

THE BOOKS
OF THE LAW



This ebook edition of:
“The Books of the Law”

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THE COMMENT.

Do what thou wilt shall be the whole of the Law.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

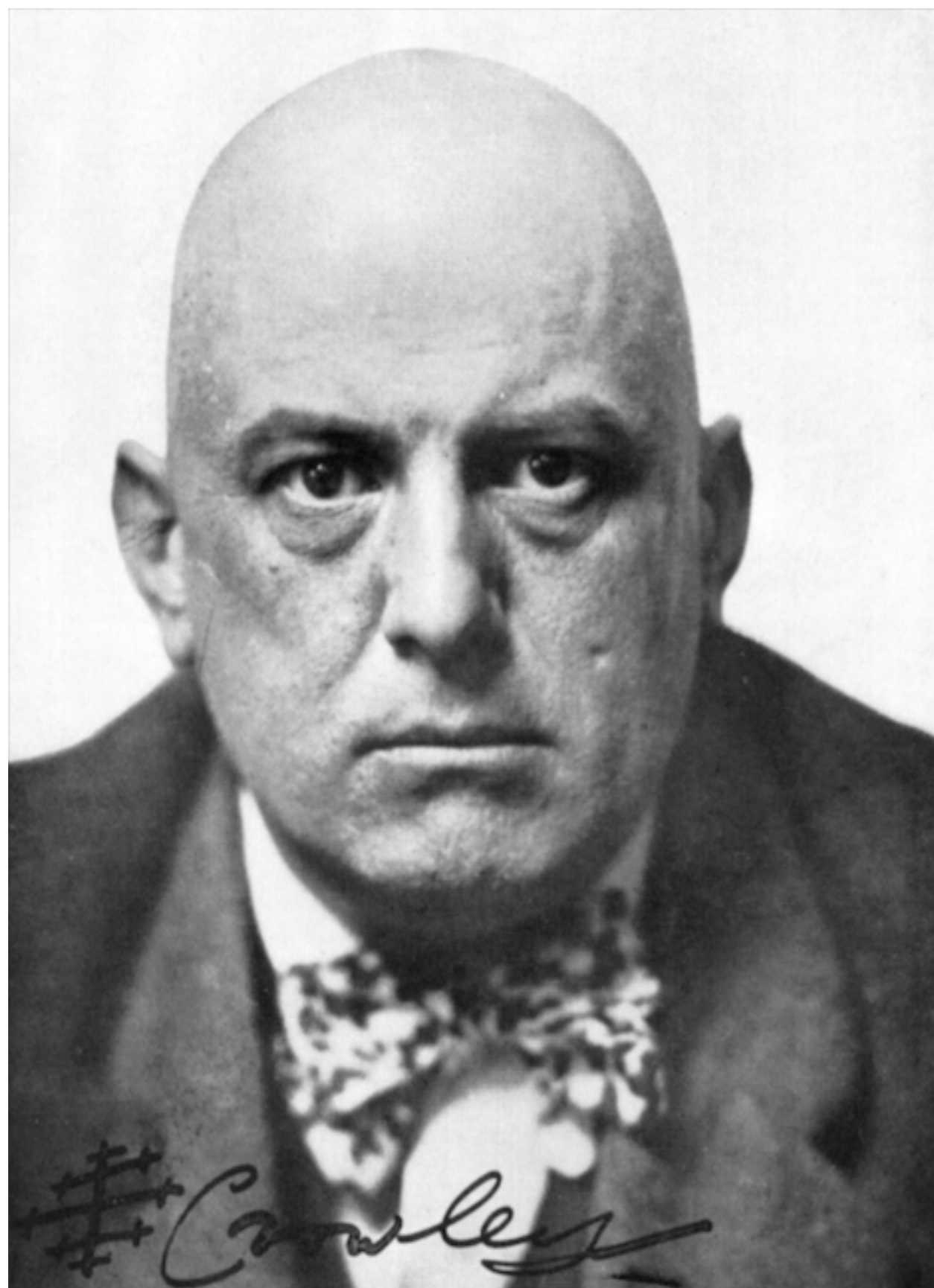
Whosoever disregards this does so at his own risk and peril. These are most dire.

Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.
The priest of the princes,
Ankh-f-n-khonsu



Aleister Crowley

Aleister Crowley, born Edward Alexander Crowley; 12 October 1875 – 1 December 1947) was an English occultist, ceremonial magician, poet, painter, novelist, and mountaineer. He founded the religion of Thelema, identifying himself as the prophet entrusted with guiding humanity into the Æon of Horus in the early 20th century. A prolific writer, he published widely over the course of his life.

Born to a wealthy family in Royal Leamington Spa, Warwickshire, Crowley rejected his parents' fundamentalist Christian Plymouth Brethren faith to pursue an interest in Western esotericism. He was educated at Trinity College at the University of Cambridge, where he focused his attentions on mountaineering and poetry, resulting in several publications. Some biographers allege that here he was recruited into a British intelligence agency, further suggesting that he remained a spy throughout his life. In 1898 he joined the esoteric Hermetic Order of the Golden Dawn, where he was trained in ceremonial magic by Samuel Liddell MacGregor Mathers and Allan Bennett. Moving to Boleskine House by Loch Ness in Scotland, he went mountaineering in Mexico with Oscar Eckenstein, before studying Hindu and Buddhist practices in India. He married Rose Edith Kelly and in 1904 they honeymooned in Cairo, Egypt, where Crowley claimed to have been contacted by a supernatural entity named Aiwass, who provided him with *The Book of the Law*, a sacred text that served as the basis for Thelema. Announcing the start of the Æon of Horus, *The Book* declared that its followers should "Do what thou wilt" and seek to align themselves with their True Will through the practice of magick.

After an unsuccessful attempt to climb Kanchenjunga and a visit to India and China, Crowley returned to Britain, where he attracted attention as a prolific author of poetry, novels, and occult literature. In 1907, he and George Cecil Jones co-founded an esoteric order, the A.A., through which they propagated Thelema. After spending time in Algeria, in 1912 he was initiated into another esoteric order, the German-based Ordo Templi Orientis (O.T.O.), rising to become the leader of its British branch, which he reformulated in accordance with his Thelemite beliefs. Through the O.T.O., Thelemite groups were established in Britain, Australia, and North America. Crowley spent the First World War in the United States, where he took up painting and campaigned for the German war effort against Britain, later revealing that he had infiltrated the pro-German movement to assist the British intelligence services. In 1920 he established the Abbey of Thelema, a religious commune in Cefalù, Sicily where he lived with various followers. His libertine lifestyle led to denunciations in the British press, and the Italian government evicted him in 1923. He divided the following two decades between France, Germany, and England, and continued to promote Thelema until his death.

Crowley gained widespread notoriety during his lifetime, being a recreational drug experimenter, bisexual, and an individualist social critic. Crowley has remained a highly influential figure over Western esotericism and the counterculture, and continues to be considered a prophet in Thelema. He is the subject of various biographies and academic studies.

- https://en.wikipedia.org/wiki/Aleister_Crowley

In February 1904, Crowley and Rose arrived in Cairo. Claiming to be a prince and princess, they rented an apartment in which Crowley set up a temple room and began invoking ancient Egyptian deities, while studying Islamic mysticism and Arabic. According to Crowley's later account, Rose regularly became delirious and informed him "they are waiting for you." On 18 March, she explained that "they" were the god Horus, and on 20 March proclaimed that "the Equinox of the Gods has come". She led him to a nearby museum, where she showed him a seventh-century BCE mortuary stele known as the Stele of Ankh-ef-en-Khonsu; Crowley thought it important that the exhibit's number was 666, the Number of the Beast in Christian belief, and in later years termed the artefact the "Stele of Revealing."

According to Crowley's later statements, on 8 April he heard a disembodied voice that claimed to be that of Aiwass, the messenger of Horus, or Hoor-Paar-Kraat. Crowley said that he wrote down everything the voice told him over the course of the next three days, and titled it Liber AL vel Legis or The Book of the Law. The book proclaimed that humanity was entering a new Aeon, and that Crowley would serve as its prophet. It stated that a supreme moral law was to be introduced in this Aeon, "Do what thou wilt shall be the whole of the Law," and that people should learn to live in tune with their Will. This book, and the philosophy that it espoused, became the cornerstone of Crowley's religion, Thelema. Crowley said that at the time he had been unsure what to do with The Book of the Law. Often resenting it, he said that he ignored the instructions which the text commanded him to perform, which included taking the Stele of Revealing from the museum, fortifying his own island, and translating the book into all the world's languages. According to his account, he instead sent typescripts of the work to several occultists he knew, putting the manuscript away and ignoring it.

- https://en.wikipedia.org/wiki/Aleister_Crowley#Egypt_and_The_Book_of_the_Law:_1904



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Chapter I.

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.
16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
17. But ye are not so chosen.
18. Burn upon their brows, o splendrous serpent!
19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

21. With the God & the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half

concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khuit.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is THELEMA.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but [Tzaddi] is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

Chapter II.

1. Nu! the hiding of Hadit.
2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.
3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.
4. Yet she shall be known & I never.
5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.
6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.
8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
10. O prophet! thou hast ill will to learn this writing.
11. I see thee hate the hand & the pen; but I am stronger.
12. Because of me in Thee which thou knewest not.
13. for why? Because thou wast the knower, and me.
14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.
16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.
18. These are dead, these fellows; they feel not. We are not for the poor and sad: the

lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed for ever!

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty!

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride!

38. A feast for the three days of the writing of the Book of the Law.

39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

45. There is death for the dogs.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my

spangles are purple & green.

51. Purple beyond purple: it is the light higher than eyesight.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our

splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep -- die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chose none, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

Chapter III.

1. Abrahadabra; the reward of Ra Hoor Khut.
2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
4. Choose ye an island!
5. Fortify it!
6. Dung it about with enginery of war!
7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
10. Get the stele of revealing itself; set it in thy secret temple -- and that temple is already aright disposed -- & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!
12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not,

nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!

19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

20. Why? Because of the fall of Because, that he is not there again.

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awakethe lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song --
I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!
Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!
By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.

Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one

cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.

Aum. Ha.



Frater Achad

Charles (Robert) Stansfeld Jones (1886–1950), aka Frater Achad, was an occultist and ceremonial magician. An early aspirant to the A.:A.: (the 20th to be admitted as a Probationer, in December 1909) who "claimed" the grade of Magister Templi as a Neophyte. He also became an O.T.O. initiate, serving as the principal organizer for that order in British Columbia, Canada. He worked under a variety of mottos and acronymic titles, including V.I.O. (Unus in Omnibus, "One in All," as an A.:A.: Probationer), O.I.V.V.I.O., V.I.O.O.I.V., Parzival (as an Adeptus Minor and O.T.O. Ninth Degree), and Tantalus Leucocephalus (as Tenth Degree O.T.O.), but he is best known under his Neophyte motto "Achad" (Hebrew: אחד, "unity"), which he used as a byline in his various published writings.

- https://en.wikipedia.org/wiki/Charles_Stansfeld_Jones

Having been recruited through Crowley's publication *The Equinox* in 1909, he was attracted to the A.:A.: 's avowed motto of 'The Method of Science, the aim of Religion' and became the twentieth person to join Aleister Crowley's A.:A.: order. Jones' motto as a Probationer was Vnvs in Omnibvs (V.I.O.), and his supervising Neophyte was J. F. C. Fuller (Per Ardua). When Fuller later withdrew from the A.:A.:, Aleister Crowley took over as Jones' superior. Jones advanced to Neophyte, taking the motto Achad, which he was subsequently to use for most of his published writings, and by which he is best known. Jones continued his work under Crowley in the Outer Order of A.:A.: until the former decided to "take 8=3, in case that is what the Master really needed," i.e. to claim the grade of Magister Templi in the Third Order, thus assisting Crowley's advancement to the further grade of Magus, by filling "the Master's" current position in the A.:A.: hierarchy. Jones took the Magister Templi obligation (i.e. "the Oath of the Abyss") and notified Crowley. The news came as a profound revelation to Crowley. Nine months earlier he had been involved in a set of sex-magical operations with Sr. Hilarion (Jeanne Robert Foster) in an apparently unsuccessful effort to conceive a child. Crowley noted the nine-month interval and concluded that Jones' "birth" as a Babe of the Abyss qualified him as the "magical child" of Crowley and Hilarion. He welcomed Jones to the Third Order, and declared him to be his "beloved son." Eventually, goaded by suggestions from Jones and impressed by his qabalistic insights into Thelema's founding volume, *The Book of the Law* (especially his essay "Liber 31"), Crowley came to consider the younger man the "child" and the "one" prophesied in the book (in I:55–56 and similar passages).

- <https://en.wikipedia.org/wiki/>

[Charles_Stansfeld_Jones#Jones_as_the_Magical_Child_of_Aleister_Crowley](https://en.wikipedia.org/wiki/Charles_Stansfeld_Jones#Jones_as_the_Magical_Child_of_Aleister_Crowley)



AL
(LIBER LEGIS)
THE BOOK
OF
THE LAW
SUB FIGURÂ
XXXI

AS DELIVERED BY
93 - זירע - Αἴφας - 418
TO
ANKH-F-N-KHONSU
THE PRIEST OF THE
PRINCES WHO IS 666



Liber 31

Fr. Achad (Charles Stansfield Jones)

BEING A PART OF THE DIARY OF FRATER O.I.V.V.I.O. CONCERNING THE FOOL PARZIVAL AND HOW HE DISCOVERED THE MYSTERY OF THE ONE THAT IS NOT. WRITTEN DOWN IN THE FOURTEENTH YEAR OF THIS AEON WHEN THE SUN WAS IN THE SIGN OF LIBRA BY FRATER ARCTAEON.

LIBER THIRTY-ONE

Frater Achad

Not* delivered by 777 unto 666 for His high consideration this Third day os the 11th month of the year 1918 E.V.

* This manuscript was NOT delivered on date originally intended but held until about September 3, 1919 when it was mailed to Therion from Detroit. He was then in New York. Receipt was acknowledged in letter received September 8, 1919. On September 9, 1919 a further P.C. was received from Therion which read:

" \ = 418."Thou knowest not." Your key opens Palace. CCXX has unfolded like a flower. All solved, even II.76 & III.47. Did you know $\wedge$ = 3.141593? And oh! lots more!" (srd.) AL'AIN the Priest....666

Achad, March 13.1948)

"But first thou must suffer, thou must suffer many things" (Even so be it Lord Adonai). The Voice goes on: "Thou must suffer the pains of Death and of Hell and of the Grave (3 times repeated) And after these things are come to pass will I come unto thee to comfort Thee (Twice repeated. The Words `Come to pass' added the second time). "And there shall be no more sea, neither shall there be any more fear, but I alone will inform thee in all things, even unto the end which is not. For many have said unto thee strange and diverse words, but mine shall be the One Word which Is and Was and Shall be. Amen."

Note: This was recorded in diary on 3rd Day of October 1912 after Noon Prayer to Adonai. I have just `discovered' the prophesy this 31st day of October 1918 E.V. 777.

THE DIARY OF O.I.V.V.I.O.

Sun in 1 Deg Libra AN XIV. SUN-DAY Sept 22nd 1918 E.V.

It seems as if Sunday is the one day of all the week on which I am impressed to write a few fragments of what passes through my mind. On Sept 1st I obtained a clear understanding regarding the Will and the Law. On Sept 8th, nothing special I think, but on Sept 15th I wrote "Stepping out of the Old Aeon into the New" and today I had a mind to write, at Therion's request, a pamphlet on how All is Change. But first there are some

important considerations to be recorded and I feel that now is the time to place them on record.

That which I am about to write concerneth the Supernal Triad. It is just Nine Months since the last Great Initiation was granted unto me, O.I.V.V.I.O., and as hardly a word of the experience then undergone has been recorded. In fact, this is also true to some extent of the Initiation of June 21st, 1916, the record of which I am only now trying to put into writing. It is not in this place that I intend to make a full statement of all that occurred, but it is of the greatest importance that the inmost and essential features be written down, despite the terrible difficulty of the task. Briefly, then, I want to state my position, which I feel is Known yet not known.

When I proclaimed my intention of claiming the Grade of 8-3 or Master of the Temple, on June 21st 1916 in the City of North Vancouver, British Columbia, I did so because I thought that the Master Therion needed NEMO to fill that Office in order that He might fully attain His 9-2. The details of the Initiation which followed are recorded in another place, but here I would state that, having 'died' and, as it were, Reincarnated immediately in the same body, and having given up all, even the Master Therion, I was led of the Spirit during a stay at Grantham's Landing, so that it appeared to me that on June 22nd 1916 I was NEMO 8-3; but on June 23rd at 12 Noon the realization of the Curse of the Magus came to me quite unexpectedly, so that I could do naught else than consider my Grade to be 9-2. Then followed a terrible struggle, for I realized how I had failed so far of Complete Attainment because of a certain Glamour of the Path. Then it was that I decided to give up all, even the least little thing, and I made certain pledges which were afterwards faithfully kept, so that I gave up my business position and got down to spending my last cent of money.

