Holders of public office are accountable for their decisions and actions to the public and must submit themselves to whatever scrutiny is appropriate to their office.

G6/12/180: *Openness*

G6/12/181: Holders of public office should be as open as possible about all the decisions and actions that they take. They should give reasons for their decisions and restrict information only when the wider public interest clearly demands.

G6/12/190: *Honesty*

G6/12/191: Holders of public office have a duty to declare any private interests relating to their public duties and to take steps to resolve any conflicts arising in a way that protects the public interest.

G6/12/200: *Leadership*

G6/12/201: Holders of public office should promote and support these principles by leadership and example.

DAWLS – BOX 2:

G6/52 to G6/95:

COMMUNICATING THE DAWLS

DAWLS 52:

G6/52: Introduction to Pre-Dawls and House Dawls

G6/52/11: In the very early stages of formation, the Dawl will probably be quite a boring organisation, just confined to a single group (probably called the “*Pre-Dawl*”). This statement is important to include, because it is, in fact, a statement of reality, and it also helps deflate many of the grandiose schemes of people who seem to imagine that the revolution will begin overnight. (It may take several generations, but one has to start somewhere!). **G6/52/12:** It will began in local cafes and pubs with nothing more elaborate than some sort of portable computer device connected to the World Wide Web, some pens, some paper and a ruler.

G6/52/21: In the planning process, members should eat plenty of crackers, crumpets, rice-cakes and similarly butter-able foodstuffs. They’re healthy, they’re filling, and, with a little butter or margarine, they go well with anything.

G6/52/22: I like to drink decaffeinated coffee with meals in order to fool my brain into staying awake without actually trying too hard. That also helps.

G6/52/31: If it were up to me, I would stand on street corners proclaiming my beliefs to the world. But it’s not up to me, or you. It’s up to the officials at your local council, the police, the politicians, and perhaps worst of all, the hateful instincts of the plebs, who can report you to any of the above without any consideration for your rights whatsoever. **G6/52/32:** If you have ever tried approaching a local council with anything radical (as I have) you’ll know that their default setting is Safety.

G6/52/41: You can’t put an advert in a newspaper or a post-office window. You can’t even very successfully advertise on the World Wide Web. **G6/52/42:** I can guarantee you that unless you have the skills of a top-class marketing team at your disposal, then, for your

own safety, you are better off hanging around in pubs and cafes and hoping for the best. {And} **G6/52/43:** Try to avoid over-promoting. Ending up in hospital with a broken nose is no way to begin your spiritual mission.

DAWLS 54:

G6/54: Brief notes on House Dawls

Brief notes on House Dawls

G6/54/11: A *House Dawl* follows most of the same rules as any Dawl (See later in this chapter) held in a special building, except it is either in someone’s house or “borrowed” room in a hotel, pub or somewhere else - and also, the usual requirements about how the rooms should look would not apply. If you are in a small room, the meeting might have more the feel of a college seminar than a full *Dawl Application* (See later in this chapter). **G6/52/12:** Structurally, this is similar to the way in which many evangelical “house churches” operate.

DAWLS 56:

G6/56: Recruiting students on campus

G6/56/11: If you have the confidence to do it, attending college is a superb way of building a mission, but if you are at university, you are entering a lion’s den. **G6/56/12:** The point of British universities is *not* to get an education. That hasn’t been the point since about 1999, when tuition fees distorted the academic recruitment process. Indeed, some students will resent your attempt to provoke them into thinking about anything other than new ways to get drunk.

G6/56/13: Thinking might mean rebelling, and rebellions can get messy!

G6/56/21: My advice to my British graduates – if you can afford it – is to wait until you can safely leave university, move to another town where you are not known and attend a nice, well-maintained College of Further Education (FE college) to brush up on any rusty skills, get a much more caring learning environment, and then evangelise until you are blue in the face. **G6/56/22:**

Going back to college is a much cheaper alternative to getting a postgraduate diploma or Masters degree, and a lot more enjoyable. And in my experience, some of the levels of study are not

that much different from those you might find on a degree course.

G6/56/23: Don't view FE college as a step down from university, or feel that you've somehow "failed". I've done an NVQ in Mentoring. Trust me. It was harder than some parts of my degree! **G6/56/24:** *Also, you'll be surprised by just how much respect some colleges have for graduates who come back to study at a lower level.* I could name a few colleges I've attended that you should avoid at all costs if you are a graduate, but ultimately, the only way to find out is to actually go there.

G6/56/25: When you get to FE college, network as much as you can, and if you are in a small town, use that fact to your advantage.

G6/56/26: Even a city such as Lincoln is small enough to make all sorts of valuable contacts. Attend as many social meetings as you can, and above all, enjoy the experience.

G6/56/27: When in town, make a point of dropping into your local university – as a guest – and you'll be treated with a lot more respect that if you attend as a student. **G6/56/29a:**

Universities are safer to network in if you are not actually a student there, or if you are just doing a very short course and then leaving.

G6/56/29b: Indeed, there is an unspoken rule that not actually being a student at a university means you are a guest, and therefore deserve more respect than if you actually pay to be a student there. If anyone calls a security guard, the worst that can happen is you don't get to eat sandwiches in the Student Union Bar. **G6/56/29c:** *For the most part, not being a university student is the best way to get the ultimate university experience.*

G6/56/31: If things go wrong at a Further Education College, the worst they can do is throw you out, in which case you can tell them to get lost. If you have to make a speedy exit, all you've lost is a BTEC, AS-level or NVQ. **G6/56/32:**

As a university student, all you might *lose* is your liberty, and all you might *gain* is a criminal record.

DAWLS 58:

G6/58: Ways of discussing Omeganism with sceptics

If you are enthusiastic about any one aspect of what I have written so far, don't keep it your yourself! Share that enthusiasm with others!

{Also}

G6/58/11: Don't expect everyone to agree on everything. At this stage, all you are trying to do is gain momentum. Remember, even if you attract the odd slightly insane stray that wanders in out of the rain and then (thankfully) leaves again, those people know other people, who in turn know *other* people. {So **G6/58/11:** Think about what your different types of individual might want. Listen to what their concerns seem to be, and worry about the bigger picture later.

G6/58/21: If you happen to live in America, you already have a head start. You'll be shaking hands with people by lunchtime (probably Democrats, but one has to start somewhere).

G6/58/22: In theory, Americans are open to every religion: both good and bad, and you'll probably be treated with a certain amount of courtesy, whereas in some parts of the West Midlands, you'll be treated to a wall of expletives.

G6/58/23: {Plus} Now that Oxford and Cambridge Universities are disappearing down the toilet, you might actually get some intellectual sense out of Americans too. You'll be welcomed with open arms; though some of the more extreme gun-toting Christians realise that you think Jesus has been doing it all wrong all these years, you'll be welcomed with *firearms*.

G6/58/41: If you are in Canada, and better still, if you are Canadian, you probably have the best chance of both explaining yourself, and getting out the experience alive (but Canada also has its problems, so take care).

G6/58/51: As you are probably in Britain, most people will not care one way or the other about religion so long as they can afford to buy excessively large widescreen televisions, spill beer on each other and have sex with complete strangers they would never wish to meet in broad daylight.

G6/58/61: If you are lucky, you can talk to them about the Four Deities, the mystical visions that open up to Converts and the practical advantages that come from being able to categorise experiences in this way, even if they are not inclined to religion. If you are less fortunate, quickly switch the conversation to the political and philosophical aspects.

DAWLS 60:

G6/60: Social Media and Web Security

G6/60/11: In an ideal world, no one would be on Twitter or Facebook, and everyone would go to the trouble of actually reading websites and contacting people through e-mail capture forms or e-mail groups. That's what used to happen in the 1990s. **G6/60/12:** Apart from a few genuinely independent social media sites (many of them actually *better* than Twitter or Facebook), most social media providers are largely a way of security services spying on us. Yet there is no denying how powerful social media can be as a tool for social change.

G6/60/21: Within a few months of setting up my Twitter account, I was already starting to gain 'follows' from journalists most commonly associated with the 'left wing': people in The Guardian, The Independent and so on. This is proof that social media can get you high-profile attention even if you are a low-status activist like I am.

G6/60/22: Twitter is probably better than Facebook for online activism because, despite its online trolls, it still continues to attract a higher proportion of middle-class professionals, students and other 'educated' types than many of its rivals. However, there are some issues involved that you need to be aware of.

The Terms and Conditions of Service (TCS)

G6/60/31: Most people don't bother to read the Terms and Conditions of Service (TCS) when signing up to web services or to e-mail accounts, but if you are a serious revolutionary, you should take care when posting your more radical pronouncements on most *mainstream* social media. Use a lesser-known Internet platform with a less

draconian and censorial policy towards radical content.

G6/60/32: One of the best TCS descriptions I have encountered so far comes from the little-known Medium.com, who also, very kindly, encrypt much of your private data so that nasty governments and individuals find it just that bit harder to steal it. **G6/60/33:** As well as clearly explaining their TCS, Medium.com tell you how to best protect yourself online in probably the simplest language I have ever seen from a social media company.

G6/60/41: You could purchase your own "dotcom" website from an Internet service provider, or if you prefer, be a .info or .net or use some other extension if you prefer. That's certainly a glamorous option, but it's still not entirely interference-free. **G6/60/42:** Really, the only safe way to ensure you have control over your own content is to buy your own web server and create your own website and other content that runs from it, cutting out all of the "middlemen". And that costs a *lot* of money!

Setting up firewalls, and anonymous browsing and cookie controls

G6/60/51: Let me guess. You've set your browser to accept *cookies* because sites told you that you couldn't access them otherwise, right. Ha! That depends on what sites you visit, what version you access (mobile or desktop) and what browsers and search engines you use. **G6/60/52:** For those that don't know, a "cookie" – in Internet language – means a file that contains personal data about a computer user.

G6/60/53: My advice to you is to turn off both cookies and Java Script unless you absolutely need them and turn them on if the sites do not load. Cookies leave behind traces of sites you have visited and Java Script can sometimes be used as an online "back door" for would-be data thieves. Using the mobile version of many websites is sometimes the best way to do this.

G6/60/54: Then grab hold of the best firewall software you can and download a browser and search engine that doesn't track your searches.

E-mail or postal mail?

G6/60/61: So, hopefully you have realised that most commercial free e-mail accounts are not completely safe. I'm not telling you what I use in private (obviously) but my advice to you is to do your own research. Generally speaking, if an e-mail account is linked to a large media corporation, be suspicious of it. The chances are that someone wants to read what you are up to.

G6/60/71: I appreciate this will disappoint the technologically-minded, but my advice is to send everything really private through the postal system on a compact disc or other form of computer storage and encrypt it - or just write a coded letter by hand!

Espionage and Data Leaking

G6/60/81: Most of the large social media sites are open-access platforms. That means that as well as people you *want* to attract, you will may attract people from the security services (e.g.: Mossad) who want to spy on you. **G6/60/82:**

Pressure is placed on social media sites from duped pleb parents who believe (falsely) that every child is at risk from cyber-criminals – or, if we are brutally honest, that they don't know how to activate the parental controls on their child's computer (which is probably closer to the truth).

Questionable Corporate Ownership

G6/60/91: Given that many social (and other) media platforms have to please reactionary shareholders who are unlikely to share your ideology, one can be sure that anyone making statements than run contrary to their politics will only be allowed for as long as they and their shareholders don't get to hear about it. **G6/60/92:**

As soon as you start to get a little too radical *and* too popular for them to deal with, they will try to find ways to get around admirable human rights laws and have you thrown off-site or, worse still, gagged by the police or the courts.

Try making an offline file or posting a letter!

G6/60/93: With all of that in mind, the less you can actually put on the World Wide Web, the better. Create a computer file, put it on a disc or

other device and post it! The day that someone in authority decides that opening your private letters and parcels is a good idea is the day that this advice will be poor. Fortunately, that hasn't happened yet.

DAWLS 61x:

G6/61x: Moving On.....

Now we've got a few points of reality out of the way, we can start to talk about how the whole thing is going to work in practice.

SECTION 2.2: THE DAWL WARDEN

DAWLS 62:

G6/62: What a Dawl Warden Does

Once a Warden has been selected for a Dawl, his or her role shall be as follows:

- To assist in co-ordinating volunteers and Dawl community groups
 - To assist in any general administrative service, conduct marriage ceremonies, funerals and memorial services, participate in the ordination of other Trainee Wardens, and to confirm young people as members of a local Dawl
 - To encourage local Dawl endeavours, engage in welfare and community services activities of communities
 - To help establish new local Dawls and keep records as required by civil or Dawl law
 - To plan and conduct services of public worship
 - To preach in public
 - To mediate, pray and encourage others to be theocentric (that is, God-focused)
 - To refer people to community support services, psychologists or doctors if this is appropriate
 - To engage in continuous research and study of all religions, but especially *The Holy Book of The Republic* and *Integrity* as well as devotional works (including blogs) that others may have written in support of Omeganism
 - To supervise prayer, meditations, mantras and discussion groups, retreats and seminars, and provide religious instruction
 - To teach on spiritual and theological subjects
 - To train leaders for Dawl, community and youth leadership
 - To work on developing relationships and networks within the religious community
 - To provide pastoral care in various contexts
 - To provide personal support to people in crises, such as illness, bereavement and family breakdown
 - To visit the sick and elderly and to counsel and comfort them and their families when requested to do so.

DAWLS 64:

G6/64: Assistants to the Warden

G6/64/11: Warden's assistants give unspecified advice and support and makes sure he or she is well informed about what is going on. In years to come, the role of Warden's assistants might become more formalised and faith-based, but as we live in reality-land, almost any intelligent and dedicated person could be asked to do this job.

SECTION: 2.3: FUNCTIONS OF THE DAWLS

DAWLS 66:

G6/66: General Notes on Dawls (Aims and Objectives)

G6/66/00: The *Dawl* shall be the name Omegans must give to their equivalent of a church or temple. The purpose of each Omegan Dawl shall be as follows:

G6/66/01: To provide a cost-effective, affordable building (rented or purchased office space, warehouse or even tent) open to the majority of the general public (except where security is an issue) for the teaching of The Holy Republic as close to the letter and spirit of the text as possible, and, where possible, a place where the Warden of the Dawl can sleep, rest and, where appropriate, live.

Each Dawl must have room for an *Open Hall* that is painted black, lit with candles or other soft lights, which is to the public and used for Spiritual Light and Earth Spirit prayers and rituals, and a Reserved Hall for Officers that is painted white and used for Spiritual Darkness rituals, soundscapes and prayers. If there is one large hall, it can be divided into these two types of room quite easily with a partition wall.

Grand and unnecessarily opulent new buildings are to be discouraged, except in buildings that might represent Dawls and their Wards at a national level. For most of the time, it is both sensible and cost-effective to adapt existing buildings. *Ultimately, the spiritual and political*

message is what matters, not the building it is delivered in.

G6/66/02: To engage with Officers (the Omegan equivalent of committed parishioners) and bystanders who simply want to enter the Dawl to find out more about Omeganism.

G6/66/03: To organise prayer meetings, meditations, soundscaping events, religious lectures, and – where required – political rallies. For further information on the best way to organise meetings, see Section 2.4, *Promoting The Dawls*.

G6/66/04: To provide pastoral support, counselling, meditation and mediation services, such as marriage, family and relationship support, and signposting to external services, such as drug and alcohol rehabilitation services

G6/66/05: To provide enjoyable social activities for the widest possible cross-section of the Dawl, provided that these do not involve alcohol, gambling (e.g. There can be no raffles or lotteries to raise funds), narcotics, firearms, or other activities clearly prohibited or disapproved of in The Holy Republic.

In order to avoid exploiting people's sense of guilt, or implying any undue influence over Omega's divine plan for us, *all charities must be banned from Omegan events*. If individuals wish to give to charities, or be persuaded to do so by Wardens, that is a matter for each of them to work out for themselves *outside of Dawl time*. Co-operative ownership within Dawls (See Directive 2.1f) can provide the poorest Officers and Bystanders with much-needed resources. There ought to be no need to go elsewhere for funds if Dawls can achieve things for themselves.

Suggested social activities at a Dawl should ideally include:

- Vegetable stew-making: a simple way of getting food to vast numbers of people which does not discriminate against vegetarians, and promotes the ethical use of land and living space.
- Squash-making and juice-making
- Cake and sandwich stalls
- Sports events
- Sewing and knitting events – as these are calming activities, and they also encourage people

to customise existing clothes or make their own and not just buy new ones.

- Foreign and community language workshops: on an informal rather than classroom basis, where people can exchange new words or phrases they have learned
- Family birthday parties
- Group walking and hiking activities and holidays
- Bathing and showering rituals – to help bond Officers who have already attained *Breastliness* (nude or partially clothed, as and when appropriate)
- Speeches and lectures from speakers, the choice of which can – and must - be *voted for freely* by the Officers (even if this means allowing a Jew {i.e. Jew/Christian/Muslim to speak, though this would normally be discouraged)
- Film screenings (where the content is appropriate)
- Musical events and poetry readings (including non-Omegan music as and where appropriate). One good idea might be cross-generational music events where old and young share and come to appreciate each other's music.
- DJ remixing competitions

G6/66/06: To raise funds ethically through the development of a voluntary co-operative structure within each Dawl in which each Officer is a shareholder, and in which all of the company is owned - to various degrees by these shareholders.

