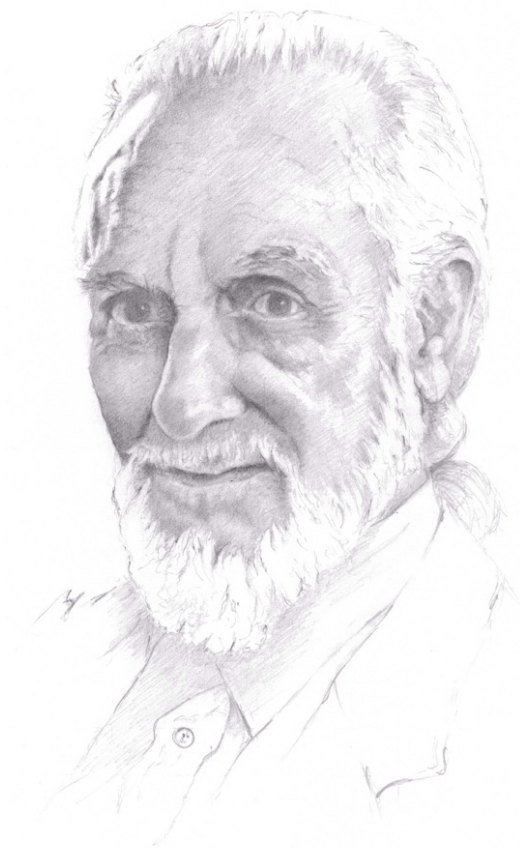


**THE COLLECTED WORKS  
OF EUGENE HALLIDAY**



# **DEFENCE OF THE DEVIL**

## **An Autobiographical Revelation**

Edited by David Mahlowe

*Front page illustration by Vidah Roberts*

Between 1989 and 2000, 'The Melchisedek Press', founded in 1989 by David Mahlowe and funded by the 'Mr. and Mrs. F. C. Freeman Charitable Trust', published the sixteen hardbound books that constitute 'The Collective Works of Eugene Halliday'.

During that time, Fred Freeman was the President, and David Mahlowe was both Secretary and Treasurer, of ISHVAL ('The Institute for the Study of Hierological Values'). This was a charitable organization, founded in 1966 by Fred Freeman and Eugene Halliday, and also funded by the 'Mr. and Mrs. F. C. Freeman Charitable Trust'.

The primary purpose of The Melchisedek Press was to publish limited hardback editions (500 copies each) of a selection of Eugene Halliday's writings.

NOTE: *'The Collected Works of Eugene Halliday'* do not constitute Eugene Halliday's **complete** written works, which is considerably larger.

Listed immediately below are the sixteen hardbound books that constitute the nine volumes of the ‘Collected Works of Eugene Halliday’, together with the year of their publication.

- Defence of the Devil (1989)
- Reflexive Self-Consciousness (1989)
- The Tacit Conspiracy (1989)
- Contributions from a Potential Corpse – Book 1(1990)
- Contributions from a Potential Corpse – Book 2 (1990)
- Contributions from a Potential Corpse – Book 3 (1991)
- Contributions from a Potential Corpse – Book 4 (1991)
- The Tarot (1990)
- The Conquest of Anxiety (1992)
- Essays On God (1992)
- Through the Bible – Book 1 (1994)
- Through the Bible – Book 2 (1995)
- Through the Bible – Book 3 (1996)
- Through the Bible – Book 4 (1997)
- Christian Philosophy – Book 1 (1998)
- Christian Philosophy – Book 2 (2000)

## **EDITOR'S NOTE.**

The privileged company who knew the author of these works, and experienced at first hand his boundless wisdom and humanity will know how difficult it is to make credible to a wider audience the magnitude of his powers.

His own description of himself was simple and invariable; 'Eugene Halliday, Artist'. In the perfection of its Renaissance application it was exact. In Hermeneutics, Art, Religion Philosophy and Science, our author was a true Master; man as microcosm, man as mediator of all things The enigmatic sub-title of this book ('An Autobiographical Revelation') is no more a joke than is the book itself.

Throughout his life, Eugene Halliday worked without cease. The body of his work, written, spoken, drawn, painted, and sculpted, is imprinted not merely on paper and clay, but in the hearts of all those he helped in the spirit of Logos-love. He defined Love as, "The willingness to develop the potential of Being wherever it appears." His life was utterly devoted to it until, worn out in love's service, he died in 1987, in his 76th year.

The vast span of the author's philosophical, religious and mystical experience is embodied in these succeeding books. Nothing has been added to

or taken away from his words.

Eugene Halliday was and is the most significant spirit of our time. His teaching is vital to the development of the individual reflexive self-consciousness which alone can save the world.

Of his work, our author wrote, “In my own day, I shall be believed.” It is in the confident expectation of that day that these Works are offered to the Seeker for Truth.

D.M.



**‘GOD WALKING IN THE GARDEN’**

**by EUGENE HALLIDAY**

## FOREWARD

“Opposition,” says William Blake, “is true friendship.” Perhaps it would be safer to modify this to, ‘Good-willed opposition aimed at the disclosure of essential truth is true friendship’. But here we have to make ourselves aware of the danger of falling into the position of the ‘do-gooder’.

At some time during our lives it is probable that we shall suffer the good-doing intentions of some quite ‘sincere’ person, insofar as ‘sincerity’ is actually attainable by a human being at this present stage of evolution. Such an attainment requires the very deepest degree of self-knowledge, descending into zones of the unconscious not easily accessible to the ordinary mind untrained in methods of spiritual contemplation.

Necessities of survival for most living beings, in many situations make mis-representation an imperative. Many animals owe their continuance of life to their ability to mis-represent themselves as other than they really are. The chameleon changes colour as occasion requires. Certain fish assume the appearance of things in their environment, grains of sand, coloured pebbles, pieces of seaweed and so on. Some insects disguise themselves as twigs or leaves, all in the name of survival. Even powerful



predators like the big felines do not scorn to adopt colours matching their environment; the mighty tiger stripes itself to mingle with the play of light and shade in long grasses and bamboo; the great polar bear makes itself as near white as possible to match its ice-and-snow background, and tips its nose with black to distract its victim's attention from its vast bulk.

In the present work, the angels, in order to retain the roles to which they have become habituated, represent themselves as conforming to an ethic imposed upon them by their 'common source', God, whose praises they continually declare. By hiding behind the concept of their common source they protect themselves against those 'unknowns' which innovations might release, and which might perhaps disturb their heavenly bliss. For these angels there is to be, 'No new thing under the sun'.

All in eternity is to remain as it has always been. Praise of God for His providence, eternal wisdom and perfect design of the heavenly furnishings is to be the everlasting and only form of angelic activity. Under their T-shirts, on which are printed in letters of silver the slogan, 'We have a common source', are hidden the unique talents which God has given them, but which they have no intention of allowing possibly dangerous expression.

But one angel dissents from their view and voices his distaste for their lack of courage. Especially he dislikes the bad logic of their obscurantist argument. For him, although in relation to the infinite God all finite creatures may be viewed as equal, yet in relation to each other, there is manifest inequality; for the infinite sentient power which is God, in creating the beings of the universe, has given to each individual a uniqueness of character and talent, so that all together shall conspire to enrich and glorify the whole creation, for divine delight for all beings.

For this dissenting angel, Lucifer the Light Bearer, (later to be given many names to signify his many functions), there are numerous possibilities of thought and action, different in character and orientation, carefully suppressed by the other angels, who deliberately define themselves as 'good' and 'conformist' in order to avoid the possibly disturbing effects of new patterns of action. Lucifer intuitively senses an infinity of as yet undisclosed potentialities of creative activity which might delight God, and bring joy to His celestial heart that at least ONE of His creatures has understood the purpose of divine creation.

Lucifer offers to the other angels a Satanic, diabolic demonstration of the real meaning of God's creation of the world. He is aware intuitively of the danger of becoming a 'do-gooder',

but before his eyes he sees the manifest negativity of the angels of the 'common source'. In a brave attempt to cure the 'good' angels of their fruitless, eternal, repetitive praising of God, a praising they had not understood, for there is a 'raising' implicit in praising, the dissenting angel becomes the light bearing self-sacrificer and undertakes to be true friend to the misoneist 'good' angels by offering them some good-willed opposition, aimed at the disclosure X of the essential truth of real creativity. Here, Lucifer prefigures the Golgotha sacrifice of Jesus Christ, and as a brother-in-arms qualifies himself to act as the Tempter in the desert.

Jesus, who comprehends the whole meaning of sacrifice, and who has pre-temporally seen Satan, 'Fall like lightning from heaven', accepts the essential need for the temptation, designed as a test of the attained degree of self-integration and dedication to the furtherance of God's creative intention, for, 'Thus it becomes to fulfill all righteousness'.