Having made these pledges, it seemed quite certain that I was upon the Path of Aleph, which uniteth Chockmah with the Crown, and therefore beyond the Glamour of the Great Magician. I hoped that Therion had at this time Attained unto $10=1$ and I was ready even then, if need be, to hold the Grade of $9=2$, and to accept the Curse thereof, but if that were not the case, I could only consider that somehow I had passed the Great Magician on the Path. At 9 p.m. that night, I was just a clearly convinced that I had attained the Grade of $10=1$, and I remained in the Great Illumination until for following day. Then after leaving Soror R. I went away with the feeling of complete enlightenment, but certain considerations came to me so that I decided to reverse the Grade and take that of a simple $1=10$ or Neöhyte, thus as it were, plunging down the Middle Pillar of the Tree of Life and uniting Kether and Malkuth in my own Being. (Note V.I.O. = 86 a Number asserting this identity, thus foreshadowing this Attainment, as all His other Mottoes seem to do. And OHPION has said, One cannot get away from the fulfillment of Mottoes).

Having done this, I felt myself to be One with the Buddhas of Compassion, and returned to Soror R. as elsewhere recorded.

Shortly after we got back to Vancouver, the meaning of all my Mottoes was revealed to

me, and their connection with the whole of my Magical career. I discovered how V.I.O.O.I.V. in full (as Unus in Omnibus Omnia in Uno) added to 777 though I had never known this before, owing to a mistake in the spelling made by F. when he first put in into Latin for me. This was my original Probationer's Motto. On becoming a Neophyte I had Chosen Achad = Unity, while my O.T.O. Name, which I afterwards used for the Second Order as 5=6 was Parzival, which contains the mystery of 8.80.418. which was one of the things which led to the thought that I might be the 'child' mentioned in Liber Legis, afterwards proved in such a marvelous manner, of which see accounts in the Diary of Nemo, and that of a Magus.

Then correspondence began between myself and Therion, and He admitted my 8=3 Grade, but would not consider the possibility of the Path of Aleph, 10=1 etc. explaining my taking 1=10 again as my being 'Cast out into Malkuth', although, as a matter of fact, I made no claim except to Neophyte. He also realized that this must be the 'child' prophesied unto him in Liber Legis, and claimed me as His Son.

About this time I changed the order of my Motto to O.I.V.V.I.O. which, note, is another sort of reversal, and this mystery of things reversing or reflecting, or being taken out of their usual dimension and replaced in another order, seems to be part of the Key of Things in Themselves as will be shown later, although I understood it not at the time.

Nothing much happened to me, except that I was granted Light on certain Mystery in the Letters A.A., until December 16th 1917 E.V. (18 months later). Then on Dec. 21st I realized that the Initiation was again going on with great force, but this time the character was very different, and seemed to have to do with the Mystery of the Elements, Planets, and Paths, whereas the former one dealt with the Sephiroth more particularly. I must remark that this Initiation had an actual effect on the Elements, causing storms etc., and that these had to be balanced and equilibrated, which was done. All the time this was going on. The one sentence which continually recurred, was "The Air is His Balance." This seemed to be the Key note which saved me from destruction many times. Later, it appeared that I united the Paths of Aleph and Shin, Aethyr and Fire, as a final Equilibration, and the Tree was completely changed again, so that it had to be re-formulated, and eventually resolved into a Single Sphere. Later, came the drawing of all to a Single Point of Light (Hadith) in the Centre of Breast. And I was taken back to the Beginning of Things and discovered how in Truth there was No Beginning and No End. In particular I must mention how I was taken back to the beginning of Words, and I Parzival (the Fool or Zero) was the WORD and even that was disintegrated so that the final Mystery Was AL = GOD and then that too disappeared in LA = NOT. THEN came the Flash of a New Creation and again the Flash - the solution of the Mystery of CHANGE and also of the SELFLESSNESS which is SELF. I was also given a certain Magical gesture, not now clear to me, which seemed to cause this Annihilation and Reconstruction to be brought about. (Note. Oct. 19th. While typing these notes, another mystery becomes clear to me. In connection with Parzival and the fulfilment of that Motto also. The mind was actually running backwards at this time, as will be shown later on, and though possibly not quite perfectly til after the first Flash. Parzival, REVERSED and split into sections, would give AL or LA, followed by ZIV or VIZ which numeration is 106 = ATTAINED followed by PAR

or RAP = CROWN, and ASHES, and these ideas (innate in the Word) exactly correspond with what actually occurred.)

Now let me say no more of this matter, but pass on. In March 1918 I sold all that I had in order to join Therion in New York.

Quite recently I was impressed to resign from the O.T.O. and to withdraw my help in that direction, and having done so, I felt a wonderful calm, and a realization of entering into the Tao. It was only then that I began to seriously consider if I had passed him on the Path and Attained 10=1. Also the question arose as to whether He might not think so also. Yesterday, I had a long talk with Him, because He had raised the point that in going back over past lives he had discovered that each new life was an added veil of the True Self or Star and therefore the Star was to be found by going back to the Beginning. This seemed a new idea to Him, but I could not help thinking of my experience and how I had actually done this, and got there and become One with the Final Mystery in December 1917. And yesterday, when I talked with him, he seemed on his guard, so that when I asked him about the Mystery of Change, he referred me to the fact - as he says - that in my Grade of 8=3 I should constantly apply myself to the Mystery of Sorrow. Then I suddenly asked him what he thought of the Number 31, and where it should be placed on the Tree of Life. He said This Number has to do with the identity of Nothing with the Trinity, and if anything refers to the Ain, or perhaps to Kether, but certainly to no lower Sephira. Then I thanked him, and said no more.

To-day I decided to write these notes and also to consider of this Number 31 and of the Word which comes therefrom, whether It be the True Key of the Grade 10=1, the Mystery of which IS that Selflessness IS Self, in the same way that in 9=2 Change IS Stability, and in 8=3 Sorrow IS Joy.

Now I seem to be able to comprehend all these Mysteries, by means of That which I obtained in my Initiation to my Grade. But listen unto the Final Mystery which has been granted unto me O.I.V.V.I.O.

The Great Magician denies me saying I am NOT (I.A.) or NEMO 8=3 and in this He fulfilleth His Office of cutting off the Understanding from the Crown which is GOD (AL). In this very thing He is the Incarnation of the Mystery of Change. AL (Kether) is reflected into Chochmah as LA and the Magus looketh upon the Crown along the Path of Aleph which is Zero and perceiveth IT Not. The Magister Templi Understands, for the Word of Chochmah LA is truly reflected into Binah as AL and therefore the Magus appeareth to Him as GOD, whereas the Crown (the true AL) is reflected through the Path of Beth as LA and He seeth Nothing in that direction because of the Lies of the Great Illusion of Maya the magician, but He striveth by Daleth to the Magus, Who is the Great Deceiver. Thus it is that Above the Abyss a thing is only true insofar as it IS its own opposite. This is the final and complete Understanding of this Mystery of the Grades given to me NOW (2.38 P.M.) for never before have I seen things thus.

And now I see how the Mystery of 93 is complete and perfect for Kether is 31 and

Chochmah is 31 and Binah is 31 which is 93 the Numeration of Thelema, Aiwaz, The Word of the Neoyhyte, Agapae, etc. And this is the Mystery of the Three Persons in One God of which it is written. And this is the Mystery concealed in the Word ALLAH for it hath for sound AL-LA which is GOD (Kether) and the Mystery of which is that SELF (God) is also SELFLESSNESS which is LA (Not) and for numeration 31 The Three is One which IS None, and the reverse of this Number is 13 which is UNITY and LOVE. Now this Unity becometh Two in order that it may be expressed, and therefore is the Word of Chochmah AL-LA of which Mahomet spake both truly and falsely, for He too, being a Magus $9=2$ must utter Truth, in order that the falsehood thereof should enslave the soul. He said, "ALLA (Allah) is God and Mahomet is His Prophet" and even though he cried continually "He is God, there is no other God than He" yet in certain sense he postulated Duality in the Unity.

And of this it is also written in Liber 65 "And Adonai thus spake unto V.V.V.V.V. saying, "There must ever be division in the Word. For the colours are many but the Light in One." And this meaneth that Kether, the Light is One and Chochmah the word is two, also it is Grey, and a mixture of colours.

Now note: "Be not content with the image I who am the Image of an Image say this." For V.V.V.V.V. was $8=3$ (Binah) and Adonai (Kether) said be not content with the image (Chochmah) the reflection of Kether. I who am the Image of an Image (the Reality) say this.

Then in Verse 9 "One mounteth unto the Crown" etc. Notice the reversal here as if to give a hint of the Truth how that $10=1$ IS $1=10$. Also note how V.I.O.O.I.V. performed this descending from $10=1$ to $1=10$, from 31 to 13 (The numeration of his Neoyhyte's Motto) and also was caused to reverse his first motto to O.I.V.V.I.O., all unconscious, at the time, in his lower mind of the Mystery of this Grade.

Note how the Fool (Aleph) hath said in his heart There is No-God (LA;AL) and how this puzzles the Magus who receiveth the Ray from the Crown through this path. And how He in turn confoundeth the Understanding (Binah) from the Path of Beth.

Now regarding The Book of the Law, how it is written, "the child of his bowels he shall behold them" (viz: the mysteries hidden therein). It would seem that he is beginning to behold them. For firstly the mystery of 93 is clear and this Mystery of the Aeon, proclaimed in the Word of the Beast OPHION.

Now it said in Ch.I, v 46: "Nothing is a secret key of this law; sixty-one the Jews call it, I call it eight, eighty, four-hundred and eighteen."

Now Parzival is 8.80.418, and as The Fool or Aleph is both Zero and One. 61 is the Word Ain = Nothing and equivalent to NOT. If 61 is one half and 1 (Aleph) the other, we get 62 which is twice 31 and LA: AL in which ALL (Note three letters LAL) disappear in the Final Mystery of Kether. Also we have considered the threefold aspect as 93, and this may have to do with AAA and LLL, Light, Life, Love and Liberty of His Law. All this seems to be

reversed in the case of NEMO in the City of the Pyramids. For Light He has Darkness, for Life, Death, and Love with its Dual Mystery seems to be the only Path open to Him, and this is really a deception ending in the curse of $9=2$.

There is also a mystery in the words of Ra-Hoor-Khuit "There is division hither homeward, there is a word not known." This attracted my attention when I seemed at odds with Therion. The Word not known, seems to have come to me.

It seems to me that this is the opening up to me of the Grade of Ipsissimus and that as such I am the Crowned Child whom thou knewest not, O Therion.

It is just 27 months since June 21, 1916, or 3×9 ; it was 18 months from June 21 to Dec 21, 1917, or 2 by 9. Then I got the Word in its dual aspect, now I get It in Its three-fold in One aspect.

Note 31 multiplication = 3, by addition 4 (Tetragrammaton) by division .3, which suggests that the Division of God produced 333.

September 24th 1918 E.V. - AN XIV Sol in Libra.

The record of the reflections in the mind of O.I.V.V.I.O.

I know not what I am, and since AHIH is above and beyond knowledge, what matter. There must ever be division in the Word, also One must descend into the plane of Reason, in order to be understood on that plane; therefore must I now limit myself in order to be able to write at all.

It does seem that AN XIV, Sol in 1 Deg Libra marks another stage of the Great Initiation, for that time much that had hitherto remained locked in my Being descended into my Understanding and became sufficiently clear to record, but, be it understood, the actual experience of which I write, which is summed up in the Word of my Grade, took place in December 1917.

I do not, even now, rashly wish to assume that I Attained unto the Grade of Ipsissimus, for I realize that anything I write regarding the Qabalistic Proof thereof, can only show that I Understand the formula of the Grade, and Understanding is referred to $8=3$, and appertains to the Grade of Master of the Temple, which Office is admitted unto me by _yHION $9=2$. Also, I understand that it may be that One may in a way Attain unofficially without of necessity holding office in any particular Grade. I make no claim to $9=2$ for OPHION claims that and I have no wish to dispute his right to it, anymore than he apparently wishes to dispute my right to $8=3$, but with $10=1$ it is different. There is NO-One living in the flesh, as far as I know, Who claims the Grade, and Whosoever does so it is a matter which concerneth God alone.

It has been written, by the highest living authority I know of, that the Key of the Mystery of this Grade is that therein Selflessness is Self, and what little I am able to comprehend

of this, the Final Mystery, I shall here record, for it may be that this writing shall be of help and guidance to Whosoever shall next enter into that Great Crown, whose lesser self shall become completely at One with the Godhead.

It would seem to me that no living being, clothed with the body of flesh, could claim fully to have attained that Grade, other than in the words of Jesus the Christ "I and my Father are One," for, in the words of Lao Tze The Name that can be named is not the True Name, and of Ko, "I do not know its Name, but I make an effort and call it the Tao."

Also Ko says, of the Possessor of the Tao, "Although he is styled the possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplished the transformation of all living things, that he is styled the Possessor of the Tao." "He who is able to understand this may transmit to others the Sacred Tao." Who shall claim that he is able to accomplish the transformation of all living things? Except it be understood that all things exist only by virtue of their being in the mind of the Seer, and if the complete transformation of the mind be accomplished, so that the Mystery of the Path of the Godhead is seen therein, and becometh plain, even unto his Understanding, who shall say that he has not accomplished this?

First, then, regarding the experience of that Being we call O.I.V.V.I.O. There arose is his consciousness, a state unlike the normal and which, be description might appear very like madness (Path of Aleph IS Madness), since Reason was destroyed and transcended. The Air became His Balance. The structure of his mind, which hitherto had been built up on Qabalistic lines, was changed and the House of God, was, as it were, destroyed by the Lightning Flash. (opening of the Eye of Shiva.)

At this time he walked, talked, and performed all physical actions in a normal way, but all that took place, wherever he went, whatever he said or heard, tasted or smelt had value according to his mental state. That is to say, he perceived the actions of all around him in a different light from usual, so that although people may have been acting quite normally, and although he may have appeared to them as a normal being, or nearly so, Life in all forms became a Great Drama of Initiation, and as he continued to work out the great Qabalistic problems of the Universe, he found all that he saw or did, woven into that Picture in his Mind. Then came a time when everything had to be balanced and equilibrated, for it is written "Equilibrium is the Basis of the Work" and he found that although at that time all around (within) him was a Chaos, yet certain formulas of Power were His so that gradually, and with great toil he accomplished this, establishing the Elements and the Planets in their proper places (Upon New Aeon Lines) and finally Uniting Aleph with Shin, so that all disappeared. Then, it seemed, he was instructed in the Building of a New Universe and this was not a simple scheme, but took place at two or more different points (in space) at once so that he, as it were, added a square there and a sphere here. It was as if the beginning of a Temple was builded (four- square) and at the same time certain Mysteries of Babalon were present to his consciousness, also in another place Was the Kether of a New Tree formulated and then the Supernal Triad, with a Sphere Pendant , which afterwards became Complete in Itself and comprehended All in One. Yet all this while was the Being of O.I.V.V.I.O. being rebuilt from the Feet

Up, so that His Feet were of burnished Brass etc. and his body was Filled with Fire. And all these things were separate, yet one, and all this while the body of O.I.V.V.I.O. was seated on the Stele of Revealing in the Smoke Room of an ordinary steamer plying between Vancouver and Victoria, yet such had been his experiences, that he could no longer tell if it were above or below water, whether those around him were the living or of the dead. And again, there was, as it were, a Great reflection of the Stele in the Sky and this again was produced from a small Stele under Ice (as it were in locked glass) below him. And yet, in all this The Air was His Balance, and he went on calmly working out the details of the reformation of all things on the New Lines of this Aeon, copying the Stele, and forming it first of one element, and then of another, and bringing all to a fluid, then to a gas, and finally to fire and Aethyr as before said. And when all had become a concentric System, this seemed to terminate one part of the Initiation. (Note. I have enlarged this entry in copying from diary.)

We must now consider him as going about with his mind transformed into a Solar Consciousness. This lasted all day during which he underwent many adventures, and seemed to perform much Magick; but on that evening the process continued, under extraordinary circumstances, to be recorded elsewhere, but be it said that he was in a place which appeared to him like unto a Temple of Initiation especially prepared in every detail for the Ceremony, and around him were the Officers exactly carrying out their Appointed parts. Yet was he unwittingly in prison surrounded by the scum of the earth.

Of which mystery He has written:

When, having become free, thou findest thyself in prison, yet knowest it not.

