david aes \avon mai \note drafts

david aes \avon ava’je’ara nineveh \the god of ao’ajea

the second temptation and fall of nineveh. Probing the events of the fall—and sacrificial redemption—of Av nineveh. A divine aspect of aes, her origins are couched in metaphoric terms but the metaphors have exceptional resonance with the literal terms. In her eternity of agelessness, she was a host in infinite expression. Her aspect was an ideal phoenix. A being of unlimited expression and endurance. In essence, she was the focus of an invested domain. She existed as the envelope of her domain. Lured into the embrace of her draconic mortal charges [where, as before] she attained an objective self awareness. Unfortunately, she was immediately faced with the deovuring hunger her wards had for her based on what she was and what they could attain by uniting with her essence. Namely, god hood. In the ensuing war of these young dragons—each seeking to possess their divine and beloved phoenix—her dreadful umbra was awakened and enraged. The wave of destruction she unwittingly unleashed swallowed this world. Before she could lament this act, she realized that she had sprung a trap on herself.

what is the trap? One does not need to look much farther than (Mystery) for an answer. (Mystery) set all of this up, knowing what it is like to be nineveh. Knowing what could happen if nineveh consciously recognized the patent revolt that her host was making against her. (Mystery) was once merely the avatar of phoenix, like Av now. Her own fall made her the angel of death, child of darkness, and destruction. Av's fall would destroy her, leaving all to the power of (Mystery)—the dark phoenix. The trap itself? Originally, (Mystery) was anije, an angel. As an angel she was bound to herself as the god, by a soul held hostage. The avatar was contained in its host too well. That other soul formed an umbreachable buffer between avatar and god. Av was designed like (Mystery)—with an unbearable resonance—but was not subject to the same limitations. The soul of the god was directly invested in that avatar. By engaging her in direct combat, (Mystery) contrived to slay her limited host, drawing out the unrestrained umbra of the god and possessing it. Av had been made vulnerable to such a maneuver by a dragon, against the dark twin of herself she stood nearly hopeless. In a sinister way, she was behind this plot herself; even in her deliberate innocence, she was the angel of death. Understanding herself in that moment, she knows that she cannot destroy the destroyer in herself. She cannot defeat her self. So she creates... A paradox.

paradox continues to evolve, as the far reaching influence of its mass draws life not even conceived to points in time far around the limit of its own period. The envelope of the infinite expression gives unthinkable dimension to the dreaming as one. Hidden in the frightful weave of it all is the option to risk the awakening of the absolute self. Goad and temptation to all who have tasted the point paradox. The wake of the point paradox descends on earth, [ttvv earth (caoi yn)] a world framed in the minds of humans [in the very process of conceiving the inconceivable] who stand right on the focal cusp of the infinite expression. From which many deviations originate that define the trace, tempo, verge and vector of the envelope; the arena.

nineveh is lured into the flesh, drawn down into the mortal realm of aegis. In aegis there are two races of servitors representing the creative and destructive nature of phoenix. The first of the dragons, the angel of destruction and the lord of demon/dragon kind was the model for the embodiment of Av nineveh; the demon of creation and slave of the angelic/phoenix host served as the model of spirit. Embracing exile to escape it, she regurgitated the devoured world the world, scarred by the rebirth became lost to the empire and strange to its ageless ways. The minds and great works of art of that world which had passed through the phoenix were altered and misted. Changed in nature, it became a world of fantastic nature. From the secret heart of the phoenix, dreams and horrors were born in the flesh.

some of the dream-spawned things—somehow aware of their unbelonging—soon vanished to hidden shadows within the great dragon doors, but the memory of them became the foundation of the new mythology.

a dragon door is a lock the likes of which only the mind can be a key. Dragon doors were fugues; gateways between spaces and times. A corridor to realms beyond thought as well as to those frighteningly within. Only a mind as keen as a dragon's had the fineness to easily pass and turn the great lock. Hence, in the time of dragonkind's golden empire, these strange dimensional whorls were veritible doors spanning a vast empire spanning galaxies. Such a thing, in the time and the lands of human rule, is but a nagging beacon of madness.

myth of aegis

one could say that aegis was created out of xanadau. Somehow, in the dreaming alone, there began a dreaming as one [the mass of (Mystery) emerging from the point paradox]. Gradually, timelessly, the dreaming became its own waking, pulling along the strays and lost dreamers of many different periods. Eventually even myth gave way to reason. If it had not taken so much to live in the heavens, the powers bred in dreaming might have withered. Instead psionics became the basis for technology. And magic, the most subtle art of manipulating the deepest resources of psionic potential.