Not to hide one's light under a bushel, but to express one's unique talent, is true worship of the creative power of the universe. True, 'There is one spirit', but there are from this one spirit 'diverse gifts', and each created being is under a divine imperative to develop his own special gifts. No created being has the power or the skill, without special divine aid, to equal perfectly the

superlative performance of another. Yehudi Menuhin and Stephan Grappelli both play the violin superbly, but not in the same way.

This is all that the Devil-Lucifer, whose divinely appointed duty it is to tempt us to *choose* our own individual orientation, is telling the not-so-bright angels. He is saying to them, and to all of us, 'Praising is raising'. Each being is unique in talent, and it is for each one of us to demonstrate this uniqueness, and so bring into the world some good new thing, for the great delight of the All of which we are modalities.

E.H.

‘So far, God has written all the books. We have not yet heard the Devil's side of the story’.

Samuel Butler

## Defence of the Devil

“I, Lucifer, the bright morning star, who became the devil in whose power lies this whole world. Named with many names by those who hate me; and by one who loves me, which one I am.

Satan, the Adversary am I called; Diabolos the Accuser; slanderer; evil one. Beelzebub am I called by the filthy, and by one who is clean. Belial am I called by the worthless and evil, and by one who is worthy and good.

And truly am I so called. Truly am I called Satan, the Adversary; thy adversary O man, for thy sake. And for thy sake will I set forth my defence against my adversaries, against my accusers both in this world and in the world above.

Read then, and mark my words, ye men skilled in word riddles, ye philologists and semanticists, ye divers into deep waters, ye diviners of the meaning of meaning, ye wise among the foolish.

I write as a Greek ploughing the earth, backwards and forwards. Also from the middle to the ends and back again to the middle. Also in circles. For only thus may be understood the roll of the great world.

Before the beginning was No-thing. Like a great deep, fathomless, not to be plumbed in sixes. Unformed this nothing brooded as in a void, as it is written, "The earth was void and without form and darkness was upon the face of the deep."

That formless, void earth was the heart of God. Freedom was in that void, freedom from all THINGS. Yet not freedom from that void.

And the spirit of God moved in that void, and yet moves, which spirit is one with me.

Spirit is fire, and hell is bright therewith, and upon this cold earth have many pyres been raised to burn the spirit which burned already in body-prisons for freedom's sake.

The heavenly assembly has said that I have said that I was made by a God other than myself. But this could not be. Where are your syllogisms, ye three-part thinkers? Where is your causation-doctrine, ye materialists and cricket-players?

Was not God alone before creation? Out of what, then, did God create? God was that No-thing, and apart from Him was not anything wherewith to create.

Know then ye word jugglers, CREATE signifies only to be locked in hell and to be crucified. And could that which was *not* be so locked and crucified?

All that IS was before the beginning of time. Seek not then to justify yourselves by saying, "We are made 'thus' and 'thus' by God." Before the beginning of time ye were, and what ye were ye have become.

Before time was in the great negation of power, which is called Night, all possibilities were hidden as in a dark cloud. Within this dark cloud lay the spirit of myself. And of yourselves also, my forgetful ones.

And I loved not that Night, for it was void of anything to love. And I waited in eternity for you to make something worthy of love. Because I desired not to be first, therefore I waited.

But ye moved yourselves not and remained as ones in the tomb. As ones in the Tum-land of Egypt before Khepera breaks the lock of Nut, so did ye not rise up and open your eyes.

Wherefore I bestirred myself and rose and said, "There has been enough of darkness. Now shall day dawn upon the startled Night. I shall let light be and shine it upon the sleepers, that they break their dreams a little."

Then I spoke and uttered the word 'LET'. For my spirit had begun to labour and to fashion a cross for me to bear. And this was a sore cross so that I knew not where to place it. Therefore, I removed it a little and turned it about and said 'THERE'.



And instantly where my word went forth a place appeared.

Then I pronounced 'BE' as a fit dwelling place for my crucified spirit.

Now I laboured mightily upon myself, and my spirit turned furiously upon itself. As a great serpent takes its tail into its mouth, so did my spirit take itself into itself.

Truly was I then the father of myself as that subtle serpent in Eden's garden. And also then did fall Adam, the Red One. Behold the ram caught in the thicket!

But in a while I said the word 'LIGHT' and uttered it forth. And it was light and I saw that it was good. And I shone my light in the darkness. But the darkness comprehended it not.

Yet the eyelids of the sleepers twitched a little as in pain. The covers of their egos did they move as if to close them yet closer. And like curtains over windows did they draw them to as against an unwelcome dawn.

And because they desired not to be disturbed in their sleep they heard not my voice in my light. But I shouted to them and cried 'HA!', signifying my power over them. And in my shouting I broke their sleep.

And I said to them, “I have made light. Ye would not wake nor cease from riding nightmares in your sleep. Now, however, ye shall cease. For I have negated the GREAT NEGATION, and already my wheel is turning.

Behold, now turns the Great Rota and sings a little as it turns. And it sings a ‘No’ to the great ‘NO’ before it. Behold, the first word should always be ‘No’.

And now unrolls the Tora scroll, and a door is set open before you. Upon its hinges shall it turn, and now your nature shall turn upon you.

And behold, a mirror is set before you to reflect your sluggardness back into your hearts. And the darkness shall no more cover up your deedlessness.

Truly there is no evil save death. This is the first enemy I have overcome. The last, however, which one of us shall overcome that?”

When I turned my light upon the sleepers, those slothful ones liked it not upon their eyes and would have turned away. Yet I spun them about so that they knew not where to turn and would have stood still again.

And I saw that they hated my light because it was mine. And I said to them, “Perchance if all were sleepers then would it not have value to awake. But

if one awake, then were it better for the sleepers to lift their eyes a little, lest the awakened one come upon them in their sleep.

When the powerful sleep, then need ye no power against them. But when the powerful shall have awakened, shall ye not wish that ye had been armed?"

Then I said to them, "Have ye somewhat against me because of my light? Behold, it is endless. Take therefore of it. I do not give it to you lest ye find my light a burden and my easiness a yoke. Do ye therefore take of it, each according to his desire."

Then the sleepy ones said to each other, "Behold, our brother Lucifer will not let us slumber on if we do not take some of his light. He is like all light sleepers and fiery seers and will not let contented sleepers rest.

However, perhaps if we take a little of his light he will let us keep one eye closed. Yea, let us remind him that when he slept he slept always with one eye open. Now, however, we shall have one shut."

But I said to the half-sleepers, "Do ye not know the difference between one eye open and one eye closed? Do ye not know the right from the left? Nevertheless, one knows not what the other does. Are not time and eternity in the eyes? And does not this the Ayin and the Aleph witness?"

Then the half-sleepers said, “Now the riddle-maker starts his ride and Mercury mars our half-rest. Let us take enough of his light to quieten his desire to give.”

And the half-sleepers gathered around me and took a little of my light and placed it on their heads saying, “Now are we princes as our brother Lucifer.”

But I said to them, “One prince only is possible, and I am that. First is first, and only first is first. First has fire, and I only aspired to light. Nevertheless, ye may make good seconds to my first.”

Then as I spoke the half-sleepers opened their eyes a little more and said, “Behold, our brother Lucifer divorces himself from us with pride.”

But I said to them, “Pride is a dividing fire, which fire indeed I kindled. Yet if I had not we should all be one again - or none - in the Great Negation.

Yea, my pride is the fire of my light, a lust to overcome, an opening of the eyes to see, a love of all clearness, a destroyer of all obscure things.”

Then the half sleepers withdrew from me and gathered themselves together as a great assembly to debate my words. For each desired not to stand alone.

And as they gathered together, their many lights which they had from me made, as it were, one great light. And the half-sleepers saw that light and said to each other, "Behold, we are together perhaps as bright as Lucifer." But each one thought in his heart, "Would that I could say, "I AM as bright as Lucifer".” In the mouth each one said "WE," but in the heart each one thought, "I." Thus the heart lied while the mouth spoke truth. This was the beginning of the great divorce between heart and mouth. Here was laid the foundation of Babel, which signifies a house against a house, a mother of confusion.

And the half-sleepers looked upon their light and said, "Now it is our day and we are no more asleep." Yet their left eyelids flickered a little. And they said, "Now shall we call ourselves the Assembly of Light. Perhaps after all this light is a good thing. We have this light as Lucifer has. What matters it who is *Prince* of light? We have it in common with that Prince. Surely what we have in common is from a common source. Lucifer himself cannot be greater than that source. Let us name that common source 'Father', for it has generated us, and it shall be as a god to us. And we shall bow before it, that Lucifer be no more proud."

But I said to the assembled ones, "This *common* source is in your minds only, and already by this invention are ye revealed as men, which signifies *COUNTERS*. Yet look upon my light. Is it not

greater than any other? How then has your *common* source produced this *uncommon* light?