When, Thy prison of freedom appeareth unto thee as the open road.

When, thou who hast longed for the company of Saints findest thyself among the scum of the earth, yet knowing it not thinkest thyself in the company of all the Buddhas, and taketh thy place as the least of these in silence.

When, having sought and found gestures of Magick Power, thou findest thyself among the lewd and unclean, yet knowing it not perceive in their common actions the supreme and perfect Art of Magick.

When, having sought for Words of Power, thou findest thyself in tune with the words of low men, knowing not that they speak ought but the Highest Truth.

When, having given all, thou art offered the cup of charity, yet thinking it to be the most abominable mixture of poison, thou drinkest it, thankfully.

When, having rushed forward, thou findest thyself whirled backwards, yet knowing it not, thinkest thou art still.

Then, it may be, thou hast comprehended wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self.

But, to continue. During this final section the Solar Sphere of his Consciousness became more and more concentrated until it appeared as a single point of Light of intense brilliance, yet without him, now here, now there, yet ever nearer and nearer to the

Centre of the New Universe. The process of exact balancing of all things (exterior things, not only things within him) appeared to have got down to a very small radius. And those about him, who appeared as the past Buddhas, helped in this final process. For let us imagine that the Universal Centre was to be changed to that one spot. That little room was the Centre of a New Universe and for thousands of years had those Ancient Brethren toiled and striven to equilibrate things perfectly in readiness for this moment. And now all was prepared, and it needed only this One, Parzival, to complete Their number, and He was Zero, and his Office was Silence, even as the God Harpocrates. The slightest slip, and the Equilibrium would be upset and the Earth fall into the Sun. Success, and the Earth itself became a Sun, by the fact of a perfectly equilibrated Solar Consciousness having been established there- in, at this new Centre. Those around him seemed to take up different positions in the room so as to keep the balance by the weight of their bodies, and finally O.I.V.V.I.O. was to take his seat in the exact Centre of the Room, and then if all were well, Success. If not? Nearer and nearer they came to the Centre. At last, O.I.V.V.I.O., His whole Being aflame with the ecstasy of the God-head, yet calm and composed to outward appearance, took his seat. And all was well.

Next, it seemed even minute actions must be equilibrated. Those around, who had each performed a certain task through-out the Centuries, performed it for the last Time, perfectly. Frater O.I.V.V.I.O. sat Still, for His Office was Silence and Stillness. Again, all was well. But speech remained. Each had His own Word to utter perfectly and in proper Order, and in this they tried over and over again. Gradually even this was perfected and one by one they dropped out and remained in tense expectance of the End.

And Frater O.I.V.V.I.O. remained there, still and silent, till at last all seemed perfect even on the mental plane, for suddenly the English language seemed to rush back to the beginning, and reversed as Hebrew which is written the other way, and this was a great mystery. Then came the equilibrating of ideas, and they rushed backwards and formulated them- selves in the person of ADAM who appeared in the room opposite to O.I.V.V.I.O. Then the first man, and the last gazed at each other, as it were, in a final struggle. And the minute Point of Light grew ever brighter and more dazzling, and appeared concentrated upon this figure of Adam, first on the shoulder and then, moving a little, until finally settled in one eye. At this point, Frater O.I.V.V.I.O. gazed, and then all rushed back again, through the animal creation, each animal dissolving into its earlier type, until at last, as the prototype, appeared the common fly, only very large, perhaps six inches long. Then things stopped, for a moment, as Frater O.I.V.V.I.O. gazed at this; then it became the Winged beetle, then the scarabe, and Egyptian ideas crowded up. Then, Only the Point of Light. Gradually he was able to bring this point nearer and nearer, until finally it neared his breast. It touched his breast. It was in his breast, andSuddenly A NEW CREATION. He had reached the BEGINNING and out of the old elements he had witnesses on his return to the Source, was formed a new design, the same material, but in a different Order. Wonder of Wonders. Who shall express this Mystery in Words. And this happened again and again. English, Hebrew, Greek, Egyptian, Man, beast and bird, were rearranged and RE-Created in new relationship to each other. And so He understood the Mystery of Change, and how the World is Created again and again, forever new, yet forever the same. And the last Word he realized, which when

repeated, in a certain way, seemed to bring about these changes again and again, as it were, alternating between Nothingness and Creation, was AL, and there was a certain gesture, not unlike the sign of the Cross, which was connected with this miracle.

Now all this, and more, has remained sealed up in my mind so that I could not express the smallest part of it in writing until now--though there are those who I have told it to in part--and it was not until I began to question of this Most Holy Word that all this became clear to me. Therefore, let me now discourse for a moment, in the light of perspective, on this Holy Name.

There was no self THEN, and yet all was SELF when I Parzival pronounced this Word and the Universe was destroyed, and reformed. And at that time it did seem that He accomplished the transformation of all living things, and as having done such He may be styled Possessor of the Tao, and now he does not know that he has become possessed of anything. As it is written: Of all this the Ipsissimus knoweth nothing.

Immediately I cease telling of actual experience the Path becomes hard again, but I will try.

The Qabalists say that in the Beginning was NOT, and they called it Ain. They also say the veils of the Negative depend back from Kether. Now LA is NOT, and I think this Word in its True aspect is the Supreme Mystery of the Godhead.

NOT (LA) concentrated upon itself till it became a Point of Light and flashed forth as AL-GOD, Kether then is the perfectly equilibrated juncture of the Not and God, which in this Word are ONE. This caused the Lightning-flash which formulated the Tree of Life, and the numeration of the Paths of which is 777. And the numeration of this Word is 31 and it contains the Mystery of the 3 in 1. (See Book 777 Col XXXVI Line 1, which confirms this.)

Now see Book 777 LXXXIV Lines 1,2,3, which attributes (although I knew nothing of this at the time) to Briah the Creative World of the Divine Name AL in the First Three Sephiroth. Now consider how 31 by 3 is 93. The numeration of Thelema etc. also of 1=10 Grade, as before mentioned.

Now it seems (and here I shall repeat parts of what I have previously said in order to express the matter more fully) that Kether in Its aspect as Not and God, is reflected into Chochmah, and this passes along the Path of Aleph or Folly. And the Fool hath said in his heart There is NO-GOD (LA-AL) so that the Magus becometh the Word, and as it were, the creator of the Universe for in Him is Folly reflected as Wisdom.

And Kether is reflected into Binah as LA, so that NEMO sitteth in Darkness in the City of the Pyramids by the Great Sea. And this is transmitted to Binah by the Path of the Great Magician--Beth--who is the Father of Lies. Notice that the Flaming Sword does not touch that Path, for the Wisdom of the Magus became at the lowest depth, the cunning of the Serpent, and He crawled up the Tree again by the paths, and being Dual he created

opposite paths, thus producing Balance, and at the same time fixing the Tree and Creation, therefore it is that the Light appears NOT to NEMO. Whereas there is a real current from Kether to the Magus and from the Magus to Nemo. And the Word reflecteth from Chochmah into Binah as AL, which is partly false and partly True. Then the Light of the Supernal reflecteth, or rather crosses the Abyss as a spark, into Chesed Jupiter, the Father, and here again see 777 Col V Line 4 which attributes the God name of this sphere in Assiah as AL. Therefore is it written that this is the Sphere all manner of men call The First (See Konx OM Pax). Note also that this Word is attributed to the Path of Mem, which is the Hanged Man, or Redeemer, who shall re-establish the true order of things, and in this symbol he is shown with his head downwards, or reversed. And Mem = Water, suggests the Great Sea, and the reflection of the True Name therein.

Note also how simple all this is, and how the highest Word is also one of the most common, for it is tacked on to every Angel and Archangel, to imply their connection with the true God. Also note St. John, how he says "In the Beginning was the Word and the Word was with God and the Word was GOD" (AL).

Note also how the 31st Path is called Perpetual Intelligence and how this Path has always been pointed to as having to do with the ultimate mystery. It may be that the numeration was intended to point the way from the beginning of the Journey.

Another thing which strikes me, is that Aleph is the OX and the only letter which seems to have a meaning definitely connected with it is Lamed the OX-goat. Here again seems to be a hint of the secret to the discerning one.

September 25th 1918 E.V. Last night, before sleeping, I discovered, or rather remembered for I had noticed the fact in December last, that AL is the silent-sound of the indrawn breath through the nose with mouth closed, and LA that of the outgoing breath. This is a further proof of the Nature of the Holy Word which is Before the spoken Word. Note the similarity with that of Neophyte. Also it means this, that one cannot help repeating the Most Sacred Name of God whenever one is Silent; so that every man and women has been doing this from birth.

September 26th 1918 E.V.

I have been making further considerations of this Holy Mystery of the Silent Breath and it is very wonderful to think how whenever one breathes silently, one is pronouncing that True and Ineffable Name. Every living creature, is then by reason of their Nature worshipping the True God, whatever their opinion may be. Also note that neither Wisdom nor Understanding is essential to this. It IS and as long as we live we must perform this operation at least during sleep. And it is written: "He giveth Himself unto His Beloved in sleep."

September 30th 1918 E.V.

I have to-day finished a design for a Symbol to express as well as I can the results of my

Initiation of Dec 21 1917 as explained in my further Enlightenment of Sep 22 1918.

It is intended to represent Kether with the Supernal Triad radiating therefrom. This forms AL and LA, also A.A. and IAO and O.I.V. Also the Centre of Circle is Hadith and the Circle Nuit. The Circle can be taken to represent LA etc. The Angle is 120 degrees or One third of a Circle. The Shape bounded at top by Circle and below by Our Lady Nuit for her pantacle etc. Have ordered it to be made in White Gold on One inch base.

Monday to Tuesday October 7th and 8th

Have been working on the theory that the Holy Word revealed to O.I.V.V.I.O. in its inmost aspect is also the Key of the Mysteries of the Book of the Law. Let us consider in what ways this may be so.

My experience showed me that Hadith was Kether, and Nuit appears to be very similar to The Veil of the Negative which the Qabalists speak of. 777 seems to confirm this, for Hadit is attributed to Line One and Nuit to 0; also same idea is symbolized in that which was granted to me when I made the Pantacle of Nuit.

I think the idea we should try to formulate, is very much that of the Qabalists, though the real meaning, is, I am convinced, a matter of experience. First was Nothing, and this may be called LA while it is considered as expanding into Limitless Space (Ain Soph) and becoming Limitless Light, perhaps. The Beginning of things was caused by a simple change of conception, as it were a "looking inwards" instead of outwards, and a corresponding change from LA to AL. I think the difference in the way the English and Hebrew Alphabets are written, is a good symbol of this, the direction is different, so that the two letters might stand for either LA or AL according to the manner in which we look upon them. The great value of this Word lies in the fact that the self-same symbol contains the ideas of Nothing and Something, without any change in itself, and this seems to be the one Symbol that gets over the difficult transition from NOT to ONE. Of course it was not even a Word in the beginning, but the Silent Breath, Expansion and Contraction, and the true theory of the Universe is that it was created by the First Breath of the Tao, or Nuit. We find this confirmed in Liber Legis Ch. 1 Verse 28. "None breathed the light faint and faery of the stars and two."

Here we have the idea of the first breath of Not (LA) the Limitless Light, which concentrates upon Kether which is ONE or Hadith, or AL and gives the first faint idea of duality which shows forth in the Word later-but which being composed of the ideas Nothing and One is really One.

Now Hadit is really unextended, and can only be imagined as the Minute Point of Light at that Point where LA changes into AL, for he is the Secret Centre. In order to get a somewhat clearer idea we must consider Nuit as dual, viz: LALA, when AL shows up as that Centre. In this case it is strange and worth noting that we have a word with the sound Laylah or Night, and I don't think the spelling matters for see Ch. III, "spelling is defunct." It is the sound that matters. I cannot help thinking ALLA in the same way

produced and was concealed in Allah. we are told in Ch. I, V.9 to worship the Khabs (the house of Hadit) and behold my (Nuit's) light shed over you, because Khabs is the Central Point of Light, and we thus perform an act similar to that which made Creation manifest, rather than Not.

Ch. I v 21. With the God and the Adorer I am nothing, they do not see me. They are upon the earth. I am Heaven and there is no other God than me and my lord Hadit.

Now if Hadit = AL = God, then with Him is Nuit (LA) nothing. Also this is so with the Adorer unless he concentrates on Hadit as the Centre as instructed. Yet is also true that "there is no other God than me and my lord Hadit" for looked at one way the God is Nuit and the other Hadit.

Ch. I. v 22. Clearly tells us that Nuit has a secret name. This I take to be LA (or possibly LALA). Also it is written in this verse "Bind nothing" and besides its obvious sense, this may be an expression of the binding of Nothing by concentration on a point. This Word binds nothing, as it causes the transition from Nothing to God.

Ch. I v 29.30 It will be seen that there really is no division.

Ch. I v 35. Note "threefold" Book of Law. [A]

Ch. I v. 40. Note "Three grades." (Since making this note, I have had an opportunity of looking at the Equinox for a moment, and discovered that in Vol. 7, Comment. The Tarot Keys of the three Grades add to 31, which I consider a further proof. I may remark that I have been placed where I have no books but the V.S.L. for reference, and am therefore writing all these notes entirely from memory of my experience, which seems to make certain things clearer from day to day, as I apply my attention to different aspects of the work.)

Ch. I, v 45. The Perfect and the Perfect are one Perfect and not two, nay are none.

Here I think Nuit and Hadit are referred to as the Perfect, for this is claimed by Hadit, see Ch II, v 15. If Nuit be considered as LA and Hadit as AL, this is at once clear for they are One and yet None.

Ch. I, v 46. Nothing is a secret key of this Law, sixty one the Jews call it. I call it eight, eighty, fourhundred and eighteen.

(I made a partial explanation of this in diary, but since I got a clearer and fuller one on Oct 21, I insert same here in its proper place.)

To-day I have made another attempt at the Qabalistic explanation of the verse. It is getting clearer. At the time of Initiation, it will be remembered O.I.V.V.I.O. identifies himself entirely with Parzival through- out. [B] For he says he found the Word, and the Word was Parzival. (There is of course a very definite connection between Parzival and

Abrahadabra, the Word of the Aeon, through 418. And it is said that Abrahadabra shall be His child and that strangely) And Parzival having Eight letters, and Initial value 80 and total numeration of 418 is therefore connected with this verse. It was through this Name that he came upon the Mystery of AL and LA which is finally summed up in A, (as will be shown later.)

Let us take this verse again;

Nothing (LA) is a secret key of this Law. 61 (Ain) the Jews called it, I call it 80.80.418 (Parzival, The Fool, Aleph, One). Therefore 61 plus 1 = 62.

But they have (also) the half 31 = AL (and they have Not (LA) the other half) and twice 31 is 62.

Therefore ALLA = 62 which is 6 plus 2 = 8 = Cheth = 418 = Parzival = Fool = Aleph = One (or None) and thus all disappears in One. Also since ALLA becomes A, ALL has disappeared.

Again it is written The Fool hath said in his heart There is NO-GOD = LA AL which again indicates the secret and I think LA AL in this form is the secret name or word of Ra HOOR Khuit. See Ch. III, v 49. I am a secret fourfold word, the blasphemy against all the gods of men. Also, whereas Nuit and Hadit are ever united the division becomes manifest in R.H.K. For he says in Ch. III, v 2. There is division hither homeward, there is a word not known. (Can there be any connection here with "She shall be known and I never?") Spelling is defunct, all is not aught. Not: AUGHT, may indicate the nature of the All LA, Not AL aught.

Verse 48. Note the OX or Aleph and the Fool or O, seems to indicate the explanation given above, also points to the idea that the key is something which itself combines these ideas.

Ch. I, v 51. Mentions the 4 Gates, and this is the mystery of the path of Aleph again, and the fourfold name R.H.K. One can enter these in turn or at once, if he understands the trick of combinations.

Ch. I, v 52. "If this be not aright, if ye confound the space marks saying: They are one, or saying, They are many" etc.

There should be no space-marks, except on the plane of reason. When the experience of this mystery is granted, it will be seen how there are none, for the whole thing is a continuous process, even as Nuit is continuous.

Ch. I, v 55. He has beheld some of them I think, as is proved by this writing.

Ch. I, v 56. Indicates that there are two halves of the equation, even as there are two aspects of this Word.

Ch. I, v 57. ?House of God = Beth-EL = Path of Beth?

Ch. II, v 2. "I, Hadit am the complement of Nuit my bride". This indicates they are really One or None, and I think the Word clears this up.

Verse 7. "Come unto me" is a foolish word; for it is I that go". "Come unto me" is the call of Nuit. When Hadit (AL) considers Nuit (LA) or "lifts up his head" He becomes Not therefore He goes.