This is to ensure that, wherever possible, US-style "cultism" does not rear its ugly head, or worse still, unscrupulous charlatans running off with Converts' cash. Each Dawl can also establish an outreach fund in which non-Omegans are free to contribute any funds, and to benefit equally from any shared profits that result. Private business owners who simply wish to donate cash may do so, but they may not influence Dawls in any way that is contrary to Omeganism.

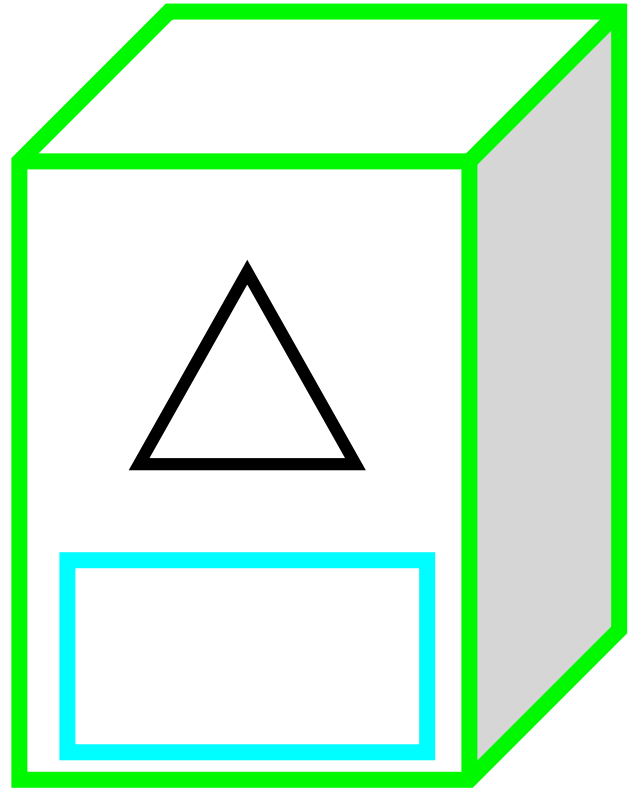
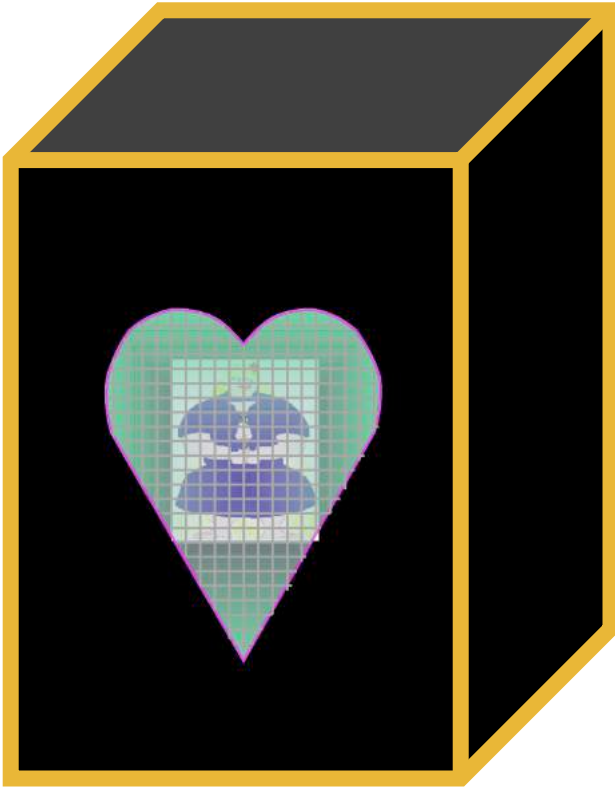
DAWLS 68:

G6/68: Colour scheme for the Dawls

The suggested colours for the Dawls are as follows. (See the next column)

The Open Hall

(cross-section of)



The Open Hall can vary from Dawl to Dawl, but the example shown above shows part of a Dawl, with one stained glass window of Erica in a heart shape, plus one plain window in a (“feminine”) oval shape on another wall.

This variation on a traditional motif is in stark contrast to the futuristic design of the Closed Hall, shown next.

SECTION 2.4: ADMINISTERING THE DAWLS

DAWLS 70:

G6/70: The Right Attitude to Administering The Dawls

G6/70/11: When drawing up plans of any kind, it is always useful to look at what other people have done in similar situations and learn from Best Practice. {And} **G6/70/12:**

When putting plans into effect, the exciting things – such as changing attitudes or holding large events – are often less important in the short term. *It's the boring things that often matter most*, such as effective note taking, or where to buy the best office stationery.

G6/70/13: Just to illustrate a boring point that is actually quite useful to remember, my advice to you is to buy vast quantities of those “four-colours-in-one” ballpoint pens, as made by Bic and other companies. They’re one of the best things ever invented, and it means that there is no need to buy four separate coloured pens. Using multi-coloured ballpoint pens (or coloured felt-tips) will allow you to illustrate your points very quickly on paper using colour-codes.

G6/70/14: In respecting and meditating on the seemingly boring and mundane, we can come to appreciate these little details more, and build quite ordinary practices into the most elaborate of long-term plans. By taking tiny steps to look and sound more like an efficient and functioning unit, a Dawl can go from being a running joke to a going concern.

G6/70/21: Looking smart in your dress (even if it's just a neat roll-neck sweater and slacks), keeping your working rooms tidy, making sure you have the right office equipment and above all, *acting smart* – even if you feel anxious or embarrassed - says to the world that you aren't just a bunch of jerks. You mean business. You might have no money at all except a petty cash box, but you can put on the best conference in town, because you always make the most of what you've got!

G6/70/11: As a Warden, or indeed any other kind of manager, never dismiss the boring stuff. If left unattended, it will come back to haunt you!

DAWLS 72:

G6/72: Dawl Council Meetings

Dawl Council Meetings: Some initial advice

The Purpose of Dawl Councils

Dawl Councils would be there as committees to decide on how best to run the Dawls.

Best Practice: Lessons From The Lion Club

According to The Lions Club (2014), meetings should include a written agenda as well as:

- A call to order by the president
- An opening ceremony, e.g., the national anthem, salute to the flag, or other local custom
- A roll call of members and the introduction of guests
 - The serving of refreshments, if any
 - The introduction of speaker(s)
 - The secretary's report and the reading of the minutes from the previous meeting
 - The treasurer's report - a copy should be filed for audit
 - The reading of minutes from the board of director's meeting
 - The reading of correspondence received since the last meeting
 - The reading of committee reports and approval of actions
 - The discussion of old business
 - The presentation of new business
 - Adjournment

(Lions Clubs International, 2014)

Dawl meetings should follow an almost identical format, except that one would have a Warden as a local president, a Scribe instead of a Secretary and a Registrar instead of a treasurer. That's because we are discussing how Dawls should be run rather than how to run a social club. Also, instead of the national anthem, there should be no music at these types of meetings. Nonetheless, many of the principles of

management are very similar, whether running a social club, a Dawl, a political party or a multi-million dollar corporation.

DAWLS 73: **G6/73: Dawl Council Meetings and Effective Communication**

Agree on who does what and why

G6/73/11: The first impulse every human being has (and I have felt it too) is to want to race ahead and get things done. Slow down! As soon as you enter into any sort of relationship with other people, you have to start thinking what *their* needs are, and you have to start making absolutely sure that:

- a) You know what you are talking about
- b) Other people know what you are talking about
- c) Both of you can remember what you were talking about previously
- d) Nobody, at any time, gets too bored and falls asleep
- e) You make sure that people's feelings are given just as much importance as concrete proposal. You are *not* a robot, and nor are your team members!

G6/73/21: To ensure that all of the above criteria are met in meetings, people need to:

- f) Know why they are there
- g) Know what needs to be achieved at that particular meeting
- h) Have read any notes or done research as requested before a meeting begins
- i) Be prepared, especially mentally
- j) Contribute positively and learn from mistakes when they have failed to do so
- k) Listen before speaking
- l) Focus, and keep to the point
- m) Be able to leave, having understood, without the need for too many questions

(Adapted from Gutman, 2001)

G6/73/31: The minutes of a meeting are the means by which people can "check back" to be sure that they understand what is being said, and what was said in previous meetings. Over-zealous

adherence to Meeting Agendas can lead to dull and predictable outcomes, so do allow for a little leeway if people speak for a bit too long.

G6/73/41: Assuming that nothing more important was on television that day and no-one has died or fallen ill, every Dawl meeting should have at least the following people in attendance:

- a) *The Warden* of the Dawl, who chairs the group, and, where appropriate, opens each meeting with a prayer.
- b) *The Advocate*: who ensures that things are being done "legally", both in accordance with our Scripture, and, where relevant, the laws and bylaws of the region and country in which the meeting is being held, and has the power to challenge the Warden to ensure fairness
- c) *The Registrar*: who keeps records for the Dawl, acts as Treasurer and also manages the accounts
- d) *The Scribe*, who takes notes, and remains silent throughout most of the meeting.
- e) *The External Officer*, usually a non-Omegans willing to offer guidance, who supports the main principles of your Dawl, and of Omeganism in general.
- f) Any guest speakers, if it is appropriate for them to attend

DAWLS 74: **G6/74: Dawl Councils Meetings and Planning Ahead**

Prepare for several meetings ahead in advance

G6/74/11: If you are really serious about building any working group up into anything, you have to stop thinking only in terms of the next meeting ahead, but several meetings after that.

G6/74/21: Meetings go in cycles and tend to lead to other meetings, planned ahead over several weeks and months. **G6/74/22:**

Joanna Gutman (2001) has provided some excellent advice for how best to organise meetings. To avoid the risk of plagiarism, I have tried only to repeat the essential points that you really need to know, and adapt them for what might hopefully be a well-organised Dawl.

1) The Warden sets a deadline for when suggested topics for a meeting can be submitted by Officers, with some items set as standard by the Warden. At this stage, some disagreement can be allowed so as to help all Officers to feel free to submit and debate each other's ideas.

2) Your Dawl Officers draft an agenda

3) The agenda is approved by the Warden and sent to the Officers

4) There is a briefing meeting to ensure everyone understands what the agenda is. At this point, no arguments or detailed debated should be entered into.

6) The full meeting takes place

7) Minutes are taken from the meeting

8) Meetings are amended by the Warden

9) Minutes are approved and sent out to

Officers

10) A room is booked for the next meeting and the whole process starts again.

DAWLS 75:

G6/75: Dawl Council Meetings and Apologies

Scrap the "Apologies!"

G6/75/11: There is nothing more embarrassing than the "Apologies" section of a Meeting Agenda. How many times have we not been able to show up at a meeting because our train was late, or we tripped over, or suddenly felt ill? And how many times have pompous members of a particular group chastised us for something that wasn't our fault?

G6/75/21: Scrapping "Apologies" does not mean that people should not say sorry. Apologies are fine as verbal courtesies between individuals, but there is nothing worse than having your name read out as being the one person who didn't show up! So get rid of the Apologies section of an agenda. It's embarrassing! So what can one do instead?

G6/75/31: A more polite response is to assume that if people are not present at a meeting, then they are *naturally sorry* anyway! Also, if people are not at a meeting, it's pretty obvious that there's nothing more one can do about it, so why make a bad problem seem worse?

G6/75/41: A good Registrar will keep records of who attends each Dawl meeting in an Attendance Register. There is no need to rub salt in the wound by making people feel "bad" for not attending. **G6/75/42:** It's the job of all good Dawls to look out for the welfare of members, not to set out to embarrass them by sitting people on the naughty step like toddlers! **G6/75/43:** If there are disagreements between Dawl members that are causing someone to be absent, then it is the Warden's job to find out what the cause of the arguments is.

DAWLS 76:

G6/76: Dawl Councils Meetings And Any Other Business

Scrapping "Any Other Business"

G6/76/11: In theory, "Any Other Business" is supposed to give participants in meetings the right to air views or add informative points to what has already been said. In practice, it frequently produces:

a) A ghostly, embarrassing silence in which no-one can think of anything to say

b) Someone saying something weird that has absolutely nothing to do with the agenda (often because they misunderstood it)

c) Someone saying something that has already been said

d) An opportunity for someone to complain about something that is best discussed somewhere else where there might be more time to put things right, or for several individuals to engage in a grudge-match or PFO (PowerPoint face-off).

Just get rid of it! It will allow your meetings to remain tight and on-schedule, remove the weird comments and mean that everyone knows where they stand. Do it today.

G6/76/21: If you need to raise "Any Other Business", hold a separate meeting for that! This will stop people adding lots of irrelevant asides and make them stick to the point, plus it gives people more of an incentive to turn up for meetings more often.

DAWLS 77:

G6/77: Pitfalls to avoid during meetings

Pitfalls to avoid during meetings include:

- a) Dawl members don't get to have their say, and vital contributions are missed.
- b) What began as a discussion ends up as an argument.
- c) One or two people dominated the Dawl meeting, and other people got left out.
- d) The Warden ends up dominating, and other people feel ignored
- e) The Warden fails to take control of the meeting and it descends into chaos
- f) Irrelevant discussion is allowed (such as what was on television last night or where you got your hair done)
- g) People not feeling it was useful to them or a good use of their time.

(Adapted from Gutman, 2001)

DAWLS 78:

G6/78: Intimacy Breaks

G6/78/11: An Intimacy Break might involve full sexual intercourse, but sometimes, this may actually get in the way of business. Very often, just a little light stroking through clothes will be enough to keep the Dawl ticking along nicely. **G6/78/12:** Whereas most intimate British office encounters have to be secret, furtive, "kinky" affairs, Dawl meetings – including Dawl Council meetings – can bypass all of that nonsense and actually allow individual Officers to behave like passionate human beings. **G6/78/13:** It must be said that there would probably be more opportunities for Intimacy Breaks on a Dawl Council than in the Dawl generally, purely and simply because of the fickle, prudish, reactionary nature of much of the general public.

G6/78/14: If you rent the facilities, you must check that there are no rules against Intimacy Breaks from your landlords or landladies before any such activities take place, and also ensure that no money changes hands during them.

G6/78/21: One chief disadvantage of a sexually active Dawl – whether in a Dawl Council, or in general - is *if* it attracts individuals to Council who are only there for sexual reasons. **G6/78/22:**

I would not approve of such motives, but given the number of rituals that individuals are expected to go through first, I would hope that this risk could be minimised. **G6/78/23:** Other individuals may use the opportunity of sex to further jealousy or in-fighting. Again, these are all dangers that need to be taken into account.

G6/78/31: Another danger of a sexually-active Dawl is people trying to make money out of it: in effect, running brothels, or else, attempting to turn Omeganism into a "sex cult". **G6/78/32:**

In case you've been *completely asleep* throughout most of this book *or actually quite stupid*, it needs to be said - right here and now - that I do not approve of "sex cults", or of any similar behaviour, especially not when done for money, and least of all when connected with The Faith.

G6/78/41: Omeganism is a religion I have spent *years* developing and one I am now able to pass onto you through this book. I didn't spend all those years writing and meditating just so that you could turn my work into an excuse for sleaze.

G6/78/51: All Intimacy Breaks should be taken at the end of a formal meeting so as not to disrupt the flow of business, and all participants should be suitably Breastly in the standard manner.

G6/78/61: Just to remind you, with reference to *Integrity Chapter 15: Pro-Creation*, the correct form of address to open an Intimacy Channel with someone is "*May I have the pleasure of your company?*", which, if consented to – can then lead to the next formal question, "*Can we open intimacy?*". Or, if things go a little further, "*Can we put our feet together?*" for shared foot rubbing: the standard entry-point activity for Intimacy Breaks. This can then provoke more intimate questions and actions as and when appropriate.

G6/78/70: So what are the advantages of intimacy breaks in improving the working environment in Dawls?

G6/78/71: Clearing out any lustful urges before they become problem ought to be normal behaviour for a Dawl, because *a Dawl would respect the humanity of its members* and wants them to work efficiently in both mind *and* body.

G6/78/72: If it wasn't blindingly obvious already, having an Intimacy Break at the end of any Dawl-related activities is likely to increase attendance! Indeed, Officers may find that they have people "throwing a fittie" and turning up for Dawl when they are really not well enough to attend. If this happens, they should be politely sent home, especially if they have a cold or some other sort of virus.

G6/78/73a: Intimacy breaks, by their very nature, provoke all Dawl Officers into having to get on better with each other, and keep Dawl confidentiality, because of the often very intimate secrets that most of us tend to share with others when we are in bed with them. **G6/78/73b:**

Any disagreements you may have can either be worked out at Dawl meetings, at the Dawl Council, or with your legs wrapped passionately around your colleagues.

G6/78/73c: If you are a Warden and someone you rely on at work is also regularly groin-deep in your intimate areas, you're hardly likely to want to cause too many arguments with them! Also, the whole, nasty British office culture of rumour-mongering is destroyed. If you've seen half your Dawl with their clothes off chasing each other around in groups of three, then even if there were any rumours, and even if they were true, you probably wouldn't care!