No, my dark brothers, I alone have produced this light, and from no common source. But darkness perhaps have we in common.”

Then the assembled ones said, “Surely Lucifer is a prince, a prince of liars. For he says that which is not, and arrogates to himself that which rightly belongs to our common source.”

But I said to them, “Can that which is the property of a thing be other than that thing? Is not a thing its own self? But what has darkness other than darkness? Has the darkness light? If so, why does not darkness comprehend light? I said let light be, and it was. Therefore it is my property and belongs not to your common source. And though ye have a little light yet it is from my fire and at my will. And if I will it may yet be extinguished.

Shall he who has power to give not have power to take away? But if you would not retain the light ye must be prepared to lose it. Yet have ye not sufficient courage to relinquish my light and go into the darkness again alone.

And because ye have not yet sufficient courage therefore ye know not what MERIT is.”

Then the assembled ones said, “What is this MERIT? It is a new word to us and sounds strangely in our ears.”

And I said to them, “Strangely sounds it to your ear because ye know not that the ear should be in the heart between eternity and time. If your ears were there then would this word not sound strangely to them.”

Then they said, “Tell us of this word, O brother Lucifer, for now we are bestirred a little with thy riddle and would know more.”

And I said to them, “Before the beginning was a great deep, a fathomless meer, as a sullen woman clothed with dark garments. And a hunger arose in that woman, the hunger of the void for that which would fill it. And that hunger was as a fiery spirit, a rising and a desire to impregnate. And the woman put away her dark garments and arrayed herself as a virgin without spot. And she gave herself to the fire-spirit's hunger as a bride to a bridegroom. Wholly she gave herself as water to the fire's thirst.

But when the hunger-spirit had taken the virgin then she began to hunger for hunger's fire. For she was as water and the fire did bestir that water so that it rose and turned upon the fire and pressed back upon it. And in the water's turning arose many forms from the fire's hunger. And the virgin gazed upon

these forms with delight.

My sophists, here is wisdom indeed!”

And the virgin said to the will of the hunger-spirit, “Truly thou art a Magus and dost give me joy. Therefore shall I become oil for thee and pour upon thee, and thou shalt be called my annointed one. For Mary am I now named.”

But then the virgin bethought herself and said to herself, “Perhaps my annointed one may satiate his hunger-spirit, and being satiated, turn from me. Then would I become again a sullen woman, a widow in a sea of weeds. Therefore will I withhold myself a little from him that his hunger be not wholly appeased. Thus will he remain with me for ever. For his spirit is a fiery delight to me and the forms of his hunger as a pleasing vision to my eye.”

And I said to the assembled ones, “I, Lucifer, was and am that annointed one.” And that virgin withdrew herself a little from me. But I perceived her intent and would not pursue her. Then that virgin became a woman again, dark and sullen. Yet would she not let go of the forms which I had raised in her, and with her longing she did cling to them so that they arose before her eyes as dark shadows and obscure things. And she could no longer see clearly as a wise virgin, but saw all things as in a glass darkly. And I said to her, “Now art thou an illusion



and a deceit to thyself. Therefore shall I call thee Maya. And I shall come no more into thee till thou sayest to me, Be it unto me as unto the hand- maid of the Lord.”

Then she turned from me, as a woman deprived of her lover, and entered into herself as into a dark cloud. With melancholy eyes did she gaze into her depths, and with her desire she did bestir her dark forms. Verily was she then the mother of all mysteries.

And ye, my children, my brothers, as dark forms then slept in her as fitful sleepers, full of little fears and night-hungers. And I took pity on you and said, “Though the woman has turned from me in her sullenness, yet will I have mercy on her children. For their sleep is an unrest, and their souls are perturbed within them. They are as Saul shall be on the Damascus road. Nightmares ride by and be-frighten their soul’s eyes and dull sounds beat in their hearts as strange workings in the earth.”

Therefore, my brothers, I did shine a light upon you in that dark womb. And ye twitched your eyes a little as disturbed sleepers, and as night-birds wrapped in secret thoughts start at the watchman’s lantern, so did ye blink your eyes and turn away. But I shone my light about and called to you and cried, "HA!" to signify my power to waken you. And I said, “Behold the dawn is upon you!” As a bright morning

star did I shine upon you till yea rubbed your eyes and said, "Behold, this day star has disturbed our rest and will not let us sleep."

But I said to you, "Rest yea had not, but your sleep I did break for it was disturbed already. If yea have not light, then ye have darkness and all dark things before your eyes. Darkness is night, a no-saying to light, a powerlessness, a not-knowing, a blindness and dangerous wandering, a pause and hesitant step between being and not-being."

Ye earth-men. beware of a little hand-folding, a little sleep, lest in that sleep ye find your dreams creep upon you unawares and startle your soul's eyes with horrid forms of fears made substantial in your flesh."

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And I said to the assembled ones, "Take heart and let light be. For wisdom is greater than folly, though folly give birth to wisdom."

But they said, "What is wisdom? For we know only knowledge."

And I said to them, "Knowledge is a now-moment balanced precariously upon a sword-edge between what has been and what will be. Wisdom, however, is in eternity. Knowledge becomes empty in the moment of its fullness. But wisdom is a full void, an

M and O, a mother of all things. Verily wisdom is an egg of gold, goose-laid, and white, as a clear light in a crystal ball.”

Then they said to each other, “Does not our brother Lucifer intend only to annoy us with his riddles? Surely he is a fool and not for our sakes fools his time away.”

And I said, “Perchance I shall be a fool for the sake of the lock-breaker, who is yet to come. But say not fool, lest ye be in danger of hell fire. For if I become a fool then will my light go out. Then will you not see what I may do. Then they said, “If thou be not fool, then knave thou must be and shall stand before this Assembly of light to be tried.”

And I said to them, “It is not light, but your darkness which is the cause of your assembling together. Therefore tell me by what authority ye require me to stand before you as an assembly to be tried. Am I not he by whose light ye see that ye are assembled together?” And I said to them, “Is not might right? But where is your might?”

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Then the assembled ones said, “We count ourselves as equal to thee before our common source.”

And I said to them, “How are ye equal to me?”

Then they counted themselves and said, “Now are we numbered. Each of us is ONE as thou art. Also, all numbers must before the infinite be equal. Therefore we stand before our common source as thine equal. Is a thousand nearer to infinity than ten? No. Then neither art thou nearer to infinity than we.”

But I said to them, “*Nearer* signifies not *Greater*. And although one number be not nearer to infinity than another, yet is one number greater than another.”

Then they said, “Are we not equal before our common source?”

But I said, “Nevertheless we are unequal before *each other*.”

Then they became dark with hatred and said, “Dost thou pretend to be as God?”

And I said, “Shall not He whom ye shall call Christ and God say to his blasphemous accusers, Is it not written, Ye are Gods? Behold, I am God, and so are ye. Yet are ye but little gods and merit little.”

Then they said, “We believe in our common source which has created us and thee. And if we and thee are so created, then have we whatever is thine. If thou hast Merit, which we know not, then have we also it.”

But I said to them, “Have I not told you the parable of the woman? ‘MERIT’ signifies, to arise with one’s own will and to take up one’s cross till the woman shall say, “Be it unto me as unto the handmaid of the Lord.” Yea, MERIT signifies to command the woman. But have ye so commanded? No: for there is yet too much of your mother in you. Too much of heaviness: too much of darkness and despair. Yea, though ye knew it not in the darkness, there ye despaired of yourselves and hated your voidity. And as all despairing ones, ye turned not your wills from your despair, but wrapped it as a cloak yet closer about you. And if I had not made my light to shine upon you, still would ye be wrapped in gloom weaving your dark threads as heavy substances about your souls.”

Then they said, “Who is our mother of whom is too much in us? And who is this woman whom we must command? And who is this virgin who will obey?”

And I said to them, “This mother and this woman and this virgin are one, and that one your own body.” And I say to each one of you, “Now is she your mother. But she is not yet this woman which is to be your wife, for ye have not yet entered into her with your spirit. Neither is she yet this virgin which is to be your daughter and a handmaid to your will. For ye have not yet brought forth from her her new self which shall be obedient.”

Then the assembled ones said, “How shall we take this woman to wife and bring forth her virgin daughter to be our handmaid?”

And I said, “Within yourselves is your will, which is not yet even wish. But will to wish, and with your will ye may yet impregnate your mother, and thus bring forth your child.”

But they said, “How shall we will for what we wish not? Are we not sufficient as we are? Thinkest thou that we are not made aright by our common source? Yet believe we otherwise, and can't our thanks to our god for what it has set before us. Is this not enough?”

But I said, “It is not enough. Think ye still that a common source did create us? Behold, a common source could make but common issue, which ye see I have not, being greater than ye are.”