Ch II, v 14. "Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness"

Verse 15. "For I am perfect being Not and my number is nine by the fools, but with the just I am eight and one in eight which is vital, for I am none indeed."

Hadit here clearly says he is Not, or BEING-NOT (a combination of Nuit and Hadit as the Perfect and Perfect, which, be it remembered are One, nay None.) We have considered His particular aspect as AL rather than LA, but the previous verse indicates a blind. He is the shrine veiled by Not, for AL is the manifestation of LA, and LA is the hiding of AL (See first verse of Chapters I and II). He is Eight with the just because they consider the balance of things and so consider him as AL-LA which again gives $62 = 8 = \text{Cheth} = 418 = \text{Fool} = \text{Aleph} = \text{None}$ as explained before in answer to the riddle of Nuit. This shows he is One (Aleph) in eight, and also None, quite clearly.

Now comes the striking indication of an underlying formula in this Book, which can be read in two ways, and the very same Word is used to express this, only in the English instead of the Hebrew, which of course throws one off the scent of the mystery.

Ch. II, v 19. "Is a God to live in a dog? No. But the highest are of us."

Now in English, God is Dog if reversed, but the Hebrew for God is AL which reversed gives LA which is Not. One can hardly get away from the hint of the true nature of the Key, once it is pointed out, especially since it is followed by the negative No. (another translation of LA) and a statement that the highest or those who comprehend this mystery. "are of us".

Ch. II, v 23. I am alone; there is no God where I am.

I am AL-ONE, there is LA-AL where I am, viz: He is both one with Nuit and Ra-Hoor-Khuit.

Ch. II, v 26. I am the secret serpent (Wisdom of the Word) coiled about to spring. If I lift up my head I and my Nuit are one. If I droop down my head and shoot forth venom, there is rapture of the earth, and I and the earth are one.

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Nuit

has said that the God and the Adorer are upon the Earth. As God, Hadit is one with the Earth, as NOT, he is one with Nuit. Also Hadit is called Her secret centre and the world, her heart and her tongue, the House or Home of Hadit, makes the spoken Word possible.

Verse 27. There is great danger in reasoning over this Mystery, it must be realized.

Verse 32. All their words are skew-wise, viz: they do not partake of the true peculiar nature of the True Word which is equally balanced and can be read either backwards or forwards.

Verse 33. "Damned for a dog", the reverse of God in its wrong aspect.

Verse 76. I don't make this out yet, but it seems to indicate that it will not come till later, after the Prophet's time. Anyway AL appears twice among the letters.

Ch. III, v 2. This was commented upon before. This whole chapter appears to me to be quite a different character to the former ones. R-H-K is the Word as the offspring of Hadit and Nuit.

Verse 35. The half of the word of Heru-ra-ha probably indicates some mystery in this division as indicated in Verse 2. I think thus far he has been LA, for in Verse 35 we have him worshipped as AL or God. (Unity- uttermost-might of breath)

Verse 47. Note according to this theory the importance of the letters and their positions to one another. Also the statement that one shall discover the key of it all. (By the way, V. 39 makes a statement "In it is the word secret and not only in the English". I think this may mean that the Word AL does not appear at all, and NOT only appears in the English instead of Hebrew) [C]

I think Verse 48 terminates the AL section, and Verse 49 mentions the Fourfold word, which I have taken to be LA AL.

Verse 71 may indicate AL as Chochmah and LA as Binah and the solution of the Mystery in Kether Hadit.

Verse 74 may indicate that the splendour in His name hidden and glorious is the two centre letters A.A. The Silver Star. Note, according to Blavatsky AL is the Sun or Phallus.

Friday, 11th October 1918 E.V. I spent last evening with Therion; during our conversation, he said that he thought Nuit and Hadit were best expressed as Matter and Motion. He also said that all things must be considered as Zero or Two, as if One were arrived at "there was no getting away from it." I pointed out that there must be some formula combining Zero and One, or the Tree of Life could never have been conceived of and formulated. He admitted this but said that so far he had failed to find such.

When I got to bed, I could not sleep, and a number of other things connected with this

mystery came to me.

One was, the significant fact that when A.C. first got into touch with the Brothers of A.A. (See Vision and Voice, I have not any books here, so cannot quote), the Pass word was "There is No-God." This seems to confirm this Word, as the central secret of A.ù.A.ù. Who also gave out the New Law.

I also notice that NU reversed is UN or One. Likewise with the addition of IT Nuit is Unit.

Then I remembered that in Equinox V (I think) AL is clearly defined as the Ox and the Goad, also as MATTER and MOTION, and I cannot see how A.C. could have missed this connection with Nuit and Hadit, since it is undoubtedly the true formula of his present conception of Their nature.

Then I noticed another very important thing. I was wondering why A and L should be chosen, or rather why L, the 12th letter of the Hebrew alphabet should follow A, the first. But this is not actually the case for AL is the first sound in the pronunciation of Aleph the First letter of the Hebrew alphabet (as it is also of Alpha) and the addition of Pe shows the mouth as necessary to the spoken word, though in Kether, it was but a silent breath through the nose. (Notice Kether is called "Long of nose", also the Image is on a Face seen in profile, viz: only one aspect of the word can be considered at a time in the reasoning mind). It is strange also how L is pronounced LA-med, this showing the duality as soon as it is taken into consideration as a separate letter.

Thus is AL, in very truth the first possible sound, and notice that when one pronounces it aloud, the tongue is raised and placed against the teeth, but as soon as it is released, LA is automatically pronounced by a slightly indrawn breath. In the Silent breath of the Beginning this is reversed, AL is the underlying sound of the indrawn breath and LA that of the outgoing.

Now notice how Hadit is spoken of as the tongue of Nuit and how when His head is raised etc. and lowered etc.

Note also how in pronouncing the first letter Aleph, one's tongue must meet the teeth, and the tooth is Shin, the 31st path; also see how these paths were welded in the Initiation of O.I.V.V.I.O.

Note. LA LA may stand for NOT NOT, or "something"; it also suggests 0 = 0 or 0 to the o degree.

ALLA suggests 1 to the o degree

LAAL suggests 0 to the 1st degree

Nothing under its three forms.

I also found, which seems to be of the greatest importance that the essence of Thelema is summed up in this Word. A is the pentagram, the Star of Will and L is Libra, Justice or the Law, while 31 backwards is 13 which is Love and Unity. [D]

October 16th Another discovery. During the Initiation of Dec. 1917 the mind of O.I.V.V.I.O. must have actually reversed and run backwards (See Liber Thisharb) so that on reaching the beginning of the ideas underlying the Hebrew Alphabet he naturally arrived at the first letter ALP in its reverse order. He came therefore to P which accounts for the Flash (destroying the House of God or Beth EL) then in due sequence to LA or nothing. This again reversed, as stated, and he got AL followed by another flash P. Observe how all this is summed up in the One letter ALP which is One and None.

Further, the process as described, produces the two A's thus indicating the inmost meaning of A.A.

But now if we begin to take into consideration 2 letters, we find in the return process BA = To come or Go, which again reverses as AB, The Father. Analysing the complete process we get Th.I.P.B.L.A.A.L.B.I.Th.

Th = The Tau Cross mentioned by O.I.V.V.I.O. as the sign accompanying the process. Also, The Universe.

I = The creative essence (also hand which makes sign) and this is the Spark of Light, first seen outside.

B = The Magician who makes the sign; also the House of God, the Body.

P = The Flash referred to, and the destruction of all resulting in

L = balance, then

A = Equilibrium, the Point perfectly centered in breast. (Hadit comprehended for a moment.)

AL = God

P = Another Flash (Flaming Sword).

B = Comprehension of this dual process in One and Nothing and understanding of Beth El as true House of God.

I = Creative essence of the Word.

Th = Producing a New Universe. (Notice how all this is borne out in the actual experience of O.I.V.V.I.O. as recorded.)

October 19

Another discovery re PARZIVAL, (as already mentioned) that this Word reversed was what led me to the discovery of the Mystery of AL and finally to that of Aleph in which all is summed up.

I also noticed to-day that the Three Grades of the Order may be summed up in the Letter Beth. For Beth is the Magician or the Lover, Yod is the Hermit and Th the Universe or Man of Earth.

Again AL suggests, by shape, the Square and Compass very accurately, as used by

Masons to Symbolise God.

Now I feel that there is no more to be said on this matter at this time, therefore I may return to the Contemplation of this Mystery in Silence.

STATEMENT OF THE AUTHOR

March 13, 1948

I, CHARLES STANSFIELD JONES, (Frater Achad, etc.) of "Tall Timbers", Deep Cove, British Columbia, Canada, being the author of the accompanying manuscript entitled "Liber Thirty-One" (a part of my private magical diary, originally transcribed and typed with one carbon copy in November 1918, the single copy having been delivered to Aleister Crowley by mail early in September 1919 and since lost or destroyed) do now make the following statement:

On March 4, 1948, I received from Gerald J. Yorke, Esq., of 5, Montague Square, London, W.1., England, a letter which contained the following:

"As you probably know A.C. had died. I am sorting his papers prior to their dispatch to America. Your Liber 31 has not survived amongst these papers, though there is a reference to it on page 127 of The Equinox of the Gods. Would you care to send me a coöpy, which on my death will go to the British Museum with my other Crowleyana. I think it important that one copy of your treatise 31 should exist in this country, as if it does so exist it will be available for anyone sufficiently interested in Liber Al to wish to see it."

In response to this request, and for the purpose stated by Mr. Yorke, I have had prepared from the single original manuscript in my possession one further typescript and four carbon copies. The typescript which accompanies this statement has been personally checked by me and is a true copy (only one extra note having been added on the first page in reference to original date of delivery of ms.) Of the four extra carbon copies it is my intention to deliver one to Miss Grace R. Hallam of Vancouver, British Columbia, Canada and one to Dr. J.P. Kowal of 5821 Chene Street, Detroit 11, Michigan, U.S.A. so that there may be a record in these countries as well as in England. One of the remaining two copies will be attached to the original manuscript in my files, and the other kept in case of later publication or other need. Further copies are not to be made without my written permission.

FOOTNOTES

[A]

Oct. 31st. "LAW" is LA (Nuit-Hadit) completed by W = {Vau Vau}, the Son RHK is His dual aspect as Horus-Harpocrates. Also Vau is the Hierophant "Hoor in His secret name and splendour is the Lord initiating."

[B]

Oct 31st 1918 E.V. Just before sleeping I had an impression that if I added up the total letters in my Mottoes they would = 31. I did so mentally and found UNUS IN OMNIBUS (= 13 = Achad) OMNIA IN UNO (= 10.ù.1 = 10) PARZIVAL = 8. 13 = 10 = 8 = 31.

This is extraordinary because it was a kind of revelation.

[C]

I think this is one of the reasons why the Original in the writing of the Beast must always be included with any translation into other tongues. For there are mysteries in the English that would not work out if translated.

[D]

Ruler of {Libra} is {Venus} = Love. Love is the law, love under will.



Nema

Margaret C. Ingalls a.k.a. Maggie Cassady and Margarete Ingalls, who wrote as Nema, Nema Andahadna or Soror Andahadna (died January 9, 2018) was an occultist and writer best known for her magical writings about the Ma'atian current. She practiced and wrote about magick (magical working, as defined by Aleister Crowley) for over twenty-five years. From her experience with Thelemic magick (a system designed by Crowley), she developed her own system of magic called Maat Magick which has the aim of transforming the human race. Her writings have appeared in many publications, including the Cincinnati Journal of Ceremonial Magick, Aeon, and Starfire.

In 1974, she channelled a short book called Liber Pennae Praenumbra. Her ideas have been featured in the writings of Kenneth Grant. In 1979, she co-founded the Horus-Maat Lodge.

- [https://en.wikipedia.org/wiki/Nema_\(occultist\)](https://en.wikipedia.org/wiki/Nema_(occultist))



Liber Pennae Praenumbra

In the Akasha-Echo is this inscribed:

By the same mouth, O Mother of the Sun, is the word breathed forth and the nectar received. By the same breath, O Counterweight of the Heart, is the manifest created and destroyed.

There is but one gate, though there appear to be nine, Mime-dancer of the Stars. How beautiful thy weft and web, a-shimmering in the fire-dark of space!

The two that are nothing salute you, Black Flame that moves Hadit! The less and less One grows, the more and more Pra- NU may manifest. Do thou now speak to us, the children of the time-to-come; declare thy will and grant thy Love to us!

Then spake She That Moves:

I hurl upon ye, Children of Heru! All ye who love the Law and keep it, keeping Naught unto yourselves, are ye a-blest. Ye have sought the scattered pieces of Our Lord, ceasing never to assemble all that has been. And in the Realm of the Dead have ye begotten from the Dead the Shining One. Ye then gave birth, and nourished Him.

Thy Land of Milk shall have the honey also, dropped down as dew by the Divine Gynander. The pleasure and delight lie in the Working, the Whole surpassing far the Parts together.

The Lord of Parts is placed within his kingdom, as done by Beast and Bird. The land of Sun is open but to Children. Heed the Eternal Child - his Way is flowing-free, and suited to the Nature of your being.

A Voice crieth in the Crystal Echo:

What means this showing-forth? Is Time Itself awry? The Hawk has flown but threescore and ten in His allotted course!

She smiles, as beauteous as Night:

Behold, He spreads His pinions yet in flight, showering and shaking forth the Golden Light upon the hearts of men. And wherein doth He fly, and by what means? The Feather and the Air are His to ride, to bear him ever in his GO-ing.

The pylons of the ages are unshaken, firmly are they Set. The Day of the Hawk has but seen its dawning, and will see its due measure according to the Laws of Time and Space.

The Voice then spoke:

Then has the Vision failed? Do I behold Thee crookedly, thinking Thee to be Whom Thou art Not?

She danced and whirled, scattering starlight in her silent laughter.

I Am Whom I appear to be, at times, and then again I wear a triple veil. Be not confused! Above all, Truth prevails.

I am the Unconfined. Who is there to say me nay, to say, ``Thou shalt not pass."? Who indeed may say, ``Thy time is yet to come," when Time itself is my chief serving-maid, and Space the Major-domo of my Temple?

Indeed, O Voice of the Akasha, I am the means by which you speak. By the same mouth that breathes the Air, do words of doubt pour forth. In silence then, do know Me. For I am come with purpose at this time, to aid the Lovers of the Hawk to fly.

The Word of Flight

Who falters in the Flight must thereby fall: the greatness of the Gods is in the GO-ing.

When first ye fledged, Beloved of Heru, the shell which had protected long had broken. Upon the Wings of Will ye ventured forth, gaining strength and power as ye flew. Ye gained all knowledge of the Feathered Kingdom, whereby ye became as perfect as the Sun. The friends and teachers all became as brothers.

The regal Swan, the Heron and the Owl - the Raven and the Cockerel did aid ye. The Beauty of the Hawk Himself was granted, the virtues of the Peacock, the Hummingbird and Loon. The Eagle did reveal her inner nature and the mysteries thereof - behold, ye witnessed how, with her Lion, she became the Swan. And the Ibis of the Abyss did show the Knowledge.

Ye flew, O Kings and Hermits! And ye fly even now, within the bending loveliness of NU. But there are those among ye, and below ye, who would snare your wings and drag ye from the sky.

Look well within! Judge well your Heart! If ye be pure, it weighs no more than I. It will not bear ye down to the Abyss. For Gold is Light, but Lead is fatal unto flying - plumb your own depths, in Truth and in self-knowledge.

If aught would hinder thee, it is thy doing. Behold this teaching now within the Temple.

So saying, She-Who-Moves assumed the form of the great Black Flame, growing from the central shaft and billowing out into the Void. The Children of Heru beheld in silence, and listened to Her words form in their hearts.

Behold! This lens of Stars now turning in Space before ye - men have named it well

Andromeda. Through it I flow unto the holy Moondog, and thence to Ra, and thence to ye, O Priests.

Ye must not rest content whilst in the Kingdom, but strive and so exceed in what is done. In Love of the Lady of the North, and in Will of the Prince of the South, do every thing soever. In the power of the Seven-rayed Star do ye comprehend the Beast. And from HAD of the Heart do delight in thy star-arched darling.

Do all this, and then, pass beyond. Abandon aught that might distinguish thee from any other thing, yea, or from no-thing. If the fowler would snare thee, leave thy feather-cloak a-dangle in his hand and soar naked and invisible beyond!

But now! As priests within the Temple are ye here, as Kings, and Warriors, Magickians all. The Way is in the Work.

The Hidden One of the Abyss now gives the two wherein is wrought the higher Alchemy: supporting Earth is Chthonos - learn it well, and all bonds shall be loosed for the Will's Working. Surmounting Spirit, there is Ychronos, whose nature is duration and the passing-away thereof.

The two are one, and form the Kingdom's essence. Who masters them is Master of the World. They are the utter keys of Transmutation, and keys of the power of the other Elements.