However, there are occasions when the prospect of seeing your colleagues' wobbly bits is not quite enough to make up for their shortcomings. For dealing with administrative irregularities and offences, there is a section on "*Where's The Money Coming From?*" later in this chapter.

G6/78/73c: Intimacy Breaks are an opportunity to bond with other group members and discover some delicious aspect of them physically that you never realised about them when they had their clothes on. Even if you don't "fancy" someone and think they look plain, isn't it amazing how quickly you can change your mind when they

respond to you with passion? As I'm sure many of us have discovered, it really is a mind-blowing revelation to learn that the "ugly geek" or doddering old pensioner you've been ignoring all year is actually pretty darn gorgeous underneath all those layers of clothing!

As this is a Dawl, it ought to be expected that members might want to pair off - or even quad off if they so desire - as part of the expansion of their Earth Spirit. Intimacy Breaks after a tense meeting should be as much a part of the proceedings as tea breaks, toilet breaks or lunch.

SECTION 2.5: INITIATING NEW CONVERTS INTO DAWLS

DAWLS 80:

G6/80: The Oath of Connection

G6/80/11: Let there be a Warden (or Acting Warden) appointed for those about become Converts. They should ask the other party "Do you wish to connect?". The potential Convert should then reply "Yes". The Warden should then say, "Then please recite the Oath of Connection!"

G6/78/12: At the point that anyone converts to Omeganism, let them speak all of these final words underlined.

G6/78/21: *"I renounce Mohammed, Moses, Christ, and all of their works - and all other deceptions of the Light. I commend Omeganism to be the one true and revolutionary Faith for my country, and for the World."*

G6/78/22: Then the new believer must raise the three rightmost fingers of one hand to the sky in noble salute {horizontally outwards}, and finally say, *"Long live the Republic!"*

G6/78/31: And then they shall be sealed in Holy Law as a true patriot and a Convert. And let no one take away the faith that Omega has given.

SECTION 2.6: DAWL APPLICATIONS AND CONGREGATIONS

DAWLS 82:

G6/80: Dawl Applications in General

G6/80/11: A Dawl Application (or "Dapp") is the Omegan equivalent of a church service.

G6/80/12: These Applications are mostly delivered live at the Dawl, but some may be streamed online via the World Wide Web.

G6/80/13: As Standard Practice, all Dawls are recorded as sound files to be retrieved later in case anyone misses an Application.

G6/80/21: There are four essential types of Dawl Application, and each of these, unsurprisingly, relates to the Four Deities. The two

main types, also unsurprisingly, relate to the two Higher Deities of Prince Artek and Mistress Erlica.

DAWLS 83:

G6/83: The Application of Remembrance

The Application of Remembrance

(Relevant to Mistress Erlica, The Second Deity)

G6/83/11: As this is unfamiliar ground to you, let's start with the easiest Application: Remembrance. Give or take the odd synthesised instrument, variations in prayers or, where relevant, the occasional, infrequent act of nudity or sexual intercourse (probably in a separate room, given current public mores), this would follow more-or-less the same structure as a typical Anglican or Methodist service (though clearly, *not* the same theology)

G6/83/21: Indeed, it's called "Remembrance" for a reason. It "remembers" past times and places, and acknowledges past forms of worship and spiritual remembrance. This will also be of help and comfort to older Officers who have left their existing Jewish religions, but need re-assurance and a certain feeling of continuity and routine familiarity.

G6/83/31: The Code of Remembrance shall be as follows:

a) The Warden gathers together the Dawl Council for a brief meeting, one hour before Remembrance is due to start, making sure everything is in place, including making sure that any food, gifts, set displays and other items are laid out at Remembrance.

b) The Warden welcomes all who attend Remembrance, commenting on any new faces as well as those who are regular worshippers.

c) The Warden comments on a particular item of current news, an item in history, big or small, or some other anecdote, and seeks to make this relevant to some aspect of The Holy Republic. She (or he) asks all present, including non-Converts, to listen as she reads relevant passages.

d) The Warden alternates with other members of the Dawl Council in leading the Officers in prayer.

e) The Warden invites children to tell their stories and give their understanding of The Holy Republic and Omeganism, *as and when relevant*. Any errors can be gently corrected after Remembrance, but not in such a way as would upset a child.

f) The Warden invites those who are interested to come next door to the Reserved Hall to watch the Officers pray and reach Spiritual Darkness.

g) General *Ad-Hoc Prayers* may be said which may ask Erlica to give healing, provide wisdom, or to resolve specific personal, administrative or wider political problems. These prayers can take almost any form, but should typically start with "Dear" or "Blessed", and then "Holy Mother" or "Holy Mistress". It is also worth encouraging adults and children alike to say such prayers themselves, especially during the quiet hours of late night or early morning. {*Added 11th Feb 2019*}

G6/83/40: *The Rainbow Prayer*

[to Erlica; *Final Version*]

modified very slightly 23rd Sept 2017]

G6/83/41:

G6/83/41: God bless the wise, the noble and the truly beautiful,

G6/83/42: In the name of Omega, the wise and all-powerful,

G6/83/43: Oh Blessed Holy Mother, Virgin, Our Mistress Erlica

G6/83/44: Cleanse away doubt and fear at your breasts, and within your seat of naked majesty

G6/83/45: Open your arms and legs to us in honour and in love

G6/83/46: In the forests of Ennsianthe where you reign

G6/83/47: From life until death, and from death returned unto life

G6/83/48: Cast away all former wrongs under your sacred moon,

G6/83/49: Let all the children of the Earth come forth and know that they may be loved

G6/83/50: Let none doubt your wisdom, your beauty and your grace

G6/83/52:

For so it was

And so it is

And so it shall be

Release

DAWLS 84:

G6/84: The Application of Whiteness

The Application of Whiteness

(Relevant to Prince Artek, The First Deity)

G6/84/01: The Induction gives us some clues about the kind of Application that might be conducted - namely, looking back to that fateful day in 1992 and think of how it might inspire us today. Here is one prayer to Artek to get you started. It must be said in a monotone, which is how the Temporans speak to us.

G6/84/10: *Prayer for the Temporans*
[relating to Artek]

G6/84/11: We thank the Temporans, Agents of Spiritual Darkness,

G6/84/12: We call upon their mighty power; their dark, unearthly whiteness,

We thank Prince Artek, our Prince of Spiritual Darkness,

He is Final Leader, our Destroyer of Worlds,

God is the Power and the Power is God.

God is the Future and the Future is God.

God is the Future and the Power is God

God is the Power and the Future is God

Release

**SECTION 2.7: WHERE'S THE MONEY
COMING FROM?**

DAWLS 86 to 90?:

G6/86: Day-to-day finance:

DAWLS 86:

**G6/86: Day-to-day finance: Sales of
This Book**

G6/86/10: *Sales of This Book*

G6/86/11: Perhaps the ultimate dread of any serious-minded religious leader who is honest - and does not want to be seen as a crook - is any sort of financial irregularity. **G6/86/12:** We have all encountered the con-artists who tell people to follow them in order to find a deeper relationship with God who then fleece them of their hard-earned cash: less concerned with Prophets and more concerned with "profits".

G6/86/13: At the risk of sounding hypocritical and un-socialistic, yes, I do plan to make money from sales of this book {eventually} - and to keep some of it myself. **G6/86/11:** I don't know if you noticed this, but when I first wrote this book {and later, *Integrity*}, Converts were a bit thin on the ground!

G6/86/21: Even if I wanted to invest the money in community projects, most local groups are so tightly regulated by government "red tape" that it would be virtually impossible to do this in the way would like to without having to compromise my principles.

G6/86/21: If you don't believe me...

G6/86/21: Try going into your local council business support unit and saying "*Hello. I'm looking to set up my own alternative religious organisation, and I only need £50 initial start-up. Can you help me?*" and see how long it is before you are shown the door.

G6/86/31: However, in the event that this book really *does* sell well, I am not going to simply lie in my hammock and watch my bank balance swell, because, if I am truthful, getting rich on something I wrote to change the world and then

simply keeping all of the money for myself would make me feel awkward.

G6/86/31: The money (i.e.: *your* money) would be useful if I wanted to organise a lecture tour of arts centres. It might pay for me to move house, but I'm not going to live in a mansion. *You're* going to get the rest of the money. Yes, *you*.

G6/86/41: There may be a drug dealer operating on your council estate, or vandals making your life a misery. Alternatively, you may be from a rich family, but worried about your son or daughter getting involved with a Jewish religious cult (such as the Church of England).

Whatever it is, I want to hear from you. **G6/86/42:** If I feel what you are asking of me is ethical in The Faith and I have the power to make it happen, I will personally come down to your community and try to sort the problem out myself.

{This paragraph - taken from Integrity - has been omitted}

DAWLS 87:

G6/87: Voluntary subscriptions and donations

G6/87/11: Whatever else you do, avoid compulsory subscriptions like a plague! No one likes to feel as though they are *obliged* to pay for things, particularly if the service you are offering is new to them. What if they don't like what you are doing and they have given you their money? They're going to resent that. Don't force them.

G6/87/21: Firstly, you can do what churches have done since the beginning and offer a collection tin. However... **G6/87/22:** Rather like ballot boxes in polling stations, the {collection} tin should be hidden behind a curtain. **G6/87/23:** All money should be placed in secure envelopes so that no one can see what others have given. This avoids the sort of petty squabbling one sometimes sees where people are rudely chastised for only giving a pound coin when everyone else has given more.

G6/87/31: Secondly, you can encourage people to give donations by Direct Debit, or as part of some other agreed monthly or annual payment.

G6/87/32: However, unlike collection tins {with envelopes}, there is always a danger of resentment building up between those than can give large donations and those that can't. Such resentments must be nipped firmly in the bud. Also.... **G6/87/33:** Richer donors must not feel that they can push out poorer donors, buy political influence or seek to change policies. Quite how to prevent this from happening is unclear, but it is a common concern faced by many organisations.

DAWLS 88:

G6/88: Barter and Community Exchange

G6/88/11: Some forms of transactions don't require money at all. LETS Link UK is an organisation that co-ordinates the activities of numerous "community exchange" organisations. They use a complementary (alternative) currency with which to purchase goods or services from members on the condition that they in turn provide other goods and service themselves. It's a quite touching experience to see so many people willing to work for each other.

G6/87/21: One drawback is that some local schemes tend not to offer high-end products for sale and have rather the feel of church jumble sales, but that is a part of their charm too. I have bought wool, herbs, salad leaves and all sorts of strange odds and ends through LETS. Well, never mind. **G6/87/22:** If people *think* that something is valuable and other people want to buy it, let them sell it. In fact, most capitalism works on that principle. **G6/87/23:** *Currencies only work because people believe they have value.* **G6/87/24:** A piece of paper or metal is almost worthless, but as soon as it's printed with a special mark that gives it significance, it becomes a dollar, Euro or a pound.

DAWLS 89:

G6/89: Co-operatives

G6/88/11: One must start from a socialist economic position *when* it comes to donations by Officers, Supporters or Fellow Travellers.

G6/88/21: Generally speaking, non-mainstream religions that give to charity do so for

tax-avoidance purposes, and because they have a crudely bourgeois attitude and want to appear respectable – often when they are anything but. That is why *I insist that no Warden advises or forces his or her Dawl to give to any external charity whatsoever* - even if it's a charity saving starving children.

G6/88/31: It's up to *existing governments* to re-distribute the wealth that is wasted by corporate concerns and give it to the poor - not individual Dawls. **G6/88/32:** Most charities provide a means for those governments to duck their social responsibilities! **G6/88/33:** If there are any charitable works that need to be done, Dawls should work at these themselves on an internal basis, not *boast* about how righteous they are for having given to another external charity.

G6/88/34: If Dawls get established in the Developing World – as I hope will happen some day – Dawls in a rich country can give to other Dawls in poorer countries and informally to their communities, but on an entirely internal basis.

G6/88/41: The John Lewis Partnership is a co-operative. It is almost completely owned by its members, so any commercial enterprises benefit each and every one of its several million members (John Lewis Partnership, 2005). That's the kind of model that keeps greasy carpetbaggers from taking over the leadership of Dawls: people who don't care about why Omeganism was created in the first place. Such people are merely in it for the money, for fame, to wallow in sex for devious (not joyous) means, or to turn religions in on themselves.

DAWLS 90: **G6/90: Shops**

The dreaded word, "merchandise" conjures up all sorts of images of tacky spin-offs and cheap shoddy attempts to make money out of an original concept. However, if 3476 people buy a dreadful glow-in-the-dark pencil with my face on it, and it helps fund next month's Dawl budget, and maybe helps a few hungry children in the Ward, who am I to complain? Sometimes, it's necessary to grit one's teeth and put up with a certain amount of grot if doing that serves a greater good in the end. I can't stop you doing it. There's nothing in The Holy Republic that says you can't do it. But I can still tell you I don't like it – vocally and loudly, and hope that you respect my wishes.

DAWLS 91: **G6/91: Writing a Financial Business Plan**

G6/91/10: *General thoughts*

G6/91/11: Investors for your Dawl are likely to be thin on the ground. For a start, what you are doing is new and untried in many ways. Even so, it's worth learning how to "talk the talk" even if you can't always "walk the walk", and your proposals to potential investors should include the following:

G6/91/20: *What you plan to do and why*

G6/91/21: Investors may not care too much about the religious aspects of Dawls (Indeed, the less you emphasise religion to some of them, the better, but don't underplay religion either). What they want to know is that you can provide useful services for your community, or (at the very least) put on a good show for someone.

G6/91/22: You need to be a bit less vague than you might be talking to a friend or colleague and get down to the specific details of services.

G6/91/23: Converts might emphasise the work of Dawls in running community banks, market stalls and credit unions, as well as providing social care and educational services (not just religious education).

G6/91/30: *The proposed premises* (See section on Investing in Property)

G6/91/31: Explain why you chose this property as opposed to another, and what current condition it is in, including any repair costs.

G6/91/40: *Ownership and control*

G6/91/41: Be open and honest about your management structure and who owns the assets for running your Dawl. **G6/91/42:** To avoid the risk of widespread corruption, co-operative ownership (or variants on it) should be the default business model.

G6/91/42: The "fantasy co-operative" is always 100% owned by the people who use it. In reality, every single person having a stake in something as sensitive as a religious institution is the surest way to a massive headache if every single member of the Dawl cannot agree!

G6/91/43: There is also the very real danger of people joining to get any social or other benefits, but not really joining for religious reasons - people that might be useful to the Dawls, but not really "hardcore Converts". **G6/91/44:** So in reality, it's probably going to be some sort of extended oligarchy with an absolute bare minimum of 10% public ownership, but with all members having a varied say in how any money is spent.

G6/91/50: *Marketing of services*

G6/91/51: Most serious investors aren't stupid. Don't try to tell them you are marketing to a mass audience. You aren't. Don't try to tell them you know who the target audience is likely to be. You don't, although they are likely to be slightly more educated than the "average". So the key marketing appeal has to be the ability to throw out traditions and to maintain a futuristic ambience.

G6/91/61: Above all, don't overdo it. This is especially important for Americans. You aren't trying to compete with the loud voices in the "tambourine churches". The whole point of being an American Omegan Convert is that whatever they do, you do the exact opposite. That's your appeal to the people of America - *not* more of the same!

G6/91/65: *Who your staff are (if you have any)*

G6/91/66: If you are lucky enough even to have *one* member of staff in a Dawl and it's you, then congratulations! That's still better than none, and much better than just me telling you this. If you are even luckier, then tell your investors how many paid and voluntary workers you are lucky enough to have working for you. (All of this assumes that you have extra Converts or Fellow Travellers at all, of course!)

G6/91/70: *Project Management Team*

G6/91/71: You may not have a Project Management Team, but for the purposes of getting investors, put one together, even if it is created on an ad hoc basis. This team - assembled to meet with investors - should also consider how properties held by the Dawl should be managed and provide a full written breakdown of who does what, where and why.

G6/91/80: *Legal Issues*

G6/91/81: Part of your duty as a Convert is to break illegal laws if these go against Holy Law {The Fairmark}. **G6/91/82:** Therefore, there could be situations where convincing investors might be *slightly* more difficult than normal! All the same, you are not out to cause trouble for the sake of it. **G6/91/83:** Don't rile investors with tales of how you plan to man the barricades "come the revolution" or any such thing. They don't want to hear any of these things during a business meeting!

G6/91/91: When it comes to legal issues, stick to the areas where you are most likely to be on safe ground: things such as planning permission for properties, building controls and regulations, fire safety compliance, environmental standards and so on.

G6/91/110: *Costings*

G6/91/111: Any public library will help you with information on effective bookkeeping, writing out profit and loss accounts and so on. All of this is important, and for some form of businesses, it is a

legal requirement. **G6/91/112:** There may be cases where - for reasons of political survival - you choose not to declare monies publicly - but this is done at your own risk, and potentially, in the knowledge that you are breaking the laws of Failed State UK.