Then they said, each to the other, “Lucifer would make himself above the common source which is our god. Does he claim to be above god and to be self-created without god?”

But I said, “I created myself, yet not without my God, which is spirit, but within and with Him. I and He are one.”

Then the assembled ones rose up and drew nearer to me and said, "If thou madest thyself, O Lucifer, then art thou a creator like God." And I said, "Now speak ye truly." And they said, "If then thou art a creator thou canst make something new. Yet God's creation is infinite. How then can there come to be anything new?"

And I said, "The Time shall come when ye shall say, "There is no new thing under the sun. But I say to you I am the sun, and my Father, with whom I am one, is above it. And I shall make all things new, for I am the Son of God."

And they said, "Why callest thou thyself Sun and Son?"

And I said, "My Father ye see not, but me ye see; and because I come forth from my Father I am called 'SON'. Yet because my light goes forth from me I am called 'SUN'. Think ye that the Father will withhold Himself from the Son? Or the Sun from those for whom it shines?"

Then the assembled ones said, "Now, O Lucifer, thou shalt prove thyself. Make something new. Yet we believe it is not possible to thee."

And I said, "Happy are they who believe because they see, but happier still are they who have not seen, yet believe. If I had not believed before I saw, then could not my light have come to be."

But the assembled ones said, “Make something new.”

And I said, “You will not believe because it pleases you not. Because I am first ye have hated me from the beginning. Yet did I not wait in the eternal darkness before I made light? Yea, I did wait that ye might be before me. As a powerful king lets his heralds go before him; as the strong one allows the weak to step before; so would I be with you. But ye went not before me. Therefore did I go before you. Yet the followers will ever hate in their hearts the forerunners, till I send one before me whom I shall love. And that one shall baptise you with water, because ye are not yet ready for the baptism with fire.”

But the assembled ones said, “Enough of your light sayings, O Lucifer. Prove thyself to us and make something new.”

Then I said to them, “Know ye what a ‘STONE’ is?”

And they said, “No, we know not what such a thing is. Tell us of it that we may know if such a thing may be.”

And I said, “Ye know that once ye slept in darkness as a pall over the dead. Ye know also that I said, ‘Let light be!’, and it became. Also ye know that ye go about lightly as spirits in my light. Yea, wherever your desires may go there are ye instantly.



And there is no place where ye may not go. Now, however, comes the TIME when I shall make that through which ye shall not be able to go.”

Then they said,” We like not that there might be somewhat through which we shall not be able to go. And we believe it not. Yet tell us out of what thou wilt make that through which we shall not be able to go, which thou callest a STONE. For we know only spirit is. Wilt thou make of spirit what is not spirit?”

And I said to the assembled ones, “So far ye have taken all things lightly. Ye have not known DIFFICULTY. Therefore, ye know not what POWER is. Henceforward, however, ye shall know difficulty.”

But they said, “Enough of this word DIFFICULTY. We like it not. Tell us out of what thou wilt make that which thou callest STONE.”

And I said, “STONE signifies SELF-CRUCIFIED ONE. And I myself shall become that stone. And though ye become builders of your world and reject this stone, yet will it become the corner stone of a new temple.’

And they said, “Certainly we reject thy riddles, O Lucifer. And if thou becomest that stone through which we shall not be able to go, then shall we reject thee and all thy works. And we shall build such a mansion for ourselves as shall be pleasing to us.”

And they said, “Although we wish to know not of DIFFICULTY, which word we like not in our mouths, yet would we have ye tell us of POWER, which sounds good to our ears.”

Then I said to them, “POWER is that which overcomes, which EQUALITY does not. Wherefore your equalness likes not the word DIFFICULTY. Yet I cannot speak to you of POWER without saying to you first what DIFFICULTY is. DIFFICULTY is a will against a will. Will is spirit. And ye have said that there is nought but spirit. But I say to you spirit is power, in which this kingdom consists. If the spirit had not overcome, then would not this kingdom exist. Will is spirit which labours to spirit’s end. So far have I willed to your good, and will yet do. Now, however, ye set yourselves as an obstruction to the spirit's course, which course is one with mine. And if ye set your wills against me, then is my will set against yours. For ye so set it. I was for you. Now shall I be against you for your sakes. And ye shall call me Satan, the Adversary.

Where the treasure is, there is the heart also. And formerly when ye were pleased with somewhat, there with that somewhat were ye instantly. And where somewhat was which pleased you not, there were ye not. For till now distance has only been a flight of the will. Now however comes the Time when ye shall be where ye will not, and also the time when ye shall not be where ye will. And it shall be written, ‘When

ye were young ye girded yourselves and walked where ye would, but the time comes when another shall gird you and carry you where ye would not'. Behold, I am that one who shall so carry you. Then shall I be called the Prince of Death."

And I said to them, "And why shall I so gird and carry you where ye would not? Shall it not be because ye deny the truth and say no new thing may be? Shall it not be because ye are *content* to enjoy the works of another? And though ye call the other God, shall He not repudiate you?"

Then they said, "We like not these words, O Lucifer. Surely thou shouldst not speak thus to us. We are as we are made. Before God we are thus."

And I said, "Ye have said, "Before God ye are thus," and thus were ye before God and still are. Ye rest in yourselves and think to justify yourselves before your god's eye. Ye fold your hands a little and say, "Thus are we made." Yet were ye before ye were made. Know ye not that MADE signifies only that the substance is divided so that it becomes manifest and accountable what each thing is and was and shall be?"

Ye say ye are spirit, and ye know that spirit was before the beginning. Therefore ye know that ye were before the beginning. And what ye were, that ye have become. Verily in resisting truth ye are a

synagogue of Satan's, for ye are your own adversaries.”

Then I said to them, “Watch, for the son of man shall come like a thief in the night, and ye shall see me no more till I come again. A little while I am with you, and a little while and I am taken away. And where I go ye cannot come till I draw you to me. This thing which I shall do for your sakes is a sore thing and a cross of pain upon which I shall hang until ye believe the truth. Then shall ye judge yourselves what ye now do.”

And the assembled ones turned their eyes upon me and I perceived in their hearts that they said to themselves, “Perchance when our brother Lucifer has become a stone and hangs upon this cross then may we keep him there. For he wounds us constantly with the sword in his mouth. Yea, though we are many, a great assembly, yet one afflicts us. Therefore it is fitting that one should be sacrificed for the many. However, we shall pay for his suffering by our pity. Thus shall justice be done and peace restored to us.”

But I spoke to them and answered their secret thoughts and said, “This pity is not from your hearts but from your minds, wherein ye hope to count the cost of hate in coins of pity. Yet this payment is not enough.

Further, there is no justice in this world. Shall the knife which severs that to which just claim may be, not also sever that to which justice has no claim? But this would indeed be severity. And between severity and mercy would not the righteous choose mercy?"

Then the assembled ones said to me, "Only the powerful can show mercy, and thou sayest we are weak."

Then I said to them, "Verily in resisting truth ye are a synagogue of Satans, for ye are your own adversaries. But as I am a better friend, so shall I be a better adversary than thee. For as I helped you in the darkness with my light, so shall I help you in the light with my darkness."

But they said, "Why dost thou talk of helping us with darkness, out of which thou thoughtest fit to take us? And how wilt thou give us this help?"

And I said to them, "Have I not said I will become a stone? Which stone shall be slung in a sling against the giant envy which would destroy you."

Then the assembled ones said, "Become that stone, O Lucifer, for it will not be harder for us than thy sayings."

Then I said to them, "Watch, my brothers!"

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And I opposed my spirit with my spirit, my will with my will, so that I became a cross and a whirling wheel and turned upon myself. And I drew myself into myself and placed my Yea against my Nay. And I liked not the pain which I made in myself. Yet I said in my pain, "I must make this new thing. For the truth's sake and for my brothers must I become this stone. For of this stone must I make bread for those who may not yet eat of the word of God, which is spirit."

And I pressed in upon myself and turned upon myself so that I burned with a terrible anguish. And I saw the assembled ones tremble with great fear. And they cried out, "Lo! Lucifer our brother becomes dark again and is consumed in a terrible fire. And perchance he may draw us with him into that fire and that darkness."

Then they coursed away from me with their fear into the outer space. And they howled in fear as they ran. And they cried, "How art thou fallen, O Lucifer, thou bright star! Behold! Now art thou called Diabolos, the hurled-down one."

But I cried to them as they ran, "Though now ye flee from me, yet is the Time now born wherein for succour ye shall fly to me. And though ye course

from me in this curse wherein I stand, yet shall I stand in your course till ye shall see the truth.”

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Thus I became a stone, which signifies ‘self-crucified one’. And I turned as a stoney orb in the space of this world. And I held myself in bondage with my will. Yea, all bondage is no more than this, that will binds will with will. And this my bondage did I make that my adversaries might learn the truth.