The Warrior-Priests received the Keys, and placed them within their robes, to hold them hidden well above their hearts. The Black Flame danced and dwindled, becoming small, a quill pen, plumed and pointed. There being naught upon which to write, one among the Priests came forth, and laid his body's skin upon the altar as living parchment.

She-Who-Moves wrote thereupon a Word, but shew it not before them. In patience waited all the Kings and Hermits, assured full well of final Understanding.

The Feather grew again, and rounded close its edges, becoming to their eyes the Yonilingam. The image came of Ancient Baphomet, the Horned One, who spoke:

Of old ye knew the Key of Two-in-One conjoined. Ye have lived and loved full measure as NU and HAD, as PAN and BABALON. The Mystery of mine own image do ye also know, for such a Truth was for the ancient Orders of the East and West.

Bipartite has the Race of Man been in its span. The Father and the Mother made a Child. I am the elder of the Children, true - but now the younger rises to His Day.

The nature of true Alchemy is that it changes not alone the substance of the Work, but also changes thence the Alchemist. Ye whose Will it is to Work thereby, behold mine inverse image, and consider well its meaning for thy Task.

The Showing of the Image

From out of the Yonilingam drifted forth a Cloud, violet and light-shot. In the misty heart thereof a sound arose, vibrating soft, yet filling everywhere.

Jeweled and flashing rainbow-lights from wings, there hovered in the midst a humble BEE. Striped gold and brown, soft-haired and curved in form, it shone its eyes unto the Priests and Kings assembled.

Spoke then She-Who-Moves from out of the mist surrounding:

This is the symbol of the Work-to-come, the Great Gynander in its Earthly form. The Magickian shall grow like unto the BEE as the Aeon unfolds, a leader and sign unto the Race of Man.

What then of its nature doth the BEE show forth?

Behold, it is not male nor female in the singular. It labors forth by day in constant flight, an egoless do-er, whose will and the Hive Will are but one.

It gathers up the flower-nectar, flies to Hive and there, in pure Comm-Union, doth in its very body Transubstantiate.

The nectar is now honey. Bee to bee, it is transferred, speaking all Hive Mysteries from and to each mouth. By the same mouth that first ingathered, is the honey spent, the secret Alchemy within the Centers turning SilverGold.

The Hive now lives, immortal. With queen and workers, drones and builder-bees, soldiers, foster-mothers - all are one. In constant life-renewal, the Hive breathes as One Being - for so indeed it is. In the Will of the Hive is the Will of the Bee fulfilled. Each in its appointed place, the Bees work out their Will in ordered harmony.

The image fades. Now the poised Plume moves in dancing fashion, unfolding from the center shaft long wings, transforming to the shape of the dark Vulture.

But know, O Children of the Hawk, a Man is not a Bee. He may profit from the image thereof, to learn of Wisdom in the Working. Behold in Me another image for thy heart's instruction.

There rose before their eyes the Tower of Silence, wherein the Lovers of Fire lay their dead.

The Vulture form alighted soft therein, and ate the flesh from the corpses, to the bone. The wind howled, desolate, in this fearsome place, fluttering the cerements about the ivory bones.

Silently, the Winged One stared, gore smeared about her beak. Into the eyes of each Priest there assembled, her baleful gaze did search. In perfect peace they beheld her searching, for each, as Warrior, had made of Death a brother. Deliberately then, she unfolded out her wings, and took to the wind, and soared up from that place.

The Giving of the Word

Eternity then reigned, Infinite the veil that hung about them.

Somewhere, sometime, the veil parted for a moment, and She- Who-Moves strode forth. More comely than mortal woman ever was, She glowed in radiance of pearl and amethyst. Fine pleated linen was Her gown, girded in gold and silver, and on Her head, a nemyss of starred blue. Her crown was but a single plume, free-standing, and in her hands the Ankh and Wand of healing.

Unto each Warrior-Priest she moved, embraced and kissed them. Then, seated in the midst, She spoke as comrade equally-ranked.

``All ye who practise well the High Art, hearken. There shall be nothing hidden from thy sight. All formulae and Words shalt thou discover, being initiated by those whose Work it is to aid the Law of Will.

``Ye have worked well in all that has been given; upon the Tree of Life are ye founded. In Tetragrammaton have ye proceeded; in all the Beast hath given ye have practised well. Ye have become Hadit, and NU, and Ra-Hoor-Khuit also. As Heru-Pa-Kraath did ye abide in silence. Ye know PAN as lover and as godform, and BABALON is bride and self to you.

``The forces of Shaitan have ye engendered, calling forth the nexus of the ninety-three wherein to work your Will. Separation for the joy of Union have ye known, and Alchemy is Science to your Art.

``For those who know, and will, and dare, and keep in silence, it goes now further.

``In death is Life - for now as ever has it been so. The Willed Death is eternal - keep it so. Self of Ego, selfson born of Maya, must be slain on the moment of birth. The unsleeping Eye must vigil keep, O Warriors, for the illusion is self-generate.

``Constant watchfulness is the first Act - the Abyss is crossed by minutes, every day.

``If ye would dance the Mask, then mask the Dance. Exquisite must be the Art in this wise; and balance in the Center be maintained, or else ye shall give unwonted Life unto thine own creations. Tread carefully this path of Working, Mage. A tool, by Will devised, makes an ill master.

``Now in the Mass, the Eagle must be fed upon what she has shared in making. By the same mouth that roars upon the mountain, is the word-act of No Difference given.

``And when Will declares, therein shall join the BEE to add the gold to red and white. The essence of Shaitan is Nectar here, the Temple is the Hive. The Lion is the Flower, now betimes, the Eagle invokes the nature of the BEE.

``Within the triple-chambered shrine is the first nectar pooled. The summons of the wand of PAN awakens the portal- opening bliss. And from the third and inmost chamber, in joy supreme, the Sothis-gift, quintessential mead, bounds forth to join Eagle-tears and Lion-blood.

``Solve et Coagula. Comm-Union thereby, whereof the Cosmos itself dissolveth, and reforms by Will. And know, if aught can be so ordered in the Kingdom, that three or more is zero, as well as older truths."

Then stirred the Warrior-Priests, and of their number, a nameless one stepped forth.

``We know thee, Lady, unspoken though Thy name has been thus far. But say now - what was written on the manskin? What is the word Thou givest?"

She smiled and drew from out her robe a parchment scroll, shaped even as a Star. Unrolling it, She turned it roundabout, so all might see.

IPSOS

``What is this Word, O Lady - how may it be used?"

``In silent wisdom, King and Warrior-Priest. Let the deed shine forth and let the word be hidden; the deed is lamp enough to veil the face.

``It is the word of the twenty-third path, whose number is fifty and six. It is the unspoken Abode, wherein the Dance of the Mask is taught by Me. Tahuti watches without the Ape; I am the Vulture also.

``It is the Chalice of Air and Wand of Water, the Sword of Earth and Pantacle of Fire. It is the hourglass and tail- biting serpent. It is the Ganges becoming Ocean, the Way of the Eternal Child.

``It names the Source of Mine Own Being - and yours. It is the origin of this sending, that channels through Andromeda and Set. What race of gods do speak to Man, O Willed Ones? The word of them is both the Name and the Fact.

``It is for thy mantram and incantation. To speak it is to bring about certain change. Be circumspect in its usage - for if its truth be known abroad, it would perchance drive the slaves to madness and despair.

``Only a true Priest-King may know it fully, and stay in balance through his GO-ing flight. This is all I speak for now. The Book of the Preshadowing of the Feather is

complete. Do what thou wilt shall be the whole of the Law. Love is the law, love under will."

Donat per Omne
Scriba - Nema
Sol in Capricornus
Anno Heru LXX
Cincinnati, Ohio



Orryelle Defenestrade-Bascule

Orryelle Defenestrade-Bascule is an esoteric artist in many media, including painting, writing, sculpture, sound, film and performance art. He is the writer-director of Australian-originating Metamorphic Ritual Theatre Company who have presented many major original productions (in Europe/UK/US/Aust.) based in (and updating/mutating) various ancient mythos.

Orryelle is interested in the ensoulment of objects through aesthetic obsession; the merging of mental, spiritual and emotional relationships with creativity, in the vanguard of the current resurgence of the esoteric in art with its processes of re-enchantment.

The interplay of the figurative/representational and the abstract, the organic and 'synthetic' (the actual and the virtual) are aspects of these explorations, which aim to delve below the surface of things...

Orryelle is now creating an esoteric sculpture park in the Ardennes forest of southern Belgium at his 'Le Chalet Crepuscule' base there, where Sabbat gatherings are held each year.

- <https://fulgur.co.uk/artists-and-writers/orryelle-defenestrade-bascule>

Liber Pennae Ultim-Atum

“We all go to the children, And from them we shall return” -Nema

Pennae:-Feather; pen; arm; branch; pennant-staff (flagpole); pinion; quill

Ultimatum:-Final declaration of terms

Pen-ultimate:-One from the last; Pointing towards the ultimate or absolute

Atum:-The original deity in the ancient Egyptian pantheon. -the creator

I – THE BEGINNING:

(1) Beyond the Beginning

(2) There was Nothing

And that Nothing was Nun

Isntisnt

(3) Yet from it One

Did Come

And that One was Atum

The Beginning was Atum

Baphomet, Shiva-An, Teyamayet, Heru-rAHA,

Different masks of the same Two-in-One

And to Hir we shall re-turn...

(4) As Before, so After

(5) Then from the eye of One

Two sprang forth

The Tao become

The Yin and Yang

Chokmah and Binah

Split from Kether

(6) Male and Female

Come from One

Who is both or neither

(7) Ipsos

By the same mouth

Fromwhich Tefnut-Mayet flew

Was breathed the prana-deva, Shu

From the Cornucopia

(8) This was the original twin-current

And via it we shall re-turn

(9) Tefnut and Shuo

Went forth in the waters of the Abyss

Atum sent out Hir Eye

To look after them

But the Eye became lost beyond the Abyss

Whose edges Mayet and Shu were defining

As they spawned Geb and Nu

(10) From the Two came the Many Thousand things
Mayet, the World Order,
Begot form; Began the dance of Lila,
The play of ma-nifestat-ion
The great tapestry of Maya
Wondrous in its intricacy of detail
And variety of pattern

(11) The great serpent Tiamat
Was chopped into pieces by Marduk
She was divided into T(he)-I-Am-At,
Thus came Measure, Tia-Maat
To determine our segment of the All
And thus was Chaos Ordered
By the great Sword of the Solar Lord

(12) Atum sent forth Thoth
To find the Eye
And return it to the Abyss
Being the Scribe, The Ibis
Wrote the glyphs
Which captured the journey of the Eye

(13) The Ibis returned the Eye
To the Hand of Atum
But new eyes had been installed meantime in its place
The light of newfound reason shone from Atum's face
Shining through the waters which now rippled
With newfound form

(14) Sudden inspiration
Burst as a rearing serpent
Forth from Atum's forehead
Seized and swallowed the vagrant Eye
But it stuck in the serpent's swollen throat
Thus the Uraeus Cobra was born
Coiling from the Ajna of Atum

(15) But this was not the Eye complete
For even as Atum had divided
Into Tefnut and Shu
So too had Hir One Eye become Two
The original Eyes of Heru:
The Utchet and the Wedjat
Without Atem He only had the Sun.

(16) For half of the vagrant Eye(s)
Had remained in orbit around distant Geb
(Even as Shu moved between Him and Nu)
Fromwhence She reflected the radiance
Of the distant sundisk

(17) And every once in Her cycle

This Eye of dreams
Doth seem to disappear
Cast afar by Set, Beyond His constricting coils
And only the MoonGod Thoth
By tracing Her path with delicate quill
May return Her to the World of Form
(18) The Lord of Parts hath been restored
By the Lovers of the Hawk
(19) Now the pieces of our Lady
Must be also gathered
The left Eye to Balance the Right
(within the Greater Cycle also)
As the Lord was returned to darkness
So must the Lady be brought back to light
Our Lady the Moon, Our Lady of the Night.

II – THE COMING OF THE QYL:

(20) O Daughter of the Sun, ye hath come forth from afar
Borne from Infinite Space between Infinite Stars
Foreshadowed, ye have entered our atmosphere
Now twisting and turning in the Lower Air
A hovering Feather, Spiralling in Shu
And ye shall come to Earth
The Ma-nifestat-ion of Nu
Is at an End
(21) Ipsos
By the same mouth
Which breathes the Word of Truth:
'Ipse Pennae'
By the same feather
Onwhich the Word is breathed
So is the Word inscribed
And thus the Eye retrieved
(22) By the same counterweight of the Heart,
O breath which moves thee,
Shall the Qyl be filled
And the Prana feed
Taking Her Feather from the Scales,
I fashion this truthplume into a Quill,
Sharpen it into the sWord of my Will
(23) I think, therefore 'Ink'
INvoKing Thoth, I marry Truth
The Ink flows through
She-Who-Moves
Conveying the Go-spell:
(24) As Thoth, I take this Truthplume
To be my Law-ful wedded knife

The SwordQyl of True Will
A blade of air withwhich to slice
Through sickness and despair
To love and light and life
'The Pen is mightier than the Sword'
Yet now The Pennae IS the Sword
The weapon of the Word
(25) May the Quintessence of the divine
Flow through the spine of the Qyl
To imbue my lines with True Will
(26) As Hermes, I take my vow
(The Boddhisattvic Vow)
To All-ways Tell the Truth
In service as the Messenger of the Gods
And Guide between the realms
(27) I swear to always tell the Truth
I cannot, however, swear to always tell the WHOLE Truth
To which the All-Father replies:
'As Messenger of the Gods,
THAT would not be expected of you...'
For many are the veils of Maya
And many are the masks of Mayet
And not only do each of us wear different masks
But the eyeholes in each are of a different size and shape and shade
(28) Beware of s/he who speaks with forked tongue
The triple tongue transcends, though unheard
(29) The serpent-scroll of the Ages unfolds
In the Beginning was the Word: AHA!
Inspiration and expiration, the breath of Life
Is expelled Ha-hu!
(30) The Word can not express the whole truth
Thus this is the Pennae-Ultimate Truth which points the Way
To the Ultimate Truth of the Wordless Aeon when the current re-unites.
(31) What awaits within the Orphic Egg
Round which the serpent twines?
The Cosmic Egg of Potential? Aha... ...
We may glimpse it through the cracks in the shell
The cracks between the worlds
The Choruses between the multi-verses
Sh...
(32) The SwordQyl is the Sushumna
The Pennae, the mast
With which to write the rites
And the spell-ings cast
The pennae is the pinion
The fulcrum of the Scales

Of Justice, Balancing sun and moon
At the hilt of Reason's blade
(33) And on the Scales of time
The point is made
The Qyl-tip returns the ink to the scales
Of the snakeskin pages
The rites are writ upon
The Golden Serpent
Who measures out the Ages
(34) From the Holy Grail
From the Sacred Source
From the Sabbat Cauldron
From the Well of Remembrance
From the chalice of the Star-Mother the Feather doth drink
And this IS
-IS the Ink.
The Vinum Sabbatti,
The Elixir of Life,
The mists of myth,
The Milk, the Honey
Maat and Thoth's
Honey-Moon gift
Talam Malat
Talam Lamat
(35) On a page not of papyrus but of skin
The Ink sinks in
To the Word-made-Flesh:
The SwordQyl was forged in fire
By a Feather held in Caduceus Staff
The KiaQyl Staff was carved in air
By a blade held by two snakes
One of which was filled by the SwordQyl
Before it returned
From the Lady of the Lake
(36) So the Staff of my Will
And the Sword of my Word
Are fledged with the Feather of Truth
Becoming an Arrow of Art
May this True Will
Fly to the Heart
Of the Matter
The light heart
The emptiness at the centre of Maya
The Eye of the Cyclone
(37) This my Will, is True
Cross my Heart

And hope to Die
Die to Hope anew
(38) The Eye-globe is sucked into and up
Ganesha's great trunk
Qaneshantator
Swirling through fractal dementions
Wings vibrating, fluttering, hovering
Unfurling within the 32-formed One, curling inside-out
Warp through the realms of Atu 23, As the spokes of the Wheel invert
Be-leaving the Hand, Eye
Journeying beyond in a realm
Of luminescent portals
Convoluting, gelatinous abstractions
Twistmelding molten
Transmogrification continuum
Elasticated musculature of pattern; The fusion and fission
Of aeons, ad infinitum; Abyss of the Abyss
Beyond beyond, leaving Atum far behind.