among the minds and souls of aegis, the human model is the center of gravity. The human mind falls, like a natural constant, right at the threshold level. The host of aegis were created by the phoenix in xanadau. Because of this they are considered daemon—outsiders. Until the time that nineveh was recognized they were naturalized and functioned much as all other mortals of the realm. They were gifted, of course, but embracing the will of god changed them into what they are now. The race became angelic, unwittingly trading their mortality and immortal souls for the immortality of mind, body and spirit. This is the way of divine appointment. For time untold the host served nineveh and there was no distinction between angel and demon. Then nineveh seduced (Mystery), making her the avatar of god until she fell from grace— becoming the angel of death, darkness, and destruction. With her fell much of the host, the demonic, the ones who still worshipped (Mystery). (Mystery) denied her divinity, chose to remain angelic and used her influence to control the demonic, tenuously preserving the polarized host.

over time the host discovered that the world was a heirarchy of gods. The world existed for the evolution of gods through the coil of life. And of them all, the phoenix was the only independant god. Autonomous. She alone had access to the congress of gods of the absolute. Realizing that by serving her they had put their own destinies aside, they became alarmed. At one time they had been mortal and responsible for their own immortal souls, but no longer. Their apprenticeship to her had bound them to aegis and the care of other mortals. Though they could not escape this, they did begin to conceive of ways to short circuit their contracts with phoenix. The angelic sought to become more like their soverign, while the demonic sought to become their own inventions. Thus began the dream of dragon and phoenix, the future lives of the host.

of course there remained the little matter of the souls held hostage (more in their eyes than in hers). While contemplating the liberation of their own souls, the demonic discovered the grasping of others'. Thus came the final age of the phoenix's innocence. And the birth of the dragon empire.

throughout the ages, the drama of the host remained masked under the collusion of reality. The host appeared mostly to be the most advanced, the most civilized of races in an intergalactic opera. Though the concepts which they embodied were part of their multi-culture, they did not wholly regard themselves in those terms. There had merely been the aegis—the protection of a vast civilization spanning unfathomable reaches of space and countless planets. The anxiety of the host was experienced as the rise of an empire. That empire polarized into two houses. The symbols of those houses were dragon and phoenix. That these houses were comprised of immortals and that they communed with an enigmatic and ellusive cosmic consciousness did not strike them as signs of what they were, it was only on the surface of their minds. Subconsciously, they all knew what they were, and they were even now waking to it. Ironically, it was Av (and in her own way (Mystery)) who saw it clearly first. Though it was already too late.

the change

because the state of grace is subtle, the fall from grace is deceptively subtle. Among the host, the truth is sensed more through suspicion until it is too late. Those like athael, who held powerful positions, feel their fall most profoundly. At which time it is too late. Many of them actually use Av to confirm their realization of their fall. Athael is unique in realizing what has happened and convincing others who have not fallen of the implications of what is happening. In general, those who fall had abilities consonant to their offices that occlude the obviousness of their grace. With the fall, as happens to athael, the scope of their power changes. Athael, who had once created worlds, believed merely that he found them. Though he was powerful and held the power to create things as he created Av, he never suspected how much he had created in aegis. Upon his fall he discovers that his power is reduced to what he formerly considered his limitations, and no more can he "find" new, vast tracts of viable frontier.

those who were demons fall to become dragons—humans evolved beyond the limits of form, and possessing vast psionic and magic power. Those who were angels devolve more gracefully into phoenix—self possessed godlings immortal in body, mind, spirit and soul. Unfortunately, most phoenix are susceptible to the possessive darkness of their dragon counterparts. Enslaved to a dragon, the phoenix creates a personal realm which the dragon can rule like a god. In time the two become one; the phoenix seeking to selflessly satisfy its own existence and coming to love even the dragon who subsumes them, the dragon selfishly seeking to become a part of the perfection of its imprisoned phoenix. Not surprisingly, the dragon usually kills the phoenix. And waits for it to be reborn and chases it again.

the fall takes a large toll on the host. Some of it remains true to phoenix, finally understanding what they are. The dragons consolidate their empire and inevitably drive most of the phoenix out of aegis—to its fringes and beyond.