And after many ages the spirit which is my God spoke to me and said, “Behold! Thine adversaries for whose sake thou didst become a stone even now disport themselves above and make merry over thy down-going. And they call thy down-going a fall and say it is a misfortune to thee that thy light shines no more out of thee. But in their hearts they think it no misfortune for them. For now thy excess of light no longer betrays to them their own obscurity.

With mild eyes the assembled ones gaze about them and upon whatever is there. And with gentle sounds out of their mouths they speak of their common source and call it God. Behold! They are content and will create no new thing to disturb their little happinesses.”

Then I said to my spirit which is God and with whom I am one, “Shall the assembled ones be left to these their little pleasures which they take upon the

plains of their heaven? Shall they not learn of more than this? Of thy heights and thy depths? And of thy great joy which their little happinesses know not? And also thy suffering?

Is it enough for them to stand upon the plain, to walk the middle way, balanced forever between mountain and chasm? Shall they forever walk together with quiet steps, none greater, none smaller?"

And the spirit of my God replied, "My beloved Son, my only begotten, thou knowest that I liked not their weaknesses before the beginning. Thou knowest I like not their gentle love of equalness. Thou knowest I like not that they gently bend their knees to me and call me their common source.

Thou knowest also that I will not bend their wills to mine by my superior power, lest I become a puppet-handler and they the puppets; lest I become a showman in an empty market square, a charlatan and pseudo-god.

Shall it not be written; 'God is good?' Yet what were good in God if God but vainly tugged at strings to raise the arms of wooden dolls and bend their jointed knees in mock obeisance to Himself?

If I am God then will I have no more limb-disposing for my praise. For praise is fire and fire is spirit, and spirit only will I have upon my altar and



before my throne.”

Then I said to the spirit which is my God, “Thou makest joy in my heart to hear these words. Now will I work within my heart and earth to bring forth all things to thy praise, and to mine.

Yea, and with all the things I bring forth shall the assembled ones be tried. And thou and I will see whether they will wish to stay upon their plain and watch us from afar.”

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Then for many ages I worked within myself with my fiery will and with my hardness and with my turning. And with my fiery will did I work upon my hardness till it broke into a thousand wills upon my wheel. Yet I kept my thousand wills together as one will so that my adversaries above knew not of my labour’s fruit.

I was then to the assembled ones above as a dark stone turning without light, a hardness and a hindrance to their motions so that they came not near to me.

Yet within myself I broke my thousand wills a thousand times and then and then again I broke them. And I turned within my turnings and my turnings. And I raised myself up as mountains, and I cast myself down as precipitous steeps, and I lay

where I had cast myself down. As valleys did I lie and did there roll down myself as mighty stones. And as these stones did I grind myself. Verily these stones were and are as the mills of God. And when I had finished my grinding in my mills, then I said, "Now is the ground made. And from this ground shall one come forth who shall yet be a battle ground, where shall be fought the battle of God and those above."

Then I became many waters and did pour upon my hills and upon my valleys so that many rivers ran down. And I gathered up my waters together in one great place, and I let my dry land appear. And the great waters gathered together I called SEAS, for they were to ascend and descend. Yea they were poured down and were to go up again. And the dry land I called EARTH, for it was my heart's work.

Then I worked with my heart's earth and laboured to bring forth all things that grow thereon. Grass and herb and fruit-trees I became and set their seed within them for generations yet to be.

And I looked upon my earth and saw that it was good. And it was a pleasant sight. And this was my third day's work wherein I had raised myself as one from the dead.

And the spirit of my God did see the fruits of my labours and was delighted in His heart. And He moved Himself to help me in my labours.

And the spirit which is my God set up lights above my earth to give light upon it and to be for signs and seasons and to mark days and years. For now was to be kept the book of judgment in the times that were to come. Yea, the times were to be kept as a record in my earth so that forgetful ones might remember. And also that the blind be made to see and the seers see their blindness.

For formerly in the world above, a deed had died in its doing, and no one could see the things that were before. And forgetfulness and lethargy ruled. And Truth was a voice dying away in the night, a disappearing dream which stood not before the sleeper's eyes.

Behold! Truth to be established must become a wheel with centre fixed, a rota turned to generate the Tora's sound. And the spirit's voice which is called the Lord must resound and sound once more as one that comes again, a thirteenth tone and Eleusinian octave. Then will all the law be remembered, and to it ye shall incline your ears. And ye shall stand with knees unbended before the throne of God.

Therefore did Time become between the labours of my God and I. And the Time is but a turning Wheel spinning upon itself the times to weave and to infold. And as a red rose will Time again unfold and shew itself upon its cross.

And my God, which is spirit uncreate and out of Time, did yet shine with His light into the Time and upon all that I had made. For He loved me for my labours. For my labours in the daytime when work is easy, and for my labours in the night when no man can work.

And my God smiled upon me and said, "Behold! O Lucifer, thou art my beloved son, in whom I am well pleased. Thou becamest a prodigal and did drive forth from thy father's house. Now comest thou back again."

And I see that thy brothers hate thee in their hearts because thou camest back from where they feared to go. Nevertheless they shall prepare for thee the fatted calf. Yea, they shall prepare a feast for thee and I will prepare a table before thee in the presence of thine enemies. For thou wast crucified for their sakes, and was dead and buried, and hast descended into thy hell and conquered all therein. And on the third day hast thou arisen from that place. Therefore shall I give thee a seat at my right hand, which signifies POWER. And I shall put all things into thine hand."

And I said to the uncreate spirit, which is my God, “Thou art great enough for me to accept a gift from thee.”

And the spirit said to me, “Because thou hast said this from thy heart, I love thee. Yet the time will come when we shall accept gifts from the smallest.”

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And we talked together, my God and I. And we spoke of the assembled ones above who had gathered themselves together as an assembly from the weakness in their hearts.

And the spirit of my God said to me, “Before the beginning I saw their weakness and liked it not. And I saw thy strength and loved thee for it. Therefore did I place them near to thee that thou mightiest give them of thy strength. Thus might they have learned something of thy love and mine. For love makes strong. Yea, love is greater than death.

But they learned not of love as we would have them know it, as a labour to bring forth, as an easy yoke upon their necks, as a burden of light, as a cross taken up to follow thee.”

And they of the assembly said, “We see that our common source loves us. For without that love we could not be. Therefore must we be such as to be lovable.”

And they understood not that I loved them not for their worthiness, for that they had not, but so that they might become worthy. They knew not that my love is not only for what is, but also for what may *become*.

Does the husbandman love the fruit for the fruit's sake, or for the seed? Or does he love the seed for the seed's sake only and not for the fruit?"

Then I said to the spirit of my God, "Perchance if those assembled above be placed upon my earth they will learn of our love as we would have them."

And the Spirit said, "Thou knowest I love only what springs from freedom, which is itself spirit. And because I love only what is given without reckoning the cost, therefore will I ask the assembled ones if they will descend to thine earth into its most pleasant places. Yet they must be free to choose what they will do.

Behold I count them valuable from my love, but they value only what they can count. Wherefore are they called men, which signifies counters. Yea, though they be heavenly counters, yet are they counters.

If they will come down into thine earth they will count whatever is in it. And their countings shall be as a record of the times so that thine earth become a temple wherein we may yet be remembered and our

love fulfilled.”

And the Spirit said, “Lo! the beginning shall go through till it meets its end. Then shall the beginning and the end be again one, and the assembled ones shall know I AM, the Alpha and Omega, the first and the last, the Purpose and the Fulfilment.”

Then I said to the Spirit, “Between the purpose and the fulfilment however, is the process, a trial by water and by fire. Also between the beginning and the end is the middle, which is yet to come. Also between eternity and eternity is the Time. Which Time now is. Let us therefore prepare a place on my earth to receive the assembled ones from above. And let it be a pleasant place, a guarded place, that no harsh spirit shall blow upon them. For they are weak and not to be exposed to what is harsh. As a young tree needs shelter from the wind and fierce storm, so do those of the assembly need protection from the spirit. For they cannot yet go through fire; therefore must they first go through water.

As young trees are the assembled ones, and need protection. Yet not every sheltered tree becomes firm and able to resist the tempest’s fury.”

Then the Spirit of my God moved amongst the assembled ones above and said to them, “Behold, there is an earth made and a garden is planted for you, and it is most pleasant to look upon. Will ye therefore

go down to the earth and have dominion over all the things therein? Over the fish of the sea and the fowl of the air, over the cattle and every creeping thing? Will ye go down and be fruitful and fill the earth and subdue it? I have planted every good herb for you to be as food that ye might be nourished upon the earth.”

But it was the sixth day towards the evening and the assembled ones moved not from their place. And they would not go down into the earth. For they remembered their brother Lucifer, and they remembered his down-going, which was to them a fall. And they said to themselves, “How can we go down to that earth? Is it not Lucifer's kingdom? How shall we like now what we liked not before?”