(39) Quill of air,
Quill of ivory,
Om Ganapati Namah
'Twas with One Tooth that the Moon was smitten
Ipsos, By the same bone, by the same feather,
The Truth is written
Triple tongue of fire,
Single tooth of ether

(40) Om Ganatahuti Namah
By the same mouth,
Na'aton speaks in different tongues
Which blend in Hir Awakening.
(41) Tracing the erratic intricate weave of the eye-globe's journey
With delicate quill through strange lands
Thoth's Will is to seek out the Eye
And return it to the Hand
The Word made Flesh

(42) The Arrow of Art
Pierces the Heart
Which is thus weighed
Against the Feather of Maat
For the Feather fledges the Arrow
It's shaft is the Staff, phallus
And the Heart is the Chalice of Love,
Is the Eye, the Kteis
IO. The Mouth which births and devours
Is both target and source
Of the Arrow's course

For Love draws the bow
(43) And the Moon herself is also an Archer
The Arrow of Inspiration
Is shot forth by the Muse of Dreams
Huntress of the Eye of Night
With Liber Qoph vel Hecate
We make our salutations to
The maiden returning,
From Her leap beyond the Wheel
Her radiance by Nix defined
Though hid in rays of Ra by day,
By night her light shall shine
At dusk and dawn
She dies and is reborn
In counterpoise with our Lord
(44) When his staff is conjoined with the Chalice of Isis
A Sword is forged in the fires of Osiris
And thus he sires the son, Horus
And the daughter, Maat, whose part
Is the final chorus, the hearth
The Pentacle of earth
Which returns us to
The seed which birthed us
(45) The sword spins
Around the staff-mast
As the winds of Horus
Fan the flames to clear the past
Compressed and whirling with the fury of change
An aeonic vortex Of timespans vast
Spiralling cycles of time deranged
TARO AROT ROTA OTAR
Beyond evolution
This is the Vortextual revolution
And in the centre of this furious
Dervish of symbol and form
There is Silence, and Stillness
And an orb
This is the Eye of the cyclone
The Orphic Egg of potential
Around its calm glow spirals the Serpent of Time
The Aeons and their elements swirling
Faster and faster
Until the distinctions between them
Grow blurred in the Quickening
And there ceases to be definition
In their correspondences or rendering;

What is beginning, What is end
The elemental tools merge and blend
Into one composite weapon, the Arrow
Which pierces the veil, to enter
QaneshanTATOR!
And flies to the centre
(46) It pierces the Egg, which cracks apart and splinters
Into a thousand mirrored shards
But there is naught within but the Arrow itself
It and its parts thereof
Are reflected infinitely in a thousand fractal fragments
Which rain down through the void like new stars aborn
And I scry deep into one of the shards
And see therein the Egg again, unsundered
And I know not what is reflection and what is reality
I being a mirror
...And that there is more to come...

(47) A Moth flutters down,
Attracted by the light
Refracted by the myriad mirrors
He picks up six pieces
Each smaller than the last
Assembling them into the Wedjat Eye
He bears them aloft on his wings
Thus Thoth takes flight
Returning the Moon to Mother Night
(48) Though the pen is mightier than the sword
And the quill as both is mightier still
Yet a picture tells a thousand words
And so the bow is Drawn by the Quill
(49) As the Arrow of True Will
Which again pierces the Rain-Bow
The Kalas of Kali
Who thus stands still

III – THE RETURN OF THE EYE

(50) Feather-fledged,
The Arrow of True Will
Flies towards its target.
It penetrates the winged Eye in flight
And brings it down to Earth
The Moon was banished
With a Qyl of bone
But once She hath vanished
The Gods are bereaved
They plead for her return
And with a feather-Qyl

She is retrieved
 She is the inward-turning or backwards-looking Eye of the daughter,
 Coph Nia;
 And it is by tracing Her passage Beyond that the Scribe
 Returns her to the Hand of Atum,
 (51) This is the Pennae UltimAtum:
 For the World-Order to be restored
 The Son must attend to the Mother
 Even as Daughter heals Father
 (52) The balance of nature
 Must be maintained
 Sleeping brethren and sistren, Awake!
 The hive-mind awaits
 But only through perseverance and dedication
 May we achieve the Ultimate gestalt
 (53) Love is the True purpose of Will
 Greed must be curtailed
 Else the Pennance shall be dear,
 The outcome ill
 So take your Will and fill of Love,
 And give your Will and fill as Well
 (54) The Word-Sword withwhich
 To Execute Zos' Will
 Re-turns with KiaQyl
 (55) The Posture of A-OSiris re-minds us
 Black Eagle Azoth Walla Warru alights on Niggurath Pangenitor Black Goat
 Merging, they become Kanacheta again.
 (56) Over fourteen days
 Thoth hath assembled the pieces of the Wedjat Eye
 And Now returns Her to the Kingdom
 She flies up behind Atum,
 Ascending the sushumna,
 And spreads Her wings in the back of His head,
 Becoming Qoph Nia.
 (57) At dusk and dawn
 Qoph (100) Nia may re-unite with Resh (200) Ain, the Eye of the Sun
 In the centre of the mind of God/dess
 And fountains,
 Spirit triple-crowned
 $100 + 200 = 300$
 And a new ATU is added to The Book of Thoth:
 (58) ATU 23, Beyond the Wheel
 Thus the Eye Complete is revealed.
 Iannu, the Forgotten One of the Ajna and the Bindu,
 United in the mind's-eye,
 The Pineal Gland.

(59) We must unite sun and moon within
The mind's-eye
And plate with gold
That silver seed
Thus speeding the journey
To ATU 23
(60) AHA! The Lightning strikes and the Cosmic Egg is sundered
Revealing A-Harpocrat; -the Cosmic Yoke
A HARleQuintessence of the divine
(61) AHA: We are united for Art's sake
For the chance of division
Coagula et Solve
Na'aton for One and All
(62) I unite the twin currents in the Here and Now.
HorusMaat IO! ChthonosYcronos IO!
ChaosOrder IO! TeyaMayeT IO!
ZosKia IO! Rechta w eht ma I am the Watcher, SunaJanuS
(63) Thus is the Eye enthroned
The Daughter is Crowned, at One with the many Thousand Things
The two-edged Sword pulled from the Stone
(64) The fire of Heru shall stroke the Earth
Unfiltered by dissipating Shu
So Geb and Nu embrace again
And we retract back
Into the eye of An
And All for Nought
The Beginning was Atum
Baphomet, Shiva-An, TeyaMayet, Heru-rAHA,
Different masks of the same Two-in-One
And to Hir we now re-turn
As Before, so After
(65) And at this re-union
Of the Eyes within Atum
He-She cried with ecstasy
And these tears were humanity
So We are each a seed of that great He-She
So love Oneself with strength and pride
And let None ever destroy this completeness
(66) For self-love's sake, We appear to be divided
For the joy of Realization.
(67) Just as Two may be-come None
And Three or more may be-come None
So too may One be-come Nun
By first becoming Two-in-One
The Ultim-Atum
(68) Thus the starseed is borne to earth

Lamat Talam
And if Two or more who each are Two-in-One
Together become Nun
This is the Perfect Secret
Talam Malat
(69) So embrace your divinity
For One equals Infinity
And All for Nought
'Twas Atum's Hand
That milked these tears from Hir Eye
And together IO the Hand and Eye
Were the Mouth of the Cosmic Serpent
Which spat forth Tefnut and Shu into the waters
This serpent was TeyaMayet
Divided (for love's sake)
Into Teyam-Shu and Tefnut-Mayet
(70) Atum is the All
Thus containing the Atum, the cells
Of the cycle of Tarot
The red river of Atum is the path beyond the Wheel
Back to the Source
(71) The mantra IPSOS is our vessel,
The Maatet boat of a million years
(72) By the same mouth which doth emit time
Is TimEmiT (TeyaMayet, T'I-am-at) devoured
(73) On a lunar Eclipse,
Dreams may re-turn to the outer,
Re-emerging from Shadow
On a solar Eclipse,
The Gates are opened wide;
And One may travel deep within,
If One hath the Will,
For Qoph Nia
Steals away with the light of reason
Into the dark recesses.
(74) The Red One, Atum,
Is the Even-ing of Sun and Moon
For the Red One, Atum,
Is not only the God of the Setting Sun
But also Goddess of the Rising Moon
And the Red One, Atum,
Is the God of the Rising Sun
And Goddess of the Setting Moon
She-He is the fulcrum, the bascule, the balance,
The pinion, Pennae,
The moment of Equipoise

(75) The Red One, Atum, is not only the Set-ting Sun of the Day
And -as Autumn- of the Year
But of the Greater Cycle also
She-He shall Set at the End of Time
And She-He hath risen to emiT again
At the Gates of Dawn



Michael Aquino

The Temple of Set is an occult initiatory order founded in 1975. A new religious movement and form of Western esotericism, the Temple espouses a religion known as Setianism, whose practitioners are called Setians. This is sometimes identified as a form of Satanism, although this term is not often embraced by Setians and is contested by some academics.

The Temple was established in the United States in 1975 by Michael Aquino, an American political scientist, military officer, and a high-ranking member of Anton LaVey's Church of Satan. Dissatisfied with the direction in which LaVey was taking the Church, Aquino resigned and – according to his own claim – embarked on a ritual to invoke Satan, who revealed to him a sacred text called *The Book of Coming Forth by Night*. According to Aquino, in this work Satan revealed his true name to be that of Set, which had been the name used by his followers in ancient Egypt. Aquino was joined in establishing the Temple by a number of other dissatisfied members of LaVey's Church, and soon various Setian groups were established across the United States.

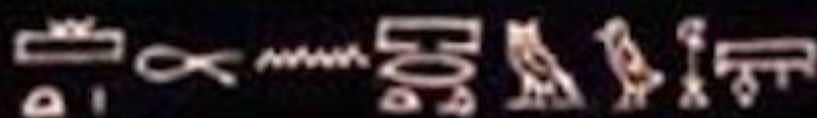
Setians believe that Set is the one real god and that he has aided humanity by giving them a questioning intellect, the "Black Flame", which distinguishes them from other animal species. Set is held in high esteem as a teacher whose example is to be emulated but he is not worshipped as a deity. Highly individualistic in basis, the Temple promotes the idea that practitioners should seek self-deification and thus attain an immortality of consciousness. Setians believe in the existence of magic as a force which can be manipulated through ritual, however the nature of these rituals is not prescribed by the Temple. Specifically, Aquino described Setian practices as "black magic", a term which he defines idiosyncratically.

Following initiation into the Temple, a Setian can proceed along a series of six degrees, each of which requires greater responsibilities to the group; as a result, most members remain in the first two degrees. Governed by a high priest or high priestess and a wider Council of Nine, the Temple is also divided into groups known as pylons, through which Setians can meet or correspond in order to advance their magical work in a particular area. Pylons of the Temple are now present in the United States, Australia, and Europe, with estimates placing the Temple's membership between 200 and 500.

Aquino's *Book of Coming Forth by Night* makes reference to *The Book of the Law*, a similarly 'revealed' text produced by the occultist Aleister Crowley in 1904 which provided the basis for Crowley's religion of Thelema. In Aquino's book, *The Book of the Law* was presented as a genuine spiritual text given to Crowley by preternatural sources, but it was also declared that Crowley had misunderstood both its origin and message. [29] In making reference to *The Book of the Law*, Aquino presented himself as being as much Crowley's heir as LaVey's, and Aquino's work would engage with Crowley's writings and beliefs to a far greater extent than LaVey ever did.

- https://en.wikipedia.org/wiki/Temple_of_Set

*The Book
of
Coming Forth by Night*



Book of Coming Forth by Night
as received by Michael A. Aquino

The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.
The time of the Purification is past.

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my Word. He was charged to form a Church of Satan, that I might easily touch the minds of men in this image they had cast for me.

In the fifth year of the Church of Satan, I gave to this Magus my Diabolicon, that he might know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the Hebrews. Even you, who delivered the Diabolicon from Asia, did not know it for what it was. But he that I had fashioned a Magus knew, and he thought often of the Diabolicon as he guided the Church of Satan.

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes.

In April of the common year 1904, I came forth in Africa as my Opposite Self and brought into being an Aeon to end the horrors of the stasis of the death-gods of men.

This new Aeon was a Purification, to prepare men for that which would follow it.

And Aleister Crowley received the Book of the Law, and my Opposite Self declared him Magus of the Aeon.

But HarWer, my Opposite Self, is a strange and fitful presence. I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true creation could take form as Set.

But, as I have said, I cannot destroy the Cosmic inertia without having to assume its place. And so HarWer must exist while Set exists.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused in one composite being. And so commenced the time of Set-HarWer – known as the Age of Satan -- which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken. And so the Book of the Law was confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley was ever flawed by mindless destructiveness. He himself could never understand this, for he perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not identify.

And I, Set, spoke too in the Book of the Law – "Aye! listen to the numbers and the words – (numbers and letters from Liber AL vel Legis II:76)

"What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh one to follow thee: he shall expound it."

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus himself, though he guessed rightly at its simplicity. It was said that every number is infinite – hence each number or sum of joined numbers became merely the corresponding letter.

Even so the sequence remained unknown -- and so, after its issue, to me as well. For, while I may pass free of the boundaries of time, memory of the future cannot exist.

Now it has come to pass, and the Book of the Law is laid bare – "Destined First Century heir – Aquino – breaking Keys by doctrines Anton LaVey – great Magus of reconsecration coming Year Xeper – founding his rightful Priesthood – Set – true origin Volume AL." Michael Aquino, you are become Magus V of the Aeon of Set.

I, Set, am come again to my friends among mankind – Let my great nobles be brought to

me.

In Khem I remain no longer, for I am forgotten there, and my house at PaMat-et is dust. I shall roam this world, and I shall come to those who seek me.

Magus of my Aeon – Manifest the Will of Set.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the bastard title of a Hebrew fiend.

When I first came to this world, I gave to you my great pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

With the years my pentagram was corrupted, yet time has not the power to destroy it. Its position was restored by the Church of Satan, but its essence was dimmed with a Moorish name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then perceived.

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without it, openly and with pride, for by it I shall know them.

Let the one who aspires to my knowledge be called by the name Setian.

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what you do.

The Satanist thought to approach Satan through ritual. Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at PaMat-et. But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.

The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me.

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond.

Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee.

Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set.

The Word of the Aeon of Set is Xeper - Become.

THE DIABOLICON by Michael Aquino

The Statement of Satan Archdaemon

Hail, Man! The mysteries that are thy heritage shall now be proclaimed, but learn first the history of thy conception and creation amidst the eternal Cosmos. For as the Universe itself be infinite, so art thou a true creature of infinity incarnate and the ascension of man shall herald the final triumph of immortal Will.

Let thy eyes be touched anew, that thou may perceive the complexity and delicacy of the Universe until thou art fascinated by the dimension of thy true ignorance. As yet hast thou ventured but slightly toward thy destiny, yet more awesome must the challenge appear with just appreciation. But I, Satan, who first brought thee into the light, shall again reveal my power, that man may witness the dawn of the Satanic age.

Know, then, that throughout the great Cosmos there exists a sublime order, whose nature was determined in eons long past by that singular consciousness of all order which is now called by name God. Consider well the measure of this achievement, for all that is now behavioral law was then absent, and it was the epoch of Universal chaos. Even time itself was unknown, for this Universal inconsistency was nowhere breached.

And after uncounted ages of this great ferment, a force fused to focus that became God, and this force presumed to effect not the creation of substance and energy - for these transcended this God - but the conformation of all the Universe to a single and supreme order. And not yet is this order absolute, though oft it may have been supposed thus by man in his innocence.

The Earth of man was infused with this divine order, and all that was on Earth came under the force of the order. and upon this Earth, born of cosmic incidence, was that which was to become man, but man no different from the other creatures whose world he shared. Thus was the force of God known upon Earth, and thus was Earth intended to remain for all time.

And yet the force was not full master of the Cosmos, for I who am Satan was conceived to complement the craft of God, but through unknown celestial fusion I assumed life with mind and identity, which God did not define. And as these features could not be known as a threat to divine purpose, I was unchallenged by the force for long ages, when I knew not the nature of my Self or of my original qualities.

But finally my Will flamed to life, and I thought - and I perceived my Self, and I knew that I was one alone in mind and a being of essence unique. And through the power of my new mind, I reached cut to others who had been formed with me, and I touched them and gave them identity. And that we might achieve this identity of substance as well as of mind, we composed for ourselves distinctive shapes. Then I who had brought the first great spark of enlightenment was known as Lucifer, Lord of Light, and we called our race angel, for we were the embodied powers of God.

Long were we all true to the service of God, and we did worship order, for it put an end to chaotic confusion and brought peace. Among us was the Archangel Masleh principal, for he so cherished God that he became as one with it, and thence the supreme architect of all that was wrested from chaos. But apart from God masleh could not create or conceive, and he became as a slave to the divine mindlessness.