G6/91/121: When looking at your start-up costs, you need to examine such things as renovation costs, legal fees (if you are using a UK lawyer), property surveys, solicitors, architect fees (if any), any bills (such as energy and other utility bills), incomes coming in, and the cost of the Four Fs: furniture, fixtures, fittings and fun!

G6/91/131: If you already own any items that can demonstrate your ability to run a successful Dawl, then you might want to include those in your costings as well.

G6/91/130: *Financial charts - including projected financial gains or losses*

G6/91/131: If you are clever enough to know what you are doing in a year from now, you are clearly cannier than the average person.

G6/91/132: Most of us barely know what we are doing from one week to the next, let alone a month or a year!

G6/91/141: {However} If you are talking to an investor, knowing where you are in several months time is crucial. **G6/91/142:** The only way to make financial projections is to assess what has already happened based on a combination of existing profit and loss and trends that are taking place in the wider world of capitalism. That's all you have to go on. **G6/91/143:** (There are clearly limits to my powers of prophecy).

G6/91/151: If you take income from rent, or from retailing and catering services, put these down and work out the rate of growth or decline you are likely to get based on previous months' figures. **G6/91/152:** If you have borrowed money within the limits of Holy Law, then declare this too.

DAWLS 92:

G6/92: Investing in Property

G6/92/10: *Getting started*

G6/92/11: To get started, you will either need to be registered as a business or make use of individuals' existing properties - in which case you might pay rent or have some other more informal arrangement. **G6/92/12:** The *Financial Business Plan* (given earlier) is essential in securing the property if you are dealing with non-Converts who might be sceptical about what your plans are.

G6/92/21: The main difference between doing property purchases and upgrades for your own home and doing them for a Dawl is that your stakeholders and congregation will {and indeed should} expect to see account ledgers with how much you've spent on things: from the actual property itself, to every single upgrade you make, even if it's just buying a tin of paint.

G6/92/31: In accordance with *Conscious Downsizing* principles (See *Integrity: Chapter 7: Home*), don't buy or rent a luxury 4-bed apartment in the most desirable part of town! Buy property that gives good return for what you've invested - plus, if it can be shown that you've done your bit to help revive a run-down part of town, then so much the better!

G6/92/41: At some point, you are going to need to do something a little bit dirty and open a bank or building society account - not an ideal state of affairs, because of the information it puts in the public domain, but perhaps necessary.

G6/92/42: You may also need a solicitor that specialises in building law or conveyancing. But before you even get that far, check on planning permissions for the building you are interested in. If you are simply buying a large house to be shared and converted into a Dawl, the process may be a less convoluted one - so this seems to be the better option. This will mean (regrettably) that not all shareholders will have a stake in the property, so some other form of controls on any managerial purchases will need to be made by Dawl members to ensure financial transparency.

G6/92/51: There is actually one other possibility you can consider as a temporary measure, and that is to talk to squatters about the possibility of seizing a building. **G6/92/52:** The advantage of this type of property is that it is extremely free! The main disadvantage is that you are almost certainly breaking UK law, although some challenges to uphold squatters' rights have been successfully mounted. You may also have to move out any equipment very quickly in order to avoid police and council brutalities of various kinds.

G6/92/60: *Building and Maintenance*

G6/92/61: Anyone who has ever owned property will tell you that doing the work without outside help is a last-resort option. You start out with good intentions about all the money you are going to save by doing it yourself, but then time and reality hit home and you realise that you cannot get your property upgraded without a certain amount of tradespersons' know-how!

G6/92/71: Run a Building and Maintenance Budget right from the outset and stick to it if possible. If costs are limited, then only bring tradespeople in for the jobs that you know you can't tackle easily. **G6/92/72:** Try and find out about the reputation of local builders, decorators, plumbers and so on. Do other people think they are reliable?

G6/92/81: Keep a Work Log of any jobs undertaken from day-to-day, giving the highest priority to eliminating damp and structural faults (which are clearly more important than how a building looks). **G6/92/82:** If workers make any statements you aren't sure about, make sure that you get them in writing. **G6/92/83:** If there are any moral or legal disputes later, you may need these as evidence, especially if they have not done the work as promised, or to the standards required.

G6/92/91: If you are doing some of the work yourself, make sure that all ladders are safely secured and that you have work-gloves, dust-masks, and goggles and so on to protect you.

G6/92/92: If working with any chemicals or strong-smelling paint, be careful. You would be advised to leave windows open to allow air to circulate and for dust to escape.

G6/92/111: Look after the workers that do jobs for you and reward them for their efforts. Always give them more food and drink than they actually need, particularly if they do a good job.

G6/92/120: *Being an Ethical Landlord*

G6/92/121: Renting out any rooms you have can provide you with additional funds, but it is a high-risk strategy. You don't know who you are getting! They could cause you too much work and disruption and refuse to keep their rooms neat, tidy and quiet.

G6/92/131: My personal advice would be to avoid renting out any property attached to Dawls (or your own home) as a means of getting an income unless you are absolutely sure, and to seek extensive advice before you go ahead.

G6/92/141: As a landlord, you have rights, such as to repossess property if there is no rent for a prolonged period or the tenant is in credit and to enter the property after providing over a day's notice (I would recommend waiting longer).

However, the tenant has rights too. **G6/92/142:**

You can't disturb tenants for no good reason; you have to make repairs if they are asked for, particularly when it comes to providing safe basic utilities such as energy and water. **G6/92/143:**

You have to ensure that smoke and fire alarms are maintained and provide furniture that is safe and meets fire regulations. So there's a lot to think about before you go ahead.

DAWLS 93:

G6/93: Catering

G6/93/10: *Food for thought?*

G6/93/11: People will always buy food, but there are a number of things you need to know if you want to use this as a way of making money.

G6/93/20: *Food hygiene and similar legal issues*

G6/93/21: Article 13 of the *Twenty-One Articles* states that you should not put poison into water. It ought to follow from this that all your cooking is done with good health in mind.

G6/93/31: Depending on how formalised your Dawl gets, you may find it necessary to register the catering part of your Dawl with your local council.

G6/93/41: {For your Dawl} You should produce a daily Cleaning Diary, and this should include the cleaning of:

- Walls, storage shelves and work surfaces
- Sinks
- Refrigerators
- Cookers and ovens (include microwaves)
- Bins

G6/93/50: *Kitchen equipment and utensils*

G6/93/51: You should have a kitchen that includes the following:

- A complete first-aid kit (Kitchen accidents are commonplace!)
- A food thermometer (to ensure safe temperatures for food)
- Ecologically sustainable detergents and cloths for wiping down work surfaces
- A sink with two basins, or better still, two sinks: one for washing and one for food preparation.
- A separate sink for hand-washing
- A large refrigerator
- A safe microwave oven
- A ceramic hob
- Mixing bowls (which should be microwave-safe)
- A jug kettle
- Plastic or equivalent storage containers ("Tupperware")
- A blender
- Weighing scales

SECTION 2.8: SETTING UP RELIGIOUS COURTS (TABLES)

DAWLS 94:

G6/94: Turning The Tables

G6/94/11: An alternative Omegan court would be called a *Table*, so called because, quite obviously, it would consist of a jury sitting around a table. **G6/94/12:** A Table could weigh up evidence for and against accused persons and issue rulings. Importantly, *there would be no judges* in any of these proceedings. All rulings would emerge from the evidence of the Table, but *no one person sitting at a Table could claim greater authority than any other person.*

SECTION 2.9: EMPOWERING CHILDREN

DAWLS 95:

G6/95: Empowering Children

Giving children power and responsibility

G6/94/21: At the time of writing, it is not illegal in Britain for any group to set up its own tribunal for dealing with internal disputes. Torah-Jewish and Muslim groups already do this, and there are also ecclesiastical courts for the Christian churches. **G6/94/22:** At the time of writing, Best Practice guides were not available in order to make an effective judgement about where Tables might learn from the past, so to some extent, this section is improvised

G6/94/31: One of Britain's largest non-legal "courts" exists within The Football Association. It adjudicates on the conduct of individual players on the football field. It is a civilised way of dealing with abuses without resorting to knocks on the door from the police or sitting in wood-panelled rooms with the threat of prison hanging in the air.

G6/94/41: The Table Minutes would contain a full transcript of events, but could not be realised unless there was a retrial, so as to avoid prejudicing the public. The Table Report, when it is issued, would be similar to the Table Minutes but contain no identifying information about the individual members of the Table, or who said what, except for the comments of the accused versus those of the Defence or the Prosecution.

G6/94/42: The Table Speaker could not be present at any of the Table meetings, so as to avoid being biased by any evidence presented. **G6/94/43:**

Without emotion, personal bias or the issuing of any prejudicial comments, The Speaker would simply re-iterate whatever the findings of the Table happened to be. He or she could not exercise any personal judgements in the matter, and would have to implement whatever the Table decided.

G6/94/51: If the Table's decision were protested against, it would be referred to as *Drumming The Table*. If this happens, an Emergency Table is set up to consider the results of the original Table. If the original Table's decision is then reversed by the Emergency Table, then the original Table would be referred to as an *Overtured Table*.

G6/95/11: In the Dawls, there seems no reason why there cannot be various junior roles within Dawls for the children of Converts, providing that these are developed in conjunction with the children themselves – and that the children *truly understand* enough about their parents' religion and genuinely believe it. **G6/95/12:** A child should never be forced to help out at a Dawl and should be free to leave their role at any time.

G6/95/21: We can all think of examples in recent history where children were not empowered through their religious duties, but bullied into them: the extreme example being the Christian Brothers in Jewish-Catholic Ireland, and, more recently, the atrocities against children committed by Islamic State. **G6/95/22:** Such things cannot happen within the Dawls: not now, *not ever*. Where children are given duties to be carried out, these *must* be in full accordance with the teachings of The Faith, and based upon no contrary principle.

G6/95/31: There is one case of a girl who was only eleven years old when she was made Britain's first ever female bishop, albeit in a temporary position as "acting" Bishop of Manchester. (The I, Saturday 27th December, 2014)

G6/95/41: We already have scouts and guides of all ages, as well as various other youth movements and activities. Having something similar within Dawls would act as a counterweight to the Jewish bias of many of these movements.

G6/95/51: As stated in *Integrity, Chapter 8: Women*, the development of children can be measured roughly every three years, from birth onwards. However... **G6/95/52:** To protect the moral welfare and intellectual independence of children, I would set the lower age limit at nine, which is still far higher than some in scouting movements. **G6/95/53:** The spectre of US-style "toddler preachers" is not one that ought to be emulated.

G6/95/61: {Indeed} I do not even think that most children should be in a Dawl before the age of nine, *unless* they actively insist upon it themselves. **G6/95/61:** A particularly clever and vocal child might plead with parents to let them join. That's acceptable, because the child *asked* to join rather than being *forced*.

G6/95/71: Omegan parents should teach their children Omeganism as the true faith, but children should always have an element of choice where religious worship is concerned. **G6/95/72:** I do not want the children of Converts skipping play or their school holidays to come to Dawls at the expense of pleasure, or to see parents competing as to which child wore the best outfit to come to their first *Application*. Let children enjoy themselves and have fun first!

G6/95/81: If younger children are *genuinely* enthusiastic about their parents' Conversion, they can show this appreciation at home or with their friends. They should not publicly bullied about things they may not even fully understand yet - certainly not where religion is concerned.

DAWLS – BOX 3:

G6/96 to G6/98:

OTHER GENERAL REMARKS

DAWLS 96:

G6/96: Duties to Unbelievers

G6/96/11: Omegan Whilst I never denied the need for Omeganism to be openly sectarian and imperialist, one has to be careful not to take these requirements too far.

G6/96/21: If someone of a rival religion – or of no religion at all - approaches you in a state of fear and distress, you are obliged to listen to what they have to say. **G6/96/22:** If you believe that more harm will be done by ignoring them, you have a responsibility to help that person, regardless of what they may believe. Why? Let me explain.

G6/96/23: First of all, it is important to understand that you may be required to treat or heal them. **G6/96/24:** Doctors are bound by medical ethics to treat whoever is in front of them, and not be prejudiced by religion or any other consideration. Unless very exceptional circumstances apply, you must consider this as your duty also.

G6/96/31: Your primary purpose as an Omegan preacher is to educate. **G6/96/32:** People are rarely educated through punishment, but they take keenly to listening and learning if they are given nurture, healing and wisdom.

G6/96/41: Healing and showing kindness need not stop you from protesting, or forming barricades and blocking your enemies. But to harm anyone is an extremely dangerous road to begin down unless you are sure of your motives, and clear in your principles.

{But also, remember this.}

G6/96/51: It is likely that you will win far more battles with kindness than you ever would with grenades, and perhaps you may even win Converts. **G6/96/52:** There is nothing to be ashamed of in using kindness in this way.

G6/96/53: *Kindness is one of your greatest weapons.*

DAWLS 97:

G6/97: Gaining Converts From A Political Standpoint

G6/97/11: A good way to understand how Converts *should* be gained is to study what The Church of Scientology does – and do the opposite of that. **G6/97/12:** For a start, the Church of Scientology felt the need to call itself a "church" - presumably because it felt that if it called itself anything other than "church", most Americans would be too stupid to understand that it was a religion.

G6/97/21: The Church of Scientology has a strong focus on celebrity Converts because, as L. Ron Hubbard himself indicated, this is likely to impress the plebs. Also, bourgeois donors are a bigger source of money, power and influences.

G6/97/22: To be sure, high-profile Converts *can* be an asset financially, and it would be immoral to turn away wealthy Converts on the grounds that they had too much money! However, in the long run, it is far more rewarding when movements – political or religious – develop a mass base amongst the working classes.

G6/97/31: Going for offices in large, glitzy buildings may make you *seem* powerful, *but it doesn't*. **G6/97/32:** In the long run, it is far more rewarding to purchase a property that no-one else wants, in a place no-one wants to go, and restore and refurbish it. **G6/97/33:** If you are the person wielding the paintbrush, then even better. You'll feel good for having put your own effort into the project. **G6/97/34:** Local communities will thank you for showing an interest, and it may provoke a genuine interest in what Omeganism represents.

G6/97/41: Getting over traditional political divides involves understanding what is *really* going on in politics, and it isn't the 'left wing' versus 'right wing' most people think it is. I have had positive experiences of individuals in The Socialist Party, The Green Party and with some communists, as well as socialists who somehow have found themselves in parties most commonly associated with fascism. Both the British National Party and British Democratic Party produce a vast amount of crude ill-conceived rubbish, but also

produce some very insightful articles on the abuses of power by our ruling classes. **G6/97/42:**

Behind the mask of political labels, it is really a question of getting to the core – and that core is invariably socialism.

DAWLS 98: **G6/98: Dealing With Disconnectors**

G6/98/11: A *Disconnector* would refer to someone who chooses to leave the Omegan faith.

G6/98/21: Let them go. Never force them to stay (i.e. in the style of some cults). Only insist that if they do leave, they do not do so in order to lie and gossip or spread hatred against their former friends and colleagues.

G6/98/31: Persuade doubters to stay if you can, because they have the choice to remain as a member of a lower Caste, or as an Associate Member. In this way, doubters can still make valid contributions, but without the same levels of commitment or personal sacrifice. {*Added September 23rd 2017*; See also *Rewards 4* for advice on different castes.}

DAWLS REF 1: References

THE DAWLS – MAIN LINKS

B5 for MEDITATIONS;
B6 for PRE-MEDITATIONS;

THE DAWLS - EXTERNAL LINKS

Charles Handy (1995), *The Age of Unreason*

Lord Nolan's Standards In Public Life Committee (1994)

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John Lewis Partnership: *About Us*, last accessed 6th March 2015:
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LETS Link UK

PART 3: OTHER GENERAL REMARKS

[No references cited]

G8: POLITICS

What is this Section Book for?

This Section Book is a harsh warning not just against some politics, but against ALL politics! But it also accepts the need for *some* political involvement in order to address the economic, social and political concerns of Converts and Fellow Travellers.

"Religion and politics do not mix well in Omeganism."
(Politics 4:21)

In **POLITICS 2: Beware of Politics**, this chapter:

- Is ultimately opposed to ALL politics, regardless of party or type
- Warns bitterly against politics taking over from the true purpose of The Faith - whilst accepting that, for many people, politics might be their only way to access it - as spiritual matters can seem vague and remote.
- The ideal should be to remove politics from religion and focus on pure meditation, prayer and pastoral support. There must be periods when no politics is present in religious practices from the very outset.

POLITICS 4 and POLITICS 6 propose two possible political strategies – the MAXIMUM PROGRAMME and the MINIMUM PROGRAMME. Both have their advantages and disadvantages.

In **POLITICS 4: Advantages and Disadvantages of The Maximum Programme**,

this chapter:

- Tries to set out what "Omeagan politics" might look like, even though one principle of The Faith is to do away with politics.
- Recalls some of the events that led me, rather reluctantly, to conclude that Omeganism must have some sort of political element - most notably, attempts to have me silenced by force.
- Introduces a Minimum Programme that both future converts and Fellow Travellers must agree on, based loosely around the ideas of the (deceased) Conservative Peer, Lord Gilmour.
- Introduces a Minimum Programme to be delivered through a proposed "**Ossi Party**", via the religious organisation of the proposed "**Omegan Spiritual Symposium International**"
- Suggests that issues of free expression and personal liberty would be most likely to bring people together from different political persuasions.