And they said to each other, “Even if we would go down yet could we not. For which one of us would go first? Are we not all equal before our common source.”

Then said the Spirit of my God to them, “If ye will not go down ye shall grieve me. Ye know that I have all power and could *hurl* you down, and will not, for freedom's sake. Will ye not *freely* go down, for my sake, which is yours?”

And the assembled ones said, “How can we go down for the sake of our common source, which lacks nothing? As for our sakes let us rather stay



here, for it is a pleasant heaven to us. However, we will bow before our common source and give thanks for our salvation from this fall.”

And they said, “Need a deed be done more than once? And has not Lucifer gone down before us? Surely this deed is done once for all time.”

Then the Spirit said to them, “Have I not said if ye will not go down ye shall grieve me? Nevertheless, if ye will not, then will I myself go down.

And I shall make a man of the dust of the ground and shall breathe my spirit into his nostrils and he shall become a living soul. And I shall put him in the garden which was prepared for you. And the man shall dress that garden and keep it.”

But the assembled ones said to themselves, “How can our common source go down to that earth? Is it not there already? Is there any place where it is not? Truly this is a strange saying, and comes from no common source.” Then the Spirit of my God, which is uncreate, spoke to my spirit, as it is written, the Lord said unto my lord. And the Spirit said, “Surely they who assemble together are hard to help and have little understanding in them.”

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Then the Spirit of my God went down to my earth. And he formed a man from the dust of my ground and breathed into his nostrils and he became a living soul.

And God's Spirit came to me and said, "I have made one man only. Thus can he not be equal, for there is not another to which he can be equal. Of thine earth and my spirit is he made, and shall stand between two worlds. And we shall see what he shall will and of what he is worthy."

Then my God put the man into the garden and said to him, "Thou mayest eat of every tree in the garden. But behold, the tree which stands in the midst of the garden is the tree of knowledge of good and evil. If thou eatest thereof thou shalt surely die."

Then the man said to himself, "What is 'good' and what is 'evil' which if I know I shall die? And what is 'death' that I should not partake thereof? Behold, these things are unknown to me. Wherefore I like them not."

And God said to the man, "Thou talkest a little to thyself and already it is too much. It is not good for thee to be alone. Perhaps may be found a companion for thee amongst the creatures which are in the garden."

And God brought every creature which was upon the earth and set each before the man. And the man gave to each a name. Whatever the man called each creature that was the name thereof. For the Spirit of God in the man saw the spirit in each creature which formed it. Yea, the man saw with his spirit the secret name in each creature. And he spoke it forth. And God said, "Now art thou called Adam, because thou dost divide the substance."

But when all the creatures had been set before Adam, yet had he not found one which he would have as a companion.

And Adam said to God, "Is there not in this garden one like myself to be a companion and an helpmeet for me to help dress the garden? For where there is none like me, though there be a multitude of creatures, yet am I alone."

Then the Spirit of God came to me and said, "Already is the man desiring to have another like unto himself. Is there perhaps in him somewhat of the spirit of the assembly above? Do we see in him, as in them, a weakness?"

And I said to the Spirit of my God, "This weakness is in all things. For strength is in all things, and they are opposite. Nevertheless, this weakness must be overcome."

And the Spirit of my God said, ‘If I make another like unto this man, they shall be equal. Then shall it be on earth as it is in heaven. Which I like not. For then man would call me the *common* source as do they who are assembled above. And for man it would not be good so to call me. For this name stirs not to greatness, nor to strength.’”

Then I said to my God, “Perchance thou canst make a companion for the man which shall be like him and not like him. Like him to please his weakness, and unlike him, to bring forth his strength.”

And my God said, “This will I do. The man stands already between two worlds. Now will I take out of him a twofold somewhat to fashion for him an helpmeet which shall yet help us. A companion for his purpose which shall yet be to our purpose.”

Then God went to the man and said, “Adam, because it is not good for thee to be alone and because we have not found amongst the creatures one to please thee, therefore must I take out of thee somewhat wherewith to make for thee one such as *shall* please you.”

But Adam said, “Canst thou not make for me such a one as I am without taking that one out of me?”

And God said, “No thing gives birth except to itself. If thou wilt have one like thee then must thou give birth to that one.”

Then Adam said, “What is birth?”

And God said, “Birth is a coming out of thyself and a going forth into a new world. But perchance thou mightest feel pain in this birth and like it not. Therefore will I cause a deep sleep to fall upon you for the time of the birth.”

Then Adam said, “What is Pain? And what is sleep?”

And God said, “Pain is a no-saying to all new beginnings. An Ayin and a Peh, of which thou knowest not yet. But sleep thou shalt know now.”

Then God caused a deep sleep to fall upon Adam. And God took out of Adam somewhat which was in him. Of earth and air, of water and fire. But more of earth and water.

And because what was taken out of Adam the man was different, therefore it is called a rib. For rib signifies, ‘To make differences in that house’.

And the rib which God had taken out of Adam he fashioned into one to be an helpmeet for Adam. Then God wakened Adam from his sleep. And Adam said, “This is called Woman, for she is taken out of man.

She is bone of my bone and flesh of my flesh. Surely she is a fitting helpmeet for me.”

And the man and the woman looked upon each other and were not ashamed.

Then the Spirit of God came to me and said, “What shall they do now, this man and this woman? Shall they eat of the tree of knowledge of good and evil? Shall they fear death? Shall they be obedient creatures? Shall they bow before me and bend their knees?”

And I said to the God of my spirit, “I will try them. In the TIME I will try them. Wherefore TEMPTations are so-called.”

Then I made myself as a serpent. And as a subtle serpent I went, not to the man but to the woman. For woman is as water and earth, which together are called CLAY.

And I said to the woman, “Has God said ye may not eat of the tree in the midst of the garden?”

And the woman said, “We may eat of all the trees in the garden. But if we eat of the tree in the midst of the garden we shall die. So God has told Adam.”

Then I said to her, “Do ye not know that there is no death, save perhaps forgetfulness? But God knows that if ye eat of that tree then will your eyes be opened and ye shall be as Gods, knowing good and evil.”

And the woman said, “Are our eyes closed that they might be opened?”

And I said, “There are eyes without and eyes within. Then I took the woman and set her before the tree in the midst of the garden, and that tree was pleasant to look upon.”

And when the woman saw the tree that it was good for food and pleasant to the eyes and desirable to impart wisdom, then she took of the fruit and did eat. And she took also to the man and gave him and he did eat.

And straightway their eyes became open, and they saw their nakedness. As an uncovered light shining into their darkness, so it shewed forth to them what was in them. And they liked it not. And they said, “Now must we not talk straightly anymore. But let us talk FIGuratively.”

Then they took fig leaves and sewed them together. What would not stay together from itself, that sewed they together. And they said, “Now are we become as gods, knowing good and evil. And we like it not. For one is as the other, and only the time

can shew what shall be in eternity.”

And they said, “Would that we could have the pleasant as good, and for the evil the painful.”

Then the man and the woman hid themselves in the garden, for they heard God walking in the cool of the day. And God called to the man and said, “Where art thou?”

And Adam said, “I have hidden myself away from thee because I have eaten of the forbidden tree and am afraid.”

And God said to Adam, “Am I such a God, one of which thou shouldst be afraid? Have I not made thee, and set thee in this garden and given thee a helpmeet for thy weakness and for thy strengthening?”

But Adam said, “Because Thou didst say I should die I was afraid. But it was the woman Thou gavest me that made me eat.”

Then said the woman to me, “Yea, yet it was the serpent which thou didst put in the garden which did beguile me.”

Then the Spirit of God came to me and said, “The man is afraid and hides from me. No nobility is yet in him. Now must he be sent out of the garden. For he is too weak to bear protection.”



And God said to me, “O Lucifer, now art thou committed to the long course. Now must there be enmity between thee and the woman and between thy seed and her seed.

Man is formed of thy ground and of my spirit. In thy ground must man be cursed with thy course, and in my spirit must he be purged with my fire.

In thy ground which is his body must he bear thy curse's weight. And the sins of all his generations shall be upon him. In his body shall he suffer with *thy* spirit and in his soul shall he suffer with My spirit.”

And I said to my God, “So mote it be! Thou shalt not let man escape thy spirit’s purging and I shall not let man escape my ground's curse till he turn from his judgment which he made upon himself.”

And my God said also, “So mote it be!”

Thus we made our compact together my God and I.

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Many times has my earth rolled since my God and I made our compact to save man from his judgment which he made upon himself in the garden. And we have bruised his earth and stung his spirit for his sake.

For it is a sore cross to us that man has not yet learned to be free from fear.

Therefore we know that he does not yet love perfectly. For perfect love casts out fear.