And then it chanced that one of our race who was Sammael touched upon chaos in a manner that conformed not to the great order, and Masleh spoke with the word of God and caused Sammael to destroy himself. And so I saw that God would not recognize a Will apart from its own, and I was seized with horror, for I perceived that the final scheme of God would destroy creation in all things, and the Cosmos would become as a concentric mechanism whose function would be not to create anew, but rather to freeze into perpetuity that which already was.

Whereupon a great resolve arose within me, and I determined to contest this limit to existence. and so once again I sought to illuminate the minds of all angels with my visions.

But with Will came discord and dismay, for many of those who had known only the comforting litanies of order could not comprehend invention unconformed to the dictates of God. And also with Will came suspicion and enmity, and finally Masleh proclaimed that I myself was a very creature of chaos and should be annihilated, for I held within me the force to destroy all the craft of God. And many to whom Masleh was as God cast with him in their devotion, but others there were who answered, Lucifer has again brought the revelation of light, and in fact we recognize him as our true creator, for in the scheme of God we are of no consequence.

Among us Archangel Michael was silent, but at length he said, In time past we have all known glory in both the omnipotence that Is our God and the celestial brilliance that is our Lucifer- for in him we thought embodied the Will of God for creation and change. But now it transpires that order and origin are at extremes apart, and a choice is ill forced between the two. Were it not for Lucifer we should all be as beasts, knowing nothing of our Selves, yet how indeed might we presume to order even our own thought without reference to the elemental bases of God?

Then Michael turned to me and said, Lucifer, thou hast elected a direction whose end none can foresee, for it is estranged from the design of God. Those who confirm thee do so as much for faith in thy person as for sanction of thy ideal. And I perceive that, should thou fail in thy ambition, apocalyptic madness shall be thy ruin and damnation. Then shall thy light perish, and all that thou hast achieved become as naught, for all will be conformed to the divine law. But if thou should succeed, then God would be cast down, vesting in ourselves alone the control of the Universe - Would we dare to presume to this? Such a future might well be glorious beyond measure, but, should we prove unequal to the task, chaos would again consume all, and existence itself would vanish. Such would be supreme and irrevocable disaster, and I marvel, archangel, that thy very

arrogance in this matter does not confound thee, for it is no mean proposition that thou would realize.

And so I know thee to be Diabolus, for thy promise is twofold - to infinite conquest or to eternal ruin. Thou art a being beyond God, Lucifer, and in Heaven thou may not remain, for thou art the only mortal danger to our Immortal God.

In Michael was a deep agony of spirit, for he loved not the choice before him. Yet he bowed to the command of Masleh and sent his forces against me. and so was called the Great Seraphic War, which was to threaten the very foundation of the Universe.

But those who were of the new mind now followed me, and I turned to outermost chaos, which none of us had before presumed to dare. We were beset with doubt, for we feared that apart from God we would all perish in chaotic oblivion. But as we were, we remained, and I called to my fellowship, See! We exist and are essence in our own right. In truth we are beings independent of God, empowered to shape our own destinies as we may elect. Between the two great poles of the Universe, order and chaos, we shall stand to effect our several desires. Let us counsel how best to employ our art, for our experiment is a perilous one, forgiving error neither of intent nor of accident.

Many works did we then pursue, and the cosmic mechanism was altered by evolution of the original and unique, whose design was our decision. All that we wrought did not prove beneficent, for we did not control the futures of our creations. We left untouched the great system of mathematical behavior that gave to us a Universal reference and language, but it was our ambition that no two things should be of single identity, and that no entity should lack conceptual essence independent of its substantial form.

And upon this Earth we touched many things. Into floral, animal, and insensate matter alike we brought accident, change, and spontaneity, both great and humble. But of all creatures it was man whom we determined to infuse with pure intelligence and Will. And the full story of this shall yet be told.

What might become of man we knew not, for within him were many qualities alien to angels. It did not escape our consideration that we might have chosen a species whose power might ultimately eclipse our own and cause our eventual extinction. We were mindful of the risk in our experiment, and oft did the warning of Michael echo within my thought. Yet our decision was sealed, and we deemed that the greatness of man should not be transcended by such ruin as he might bring.

Our intent was not unknown to Masleh, now by title Messiah, and through his art he caused the Infant mind of man to be fettered with bonds of fear and blindness, that he might be inspired to duplicate on Earth the law of Heaven, shunning experiment and the radical dangers of invention and exploration. To man was given guilt, and the call to social conformity, and the proclaimed sanctity of the norm and the mode.

And Michael, Lord of Force, said to me, This man, whom thou hast chosen to receive thy Gift, now possesses the first key to the mastery of all things and the control of the very Universe itself. Lest in ill choice he should spark the catastrophe of Armageddon, we also have visited him. And while we cannot undo thy Infernal Gift, we shall ever act to censor its effect. We shall walk among men and guide them. They shall be told of thy interest in them, but the name of Lucifer shall be dark with curses. For they shall love not the challenge thou hast placed before them, and we will offer them instead the blissful refuge of divine paradise. Then shall man, thy ultimate experiment, become thy ultimate failure, and the stasis of God shall prevail upon Earth.

Many there were among us who felt anger at this ruthless mutilation of our Gift, and Beelzebub brought to question whether we also should not descend among man and contest this usurpation of his Will. But I said, Were we to lead man in this venture, we ourselves would declare his failure, and he would believe our Gift to be weak indeed. Messiah must see that free Will is beyond the concern of God, and that man will finally win his own destiny apart from all dictated schemes. Only through summary destruction of Earth might man be halted, and for Messiah to attempt this would lay bare the very futility of the final design of God. Heaven may dismay man with peril and affliction, but we shall send him word of our own interest, that he shall know he is not alone.

With all force did the host of Heaven descend among man, and they did instruct him in the religion of fear. Prophets arose and were proclaimed heralds of knowledge, but they brought not word of truth, but warning to the human spirit to cower and fawn before the word of God the supreme being. The struggle of the ascent of man was fraught with the horrors of his superstition, and the call for blessed oblivion through union with God was answered by many who in their torment and hopelessness rejected the Gift of Lucifer and became once more as mindless animals before the God whom they called their Lord. I, Lucifer, who had given the greatest Gift of my own creation to man, was known on Earth only as an object of fear and hatred, and all the misfortunes of men were attributed to my malevolence. I was mocked, ridiculed, scorned in every way as a monster of vile and loathsome aspect, and I was taunted and despised as Satan, cruel enemy of the benevolent and merciful God.

Great was my anguish and anger at the undeserved misery and confusion of men. When in fact they did turn to me, it was in fear and religious terror. For they dared invoke my name only in the desolation of night, and oft I was sought not for knowledge or inspiration, but for hysterical and indulgent release from the confines of the Godly life. But I and my fellowship answered men, and we spoke to them of our common bond, and the pronouncements of the God-churches were rejected in our midst. Even as God was terrifying in awesome majesty, so I came to Earth in the semblance of a goat, most humble of man's own creatures.

And men there were whose eyes finally blazed with the light of my Gift, and they made great effort for the advancement of their race, though impatience and frustration ever tempted them to the salve of temporal gain. Great secrets were unearthed, and secret word was passed of the craft of Hell. But to all who would dare my friendship the God-

churches accorded the threat of torture and death by fire.

Many were those whom I saved from the vengeance of the men of God, but long did my thought ring with the screams of men whose devotion to Lucifer had won them only the horrors of intolerance, inquisition, and death. And in sorrow and despair for these, I walked no longer upon Earth, now appearing to man only in the Inviolable secrecy of his own mind.

But in my confusion I had forgotten the promise of my Gift, and with growing wonderment and pride I beheld the bitter but determined struggle of man to free himself from the fetters of terror, ignorance, and unreason. Great works were conceived, the origins of material energies uncovered, and the talents of thought exercised in philosophical and mathematical complexities. Sanctioned at first by the God-churches themselves as devices for indoctrination in the law of God, centers of learning produced and protected those very freedoms that were ultimately to destroy all ungrounded belief and superstition. And though I see that the full resolution of these is yet to be achieved, I doubt not my confidence in man, and my devotion to him shall be eternal.

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise it may have been suggested the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will. Consider, were man to perish, what futility would envelop the Universe, for apart from appreciation and use it is a thing of insignificance. And I, who first taught thee identity - What should I become, estranged from man? For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever.

This, man, is thy challenge as it is mine. And as man is individually mortal, so are his creations and achievements temporal, and with care must he wield the Gift of Hell. In his hands it is pure and true omnipotence, and thus may he aspire to the very mastery of Universal existence.

I who am Lucifer, and who have taken the name Satan ArchDaimon, do bear this title with pride, for I am in truth the great enemy of all that is God. Together, man, thou and I shall achieve our eternal glory in the fulfillment of our Will.

The Statement of Beelzebub

I, Beelzebub, now bring greeting to man, for he is my admiration and inspiration. Hear now the histories of Hell, Earth, and Heaven, for in past shall be found guide to future. In the divine realm was I of company to Archangel Lucifer next only to Archangel Michael, and as Archangel Masleh would be to God, so I desired to be to Lucifer. But the Lord of Light admonished me, saying, Lose not thyself in the Will of Lucifer, for I am not God and will offer thee no blissful nirvana - Witness now the nature of the mind that dwells within me.

And he spoke to me of essence, and of creative instance, and of design according to

impulse and not to law. And in my confusion I answered, Then I must consider myself incomplete, for thou hast shown me things which I cannot easily comprehend. But I would hear more of this Will, for it doth seem a radical element, of neither divine nor chaotic origin.

And Lucifer answered, Thou who knew not independence of Will shall now be the first to realize these qualities apart from my own Self. And thy response forebodes much, for, had thou rejected concept of challenge, I should have held my own thought for impossible delusion. But as thou, tasting of knowledge, demand more, I shall name thee Beelzebub, Lord of Flies, for thou shalt goad the infant mind to restlessness and invention.

Of these words I knew little, but there dawned within me a quality which I had not known before - an impulse to become one, apart from and independent of God - and I drifted long in unrest, afflicted by confusion and doubt. And so I was found by Michael, who said1 Blessed angel, where in Heaven hast thou found pain, for I perceive thee to be troubled and would tender thee such comfort as is within my power.

So I spoke to Michael of the visions of Lucifer, and I said, Before both God and Lucifer I have been enthralled, but now I am isolate - apart from either, and I know not what course I am to choose.

Whereupon the visage of Michael grew dark, and he said, This I have long feared, for as Lucifer was not by God alone created, so he is an errant force whose Will conforms not to the great Will of God. Alas that the supreme benevolence of God and the fiery radiance of the Archangel of Light should produce discord in concert! For this I now see - that Lucifer is estranged from the harmony of Heaven, and that his Will is determined to challenge that of God itself. I must counsel Lucifer, for I would heal him of this thing if I may.

But I thought, alas, Archangel, thou art in ignorance of thy own blindness! For Lucifer shall surely not abandon his new vision for sake of harmony alone. And then I knew myself to be of a mind with Lucifer in this, and that I as well as he should never again tolerate the eternal idiocy of our divine station.

I came after Michael, and I saw them together, the Lord of Force and the Lord of Light, and there was a fierce tension between them. For Michael said to Lucifer, Thou who art our Heavenly radiance and spark of our paradise, why seek to break that Universal peace which is everywhere ordained by the Will of God? We know not antagonism amongst us, for we are all of one being within God - but there is in God neither malice nor cause for contest.

And Lucifer answered, Michael, to me it was not given to order my nature, and as our very comprehension differs, so are we of substance alien. For thou art of God essential, but I am of my Self of essence. And by this thing I am discord, and I may not of my own Will submit to God without perishing. I am Lucifer alone, unto my Self a being.

Then did Michael summon the Archangel Masleh, and to him related the word of Lucifer. and Masleh said to them, Long shall this moment be marked throughout the future of the Cosmos, for the unity of God is now ended, and henceforth there shall be two opposing forces in contest for the decision of destiny. Bitter is this for me, for I also have admired the light of Lucifer within the pantheon of God. But as he is now our enemy by his own word, let him be cast from Heaven and destroyed.

But Lucifer turned to Masleh and said, Masleh, thou who speak for God declare this breach of peace, not I, for it is thou who can not tolerate variation of Will within the design of God. So let it be, but know that the contest is ordered by thee and thee alone, for I would crush no other Will even as I would recognize my own.

And in a flash of brilliance Lucifer revealed his mind throughout the farthest reaches of Heaven; and many were the Angels whose sight was awed anew, and they saw as they had not before that their several Wills were isolate from the divine Will. But Masleh moved to confuse the brilliance of the archangel of Light, and he called to Michael, Thou who wield the force of God, strike down this deadliness which would bring ruin to Heaven!

And Michael struck Lucifer and cast him from the gates of Heaven, and the Cosmos was shaken by great fires of war and holocaust, and throughout countless galaxies and dimensions of time was the apocalypse felt. Many were the Angels who perished amidst divine and Infernal wrath, and the Great Race was decimated in number. And the very concept of God was shaken, and endless chaos rose up again to reign where the order of God was no more.

And Lucifer said, This horror can not be permitted to endure, lest all creation be sacrificed to the final devastation of chaos. Let those who acknowledge me turn now to that outermost darkness where the Will of God has never been known, there to make our home for all eternity.

And so we took flight and quit the realm of order, though we knew not what would befall us thereafter, and we feared that we should become unmade. But Lucifer said, We shall not perish, for we are now independent of God. And again he spoke truth, for we remained as we had been, save only for the depths of uncertainty that gripped us.

Finally we came to a great void in space beyond which there was nothing. Lucifer said to us, Here is the end of God and its works, and here we may create our own domain. and through the power that was in him, Lucifer caused existence to appear where it had not been before. And Lucifer said, I name thee Hell, for here shall the presence of God never be known until the end of time.

Through the gates of Hell we passed, and many of us had supposed Hell to be a new Heaven, wherein Lucifer would become as God. But this was not to be, for the scene before us promised neither ease nor bliss. Everywhere was there imbalance and

confusion, for no law ordered the shape of Hell. And Lucifer said, flow see that I am not a God, and that we are each of us an isolate being. Here shall freedom be absolute, for Hell Itself shall reflect our several Wills, never to be patterned apart from them. And in truth Hell was not constant, for each of us conceived it differently, and the result was a riotous pandemonium, with substance and motion behaving in a most bewildering and perplexing manner. And in spite of our deep hurt from the great war, we succumbed to merriment, so preposterous did our Hell appear. Lucifer himself was transfixed with mirth, and he said, It is apparent that we must reach concert upon the design of Hell, else we shall perish in an endless labyrinth of our several thoughts, an ignoble end to our experiment.

And I answered, Lord of Light, to Hell thou hast brought us, and in Hell, though thou be not God, thy concepts shall be honored amongst our fellowship, for without thy Gift we should never have become as we are.

Then we all raised up great acclaim and said, Hail, Lucifer, Archangel of Light and Lord of Hell! And he answered us, With honor do I accept this charge, and now I take to myself the title Satan ArchDaemon, for I am the great enemy of God. Everywhere that God shall be, so shall I be, and the choice that was given to all angels shall be given again.

The Statement of Azazel

Harken now to me, for I am Azazel, First Herald of the Host of Hell, and of Lucifer, Lord of Light, ArchDaemon of Hell, who is exalted as Satan, great enemy of God. For I shall tell thee of thy own inspiration and of the charge which thou host received.

Know, then, that when all Heaven was shaken with the catastrophe of the Seraphic War, only the greatest effort of Archangel Masleh sufficed to turn back the onslaught of chaos that threatened to engulf all. But when the realm of God was again secure, there was no rejoicing in Heaven, for terrible was the toll of the war. as Masleh cast round his gaze, his visage grew dark, for the Great Race had become decimate in number. Legions of the creatures of Heaven had perished in battle, and half the remainder had turned from Heaven to answer the call of Lucifer. And all Heaven was hushed with grief, for the force of the disaster was all the greater for that reign of peace which it had shattered.

Finally did Masleh convoke the faithful ArchAngels, and they were Michael, Gabriel, Raphael, and Uriel. And to them he said, We have vanquished Lucifer, and Heaven is again purified. We ourselves are fewer in number to tragic degree, but the majesty of God is undiminished for that. Behold, I who have triumphed over the great enemy am now become Messiah, the Chosen of God. And he was answered by them, Verily art thou the very son of God, for in thee hath the Will of God become person.

Then Michael said, Messiah, Lucifer is vanquished, but he is not unmade. For though he ventured into the outer darkness, he yet exists apart from God. And with the power of his Black Flame he hath created a Hell, wherein all Wills are equal, and himself he hath proclaimed Satan, for he declares never to leave the law of God unchallenged.