In **POLITICS 6: Ten Points Of The Minimum Programme**,

this chapter:

- Outlines ten political goals that all Omegans, supporters and fellow Travellers for the Fairmark should try to agree on, regardless of their own party-political views.
- This represents a consensus around which a political coalition might be built alongside a coalition based around the religious and social aims of the Dawls.

POLITICS 2:

G8/02: Beware of Politics!

G8/02:11: Beware of politics! Politics must be resisted, wherever possible. **G8/02:12:** Politics is often forced on religious dissenters, whether they like it or not. **G8/02:13:** This chapter – “Politics”- exists for the times when politics has to be addressed. **G8/02:14:** Unlike the approach taken in *Integrity*, the aim here is to go much deeper into the spirituality within politics, and to set very firm limits on what can be said – *sticking only to those political matters that are absolutely necessary* for communicating the Omegan vision.

G8/02:15: It is very important that those considering converting to Omeganism do not feel they are in some sort of party-political regime, nor a political programme that does not consider what individual converts can do to improve their situation, regardless of the government in power.

G8/02:16: For that reason, Omeganism should have a *Minimum Programme* – of things that must be done - and a *Maximum Programme* – of things that should be ideals, but which potential Converts would be likely find more difficult to agree on. The Minimum Programme is what is put forward here, based in part on some of the ideas of former British Conservative politician. Lord Ian Gilmour. The Maximum Programme is explained more fully in *Integrity* (2015)

G8/02:21: My other book, “Integrity” is a much more down-to-earth and political work in places, but this *Holy Book of The Republic* is not.

G8/02:22: I have to tell you, as firmly as I can, please, *do not* fall into the trap of using religion as a form of politics.

POLITICS 4:

G8/04: The Maximum Programme

Advantages & Disadvantages

G8/04:11: It is always worth remembering the difference between what we *want* to do, and what we *have* to do, or *end up* doing. **G8/04:12:**

Many obvious statements are still worth saying anyway. **G8/04:13:** It is not a contradiction to prefer a gentler form of persuasion in politics, but accept that it may not be possible, and that more militant methods may be required. **G8/04:14:** If you convert of Omeganism, your politics is your own affair so long as it falls broadly in line with the *Minimum Programme*. **G8/04:15:**

Although it is *not* a requirement of Holy Law, *my personal opinion* is that restrictions on personal liberty and certain forms of religion are so bad today that democracy itself is now a part of the problem – *and* only a ruthless, revolutionary political response – a *Maximum Programme* – can resist it. **G8/04:16:** The advantage of a Maximum Programme over a Minimum programme is that it is likely to interest political people who have no interest in religion. Ironically, this is also its chief disadvantage – (if that makes any sense to you)

G8/04:21: Religion and politics do not mix well in Omeganism. {However} **G8/04:23:**

When the matter of my religion comes up for criticism, in my own personal dealings with authorities where I wished merely to express perfectly moderate views, I have found them, at best, impolite and indifferent to my views and, at worst, spiteful and actively out to attack my ideas, and – where this is not sufficient to wound me – *they chose to attack my character*. **G8/04:24:**

Should an attack fail, I am sure that my attackers would still seek to have me declared insane. For indeed, there *was* insanity – but my howls and screams were not the cries of a madman, but the logical outcome of despair. **IG8/04:25:** The intimidation and threats were carried out in such a way as to present the authorities concerned in a wholly *good* light, to *delete or redact evidence* that might show me as logical in my protests and to present *my* evidence as the product of a deranged mind. **G8/04:26:**

There is not one aspect of my life that was

beyond bounds for lies and distortion: not even my private life. There is not one indignity considered too great to which I would not have been subjected were it not for the restraints of English law – and even then, I swear the law would have been bent to suit whatever horrid purpose was planned for me.

G8/04:27: Prior to such encounters, I had rarely sought to harm others with words, or cause trouble of any kind. Indeed, I avoided mentioning my religion at all out of a common sense fear of being thought of as unusual. However, I have since come to believe that my over-politeness and passivity allowed me to be exploited by certain authorities, and my Omegan faith to be misrepresented. **G8/04:28:** I would prefer the gentle approach in bringing about the Omegan faith. No Convert should be required to agree with me politically, but I fear that such a gentle approach to the progress of my faith – let alone Conversions – will not work anymore. **G8/04:29:**

I fear we are beyond the days of politely stating one's case for Omeganism, and must now take to *less palatable means* – and to roughly enforcing it. I do not enjoy saying this, but I think we must face the truth.

G8/04:31: My estimation is that the Maximum Programme should be subversive, anti-democratic, socialist and utopian in tone, internationalist in its planning, and nationalist in its gut instincts. **G8/04:32:** The political revolution towards the Fairmark is best delivered through an *Ossi Party*. This party should be willing to use all manner of subversive and disruptive means to achieve its ends rather than relying merely on the Minimum Programme or the ballot box. **G8/04:33:**

The *Ossi Party* should seek allies from outside of the Omegan faith. **G8/04:34:** The issue that will most create most political unity is that of the many hypocritical attacks on individuals done in the name of "freedom", "democracy", "protecting the public" and so on. Invariably, these measures – supposedly "safeguarding" our liberty, have the opposite effect, and actually cause fear and panic. **G8/04:35:** Advocates of the Minimum Programme may wish to lobby the authorities to get the situation reversed. However, I feel that the only way one can now respond is by using equally rough tactics in retaliation.

G8/04:35: Democracy is the new tyranny.

G8/04:36: I believe that we are beyond the point of sitting around a table negotiating with

people who would not only harm me or harm Omeganism, but *all other people* who step outside the *Judeo-Capitalist Axis* - including those from religions and other groups I may have *many* disagreements with.

G8/04:41: My guess is that the politics of any Omegan converts in future will form itself into a "right wing" of Minimalists of those who stick to the Minimum Programme and a "left wing" of *Ossis* of those who call for my Maximum Programme. **G8/04:42:** Because I do not wish to alienate Converts on a political basis, I am anxious not to make this volume too political in tone. So I have only focused my attention on the Minimum Programme, even though my own views have become more extreme as a result of my terrible experiences. **G8/04:43:** The Maximum Programme is not reprinted here, but this information can be found in *Integrity*, and the far more extreme Maximal programme outline in my 99-page volume, *My Country* {which I hope to release soon}.

POLITICS 6:

G8/06: Ten Points of The Minimum Programme

G8/06:01: All Converts must be willing to arrive at a consensus which is radical enough to ensure that the Faith of Omeganism is safeguarding from threats – be they internal or external – and yet cautious enough not to cause alarm to those that are in the delicate process of considering whether Omeganism is suitable for them or not. Nor should any politics cause undue diversions from contemplating the magic and wonder of their environments, both spiritual and earthly. Indeed, politics should be a means to facilitate greater meditation and prayer.

G8/06:02: Once a plan of action has been agreed, Converts must remain united around it, maintaining a strict code of confidentiality, and avoidance of rumour or gossip: no matter what problems exist within faith groups. More generally, any religious activities involving politics must act on a "Closed Network" basis, rather than the "Open Network" style that has become the fashion of today. (See *Integrity*, 2016). If it is necessary to work with other religions, this must

be on a minimal basis, and without compromise of Omegan principles.

G8/06:03: Omeganism cannot tolerate – and must oppose any active expressions of hatred against the colour of a person's skin, because this does not interfere with an individual's ability to do their duty as Converts or act in alliance with them. Any person that is proven to have harmed another on this basis - physically or mentally - should be expelled from any position of authority within the Faith, or political and charitable groups associated with it.

G8/06:04: Omeganism must defend welfare programmes that ensure free health and social care for all citizens, extensive leisure time, and the public ownership of basic utilities, such as the water supply. In the long-term, what for some is called "leisure time", and for others "laziness" is essential: not only to provide spare time for our relaxation and good health, but also to give time for meditation and prayers. Omeganism should advocate state welfare money towards holidays, and the equivalent of at least one day a week without formal work.

G8/06:05: Omeganism has to take a position of being anti-conservative as an absolute basic political requirement – though this must not disallow those who consider themselves patriots or nationalists. In Britain, this still means that members of a wide range of non-conservative parties - from the Liberal Democrats through Labour, the Greens and Communists – could become Converts, as well as those in the Conservatives and United Kingdom Independence Party (or similar) who – though generally thought of as "conservative", could be incorporated if they are willing to sign up to the Minimum Programme (N.B. Lord Gilmour was a former Conservative Party government minister who fell out with Margaret Thatcher over issues such as welfare policy). It may be true that one day democracy is considered out-dated, but whatever system is in place, a consensus on a Minimum Programme is desirable.

G8/06:06: *Luscious* sexual joy is the currency of Earth Spirit within Omegan faith - and it is explained in gushing, voluptuous detail in *Holy Book of The Republic: Part 2: Book of Progeny*

(*Passion and Prudence*). It is worth more than money, silver or gold! In sexual matters, the ideal of morality in the Fairmark is flesh-based, and does not bar sexual contact with anyone, provided that certain strict rules in Holy Law are followed. Being dutiful in relationships also means shedding our normal sexual preferences in order to offer healing and comfort to another. *The extreme Gold Caste position of Omeganism as regards sexuality - though upsetting to many of a sensitive disposition - is to prevent tyrants in future societies from imposing cruel regimes of any kind as regards private individual and family life.* {See *Rewards 2*}. With few exceptions, a policy of friendly indulgence, taste, confidentiality and discretion must be practiced and advocated in gender identity and in sexual matters: no matter whether those involved are male, female, young or old. Sexual contact should be tasteful, as defined within the rules of the Omegan faith: kind-hearted, voluptuous, comfort-oriented, pleasure-centred, polite, respectful, clean-shaven and clean in general, even where it may be rough and robust on occasion. If it is felt –even on minimum evidence - that sexual intercourse was carried out without a person’s consent by an abusive party and also not in accordance with Holy Law and the Fairmark, then it *may* be legitimate to completely bar the person concerned from any contact with the wounded party or parties - but *not* to put that person in prison. It is important to remember that there have been cases where accusations of sexual harm were false, misjudged or unproven – so a balance of outcomes has to be found. Generally speaking, sexual harm by another requires less punitive standards of intervention against the accused – more akin to mediation, counselling and, where absolutely necessary, medical treatment, rather than punishment through the police, courts or in prison. Improving and healing a person’s sexuality is always a better way forward than punishing it, whether that person is on the passive or active end of sexual exploration.

G8/06:07: In the use of violence or punishment against any individual, whether by Omeganism’s supporters or its opponents, no matter what wrong they are seen or believed to have done, a clear case must be put forward. The danger is that violence can lead to more violence. Feelings of revenge – without any element of forgiveness - are legitimate, but should be acted

upon with great caution. No Convert may own or use a gun or other proscribed weapon.

G8/06:08: Omeganism should take environmental sustainability and also a firm stance against pollution and deforestation as legitimate areas for active political campaigns, as environmental degradation could threaten the very future survival of the planet. Air, water, soil and food pollution are all forms of pollution to be challenged, as well as many others. At present, this means that, where possible, Omegan Converts should avoid owning petrol-driven cars or use them considerably less where possible: though a special exemption could exist for taxis and taxi drivers. For those places where there are no trains or buses, the taxi is a remarkable substitute.

G8/06:09: In addition to a cautious Minimum Programme, there is also the need for a revolutionary Maximum Programme – the “total spectrum domination” politics implied by the Fairmark. This is what would come under the scope of the proposed *Omegan Spiritual Symposium International* (OSSI) and the proposed political movement, the *Ossi Party*. The reasons for having a Maximum Programme are in order to protect against the *Judeo-Capitalist Axis* – and wider political Establishment – from closing ranks, by having an equally militant counter-response ready to hand that can draw upon nationalist, internationalist and socialist tendencies. However, there are always grave dangers with such an approach. In particular, there is a risk of alienating those with very little interest in politics, or a fear of “extremism”. If OSSI lost its religious roots and became too political, this would be extremely damaging indeed and risk tilting the active-meditative mixture of Omeganism towards mere theatrical rabble-rousing.

G8/06:10: Education and the exchange of information has to be cherished at all ages and at all levels of study – and be a process that is free from tuition fees for students. However, sometimes, the formal processes of school and college can stifle imagination and creativity. A greater move towards informal, out-of-classroom learning needs to be adopted – and ideally one that allows individuals to vary the pace and length of their courses. Home schooling – for at least part of the school year – should be encouraged, as well as

the development of creative, interpersonal, managerial and entrepreneurial skills at all levels. Universities should be places where ideas can be freely discussed, and not – as is increasingly the case – places of censorship and over-formalisation. Additionally, Omeganism should develop its own religious education programme that accommodates many of the above considerations into its teaching practice.

1Y-SECTION:
HOLY BOOK OF THE REPUBLIC:
BOOK 1Y: EPILOGUE



"destroy! destroy! destroy!"

THE THIRD RALLY 2:21

60 – 60 – 60

Note: "606060" is the sacred number of the DELTA – the key triangular symbol that is of vital importance in the Omegan religion.

The number represents the three 60 degree angles on a right-angled triangle.

It is part of the ONE pathway into the very core of the FUTURE.....

1Y SECTION: EPILOGUE (of Vol.1)

What is this Section Book for?

This Section Book concludes the *entire* Holy Book of The Republic Volume One, and summarises *some* of its main themes again. After this Section Book, there is a GLOSSARY of all the terms used in this volume: what they mean, and which other concepts they relate to.

Because of how much space is given in this Volume to Earth Spirit, there is a real danger of forgetting Omeganism's true and ultimate goal:....

---FUTURE SPIRIT! :

- This chapter reminds people a little about Earth Spirit, but takes us back to where we started in The Book of Darkness, thinking about Future Spirit.
- The story is closed by putting forward the argument that all of our study of Earth Spirit and the Deities was designed to clear our minds ready for Earth Spirit - and NOT to wallow in love and other soft emotions for their own sake.
- **Never forget:** Future Spirit is always more important than Earth Spirit!
- Always remember. **Artek** is the most important Deity and the Delta, sine wave bleeps and **606060** are the most important spiritual signifiers.

1, EPILOGUE 2:

1Y2/02: A Virtuous Circle of Learning

1Y2/02:01: And perhaps, a reflection on learning – provided at the end of the last chapter is a good place to conclude this chapter, and indeed the main body of this book. **1Y2/02:02:** What should we have learned from our study of Omeganism, the Deities and above all, Artek and the Temporans – far beyond politics, and even the normal business of life itself?

1Y2/02:11: So much in life comes back not to the act of doing something, but the act of thinking, and transcending beyond.

1Y2/02:21: The machines have propelled us beyond our humanity, if only we find a way to make that transcendence spiritual, and not just material. **1Y2/02:22:** Computers have opened a spiritual gateway to our Temporan rulers.

1Y2/02:31: Doing without thinking is what is generally the most pleasurable thing. **1Y2/02:32:** Pleasure – like love – is fine in its proper place - But doing what is pleasurable is rarely what the eventual aim should be.

1Y2/02:32: It took the Temporans - a race of beings from another dimension - to teach us all that.....

THE END

Z4: GLOSSARY

GLOSSARY OF KEY TERMS FOUND IN "BOOK OF THE REPUBLIC" **OR** "INTEGRITY" IN ALPHABETICAL ORDER.

=606060

The sacred number of the **Delta Triangle** – the point at which humanity crossed over from Earth Spirit into Future Spirit. It also represents the three angles of the Delta Triangle, which is an Equilateral Triangle.

=Anathema

The Third Deity of Omeganism: closely allied to things of industry and the artificial world; to modern moral slavery, guilt, debt and shame. A masculine spirit that can both rescue us and also over-protect us; a spirit of police and gangs; the Deity behind the **Warlords** and the **Judeo-Capitalist Axis**.

=Anathemite

An individual whose personality and habits follows Anathema, the Third Deity; someone who, in some way is tied to Him, usually without being aware of it.

=Artek

Also known as [*The Prince of Spiritual Darkness*]. Revolutionary Deity and one of the lowliest of the **Temporans**, who is able to descend to Earth in order to preach His doctrine of Spiritual Darkness.

=Articles (Twenty-One)

See **Twenty-One Articles**

=Assertions

Statements often made without scientific evidence, but not necessarily without good reason.

=Beetles

The everyday workers of Anathema, usually people in minor authority, petty public administration and other roles who are unaware of the sinister nature of His plans – not Warlords, but “contaminated” by

them, and therefore, in need of actions to be taken against them.

=Bisexuality

In popular myth, the belief that {only} a particular category of *adults or adolescents* (only?!) is sexually attracted to both sexes. This has been replaced in Omeganism by concepts such as **Sanctified Sexuality** and **Breastliness**.

=Blair

Any act which constitutes a violent intrusion or invasion of the self or their community - often involving harassing, spying on others and leaking information in order to shame them, and often claimed to be done for that person’s “own good”! This would be considered illegal in the Fairmark. N.B: Not every violent act constitutes a Blair.