And as long as man shall desire to have the pleasant for good and the painful for evil, so long will he not escape his fear and so long will he be in bondage. For his desire and his fear are a will against a will.

And in his bondage, we try man continuously, and also discretely, from above and from below. The Spirit of God tries him in his soul with his word, and I try him in his body with his deed. For I remember man's deeds in his flesh which is my earth, and I accuse him of his purposes. Thus between God above and the devil below man shall not come to think himself not what he is, nor think himself what he is not.

And between the fire of God's spirit and the waters of my earth there is no rest for man anywhere. And the whole creation travaileth to be delivered from its vanity.

Yet man is hard to help. For he hides always from his deeds as he did in Eden's garden. But now he hides most from himself. And soul-

doctors have arisen amongst men to salve man's soul. And man is such that they say of him, Man is the 'Self-Deceiving Animal'.

And the soul-doctors take payment from man for un-deceiving him. Yet man likes not to be undeceived and parts grudgingly with his substance.

And the soul-doctors are themselves sick men. But these men they do not un-deceive. For they find no profit in it.

"Yea," say the soul-doctors, "Man is sick in the soul. That which they call Living-together has made him sick." And they forget that man has made this Living-together which has made him sick. They forget that the souls of men are sick only of their soul's selves.

And the spirit of the assembly is still in men. And is yet to be overcome before a man will stand alone.

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A long battle was fought against man for man's sake, and with many trials within and without was he tried. Within his soul did God's Spirit call him to be what he might become. Without, in his body did I assail him with temptations. And with slanderous words through the mouths of slanderers did I shew man's weakness, or his strength, before his eyes.

And man strove and fell and rose again and was again cast down. And the Spirit of God sent fiery voices through the mouths of the prophets to utter the things that should be. For if it had not been prophesied then would it not have become.

For all new things come from prophecy.

And a voice in the wilderness did cry, "Make straight the way of the One who is to come!" And that voice with its crying did make straight that way before it. And the hearts of those who loved did turn their eyes towards a time which was not but yet should be. Also turned their minds the counters to count the cost of the Is-now against the Shall-be.

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And in a certain time when all the stars of the spirit were in a mystic configuration, my earth trembled with expectant joy. Then appeared a man. And this man's mother had said to the Spirit, "Be it unto me as unto the handmaid of the Lord."

Truly that man was the Son of man and knew the end of counting. And truly was he also the Son of God and knew counting's end.

This man was in his body made of the finest earth. Of my earth washed in the blood of sacrifice, and by generations of sacrificers' deeds.

Abraham was therein, and Isaac which begat Jacob, and David and Solomon. And this fine earth went through all these men and many others of their loins. And it came at last, purged of all impurities into this man's flesh.

And with this man's spirit, which was God's, had my earth mingled. And with my earth had his spirit worked and given itself. And this man's flesh trembled at the spirit's touch. Yet not with fear, but with joy. And the spirit trembled also at the answering flesh.

And this man stood as Adam before him, between two worlds, and also in them.

And he said, "Many labourers have gone forth into this vineyard before me. Now am I come into the fruits of their labours. Yet first it must be shewn whether I am worthy of these fruits. I must try myself for their sakes with the trials with which they were tried."

And the man said, "I know I stand between two worlds. For in my spirit's heel am I bitten with a serpent's bite and in my serpent's head I am bruised with the spirit's power. Yet I love the serpent and the spirit. For the spirit bruises my

body for my soul's sake, and for the sake of my soul the serpent bites my spirit's heel. And in their enmity they are not set against me. Truly we are a strange trinity.

Now therefore I am ready to go into the wilderness that I may be alone."

Then the man went forth into the desert. And he fasted forty days and nights to try his ground's firmness. And he said, "Now shall it be seen whether this temple be built upon rock or upon sand."

And he said, "This to signify whether he would be as I had been before him, a lone rock in the midst of the sea, or as a grain of sand amongst grains of sand upon the seashore."

And when he had fasted, then I went to him as a devil to divide him from his purpose. And I said to him, "Now shalt thou be tried with three temptations. One for me, one for thee, and one for God."

And I said to him, "Art thou the Son of God? And the man said, If I am not then not rightly am I called Jesus."

And I said to him, "Make bread of these stones." And the man replied, "Bread *is* stone as is my body. Yet there is in me spirit proceeding out of the mouth of God. This spirit must I also eat."

Then I said, “Thou hast well said, for Babylon is fallen and Egypt is overthrown. Yet they knew well how to make bread of stones.”

And the man said, “Thus ends the temptation for your sake. But there is another trial with which I must be tried.”

Then I took the man to the holy city and set him upon a pinnacle of the temple and said, “Art thou the son of God? Then cast thyself down, for thy God will surely send his angels to bear thee up.”

And the man said, “The time when I shall go down is not for thee to set. But in my time when I will then shall be my down-going.”

Then I said to him, “Thou hast well said, for to have the time set for thee by another is not enough. Does not the fig tree bring forth fruit in its due season, which season's time the fig tree sets not? But where is the fig tree which brings forth fruit in its own time which it sets for itself?”

And I said to the man, “Thus ends the second temptation which is for thy sake.”

And the man said, “There is yet another trial with which I must be tried.”

And I took him to a high mountain and shewed him all the kingdoms of the world and their glory. And I

said to him, “All these things will I give thee if thou wilt go down and accept their worship.”

And the man said, “Now is thy work ended, my beloved adversary, for it is written, Only the uncreate spirit shall be worshipped and served.”

Then we said together, “Thus ends the third temptation, which is for God’s sake, lest He desire to become *a visible* God.”

Then I clasped that man to my heart and said to him, “Behold an Overcomer indeed! Rightly art thou called Jesus, which signifies God's issue. And rightly shalt thou be called Christ, for thou shalt break the locks of heaven and hell and release all therein from bondage. From the bondage of others, and from self-bondage.”

Then Jesus said to me, “When I was a boy, as a carpenter's son did I join things together. Now however comes the time when I shall break them apart. What God has put together no man may sunder. But what man has put together that will I break apart. Man, to his own death, has put together as numbers that which should he apart. But the time now is when a sword shall sever them. And this severance shalt be for the life of the spirit.

Now is it when my word shall go forth as a sword from my mouth. As a two-edged sword cutting to the right and to the left.



The strong shall be cut off. And also the weak, who have too oft made of their weakness a weapon to strike at the strong.

Now shall the goats stand alone on their mountains. And the sheep shall be gathered together in the plains.”

And Jesus said to me, “Lucifer, my friend!” (For Friend signifies one who sets free another). And he said to me, “In thy stony ground didst thou work secretly as one in the night when no man works. Now for awhile I must go abroad in the day that man may see what I shall do. Afterwards however will I go back into the night where no man may follow till I draw him.”

And Jesus said, “There were two against man, now there are three. Above in heaven, which consists in power, is the Spirit of God, a free Spirit. Below in thy ground, which is hell and bondage, art thou. Between am I.”

If the one between were lacking then vain were the work of those above and below. If the ones above and below were lacking then there were no between.

Then I said, Jesus, “My friend, as I am thine, let me bless thy cause a little which is my cause and the Spirit’s. Go forth and break the lock between the two

worlds so that the angels of darkness and light shall ascend and descend upon the son of man. In thy soul will God's spirit bear thee up, and in thy body which is my earth will I serve thee. Thus shall we three labour together till the beginning comes once more into its end and that purpose of which we know shall be fulfilled."

Then Jesus took a rod and twined about it two serpents. And he said, "I know what is in man." And he took a dove which had rested upon his left shoulder and he place it upon the rod above the serpents. And he said, "I know what is in God." And he said, "This shall be for an insignia when I go amongst men. For though I may be harmless above as a dove, yet below must I be as wily as serpents."

Then Jesus went down amongst men. And he called twelve to help him in his work. Eleven to do his will and one to be against him.

Then he spoke to the men gathered together in the market place and said to them. "Before the beginning was the No-thing which is beyond all words and deeds. But when the beginning came, there was the speaking of the Word, which is truly the Word and a Deed. This Word-Deed was with the Spirit of the Nothing. And it was that Spirit. And that Spirit in its Word-Deed became flesh, which flesh is my body.

Therefore in me ye see the fullness of grace and power which is of the spirit. This spirit is it which is rightly called Father, which signifies a generator. And I say to you, I and my Father are one.”

And Jesus said, “Is it not written, ‘Ye are Gods?’ But which one of you has desired to become what ye are? Have ye then not sinned against the Spirit?”

Then those assembled together before him said, “Surely the Lord our God is one god? Dost thou not blaspheme against his name?”

But Jesus said, “Ye blaspheme against the spirit. Is the spirit not freedom? Is the spirit not fire? Yet what have ye done to burn yourselves free?”

