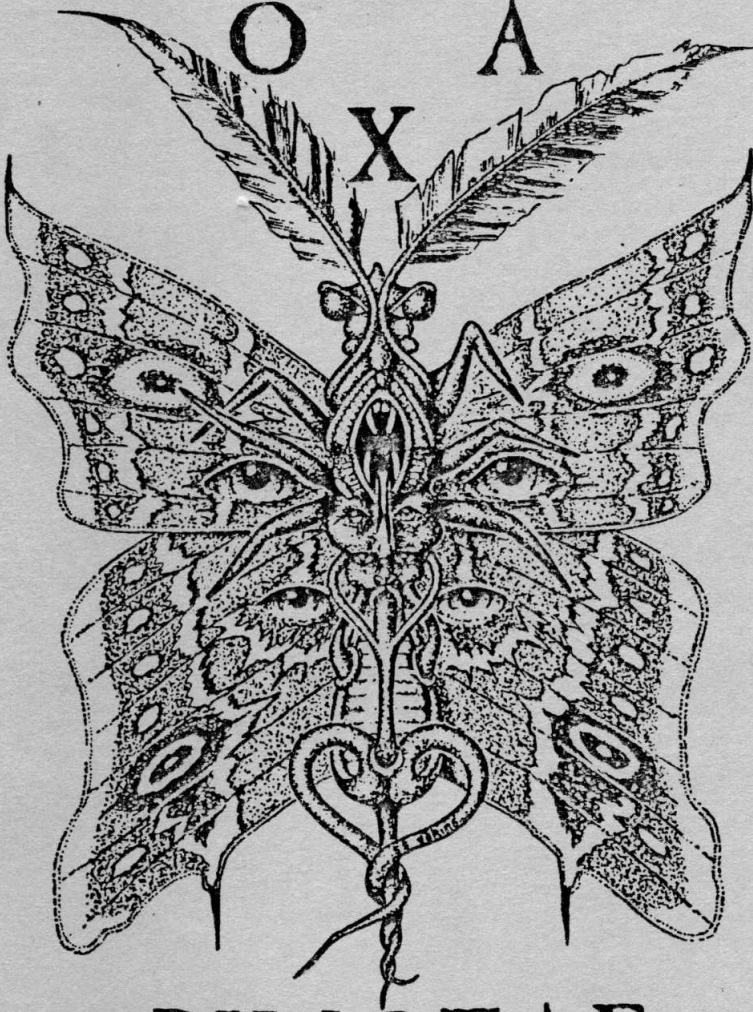


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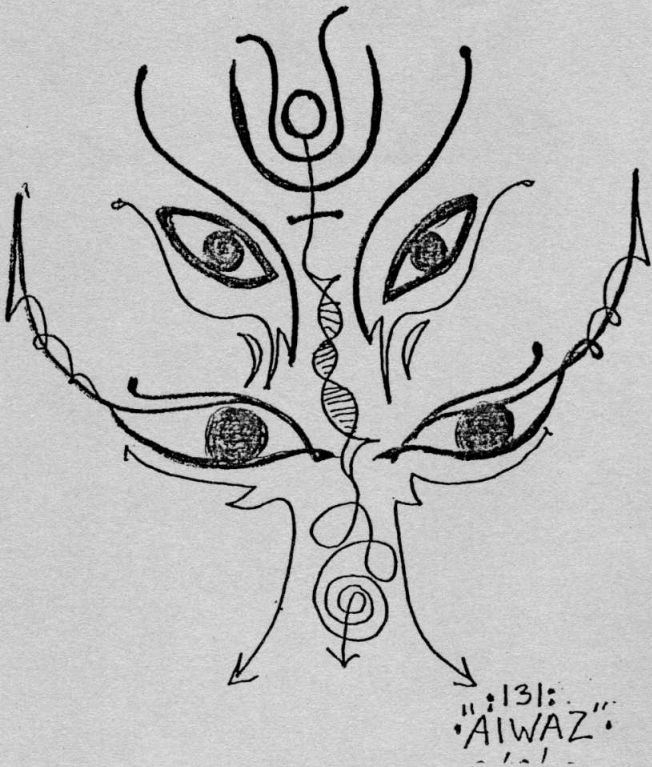


RIMOTAE

Here we knock, deeply moved, at the gates of present and future: will this 'turning' lead to ever-new configurations of genius and especially of the *Socrates who practices music*? Will the net of art, even if it is called religion or science, that is spread over existence be woven even more tightly and delicately, or is it destined to be torn to shreds in the restless, barbarous, chaotic whirl that now calls itself 'the present'?

Concerned but not disconsolate, we stand aside a little while, contemplative men to whom it has been granted to be witnesses of these tremendous struggles and transitions. Alas, it is the magick of these struggles that those who behold them must also take part and fight.

- NIETZSCHE The Birth Of Tragedy



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THE SHADOW SUMMONS OF SHAITAN/AIWAZ

1. SOUTH

I INVOKE THE NON-LINEAR SPACE MOVING IN SPIRALS
INCANDESCENT WHISPERS FROM BLACK STAR ABIDING
IN THE NETHERMOST
BEYOND LIGHT, TOUCH, THOUGHT.

2. WEST

I BRING FORTH THE SWORD THAT CLEAVES SPACE
BIRTHING DESOLATION AND OBLIVION.

3. NORTH

I EMBRACE THE HURRICANE OF STARFIRE THAT INCINERATES
MY INMOST SELF
WHIRLING THE ASHES IN SPHERICAL HARMONY
IGNITING TO FORM A GALAXY.