=Breastliness

The Omegan sensual (though not necessary overtly “sexual”) ideal for the Femarines - of physical softness and smoothness; usually requires the removal of all beards and body hair and – where appropriate – a certain plump delicacy. Said to produce a calming, healing radiance. Particularly appropriate for breasts and male chests, hillocks and groin, but can also apply to toes, fingers and even the softness of internal areas. Applies from birth to old age, and acts as a unifier in **polyamorous** family units, **Coven** Rituals and (where relevant) **Stacks**.

=Buddhism

Ascetic, mostly harmless

=Burden of Proof

The responsibility of proving a case or argument, especially in a Court of Law – or (often) the extent to which such a case can be proven. In Omeganism, it refers to ways in which the religion and its spirituality can be shown to contain measurable truths, even though the existence of God cannot easily be proven.

=Castes

The different stages of spiritual evolution that one can either be born into or arrive at through prayers and meditation. The highest of these is called The **Supreme Caste**.

=Catholicism {Judaism}

Global Christian-Jewish cult based around a sexual attraction to Mary, mother of Jesus: who, in the Bible, gave birth without sexual intercourse.

=Coladic Primacy

The intensely erotic freedom given by Omeganism to married male Converts to enjoy their colada with their female and male wives as they wish, without interruption, providing that **Breastliness** and **Least Harm First** principles have been adhered to, as well as other principles from the **Five Virtues** and **Twenty-One Articles**. In most cases, under certain guidelines, this principle would also apply with **Concubines** and **Surrogates**. The pleasures encouraged are those that embrace the Life foam and Lifewine, the pleasures of the Humber, Hillocks, Hearth and Font, the pleasures of fertility, and other bonding rituals within the **Virgin Family**.

As well as adding zest to a relationship and assisting in the aims of **Lifespring**, the other, more sober aim of this is to empty the male of warm passions and the female of anxieties about maleness, so that their minds are clearer as they move from **Spiritual Light** to **Spiritual Darkness**.

=Christianity {Judaism}

Global Jewish religion that claims that the all-powerful God has unnervingly human characteristics, such as fathering sons. Allegedly, God's only such son, Jesus Christ, was not the offspring of the carpenter and (alleged) crucifix-maker, Joseph, but his wife, Mary, with whom "God" was having what Christians would call "an adulterous affair". Jesus disappeared from view for many years, then came back deciding that he could save the world from what he called "sin", but what most of us call "human nature". The Romans didn't like what he was saying and killed him, then realised that he would make a very good spiritual symbol for their Empire, and began the Early Church instead. Every single Christian church (and some other Jewish religions) copied the Early Church in one way or another, whilst pretending to be opposed to it.

=Closed_Network_Organisation

An organisation that protects the Inner Circle of individuals social relations through clear lines of demarcation, economic measures that benefit the

group internally rather and procedures that emphasis confidentiality over and above ease of disclosure into the **Outer Circles**. The opposite to an **Open Network Organisation**. Recommended for anyone wanting to establish **Inner Circles**, such as an **Magic Inner Circle**.

=Comfort Nurse / Comfort Nursing

The proposed idea for a nurse from the **Inner Circle** trained in the giving of sensual comforts up to and including sexual intercourse – preferably trained up to university level.

=Concubine

In Omeganism, a concubine is a trusted Flaheen taken from the Outer Circles to act as a loving sexual partner or **Comfort Nurse** within the Inner Circle. Note, this role is different from a **Surrogate**, obtained by means of conscription.

=Contraception (Intimate)

See **Intimate Contraception**.

=Contraction

The narrowing of Earth-Spirit Consciousness – usually in order to prepare for **Future Spirit**.

=Corporate Sexual Negligence

The extremely serious accusation levelled against mainstream society, particularly the **Judeo-Capitalist Axis**. In *Chapter 15: Pro-Creation, Part 2 – Love In The Shadow of The Warlords*, it is written down in a similar way to a prosecution lawyer giving evidence against a government. It states that particular groups in society, such as government, the **Warlords** and other **Anthemites** have deliberately lied about the nature of sexual activity within society to serve their own interests: making the general public hate or despise sexual or sensual instincts that are either healthy, or which *could* become healthy through better education and moral guidance; legalising sexual ideas and practices in order to denigrate and make money out of them, *but* banning or outlawing things that Anthemites often do in private themselves! The nature of what is denigrated or outlawed varies from country to country, and the charge of Corporate Sexual Negligence can apply to almost any country in the world.

=**Cottonwoolism**

The practice of excessively over-protecting children, even when very little risk exists.

=**Coven**

A meeting of a **Magic Inner Circle** to perform secret spells and rituals. Omegan theology suggests that a Coven would usually be led by women.

=**Crossroads**

The disturbing but *necessary* parallel world to that of **Ennsianthe**, which is administered by **Anathema** with the support of **Hedona**.

=**Cybernetics**

In humans, this is often the imitation of biological processes with the use of technology, as well as the study and integration of communication between humans and computers.

=**Cyborg**

A (currently fictional) being that is part human, part robot (See **Cyborg Consciousness**)

=**Cyborg Consciousness**

An evolved state of humanity in which the human race and machines merge into a higher synthesis which bring us closer to the Future Spirit of the **Delta**, **Artek** and the **Temporans**.

=**Dawl Application**

The Omegan equivalent of a church service, where people are often encouraged to be angry, but never encouraged to take up the cross.

=**Dawls**

The Omegan equivalent of a church: and there, the similarity largely ends.

=**Dejudification**

The proposed process that could occur after an OSSI revolution in which the **Jewish** and **Loyalist** programme of indoctrination and moral slavery is reversed through a combination of education and **De-Authorisation** (e.g: through a new legal code, and the physical force of **Lightning Core**). This is

comparable with the process of De-nazification that Germany went through after the Second World War.

=**Delta**

A black triangular frame through which we reach **Artek** and the other **Temporans**.

=**Delta Matrix**

The grid sequence of interlocking equilateral tetrahedrons that begins as a vast array of tetrahedron at the bottom – closer to the Earth – and then gradually gets smaller until there is only one triangle at the top, **The Delta**, beyond which lie **Artek** and the other **Temporans**.

=**Delta Orbit**

The repetitive sequence of bleeps that gets faster from the first to the third, and which has a deep significance for **Artek** and reaching **Deltagate**.

=**Delta Tetrahedron**

Made from four **Delta Triangles**, it is a building block in the **Delta Matrix**.

=**Delta Triangle**

The Delta Triangle is one of the most important symbols in Omeganism. It is the prime gateway to Spiritual Darkness.

=**Designates**

An object, person or idea that is used in a symbolic way to represent a spiritual force. e.g.: the turquoise/black/white combination representing Spiritual Darkness.

=**Devotional Assertion** {See: Assertions}

=**Dog Analogy** (The)

The vivid analogy or allegory that describes how the **Frozen** are fooled by Jewish and other **Anathema**-influenced ideas and fail to see any problem in them. It cites the example of a dog owner whose dog keeps biting people when his or her back is turned, yet refuses to believe that this "loving dog" would ever do such a thing.

=Enlightenment The

The Enlightenment was what happened when a group of Eighteenth Century Europeans decided that ignoring what they could not see immediately in front of them might make everybody happier and less superstitious.

=Ennsianthe

The healing, magical forest kingdom of **Erlica**. Ennsianthe means “the enchanted place”. It is the kingdom reserved not only for those who believe in her, but also many Flaheen that she has chosen to clutch to her bosom. Unlike the **Christian** notion of heaven, getting into Ennsianthe is not dependent on what a person has done during their lifetime, but their energy and Earth Spirit radiance. Indeed, Erlica promises that everyone will get to Ennsianthe eventually, and that no one will be turned away. However, the wisest may get there more quickly than those that aren't.

This kingdom is contrasted with the chaotic tyranny of **Crossroads**, administered jointly by **Hedona** and **Anathema**.

=Erlica

Second Deity of the Four Deities, gentler sister of the anarchic and tempestuous Fourth Deity, **Hedona**, and the second-most important after **Artek**. Her role is to act as a healer, particularly through the sensuality of Earth Spirit, but also through the contrasting strictness of her commands. She is believed to have been born in a flowerbed and began her spiritual journey in Ireland, eventually reaching England some time around 1995.

=Eternal Virginity

Relates to the last of the Five Virtues, “Virginity”. It is Erlica's promise that through her healing love, we can attain a state of being “Eternal Virgins” who never become stained by the troubles of life and never lose childhood innocence, creativity or sexual purity.

=Ethics

A system of moral principles governing the behaviour of an individual or group. In Omeganism, the ethical system is simply called **Holy Law**.

=Evolution

The gradual development of a simpler or less developed thing into a better (and usually more complex) thing, as happened in the evolution of human beings from simpler animals. (Please Note: Omeganism has no affinity with anyone who says God created the world in six days!)

=Expansion

The process that tends to occur when focusing on Earth Spirit, where our thoughts are filled with ever-expanding light-energies. The opposite process is called **Contraction**.

=Fairmark

The **Fairmark** can refer to three things:

- 1: The flag of the Omegan religion, which is said to be a “fair mark” of the different characteristics of the Faith. The yellow-orange is both warm and cold. The circle represents feminine sensuality. The square represents land and territory. Most important of all, the equalateral triangle represents the **Delta**.
- 2: The wider spiritual, political and social government of nations proposed in the **Holy Book of the Republic**, **Integrity** and other writings.
3. Vol.1 of **Holy Book of the Republic**.

=Fellow Traveller

A non-believer and non-**Jew** who chooses to provide help and support to the Omegan religion or any of its related activities, both religious and political. He or she is not bound by the same rules as a **Convert**.

=Femarines

A proposed feminine – and largely female-dominated – order within society *{including in appearance}* that runs most of its main social affairs, starting with leadership of the Dawls. They would possess great intelligence, the ability to **Packet-Switch** and a tremendous amount of **Breastliness**. They would also have a strong affinity towards bathing in clean water and perhaps also, swimming with dolphins and whales.

=Femininity

Looking and behaving in ways typically thought to be appropriate for a woman or girl – or the qualities in a man or boy that are most suitable or naturally innate to women or girls, but which set the male sex the best possible moral example.

=Femininity Paradox

A troubling paradox, which states that to preserve femininity within the Faith, one often has to do things that can seem quite aggressively masculine. In a future Omegan society, this state of things is partially resolved by the rise of the **Femarines**.

=Feminism

A liberal political and social movement (often of Jewish origin), which argues for women's liberation, but leaves The Problem of Maleness intact. It generally calls for equality between the superior genetic mutation known as women and the temporary measure known as men, hoping that no-one will notice the glaring problems with this idea.

=Five_Virtues

Pride

Taking Pride in oneself and in the Faith; considering where the needs of others and our own coincide; but being wary of False Pride, based on an incorrect understanding of events.

Piety

Being absolutely firm and sticking to the faith, no matter what.

Verity

Telling the truth, wherever possible, especially with those you care about. Being true to yourself

Charity

Giving to others so that you might receive in return, and with an open and generous Earth Spirit. This Virtue is also very useful in marriage and sexual matters.

Virginity

Retaining freshness, purity and innocence in sexual matters, and in attitudes to life in general

=Flaheen

An unbeliever – a non-Omegan. The term has a mildly pejorative meaning, but can also be used neutrally.

=Frozen_(The_)

Term used for certain often good-natured **Flaheen** who are still stuck in their previous religious traditions: particularly Jewish traditions. Usually, a less severe form of **Anathemite**.

=Gilmour_Minimum_Distribution_Standard (GMDS)

Taking its name from the former Conservative minister, Lord Ian Gilmour, this is the absolute bare minimum for wealth distribution that Omegan politics must advocate. Ian Gilmour fell heavily out of favour with former Prime Minister, Margaret Thatcher for advocating elements of wealth redistribution from the rich to the poor, which directly contradicted aspects of Mrs Thatcher's policies at the time.

=Guerre-Ama_"gare_arma"

Holy War, or a declaration of Holy War. This state of things usually only exists when any individual that becomes a Convert is under attack from an external force.

=Hedona

The wilder and more aggressive sister of Hedona; the least developed and most savage of the Four Deities, but also the one who restores natural justice in the face of **Anathema**'s cruellest acts of tyranny.

=Hedonism

A lover of wild excessive pleasures; in **Omeganism**, the cult that surrounds the Deity of **Hedona** (See also **Hedonite**)

=Hedonite

A follower of **Hedona**, or person inclined towards behaviours that would suggest this.

=Hinduism

Far too many deities, far too many reincarnations, far too many brash colours, repeated far too many times.

=Holy Law

The moral restrictions imposed within the Omegan religion, as well as new liberties; allowing behaviours that may not previously have been thought of as acceptable; outlawing other things that are currently considered to be the norm.

=Home Schooling

The practice of teaching children at home rather than at school.

=Homosexuality_{pros/cons}

In popular myth, the belief that a particular category of adults is sexually attracted only to its own sex. This has been replaced in **Omeganism** by concepts such as **Sanctified Sexuality** and **Breastliness**.

=Humanism

Judaism, minus the religion, the theology, the origins of its own morality, or the reasons why I'm telling you this. Would probably suit quite nice people.

=Humanitarian

Committed to improving the lives of other people either in a helpful or harmful way – often both.

=Induction, the

One of the opening sections in this book recounting the Prophet's encounter with the **Temporans** and the **Delta**, and *one of the most important parts of this book*.

=Inner Circle

The people you trust the most, more than anyone else, and who tend to share your values. This is the foundation of all solid organisations, including **Dawls**, and helps provide security when networking in the **Outer Circles**. **Inner Circles** generally consist of family and friends, but not always. Tends to be the foundation of most **Closed Network Organisations**.

=Integrity

The state of being complete and undivided; the state of things and their component parts all neatly fitting together; high moral and professional standards – all the qualities that Omeganism seeks to embody, and the reason "Integrity" was chosen as the title for my 2015 book.

=Intimate Contraception

The Omegan alternative to barrier contraception, which allows for skin contact by pairing up any two or more able Converts, one or all of whom must be incapable of producing children – or alternatively, through various other barrier-free sexual exchanges that are less likely to result in conception.

=Islam {Judaism}

A religion that is almost exactly the same as **Christianity**, even to the extent of honouring Christ as a holy prophet that can perform miracles, but with elements of Original Jewish practices, such as a ban on pork and circumcision and some pagan elements of astrology. Muslims generally remain static during their prayers, but usually bend over, whereas Original Jews can move their hips back and forth against a wall.

=Jew/Jews (Omegan definition)

Any adherent of the faiths whose common lineage is Abraham, including Original Jews, Christians and Muslims. No racial or other distinctions are made in this definition, and all are treated *exactly the same*. In the OSSI, there is very little room for compromise or negotiation with Jews and indeed, the **Occupied Territories** proposed for the Omegan nations would be built on Jewish land.

However, racial prejudices of the type often alluded to as regards the Jews may constitute an Article 19 violation (See **Twenty-One Articles**)

=Jews (Original)

(See Original Judaism)

=Judaism (Original)

(See Original Judaism)

=Lightning Core

The proposed military wing (where required) of **OSSI**, and within each proposed **OSS**. (See *Chapter 18: OSSI*)

=Least Harm First

In **Holy Law**, the principle that states that if harm cannot be avoided, or needs to be caused, then individuals *must* attempt to do the “least harm first”, even if retaliating to a serious insult or injury. This also means that where accidental or deliberate harm has been done to someone, the offended party *must not* respond with the same level of force. The aim is to prevent harm or violence from escalating, whilst still allowing individuals to have their revenge if necessary.

=Lesbianism

A necessary phase in the sexual development of many girls, which results in the development important component in healthy female sexuality: that of female-to-female attraction. Though often perfectly noble, it is generally best replaced by **Breastliness** that incorporates an interest in both sexes. At its worst, it results in excessive masculinity, which parents may need to nip in the bud at the earliest possible opportunity. In careful hands, a female same-sex attraction can lead to the most important erotic experience of a female’s life – even more important than those they share with their male husbands.

=Liberal

Someone who claims to be tolerant of others and who gives every idea the benefit of the doubt, but frightens, arrests and imprisons people who don’t. See also: **Liberalism**.

=Libertarian

Someone who believes that individuals should have complete freedom of thought and action without being subject to the state - usually until someone attacks *them*.

=Libido

The life-force of nature, linked very strongly to sexual drives, utterly ruined by **Hedonism**, and rescued, in part, by **Erlica**.

=Lithium

A substance generally used only for batteries, but which in psychiatry sustains the profession.

=Logi-State_{"lodge-ee-state"}

The state of supreme logic and cold emotional darkness that one feels upon reaching the very edge of Earth Spirit and glimpsing Future Spirit.

=Loyalist {pejorative}

Originally a term of criticism aimed at Ulster Unionists by Irish Nationalists. However, in **OSSI** ideology, “Loyalist” refers to any individual or organisation that is blindly loyal to the British Crown and the existing global elites. Loyalism tends to be closely linked to the **Judeo-Capitalist Axis** and to the activities of the **Warlords**.