ashes of aegis

here is a little twist, the dragon and the phoenix are expressions of certain extremes inherent in the being of individuals. To be a dragon or a phoenix is to be heavily focused toward one of those extremes. To be a phoenix is largely to be extremely self possessed and yet selfless. Passionate, and often self imolating. To be dragon is to be alien; other. A thing of dreams and shadows with an unreachable self, with a gentle possession of infinite others. The distinction is less manifest than male and female, but the attraction is far greater. The fall created many dragon-phoenix pairs. Of them, a few can be said to have stabilized. To have attained (Av). This is the creation myth of the exotics, as both human and tiger paradigms are examples of the union of dragon and phoenix. Whether or not any of these pairs actually had anything to do with the exotics or even became exotics is doubtful, as the ashes were mostly the substance of the phoenix. Simply put, they are merely the children of phoenix, reborn in that union, never more to be of either part. They are the third expression of the paradigm, gods. Well, godlings anyway. Nin was family, so naturally they kept an eye out for her after this. Like her, many of them decided to lay low. But this is another story. So there is just this, for now. The phoenix is phoenix because that is how they how they called her down to them. They called for the soul's own identity and gave it a favorite expression. They forgot that their phoenix, being their god, was also a dragon; and this dragon persisted quite well through the long night of aegis.

technology

aegis is supported by a penumbric technology, or more generally, highly technical application of psionic, magic [and in particular cases mnemonic] physics. It is recognised that the greater sphere of the interface reinforces the universe and derives from the balance of information between the trinity of space, time and awareness. The heart of their science is the forging of an effective link between psionics [the natural ruling architecture] and magic [the remote/super-architecture] to expand the envelope of human events.

penumbric metaprogramming has greatly shaped the world people of aegis live in. This has only just reached acceptance as a universal field theory [over a generation of immortals], and opened the minds of the most daring or perceptive to the implications measured in the overture. Much of the present and imagined technology we know has been adapted from or reverse engineered through this uft. The current issue has to do with scalar pattern dynamics; how to distinguish an immature avatar from an angel of demon, and how either relates to or with a mature avatar or a god.

penumbra, pattern dynamics and divinity

as life includes death, divinity includes damnation. In the truth of the matter, the potential of that which is either expressed or possible is infinite and eternal. Much like the potential of that which is not. It is not necessary for a soul to believe in the concept of a soul for it to have one, it is only necessary for a soul to believe in itself. Whatever it believes itself to be. The principle of the whole equation is founded in simple self representation. All the rest is technique, art, perspective, will—the expression of existence. We are ultimately inconceivable, except to ourselves. We conceive of ourselves, we conceive of the existence of others and in many cases we conceive of others. We conceive of the possability of action and and the risk of consequences. We even conceive of the frightful weight of the infinite and eternal. And we conceive of ways to avoid seeing that staggering absolute. We curb that blazing intuitive star in the folds and veils of doubt and faith—train our attention with will and perspective.

we are all angels and demons, phoenix and dragon. We are gods, we are man, we are animal and we are earth. We are all and we are nothing. We are dreams and we are real. But in simple language, there are only allusions.

god, avatar

the potential in any soul can result in a god. All souls have the right to assume an avatar, but only a soul that is configured to cultivate other souls toward maturity can be deemed a god. Godhood is not a matter of power, but of refinement and self possession. A god is not obliged to be good. A god is only obliged to answer to the responsability of the realms within its domain. Angels and demons are paradigms that foster monad souls [first event souls]. Souls at this stage are mortal and can cease to exist. That is, fail to be self coherent. The hardest thing for a soul to do is recognize itself independantly. The soul of a dead angel/demon can pass to a more complex angel/demon if it is coherent. The soul becomes immortal when it finally attains awareness of its self [true self/potential].

angel avatar

an angel is an apprentice, a student. It serves for the guidance, works for the training. It adheres to one master, ultimately, and obeys its will.

phoenix avatar

a self possessed and autonomous soul, where the avatar is its principal domain. This type of god does not need a realm to support it but often chooses to participate in collusions, being motivated to intercourse. A phoenix avatar cannot molested against its will, and need not die. It does what it does, lives and dies, in pursuit of experience and the cultivation of a unique perspective.

demon avatar

a demon is in exactly the same class of nature as the angel except the demon no more cares about or fears the will of an absolute authority. The demon serves only the definitions that bind it. The demon grows by taking what it wants from those who have it. It bargins, it cajoles, is schemes and it will even work to use its definition and design to capture what it will.