4. EAST

I SUMMON THE DANCE OF FEATHER-FLAME
THE DELIGHT OF THREE EYES AND
THE BLOOD CRUSHING CHAOS THAT BINDS ALL.

5. BETWEENSPACES

I SAVOR THE ION INBETWEENESS THAT CANCELS EACH
MAYIC MOTION UPON WAVES OF NO-THING
AT THE EDGE OF PINNACLED ABYSS NAMED NOW.

SHAITANAIWAZZZZZZZ

6. COMPLETION

IN EERIE SHADOWS OF SPINNING LIGHT-WEAVES
I PLUCK THE MULTI-HUED PEARL OF TWILIGHT BIRTH
FROM THE MOUTH THAT SPEAKS FROM THE CENTER OF NOT.

SHAITAN.....AIWAZ

AIO-N

Aiwass Analyzed

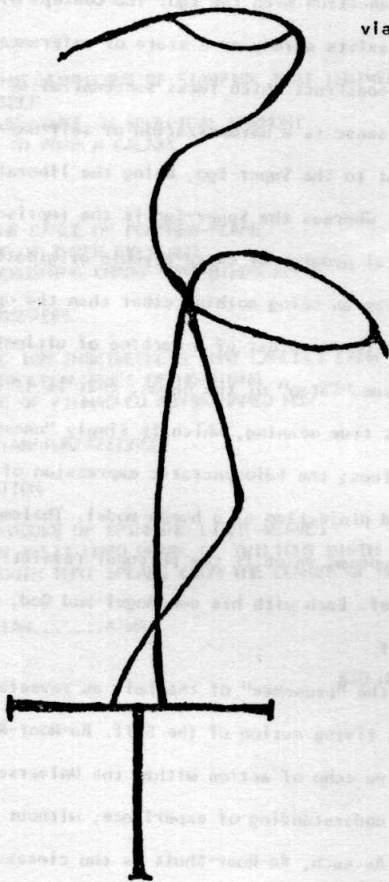
"Behold! it is revealed by Aiwass the minister of Hoor-paar-Kraat."--AL. 1,8.

If Hoor-paar-Kraat is the Silent Self, then Aiwass is the "genius" of the Self, its point of interconnection with the Ego. The concept of genius however does not mean that Aiwass exists merely as a state of reference, for the Self is at best a metaphorical construct which lacks substantiality in the absence of genius. Genius in this sense is a harmonization of self-expression. Genius functions as a counterpoint to the Super-Ego, being the liberation of the Self into self-expression, whereas the Super-Ego is the imprisonment of the Self within a societal-moral program of extra-psychic origination. Thelema denies the Christian program as being nothing other than the oppression and enslavement of the Self in the interest of a machine of ultimately anti-human significance, being the true "Satan" of the human, that is if we take the word (not the name) at its true meaning, which is simply "enemy". Thelema proposes a reversal of values; the idiosyncratic expression of the Self is supreme over the idealized projection of a human model. Thelema equates with Gnosticism, in that its supreme value is the personal revelation; we scorn all mass-programs of belief. Each with his own Angel and God, which is nought other than Genius and Self.

If Hoor-paar-Kraat is the "presence" of the Self as revealed through Genius, then Ra-Hoor-Khuit is the living action of the Self. Ra-Hoor-Khuit reveals himself as the repurcussive echo of action within the Universe. The "wisdom of Ra-Hoor-Khuit" is the understanding of experience, without which there can be nought but folly. As such, Ra-Hoor-Khuit is the closest thing to an external deity; but we know that he is but the obverse aspect of Hoor-

paar-Kraat within that formula of synchronicity which is Self and Cosmos.
Ra-Hoor-Khuit is also termed the "visible object of worship" -- worship
in this sense is the perfection of the relation of Self and Cosmos, i.e.,
the attainment of synchronicity. Also it is to be noted that the initials form
the word VOW; the importance of the "magical motto" is stressed here, in
that it is one of the primary means toward synchronistic attainment.

via Orpheus



The Dance Of Aiwass

In the bright night

Intense and rare

upon every center

You touch the Heart:

Uttering with your barbarous tongue

Shewing with your black stone

Alone

I dance with the Stranger

whose words are the eternities

of the Moon;

Master of phoenix and snake

Watcher of Morningstar

in the deep place of midnite.

Behind your peacock mask

I discover the Light Stranger

whose nakedness

whose flight

becomes Lighter Still.

Around your fire I am dancing:

Your breath - your inspiration

like a heavy dew upon the feathers

of Wings that return -

for am I not thy child

and that strangely - who thou

makes heavy with the dew of the future?

Around your fire

beyond your peacock mask...

I am dancing...

Around your fire

behind my peacock mask

Still, you await me,

O Light Stranger.

Light with your laughter

Heavy with your future

Still, you await me.

Around your fire

beyond, beyond I am dancing...

Listening to the Voice of Always

In the preshadows

of high ripe Noon I am

dancing...

Beyond the moving of tongues

I am dancing -

A Voice Lighter than Vision

In the Silence stirred

by Stranger Speech

I who have begat and manifested unto the Light

I who weigh the True Weightlessness of your touch

I Alone

around your fire

am dancing...

beyond, beyond the night and the day

On dry land and in the water,

Of whirling air and rushing fire

Around and Around I am dancing

In the eternities

of Aiwass.

- Nahud