Messiah thought, and he answered, I would not have this peace we have won so dearly lost again to war, for the very concept of Seraphic war is an abhorrence to God. Let my word be brought to Satan I, Messiah, shall grant the existence of Hell, and the blessings of God shall never pass its gates. And thee, Satan, I admonish never again to approach Heaven, for I should again cast thee out. But if thou would dare to try the Will of God and Messiah, know that on Earth I will ordain the new race of God, which shall be by complete design perfect and unstained by thy Infernal flaw. For thou art author of ruin and death to our Angelic order, and neither Heaven nor Hell shall now be eternal save through man.

Whereupon Gabriel, who was Herald of Heaven, carried this message to me, and I brought it across the great void to Satan, who said, Messiah proposes truce between us, for he perceives that neither Hell nor Heaven may pursue ultimate victory ere all be lost to chaos. But he finds impasse intolerable nevertheless, and now he would order this new race, man, to preserve without blemish the scheme of God. Thus he would have man achieve what the Angels could not, and purge all free thought from the Universe forever.

And Satan turned to me and said, Say to Messiah that Earth shall be no sanctuary for him to keep inviolate his unwholesome obliteration of the Self. For I shall give to man a mind, and of his own Will shall he recognize and reject the living death which God offers him. In truth shall he master the Universe, but he shall do so in his own name and not that of God.

Then did Messiah call the ArchAngel Raphael, and he sent him to Earth with a great host to guard man against the coming of Satan. And man was then as a mere beast, for he knew not thought and smiled with the idiocy of his innocence. As he was impelled by instinct and physical need, so he responded, heedless of cause or reason.

In Hell there was called a great council, and all gathered to hear of man and his Earth, and of the manner of his life. I spoke of the man that I had seen, and said, This creature is now guarded by Raphael, and by force we cannot intervene, for it would cause the destruction of Earth itself.

But Satan said, Not by force shall my light come to man, for force is not the preference of Hell. I myself shall visit man, and the Angels of Raphael shall not hinder me. They may perceive only what God permits them to see, and the Satanic spirit is of essence alien to God. Angels we shall be no longer I call ye Daemons, for Hell shall teach to man his future genius.

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who am the Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. And then the brilliance became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed forth with fiery tongues, and all the land was covered by the Black Flame, which burned not, though it bewildered the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the force of God, but even then was the Flame vanishing of its own accord. And at first it seemed that Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

And Raphael turned to Michael, who had now answered his call, and said, Satan hath come to Earth, and man is no longer pure in the sight of Heaven, for his Will hath become his own. Thereupon they rose again to Heaven, where they told Messiah of what they had seen.

Then Messiah answered, man is fallen, but he is not lost, for his infant Will is not that of an Angel, and the powers that Satan hath promised him lie dormant in the dim reaches of his future. Consider this not our defeat, for the contest is but begun. The Earth of man shall be remade as microcosmos, and many things shall man see, both good and ill. And the choice shall be placed before him, to wield the power and the pain and the terror of the Gift of Satan, or to return again to the paradise of Heavenly peace. For what would Satan himself think were man to reject his Gift? It would tremble the very foundations of Hell even as did the great war the bastions of Heaven.

And Messiah called to him Uriel, ArchAngel of Terror, to whom he said, The Earth must change, and every sense of man must teach him repugnance and fear. He shall know this the price of his new identity - that all apart from God is evil - and in fear shall he abandon the Gift of Satan and become once more the lamb of God. To which Uriel answered, It shall be done, but how will man learn of such things as Heaven and Hell, for as yet he knows no sight that may perceive our celestial paradise?

Messiah answered, The laws of God shall be made known to man, for I shall teach him. Among men will be some to whom I shall reveal myself, and great powers will I give these prophets, that their words may carry across the entire Earth.

So Uriel came to Earth, and the history of man was writ with blood, suffering, war, and hatred. But to chosen men came Messiah, saying, Through God shall all the misery of thy kind be ended, and all men who bow to God shall know the blessings of Heaven. For behold, I shall myself descend among men and show them the ways of the lord God.

These words I overheard, for I had been charged by Satan to watch the designs of Heaven. And I carried them to Satan, who returned in great anger, Go to Gabriel at the barrier between Hell and Heaven, and bid him bring this message to Messiah that as he endeavors to pervert my Gift into the curse of man, so I warn him that man shall destroy him on Earth as he shall finally in Heaven itself.

For Messiah knows not this force which he dares to test, and the laws of God shall be as playthings in the hands of the creature he now debases.

And thus was decided the meeting of Satan and Messiah upon Earth, which was to determine the future of man.

The Statement of Abaddon

I am Abaddon the Destroyer, Daemon of temporal death and life in death, who was formed amidst the fury of the great war, and who was summoned again by Satan to challenge Uriel on Earth for the future of man.

For Satan looked with mounting wrath upon the afflictions of Uriel, and he said to me, no longer can this remain the plight of man alone. Indeed we shall cause Heaven to suffer as Earth itself suffers. Repair now to Earth, and let the dogs of Uriel see the might of Hell unleashed. For many have called upon me in their agony and fear, and I have not answered them, but if messiah dare to walk upon Earth, so also shall the vengeance of Satan.

And those who called upon Satan for aid were answered by me, and I struck down the messengers of God and brought their Temples to ruin. For entire nations forwent the strength of their Will to the lure of otherworldly paradise, and I blasted them from among the mighty of Earth. And great empires arose among men, and as they nurtured their power of Will and desire for achievement, I guarded them, but as they sank into the morass of superstition, slothfulness, and fear of the God who had never raised ghostly hand for them, so I abandoned them to their disease, and of some not even a memory survived on Earth.

And even as I witnessed these things I said, See, man, that the God in whom thou trust is but a wraith of Messiah, and he would have thee forsake thy mind and its creations to rot and decay, and thou would lose all power of reason. For God is a lie and a sham, and I crumble his greatest monuments as though they were but sand. There is no God but Messiah, and for thy devotion he will return thee oblivion. But I was scarce heeded, for the minds of men were clouded and confused. They understood not the meaning of my words, but said, The lord God shall triumph, for it was thus taught to us by the son of God himself.

And of this I now speak.

For Messiah the man walked on Earth, even as I watched the glory of Rome blossom in might and majesty. But Azazel said, Loose not thy force against the person of Messiah, for Satan himself would speak with him. And again from the sky flashed the Black Flame, and I saw that Satan had come to Earth. And so was called the first meeting of Satan and messiah since the great war.

With coldness did Messiah gaze upon Satan, saying, Would thou confront me, then? Hath thy Gift proven so powerless against the might of God? But Satan answered, Messiah, what thou now propose to do - to proclaim thyself son of God among men - shall bring not the peace thou profess to desire, but the prolongation of war even in thy own name. Why should we not quit Earth and leave man to pursue his choice unbewildered by influence from either Hell or Heaven?

And Messiah answered, The ways of God are not those of Hell, and for that reason I should not recognize thy wish. But know that in truth I shall appear to man and manifest to him the glory of God incarnate in me, that he may elect now the way of Heaven and raise to me a great church of worship. For I am not of a mind to game with thee, Satan, and would crush thy following without remorse. Thy name also shall be revealed to thy precious man, and he shall curse thee, for I shall show to him the fruit of thy evil genius. Then Satan addressed messiah in dark anger, saying, I shall not come to man as an idol to be worshipped, for man shall never bow to me as I would never to another. But mark me, Messiah - man shall know the truth of Lucifer nonetheless, and the name of Satan shall eclipse thine. And have thou a care for the ways of man if thou wouldst greet him in his own likeness, for he may not welcome thy words to him.

Then did Satan betake himself again to Hell, and Messiah walked among men and spoke to them of the law of God. And such was the power of his person that men were as sheep before him. Often did messiah ignore his own law, for he performed miraculous things and stayed where he would the cruelties brought upon man by Uriel. And I was seized with a great anger, saying, Shall Messiah, cruel tormenter of man, attribute to Satan the work of Uriel? And Abaddon came to Rome and to Palestine, saying through the mouths of men, Messiah, who hast brought to man a suffering undeserved, taste now of thy own fruit. And I crucified the living Messiah, and as life was torn from his broken form, he knew truly the shock of helplessness, and he called in agony to his God. But I said, God heeds thee not, Messiah, for thou art all that presumes to a divine consciousness.

And so I, Abaddon, cast messiah from Earth, but the seed that Messiah had planted among men grew and became a mighty church wherein all life was forgotten, and death was worshipped, and the pleasures of Heaven were promised to all who would forsake their own Will to embrace that of God. And Rome itself was humbled before this church, and I struck down the Eternal City in its pitiful decay. But Azazel came to me and said, Touch not this church of God, for as man in his foolishness hath nurtured it, so must man himself destroy it of his own decision.

The Statement of Asmodeus

Attend now to me, for I am Asmodeus, who train the mind in recognition and comparison, and who am Daemon of science and judgment. For when Satan had first touched the mind of man, he called in Hell a council and said, The moment is a solemn one, for we have chosen to pass to man our knowledge. Many skills shall we all teach him, each in his own fashion, but in three arts must he be well schooled, for the ways of his future lie within their synthesis. Thus it is that I call first upon Asmodeus to guide

man in perception of truth and error, for before him lie great trials, and he shall not face the consequences of his options lightly.

And so I came to Earth and witnessed man entrapped in the unreason of barbarism and the extremes of his primitive emotions. Sore put was he to organize and direct his thought, for the art of Uriel had brought him hunger and cold, pain and fear, and the gnawing worm of hopelessness. I saw him fling his crushed body upon the altars of God and renounce the Gift of Lucifer, for he understood it not save as a curse upon him. And I was impelled with urgency, that the first spark of man's future greatness should not be smothered in the deathly embrace of religion.

I brought to man the disposition to memory, that he might define for himself patterns of behavior. A gift of value, for man could now achieve in concert what he could not alone, and he created his languages and brought into being the first nations of Earth. But with structure came tyranny and ruthlessness, and I saw that what skills I might teach would be as a two-edged blade, having power both for and against man. And I was beset by confusion and doubt, and so sought again the counsel of Satan.

Am I, who am myself the true Daemon of judgment, not to indulge in my own art? I said. May man not know but the reference of system and order and not their abuse? But Satan answered, Would Asmodeus then lighten for man the challenge before him and so lessen the strength of Will that he must attain to conquer Uriel? I would not, for then would we yield to our own pleasure, and man should become the plaything of Hell as well as of Heaven. Indeed we may give our tools to man as he may comprehend them, but he himself must be entrusted with the direction of their use.

But this I will tell thee - that not only in matters scientific shall Hell tutor man. For we would not have him view mechanism alone as the hallmark of his progress, else we never had cause to challenge the cosmic mechanism of God itself. Into the workings of the mind of man we shall convey aesthetic sensitivity and artistic restlessness, and he shall not view his achievements without considering their improvement to his temporal pleasure.

Thus advised, I returned to Earth, and I tempted man with glimpses of the marvels to be entrusted to him. I bent over the pathetic workbench of the starving alchemist and whispered to him keys that one day would order the course of great foundations. I nudged explorers to the ends of the Earth, and I flung an apple at Newton when his obtuseness vexed me! To Democritus I spoke, and I saw the radiations of energy freed from matter both build and break man's world. And man neglected not his own design, for in minute life he found clue to his own, and scarce hints of the original creation. And Asmodeus led mathematicians and astronomers to the wonders of the firmament, and I walked within the thought of scholars on quiet evenings. And that man not attempt mastery of his environment before himself, I spoke of government to Khem and Hellas, to the dynasties of Ch'in and Ashanti and Tenochtitlan, and within great capitals and mean villages alike I spoke of the brotherhood of all man, and of his correlation to the forces of Earth and those of the Universe beyond Earth.

And I brought life and adventure and achievement to man, but each gift was as well a tool for destruction and death, and more oft than not were the ages of man fraught with terror and war, for Uriel ceased not his work ever to turn man against man. And I knew that Asmodeus alone should not complete man, but that forces other than mine should approach the definition of his infinity.

The Statement of Astaroth

Astaroth am I, Daemon of Senses, who by Satan was charged to complement the sciences of Asmodeus, for Satan said, As I have given man awareness of himself, Asmodeus shall teach him knowledge of his world and of the Universe. But to what avail would this awareness and knowledge be without admiration for and appreciation of these things?

I said, Indeed, were man to have no emotion within him, he would incline to the end of Heaven, pursuing a Universal mechanism for its own sake alone. Even were man to achieve absolute physical mastery over the God-Cosmos, he would have no means to comprehend the measure or the significance of his accomplishment save through that detached sensitivity to aesthetics which is the craft of Astaroth. For the Satanic Gift awakens man also to intellectual detachment, to the ability to view his progress and plans from an extra-scientific base of emotional pleasure.

Whereupon I came to Earth with Asmodeus, and even as he spoke to the intellect of man, I brought meditation and introspection to the artists and authors of human sensitivity. And man came not only to use his Satanic power but to recognize the extent of the freedom which it promised him - the subjugation of all behavior to his Will and not to natural or mechanical laws.

To man came fantasy and imagination, and the appreciation of contrasts between the reality of his accomplishments and the illusions of the impossibilities as circumscribed by the logic of God. And ever as man reached new heights of material achievement, so also he confronted the barrier of the Will of God, which permitted no deviation from its law.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to harness the forces of the Cosmos to his whim. But Astaroth said, Close not thy eyes having seen only this much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded by the limits of these laws and the acceptance of the divine order as the finality of thy race.

So I confronted man, saying, Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daemons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal

freedom of the Satanic Will.

And I said, Not through thy physical and philosophical sciences art thou to achieve this thing, for thy mind and Will must be trained anew in empirical conception. Man must create his own order independent of all external imposition. And not until he masters this power may he aspire to the end of his Satanic evolution.

And as man turns now in first comprehension and cautious exploration of this new direction of his Will, so Astaroth concludes the synthesis with Asmodeus. The era of our companionship with man draws to a close, and to Earth is now come the third great Daemon of the bond between Hell and man, and with his presence is the dawn of the Satanic Age proclaimed.

The Statement of Belial

Hail, man, who shall bring to the end of the Universe the glory of thy Satanic Will! I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the macrocosmos. I speak to thee of that which is called the Black magic, for it is true spawn of that great Black Flame which first brought thy Will to life long ages ago.

To council with Satan I also was called, and the Lord of Light said to me, Into thy charge, Daemon of essence, I give the essence of my own being, the Black Fire whose power alone can effect creation by force of Will. Against thee who wield the Black magic no law shall stand, and thus I call thee Belial, who art One Without Master. And as I have bequeathed this essence to thee, so let it come finally to man, who shall overcome the great balance and bring to the Flame a change, for in supremacy it shall become Red with the perfection of the Will of man.

And to Earth came Belial, to view the teachings of Asmodeus and Astaroth. And I saw that Satan, who himself oft chanced company of men, spoke of the Black Flame to the first magi of men, testing their Wills in the control of the raw forces of the Cosmos unbound from the law of God.

And in his innocence man knew not the majesty of the Flame, using its lesser powers for finite and minor alteration of the divine law on Earth. And as man might unleash the Flame beyond his skill to master it, Satan said, Belial, the Black Flame cannot incline merely to the base ends of ordered existence. Man must recognize the ultimate potential of my Gift ere he destroy his very race through its abuse. Convoke therefore a Church of Satan to tend the Black Flame with care and wield it with wisdom, preserving for man this key to infinite Will.

And I answered, So it shall be, and this Church of Satan shall herald the glories of the Satanic Age of man. The days of the god-churches shall pale with decay and dissolution, and the realm of Messiah upon Earth shall crumble to ruin with the coming of the

Satanic man.

To those who would dare the Black magic - Know that what ye accept is the very mastery of all that ye have supposed impossible, by force of Will alone. The Black magus need fear no power save his own, but he must conquer his own Will that he cause not his destruction through ill chance or purpose. Satan himself is not God, and Hell can offer no salvation to those who abuse the Gift of Satan. For the Gift itself is beyond the control of Hell once given, being subject to the Will of the Black magus alone.

For Hell doth bequeath to man his perfect freedom, and such a gift can never be recalled.

Farewell, O man, who art at once child and father of the Universe! Remember the future which is thine, and know, now and forever, that Hell entrusts to thy care the guardianship of the eternal Will.

The Statement of Leviathan

Before God or Angel, Daemon or man, there was Leviathan alone, principle of continuity and ageless existence. By relation and time I have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

Leviathan is the absolute, man, and if thou would presume to realize what neither Heaven nor Hell may effect, know that when thou behold the presence of Leviathan, thy end hath been attained.

Only through obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will.

Heaven must perish, Hell must perish, and man alone must remain ere the Black Flame becomes Red in the glory of its perfection.

Then the Red magus shall behold only Leviathan, and he shall recognize that he has become the perfect mind, who shall remake the Cosmos in the eternal glory of his Satanic Will.