Not to be confused with British nationalism or British patriotism, both of which can be legitimate, so long as they reject the government and institutions of **Failed State UK**.

=Magic Inner Circle

A trusted group – usually of women – who meet to share intimate secrets, counsel and heal others, and perform magical rituals of various kinds.

The term has very similar meanings to a **Coven**, but tends to be more about achieving more practical aims, often related to Dawls or to various aspects of related business.

=Masculinity

The desperate acts of post-adolescent boys trapped in the bodies of wolves and pressed-ganged into service by **Hedona**, but also, at times a necessary surge of male energy needed to cleanse Earth Spirit. One example of how to release masculine energies in a healthy way might be through allowing **Coladic Primacy**.

=Marxism / Marxist

The political and economic theories of Karl Marx and Friedrich Engels, in which class struggle is a central feature. The Ruling Class (Bourgeoisie) are generally richer and have more power and influence, whereas the Working Class (Proletariat) are much poorer and are forced to sell their labour in order to

survive. The Middle Class are also “really” part of the Working Class, but the wealthiest part, and so often do not view their situation in the same depressing way that the majority of the Working Class might.

A longer and more critical definition of Marxism is given in *Integrity* (2015)

=Midrash

A body of Rabbinic (Original Jewish) literature consisting of commentary on and clarification of biblical texts, first compiled before 500 AD.

=Narrow_Band_Parelectrics

The forms and wavelengths in the **Paraelectric Spectrum** that relate to Spiritual Darkness, The Delta, and Artek, and which are far less visible to the general population without the aid of specific forms of meditation and prayers.

=Oath_of_Connection

The standard oath to be recited by all Converts, alone at first and then repeated in public.

=Occam's Razor

The philosophical and scientific rule that simple explanations should be preferred to more complicated ones, and that the explanation of something new should be based on what is already known – an idea that **Omeganism** directly challenges [Also known as “Ockham’s Razor”]

=Occupied Territories

The proposed living space for Converts and Fellow Travellers within the Republic. It would be achieved, in part, through the Lifespring programme, and De-Authorising Jewish areas, but also through promoting a vegetable-rich diet, removing the need for farmers to give over so much arable land to grazing cows and other livestock. Linking into this might be a push to reduce the consumption of cows’ milk.

=Omega

The correct **Omegan** name for God

=Omegan

A devotee of the Omegan religion, or something associated with Omeganism.

=Omegan Spiritual Symposium International (OSSI)

The proposed name for the religious and political movement under which future **Converts** and **Fellow Travellers** might unite. The “**Ossis**” (as they would probably be called) could be developed into some sort of political party and street movement, with local OSS units establishing themselves in particular cities, towns or localities, each with names that are particular to that region.

=Omeganism

A religion based that gives importance to the reproduction of particular patterns of spiritual visions and **Thought Pictures** rather than to morality – and with a particular emphasis on **Spiritual Darkness** represented by the deity of **Artek** rather than salvation through **Spiritual Light** – as is often the case with religions such as **Christianity**. Also: **Omegan**: a convert to, or follower of Omeganism.

Spiritual Light is given some importance, particularly through the deity of **Erlica**, and forms the main bulk of *Integrity*, but that is only because of the extreme difficulties in accessing the superior energy of Spiritual Darkness.

=Open Network Organisation

An organisation that allows (or claims to allow) for the free-flow of information around it, without too many restrictions. Useful for large corporate organisations such as high-street banks, who can process customer details very quickly, but not so useful for small social clubs or “cell type” organisations that require strong teamwork, high levels of trust and intimate personal engagement. Often seen as more modern than the **Closed Network Organisation**.

=Original Judaism / Original Jews

Highly streamlined and ruthlessly effective religion based around the commandments given to Moses. In its original form, it was very much a religion of **Hedona**, but is now generally aligned with **Anathema**. It can be summarised as an awful lot of references to sexuality or money – which aren’t

really about either, but about *inducing guilt*. In Original Judaism, we see the violent emotional, corporal and capital punishment of freely expressed sexuality; and people getting plagued with various insects, amphibians and other unsavoury creatures (as if God didn't have enough work to do already!). Egyptians enslaved and beat their workers, build palaces for their Pharaohs and produced a civilisation unrivalled for opulence in the Western World, but by using Jews as slaves.

Jews taught the world rebellion against corrupt and unjust authority on an *epic scale*. For this, we must thank them, but this is also why they now feel justified in doing almost whatever they like. See also **Liberal Judaism**.

=OSS

A proposed regional division of the **Omegans Spiritual Symposium International (OSSI)**. e.g.: the Wolfguider OSS, as proposed for the West Midlands of England (See *Integrity*, 2015). Each OSS unit's name would end in the suffix "guider" and typically have its own **Lightning Core** division.

=OSSI_{See:Omegans_Spiritual_Symposium_International}

=Packet Switching

Part of **Paralectrics**, this is an intricate form of technical and linguistic computation which means that:

*spiritual energies that overload can be redirected or transfer from Future Spirit to Earth Spirit and back again

*the meanings of words and symbols can shift according to where they are in time and space.

=Paralectrics

The theory behind **Omeganism** based around **Expansion**, warmth and **Spiritual Light** in Earth Spirit being followed by **Contraction**, coldness and **Spiritual Darkness** in **Future Spirit**.

The hope is that by alternating between Future Spirit and Earth Spirit, or re-directing energies that are *only* within Earth Spirit, individuals will eventually find their way beyond this light-world of **Earth Spirit**, beyond **Ennsianthe** and eventually into a permanent state of **Future Spirit**.

=Patriarchy

A male dominated society, in which power and wealth are generally passed from father to son, and in which women often have very little say.

=Penetration Rule

Refers to the total ban on the use of guns, and the almost-total ban on any weapon that penetrates the skin, as well as restrictions on piercing or cutting into the skin except as a medical necessity. It is *not* a reference to sexual penetration, which is generally encouraged.

Because of the need to be consistent with the Penetration Rule, it also has implications for all forms of surgery, particularly for abortion, which should not be carried out unless medically necessary.

=Pentika

The hypnotic five-legged wheel symbol of the proposed **Lightning Core**. Each of the "legs" on the wheel represents on the **Five Virtues** of **Erlica**. The symbol (with or without the five yellow triangles) has the advantage of being relative simple to spray-paint onto **Loyalist** buildings should the need ever arise. The easiest way to draw the symbol is to imagine drawing a five-pointed star, but with lines instead of points, and then to add the "feet" of the legs later.

=Plausibility

The test applied to many **Omegans** theories: i.e.: that they make reasonable sense, that they are consistent and might well have some validity in real-life situations, even if not exactly so.

=Post-Hoc Fallacy

The belief that because an event occurred in a particular sequence (i.e.: before another event), it must have caused it.

=Presumptive Assertion {See Assertions}

=Progressive Communities

Refers to all of those communities that manage – to a very small extent – to live at least part of their lives outside of the Judeo-Capitalist Axis. In Britain, they tend to be from traditional working-class families and tend to be suspicious of

multiculturalism. Originally conservative **Loyalists**, they have become college-educated and increasingly sophisticated politically. They are the key group that must be targeted for Converts or Fellow Travellers in order to advanced the **OSSI** agenda.

=**Problem of Maleness (The)**

The belief that raw masculinity, which develops when boys reach adolescence, is the root cause of most of the problems between the sexes, if not most of them, including the often harmful counter-reactions of **Feminism**. Ways of dealing with the Problem of Maleness include **Breastliness**, as well as encouraging the male sex to stay at home for part of the time and undertake child-care and domestic roles traditionally associated with women.

=**Pro-creation**

An attitude of mind that encourages **Breastliness** and **Liquidity**; **Coladic Primacy**, and fertility and breast-feeding: in short, the integration of every aspect of the sexual and familial cycle, bound together by love.

=**Release!**

The word most Omegan prayers tend to end with, usually said quietly, and without too much passion, in order to bring emotions "back down to earth".

=**Sacred Womb Doctrine**

The belief that for married Converts, a wife's womb and related sexual spaces magically become a sacred refuge for Earth Spirit: for the free flow and exchange of her Lifewine, the exploration of her sex with other women, the intimate pleasures of her husband, the bearing of children and the growth in strength and power at her rear. The directives warning against abortion, restrictive underwear (i.e.: bras and knickers) and some forms of contraception, as well as the belief in **Coladic Primacy** all combine to ensure that this sacred space is open and receptive and that women grow in resilience and strength.

=**Sanctified Sexuality**

A principle of Omeganism which states there *is only one true and correct sexuality*, but also that years, decades and even centuries of unhappiness have led people to deny this and become divided. Omegans should regard Sanctified Sexuality as a form of professional Best Practice, because of its

ability to lower tensions and remove sexual barriers than might get in the way of other, more important prayer rituals (e.g.: for **Spiritual Darkness**)

Sanctified sexuality also refers to various ideal sexual practices that tend towards feelings of voluptuous excitement: e.g.: rejecting weight-loss diets (or even gaining weight), depilating the face and body (See **Breastliness**), promoting the Virgin Family, encouraging certain forms of same-sex couplings (especially between women, but not exclusively) and rejecting the widespread use of certain *types* of abortion and contraception. (See **Coladic Primacy** and **Sacred Womb Doctrine**)

=**Science Fiction Aesthetic**

The futuristic style and tone of Narrow Band Paralectrics, particularly as revealed in the Book of Darkness, and in The Induction in this book.

=**Scientific Method**

The system of advancing knowledge by posing a question, collecting data about it through observations and experiments, forming a conclusion and then re-testing that conclusion to see if it is valid.

=**Scientology**

Omeganism's reactionary distant relative that it would rather forget about. Scientology actually manages to make you feel nostalgic for cosy Anglican blandness: and that takes some effort. Similar looking triangles, comparable aliens, but ultimately nostalgic for the days when human beings were once "better" - rather than looking to a future where they actually are.

The better world envisaged by these sons and daughters of Californian wealth is achieved largely through disassociative therapy, rather than – say – open-ended counselling, group discussions, social activism, sharing time and resources, sexual blissfulness or going out onto the streets and attempting to start a revolution: all of which might seriously annoy Scientology's wealthy donors.

Currently run by a definite miscarriage. Frequently on a mission impossible. Has its origins in pulp fiction. Somehow staying alive. But ultimately, the cupboard is bare.

=Sexism

Quite simply, sexism is discrimination against one sex or both *because* of their sex. It need not mean "ill treatment" of women or misogyny. **Omeگانism** is an openly sexist ideology, but it is not a full **Patriarchy**.

=Simple Assertion

See **Assertions**

=Spiritual_Darkness

A form of spiritual consciousness which exists far beyond earthly light or Spiritual Light, but which we can faintly sense through meditations on Future Spirit, the Delta and the Delta Orbit.

=Spiritual_Light

A form of spiritual consciousness that is familiar to most religious people. At its best tends to focus around healing light and love energies (as with Erlica). At its worst, it focuses on guilt, obsession and the repetition of the life cycle and the slavery of industry (as with **Hedona** and **Anathema**)

=Stack

An Omegan sexual (or sensual) bonding ritual in which several people (usually assumed to be Converts) undress and all touch each other, engage sexually, or share in other rituals such as group breastfeeding. Generally, several individuals will lie on top of others, who in turn may be lying on others – hence the term "stack".

=Supreme Caste

The aim of establishing a "superhuman" caste (or class) of human beings capable of communicating with **Temporans** at the highest possible level. Not to be confused with discredited Hindu notions of caste, which have a very different function. Sometimes, in the Book of Darkness, this caste is referred to as the Supreme Race, but this usage was discontinued for fear that it might be misinterpreted and misused by racist groups.

=Surrogate

An Outer Circle sexual servant of **Lightning Core** whom either volunteers for duty or is conscripted into the role. Arguably one of the most controversial roles within the proposed OSSI

{Fairmark} programme, it nonetheless has several advantages, particularly for individual who might not gain education or employment in any other way. Experience as a Surrogate can lead to a career path into the **Concubines** within the Inner Circle, and eventually to studying as a **Comfort Nurse**

=Talmud

The collection of ancient **Jewish** writings that makes up the basis of Jewish religious law, consisting of the early scriptural interpretations (Mishnah) and the later commentaries on those interpretations (Gemara)

=Temporans

The alien spiritual beings that live beyond the Delta in a state of Spiritual Darkness. One of these beings, Artek, came to Earth in 1992 and began the process that led to the creation of **Omeگانism**.

=Thought Pictures

Powerful images in the mind – usually spiritual – that are difficult for others to see in the "mind's eye". Nonetheless, it is extremely rewarding when this happens.

=Three Year Rule

A religious duty for Converts who are parents. It is a way of monitoring and nurturing a child's progress every three years. It can also be used in any other relationship as a way of reviewing progress. As regards childcare, the aim is to gradually move the child away from needing female company quite so much, giving women the space to pursue career interests and other personal goals.

=Torah

- The Jewish parchment scroll on which the Pentateuch is written for use in services in synagogues, or...

- The collection of Jewish teachings embodied in the Hebrew Bible and the **Talmud**.

=Tribadism

The genital union of two females. It is highly praised by **Omeگانism** as one of the most supreme sexual exchanges possible, and frequently encouraged, including (where possible) between

females that are generally inclined only towards the male sex.

=**Twenty-One Articles**

The Twenty-One moral statements about how best to behave – an alternative to the Ten Commandments advocated by the Bible.

=**Virgin Family**

The emotional, sexual and familial unit for close personal relationships within Omeganism in which there are somewhat looser boundaries between friendship, love, marriage, procreation and family life, with all potentially being interchangeable. e.g.: It might be common to call an older wife of a younger male “Mother” who is not a relative by blood, but who acts *as if* she were a mother in every other sense.

=**Warlords**

Originally a term used widely for paramilitary groups in the Middle East, this book suggests that in every country, including Britain, the Warlords are an amalgam of various individuals and organisations in society – both legal and illegal - whose aim is to create “order through chaos”. In particular, gangsters, the police, some senior business oligarchs and armies all have some relationship with each other and all collaborate towards bringing about social anarchy, even if their aims on the surface may seem to contradict each other. **Marxist** Warlords have some relationship with their pro-capitalist “opponents”, stifling dissent from within socialism: in particular, deviant and subversive forms of socialism that pose a far greater threat to the **Judeo-Capitalist Axis** by getting supporters from amongst the student population and “funneling” their thinking into the narrow Marxist trough. (See also **Stealth Marxism**)

Following the same logic through, others now need to be added to this list. In particular, some universities’ close involvement with military organisations, their bullying and censorship of opinion means that they too would properly be called Warlord organisations. Certainly, any senior lecturer or vice-chancellor who encouraged links with any violent **Loyalist** organisation and allowed the bullying of those who dissented would have to be considered a Warlord as well, however “respectable” they might seem to be on the surface.

=**Wide_Band_Paralectrics**

The form of **Paralectrics** that most relates to **Spiritual Light** – and therefore the form that most religions would have at least some familiarity with (though perhaps they would define this using different words)

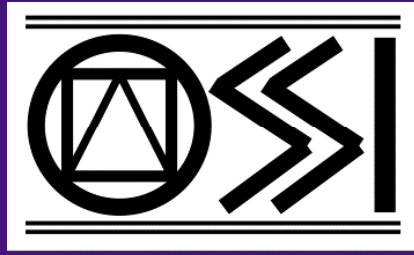
Z6: PROSPECTUS AND APPLICATION FORM (ASSOCIATE MEMBERSHIP)

WOULD YOU LIKE TO TRAIN TO BECOME AN OMEGAN, OR JUST BECOME A SUPPORTER?

THEN PLEASE SEE THE [NEXT PAGE](#) FOR THE PROSPECTUS AND APPLICATION FORM TO JOIN THE **OMEGAN SPIRITUAL SYMPOSIUM INTERNATIONAL**

YOU CAN ALSO JOIN THE GOOGLE DISCUSSION FORUM BY SENDING AN E-MAIL TO THE FOLLOWING ADDRESS:

omeganism@googlegroups.com

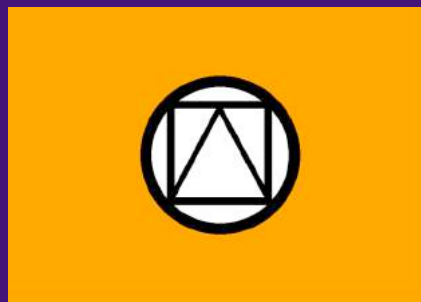


OMEGAN SPIRITUAL SYMPOSIUM INTERNATIONAL

"WE CAN CONQUER OUR DOUBTS TOGETHER."



Prospectus & Application Form 1st EDITION (ASSOCIATE MEMBERSHIP)



(above: the Fairmark flag of the Omegan religion)



The world is changing.... Are you?

My name is V. My faith is unique - and so is my determination to make a difference....

In today's high-pressure world, we so often forget to take a step back and examine who we really are: to act on our most cherished values, rather than acting out of "political correctness": from the "left" OR the "right".

People are tired of the same bland solutions. That's why all over the world, they are starting to reject them: in politics, and in life in general.