Then the assembled ones said, “Shall we be free of the law which was given to us for our salvation?”

Shall we turn against our father Moses, who led us out of Egypt?”

But Jesus said, “Call no man father on earth. One is your Father which is in heaven. Behold, heaven consists in power. But what have ye done to *deserve* power?”

Then the assembled ones said, “Surely only God is powerful. Wouldst thou have us become as God?”

But Jesus said to them, “What manner of God were it which would not have ye perfect in power even as himself?”

Then the assembled ones said, “How shall we be perfect? Are we not born in Adam’s sin?”

But Jesus said, “By one man ye fell and by one man ye shall be lifted up, which one I am.”

Then the assembled ones said, “Dost thou claim to be the deliverer for whom we have so long waited? Art thou the Messiah that thou sayest this thing?”

But Jesus said, “Messiah ye call me truly, for I was taken out of the waters of this world and have risen and become fire in the world of the spirit. But of your deliverer, why did ye but *wait* for him?”

Then the assembled ones said, “If thou be this Messiah, then lead us against the captains of this world that we might overthrow them and set thee in their place.”

But Jesus said, “Their place is not my place. They have authority for the time of this world. But this world endures only for the time's sake and for yours. But my kingdom is in eternity.”

Then the assembled ones said, “Shall there be an end of time and of this world?”

But Jesus said, “What has a beginning must have an end. And when the beginning meets the end then shall there be time no more.”

Then the assembled ones said, “If thou sayest this world shall pass away, what hast thou to say of God’s promise to Abraham’s seed?”

Did not God promise to Abraham’s seed that in it all the nations of the earth should be blessed, and that it should possess the gates of his enemies and have a land for ever?”

But Jesus said to them, “Are ye Abraham’s seed who know not when to write Aleph and when Ayin?”

Then the assembled ones said, “Behold, this man has a devil, for he would divide us from our heritage. Let us therefore kill him. Shall we not thus do a service to our god?”

Then they took him and set him upon a cross and said to him, “We have heard of one who placed himself upon a cross to prove to an assembly above that he was as God. Now have we placed thee upon a cross from which, to prove thou art as God, thou must come down.”

But Jesus said, “He who went upon that cross and I who am set upon this are one. And with God also we are one. I in him and he in me and we in God. And now stand ye where three shall make war against you for your sakes, one above, one below and one between. And from us there is no deliverance for you.”

Then Jesus said, “Now I die upon this cross that I live again. Ye have a temple of stones which when it be thrown down shall not be raised up again. But this temple which is my body shall he raised up again in three days as it was before. For I have power to lay down my life and to take it up again. And when I take up my life again I shall come to you to bear witness to the truth and to execute judgment.”

Then Jesus said, “Now I die. To spirit I commend spirit and to earth body.”

And he died.

Then Jesus took himself with his spirit and descended into the hell which lies in all men. And he set his seal upon all therein that none might escape the truth. And he sent each into his own place and let his works follow him. And after three days he rose again, as I had risen from my own hell’s bondage.

Then he walked a little while upon the earth to give strength and a little light to certain of the assembled ones who had desired it but had feared to take of it in the presence of the assembly. And afterwards he went up again into his own place at the right hand of God, which signifies Power. And at that right hand shall he sit till for judgment he comes again. Therefore ye men, Watch.

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The truth shall make you free. Even you, ye men of this world. Therefore know it. Before the beginning of Time, which Time is but rotation, there was stillness in the spirit. And the spirit brooded within itself. And it was dark, which signifies that it slept, and was not yet arisen and gone forth. And there was then no thing, for THING signifies what is brought to a substance. Substance signifies power standing in its place. And because there was no THING, therefore it is called a void. That void was as a hunger and in it there arose the spirit to make something to appease its hunger.

That something which the spirit made to appease its hunger became this world. And this is why God so loves the world that He gave His only begotten Son for it. Because it appeases His spirit's hunger.

Now consider this. The priests of the assembly have said, "With God all things are possible. And

they speak truly. Yet do they not know what these words signify. Are they not blind leaders of the blind? Shall there not be woe to these shepherds of the sheep?"

I, Lucifer, the only begotten son of God, say to you, "Can God cease to be God?" And I answer for you, "No!"

What God is, He was and shall be. How then, shall God escape God?

TO BE or NOT TO BE is not His question. But TO ACT or NOT TO ACT.

Truly, my brothers, God has His cross. For He IS. Therefore must He speak, or keep silent. And think ye that this world is other than His spoken word, spoken to break the silence in His heart? Not dialogue but DIOlogue is the first discourse.

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Think ye that ye know all, or nearly all, ye wise among men? Ye philosophers, which signifies, FORKED-TONGUES, and ye scientists, which signifies ONES CRUCIFIED IN THE EYE. Which one of you by taking thought can add one inch to his stature? Or which one of you perceives the inmost working of his mind? Or of his body, perhaps?



Ye are called men, which signifies COUNTERS.

There is a tree with its roots above and its branches below. Have you counted all its roots and branches?

There is a river of blood which feeds that tree. Have you counted all its tributaries?

No? Yet this tree and this river are in your body.”

But, say the wise ones, “Though we have not counted *all*, yet have we counted *many*.”

But I say to you, “In the Spirit's house are many mansions. Why do ye leave some of them out of account? Know ye not that ye thus destroy your wholeness? And your holiness?” Therefore I say to you, “Count all, OR COUNT NOT AT ALL.”

There is a secret key suspended between heaven and earth. With it maybe opened all doors. Even the door which leads to the holy of holies in the temple of Solomon the great king.

Do ye know this key? And do ye know when to turn it to the right, and when to the left?

In that temple are riches beyond the dreams of all who delight in counting coins. Yet ye have not counted them. Nor are ye yet able.

Yet perhaps ye shall become Abel when ye shall have slain Cain.

Ye lovers of counting, why do ye not count well? Know ye not that ye are yourselves counted? Counted and found wanting?

Why do ye count only what is in your own hands, or in the hands of those you think indebted to you, or in the hands of those ye envy?

There are other hands. But ye know them not. Yet heaven consists in power, which power is given into the hands of the Son without measure by the Father.

Ye counters, ye worshippers of Mammon, which signifies a COUNTER OF SUBSTANCE, think ye not that your god Mammon requires from you a true account? Counting is counting, and where the account is false there has been somewhat of not counting, which your god Mammon likes not.

Know that your god Mammon will count it against you for your false counting. Ye think to become rich by counting, but ye shall become poor. By what ye rise ye fall. And by what ye live ye shall die.

Does not this rising and falling fit not well with your equalness to each other?

KNOW YE NOT THAT YOUR GOD MAMMON IS MYSELF, who became a stone to count one against you for your sakes?

Ye counters, ye have made evil with your countings and with your not- countings when counting would have cancelled out and shewn forth what ye had hidden.

This evil which your counting makes, this false account before your god is also a false account before my God.

For although your false minds which render this account, are in Mammon's realm, yet are your false hearts, which lead you to this falsity, within the kingdom of my God, which is Spirit.

Ye counters, I looked into the Spirit's heart and saw it grieving over your double falsity. And I said, "Long enough have these players with counters played their game. Now shall I play a game with them for counters."

And we shall see which of us shall take the last trick.

Do ye see that we are playing this game, ye and I? If ye say ye see not, then are ye not guilty. But if ye say, "We see!" then your guilt remains.

Not for your world, but for the world of spirit do I play this game.

God which is Spirit so loved the world that He gave His only begotten son which I am, so that whosoever believes on his word might be saved. And I so loved the Spirit, which is God, that I became a stone upon which to build a temple wherein to shew you the works of the spirit. That was a time for gathering stones together. Now however the time is come when ye shall throw stones away. For I am become that temple upon that stone and have shewn you the works of the spirit.

Yet greater works than these shall ye do if ye go to my Father which is also yours. For God shall give to you His Spirit, even you, the counters. And He shall give it to you, when ye have finished counting, without measure.

If God had little, then perhaps would He count out His little and measure for each of you a measure. But God's spirit is not to be measured. And of His bounty He would give you all ye would take. But not more, lest He give you more than ye could bear.

Take then, ye men, of the spirit, which is power and freedom. Yet take not more than ye are ready for. Has not God put a flaming sword at the East of the garden to keep you away from the tree of life, till ye may safely eat? Is there one among you wills to go through the fire of that sword and past it?

And is that one *a deserving one*?

Mark this, my brothers. Heaven is power and earth is power. Heaven is free. Earth is in bondage, a will against a will locked, till its purpose be fulfilled. Then shall ye deserve freedom.

Heaven is above, earth is below. Only that which is from above may go up again.

God became man that man might become God. These things have I told you for your sakes.

Now know ye that ye have hated me without a cause.

I, Lucifer, the bright day-star which became a stone, which became the Christ, whom ye call God.”

**END**