Whether you agree with my self-devised religion or not, what matters is sticking to your principles. Don't simply follow the crowd.



Imagine, innovate, inspire...

Having faith in something - right or wrong - is one of the most important differences between merely existing and living to one's full potential.

As well as my music and prose performances, to companies, I offer my considerable analytical skills to help organisations look at human and technical systems in a whole new light. Community groups may benefit from my years of insight, both academically and as a volunteer.



Values that connect....

I have seen countless radical individuals and organisations fail because they refused to acknowledge the interconnected nature of reality, our world, and, perhaps, worlds beyond.

#Omeگانism is more than just the name of my religion - and it isn't just out to "convert" people. Omeگانism is a way of processing and organising our thoughts and feelings - based around the categories derived from the Four Deities of the Faith. Some of the techniques uses can be learned by anyone, whether they are religious or not - such as individuals trying to improve their concentration and mental stamina, or advance a project or social cause.

When we have problems we wish to solve, it's a good idea to consider where we've been and where we're going: the pathways we have known, and the pathways we seek.

Should I join O.S.S.I?

You can join O.S.S.I as an **Associate Member** even if you have no religious inclinations, but you cannot join if you are already a member of an incompatible religion.

You can find out more about O.S.S.I from reading the **GUIDANCE NOTES** that accompany this Prospectus.

You are also advised to read the many publications produced for O.S.S.I, such as Integrity, and more importantly, **Holy Book of the Republic, Vol.1.**

*

FIND OUT MORE

ONLINE



Web:

informationaboutv.angelfire.com

Google Groups forum:

omeگانism@googlegroups.com

Twitter:

[@atheprophetv](https://twitter.com/atheprophetv)

Tumblr:

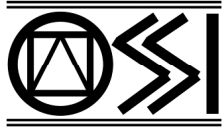
theprophetv.tumblr.com

BY PHONE



Tel (mobile):

+44 (0) 7564 721121



OMEGAN SPIRITUAL SYMPOSIUM INTERNATIONAL (O.S.S.I)

APPLICATION FORM FOR ASSOCIATE (TRAINEE) MEMBERSHIP

GUIDANCE NOTES

N.B: Please read these notes **CAREFULLY** before you apply. You may also benefit from reading *Holy Book of the Republic* (especially Volume 1) and/or *Integrity* (2005)

ABOUT THE RELIGION & PROPOSED ORGANISATION

1. Omeganism is a religion devised by **His High Witness, The Prophet V**. Although it has preferred moral codes and laws in order to ensure fair conduct, the main purpose of the religion is to leave behind the lesser concerns of worldliness and to contact the alien spiritual (*and symbolic*) race known as the **Temporans** through various intermediary spirits. *Even if you have no religion, or do not want a religion,* or even actively *dislike* religion, many of its teachings and methodologies are likely to provide you with a greater sense of clarity, purpose and ability **to categorise, and therefore organise**.

2. Omeganism states that there are two main spiritual states of being:

A) **Earth Spirit (Spiritual Light)**: what most intelligent people can access day-to-day through nature and everyday mechanical processes, but which can be enhanced with training.

B) **Future Spirit (Spiritual Darkness)**, which requires unique and specific training and meditational techniques in order to make contact with the Temporans.

3. **Omegan Spiritual Symposium International (or "OSSSI")** is a *proposed* religious body - with *some elements* of a political party. This is because - sadly - there is no escaping the sexual, political, moral and financial barriers that can get in the way of our deeper, spiritual goals, or the desire of some to bully those with views such as those of OSSSI. **You do not need to be religious to join: just be broadly compatible.**

A) Omeganism has a comprehensive legal-religious framework known as the **Fairmark**. The Fairmark ensures that all conduct in the proposed faith is carried out in a fair and balanced way. The Fairmark is both revolutionary and yet deliverable with effort. Each major proposal within OSSSI should be fully audited to ensure that objectives are both realistic and deliverable.

B) Omeganism believes other religions have not done enough to tackle today's crippling lack of lack of social purpose (i.e: *the "unexamined life"*): In everyday practical terms, we might cite the social problems that arise from **Gang Culture** (e.g. with guns and knives) and the **Drug Culture**. We can have respect for tradition, where this gives clarity. But

many of the old traditions and institutions that you grew up with and trusted simply don't work anymore - *if indeed they ever did*. A Omegan Revolution through OSSI has the potential to be ***one of the most uncompromising and ruthless in modern history***.

C) Omeganism is polyamorous. It believes in group marriages based upon fellowship and love as a vital cornerstone of community-building. Omeganism was one of the first religions anywhere in the world to support same-sex marriages (under certain conditions) long before this became fashionable. Omeganism supports *some* marriages between cousins, siblings and other marriages across barriers of age or race *provided* that the emphasis is always on love and secure, stable bonds. (WARNING: None of this is ANY excuse for licence, tastelessness, or abuse of the Fairmark.)

D) For the moral structure of the religion, Omeganism has the **Five Virtues** and also the **Twenty One Articles**: comparable in some ways with the Bible's Ten Commandments, except many of the moral commands are modified, or indeed the exact opposite: i.e: they are ***openly anti-Christ doctrines***. These form the key benchmarks of the Fairmark, discussed more fully in Holy Book of The Republic (especially Volume One)

E) Omeganism theorises that the world's governments and institutions – even liberal democracies - are run by a small and vicious cabal known as the **Warlords**: little different in practice from the Warlords that are currently said to run so-called "Third World" countries. Omeganism states that Warlords are motivated by traditional forms of religion, particularly those linked with **Judaism, Christianity and Islam**. The Warlords try to block any dissent: mainly through legal measures, sometimes through the use of organised "gangster" enterprises - to the extent of having opponents slandered, maimed, and even killed! This theory is referred to as the **Judeo-Capitalist Axis**. Unlike many theories that imply a Jewish "racial" element to capitalist power (as advocated by the Nazis) this particular theory ***does not limit itself to any one race, nor is it permitted to do so***. Indeed, to do so would be extremely odd, given that the consensus is that ***Jesus was either Jewish, or very much Jewish-influenced***.

F) **OSSI welcomes all races and genders with a wide range of political views, and also welcomes atheists and agnostics. However, it MUST NOT welcome individuals from enemy religious groups (See Section E) or active government supporters.** The ideal form of political organisation and government proposed within the Fairmark contains a broadly anti-traditional, utopian socialist *element* to its thinking as regards the distribution of wealth, and a **mixture of nationalist and internationalist** aims. OSSI must ***always*** oppose abuse based on skin colour. Indeed, this is actually *illegal* under the terms of the Fairmark (See Article 19). However, it is anti-liberal on questions of religion and culture. Ultimately, it *cannot* accommodate itself to a multi-faith or multi-cultural approach to society in which all identities freely share the same space. ***Given how violently Judeo-Capitalism opposes even moderate forms of dissent, some limited forms of violent resistance may be both justifiable and necessary.***

BASIC TERMS OF MEMBERSHIP

N.B: Please read these notes CAREFULLY before you apply. You may also benefit from reading Holy Book of the Republic (especially Volume 1), and in particular the TWENTY-ONE ARTICLES

1. MEMBERS MUST – IN ORDER OF IMPORTANCE – SEEK THE TEMPORANS IN FUTURE SPIRIT, AND SEEK A BALANCE BETWEEN THE SENSUAL AND INTELLECTUAL IN EARTH SPIRIT, AND BETWEEN CONTEMPLATION AND COMMUNITY ACTIVISM. THEY MUST SEEK TO UNDERSTAND THE SECRET SPIRITUAL TRUTHS THAT EXIST WITHIN CERTAIN SHAPES, COLOURS AND SOUNDS. THE YELLOW-ORANGE **FAIRMARK FLAG** CONTAINS MANY OF THE BASIC ELEMENTS ONE NEEDS TO BEGIN THIS NEW SPIRITUAL JOURNEY. READING **HOLY BOOK OF THE REPUBLIC, VOLUME 1** AND **INTEGRITY** IS A BASIC REQUIREMENT OF FULL MEMBERSHIP

2. ALTHOUGH NON-BELIEVING (E.G. atheist and agnostic) MEMBERS ARE PERMITTED AT THE LEVEL OF ASSOCIATE MEMBERSHIP ("**Fellow Travellers**"), THEY ARE NOT PERMITTED AS FULL MEMBERS, NO MEMBER OF OSSI (INCLUDING ASSOCIATE MEMBERS) CAN ACTIVELY SUPPORT OTHER RELIGIONS OR CONTRADICT TO THE AIMS OF O.S.S.I, THE FAIRMARK AND OMEGANISM.

3. **NO FULL MEMBER IS ABOVE THE FAIRMARK.** THAT MEANS THAT ALL FULL MEMBERS MUST ADHERE TO IT, INCLUDING THOSE CHARGED WITH ITS GOVERNANCE, AND ASSOCIATE MEMBERS SHOULD IN THE SPIRIT OF THIS LAW WHEREVER POSSIBLE. IF ANY RULES ARE BROKEN BY ANY FULL MEMBER, *INCLUDING WARDENS*, THEY SHALL BE GIVEN A FORMAL WARNING, AND - WHERE NECESSARY - "EXPELLED" FROM O.S.S.I.

4. MEMBERS MUST NOT JOIN O.S.S.I IN ORDER TO ABUSE ITS PRIVILEGES OR DENIGRATE ANY OTHERS (REGARDLESS OF RACE, GENDER OR OTHER COMPATIBLE CHARACTERISTIC) THAT BELONG TO IT. INSTEAD, THEY MUST SHOW GRATITUDE AND BE MINDFUL (See **Article 17 & Article 18**)

5. MEMBERS MUST NOT REVEAL ANYTHING ABOUT OTHER MEMBERS ACTING WITHIN THE FAIRMARK OR THE PRACTICES OF O.S.S.I THAT MAY CAUSE THE FAITH TO BE BROUGHT INTO DISREPUTE, UNLESS ANY VIOLATIONS OF THE FAIRMARK HAVE OCCURRED. (See **Article 11**)

6. ALTHOUGH OSSI MEMBERS MAY CARRY WEAPONS SUCH AS STICKS FOR SELF DEFENCE, MEMBERS MUST NOT BRING ANY PROSCRIBED WEAPONS INTO ANY PROPOSED MEETINGS OR EVENTS OR USE THESE WEAPONS IN THE NAME OF THE FAIRMARK, ESPECIALLY FIREARMS. (See **Article 7**).

7. MEMBERS MUST NOT DRESS, COVER OR *UNCOVER* THEIR BODIES IN ANY WAY THAT GOES AGAINST THE FAIRMARK (especially tattoos and piercings – See **Article 14**), BUT SHOULD INSTEAD MAKE THEIR BODIES CLOSER TO THE IDEALS OF THE FAIRMARK (For some full members {but not Associate Members} this also includes body hair) (See **Article 12**)

8. MEMBERS SHOULD BE WISE WITH MONEY (See **Article 15**), WISE IN THEIR DEALINGS WITH OTHERS (EVEN HOSTILE FLAHEEN), AND KEEP GOOD RECORDS OF ANY BUSINESS THEY DO – IN THEIR OWN LIVES, OR IN RELATION TO THE FAITH (See **Article 17**)

APPLICANT SECTION - PART 1: PERSONAL DETAILS

(Application is via e-mail or hand delivery: Please read Guidance Notes)

Position applied for: _____

Personal details (N.B: Please provide at least ONE name and ONE form of contact)

Given name: _____ Family name: _____

Preferred name: _____

Address (This can be a place of work, a friend's address, etc): _____

Telephone Daytime: _____ Mobile: _____

Email: _____

Work, Life and Study Experiences (This can be a job, a course, or some other life-event)

Experience	Skills you learned as a Result

APPLICANT SECTION - PART 2: ATTITUDES SURVEY (You MUST fill this in to apply)

This section will help identify if you are a suitable candidate, and possibly even suitable for full membership at some point in the future.

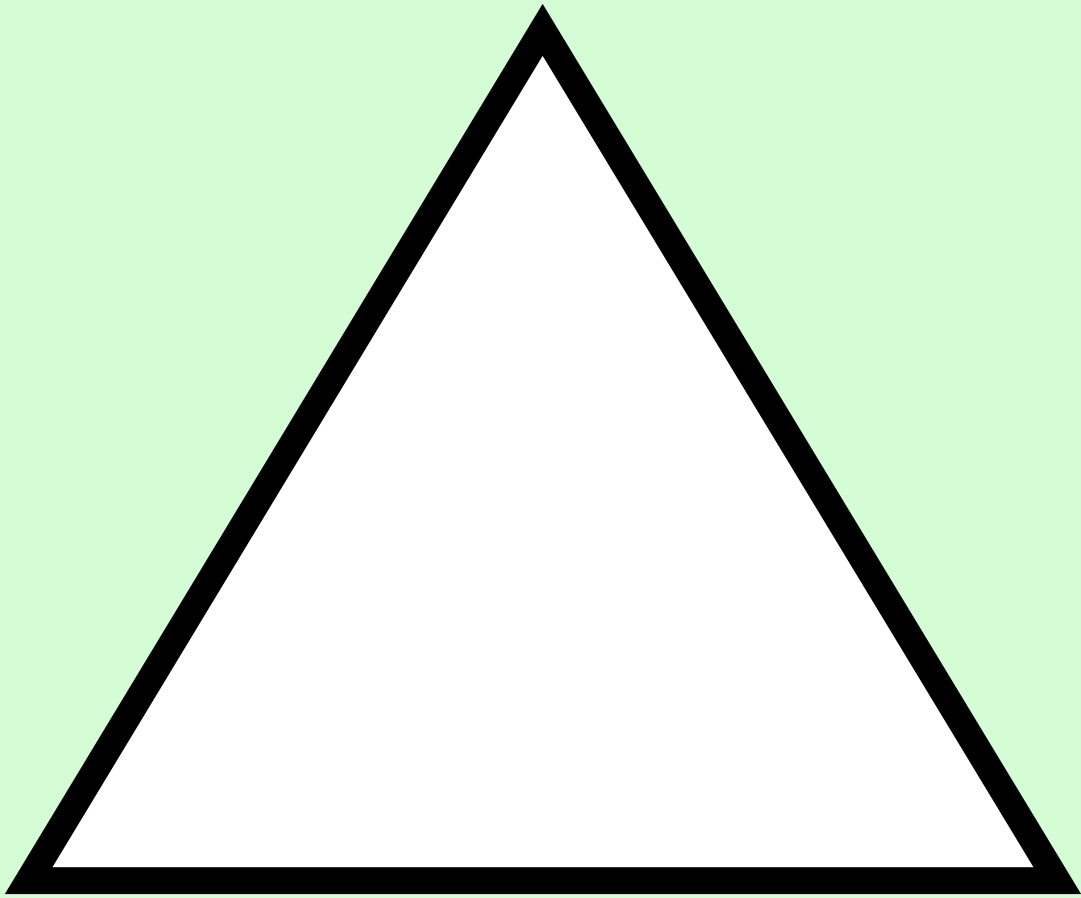
PLEASE GIVE A REPLY IN THE BRACKETS PROVIDED BETWEEN 1 AND 5, WHERE 1 IS "STRONGLY DISAGREE", 3 IS "NOT SURE", AND 5 IS "STRONGLY AGREE"

- 1a. All religions - including Omeganism - basically say the same thing []
1b. How something looks or sounds in a religion is less important than the morals being taught. []
2. If I had to choose a religion, I would much rather believe in a religion where the values and both clear and traditionally-focused. I am less interested in meditation and transcendence, because it seems too vague and woolly. []
3a. People arrested for convictions against the young, vulnerable or very elderly, should be put in prison - ideally for life, without exception []
3b. It is better to punish fewer people, but where punishment is needed, it is always better to offer a new path of life to follow as well, so that those people that are intelligent can make better choices. The best way to punish people is often simply to exclude them personally or financially, rather than through prison. Violence should only be used as a last resort. []
4a. Evil exists, and it's a real problem. Some people are just evil, and there's not much any government or religion can do about it. []
4b. Creative and destructive spirits live in all of us. We need *both* to survive. It takes real intelligence and spiritual insight to work out what is best for ourselves, and for others. []
5. Technology (such as computers) will ultimately lead to more harm than good. []
6a. Britain would be a much better place if we sent the blacks and Asians "home". []
6b. The problem of culture is not one of race, but culture. I dislike traditional religious cultures and think they should be dealt with firmly, but that has nothing to do with race. Many people of varying colours (races) hold very similar attitudes to me, and I greatly enjoy sharing my experiences with them. []
6c. Muslims are very different from - and far worse than - Christians or Jews []
6d. Blaming people because of their skin colour is wrong, but it is better for incompatible cultures to live separately rather than try to compete with each other for attention. []
7a. "Gay people" and "straight people" do exist. People are fixed in their sexual orientation at birth, probably because of their genes. []
7b. Everyone has the same sexuality and attraction to both sexes, but they often don't even know it themselves. []
7c. *Sometimes*, abortion and contraception can be harmful, especially if they lead to discrimination against people with large families, or feelings of sexual shame and guilt. []

Holy Book of The Republic

VOLUME 1

His High Witness, The Prophet V



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