demons are forces that act outside of manifestation. Often they are manifestations of outside influences. However they figure, in a realm, demons are always alien, outsiders, and servants. Demon gods and avatars are usually hybrids. Some are truely what could be called outergods.

dragon avatar

a dragon is complex and intriguing. It is often remote and dangerously self important. Typically a dragon learns by observing, absorbing vast amounts of vicarious experience. A dragon thinks and applies. When it chooses to act it will do so with devestating effeciency. If it is forced to act it will do so merely devestatingly, more often than not. A dragon is a shapechanger as much because it cannot decide exactly what it is as because it cultivates the perspectives of others so far that it ends up obscuring its own.

Background

realms

dominion of phoenix

a realm is an envelope to expressions; and an ultimate part of those expressions. A realm can encircle and include other realms, as happens with mortal realms; those which bring about a confluence of physical, mental and spiritual realms for the intercourse of beings. There are many realms of the deity known as nineveh or the phoenix. Many layers and shells which define and regulate the inner dance of her expression. Most of them are remote and private, being personal parts of her being, however two of her realms of particular note are open. They are realms created for the purpose of harboring young souls in the infinite expression. They are as follows.

aegis : reality

obligation

aegis is a high level of reality, populated by an astounding mix of sentient races. There are many cultural, and technological extremes to be found, as well as rare, but powerful spiritual, mental and magical influences. It is something of a dark, subdued comic book sort of universe which admits a great number of possabilities, but only to those who stumble into them. The common masses might as well be the common masses of any realm. They are doomed to live and relive their lives in hopes of attaining some sense of purpose and fulfillment. Those who approach the line, do so at their own peril, but with greater promise of reward. Those who ascend from this realm are readily able to assume either godhood, or approach the open path. There exists within it a predominant race inspired by the phoenix avatar and the dark phoenix, each. The first, a race of psychic humanoids of angelic nature. The second, a darker, more seductive and demonic humanoid race. Each race is rare enough that the assembled sentient races more than balance the two of them out. These races will associate with the light and dark avatars as servitors.

there is a sleight of hand in the nature of the servitor races. Their roles are dual, in the sense that the servitors are on a cusp between mortality and divinity. For the most part, they are beings that have stepped into the roles created by the will of the phoenix. In essence, by turning against the phoenix, they have made a bid to return to their own mortality. The dragons were not dragons until they fell from grace, and they were not truely human. So, they fell to the head of the line, as it were. Though they fell farther than the phoenix house. Humans were on the verge of evolving into their mental and spiritual heritage, and it is at this stage that the appearance of dragons was potential. By the time that av is born, the humans have caught up to the fallen and are susceptible to the awakening of dragonhood. The fey are derived from the dreams of the phoenix, and are not the transformation of the phoenix/angelic servitors. That race has remained much the same, though their numbers remain similar to that of the dragons that remained true to their original design.

xanadau : dream reality

amusement

xanadau may be lived in or accessed by the dreaming. Within, each of the aspects is free to indulge its whims, and its mortals free to explore. The conditions are consequential enough, but subject to the dictates of the will. Apparently, this imposes a certain order of self regulation, and integrity as poor self discipline or too much self pity can contrive to create intimmidating personal hells of a reality. Native inhabitants of xanadau have conscious access to the subconscious and dreaming minds of other realms inhabitants, often being perceived as (dai)s. A native inhabitant has no need for sleep, as its reality is also its dream. It is believed that those dreaming in xanadau at the moment of their death elsewhere, are adopted to existence within this realm. This is the gift of the phoenix to her children of aegis. Rather than a heaven or hell, mortals are allowed the choice of dying in xanadau and gaining a life in which they can learn to define their own existence. The phoenix does not punish or reward them, niether does it claim the souls of any within, hence xanadau serves no obligation. Legend has it that the true (Mystery) made it to xanadau and redeemed herself. The possability considered because at the time of her death, Av had shattered the boundries of the two realms.

Expression

terms of divine contract

beyond the open realms, there are the offices of her expression. These offices regulate the dominion of a god, according to the form or forms that the actions of the god aspect of nineveh must take. These offices are persistent arguements. They are innate parts of the dance of divinity that register as declarations, and intrinsically answer the questions that challenge the god. What does it require to be contacted or summoned, and in which aspect? How it must or may be appeased, what it requires to make a pact, how it may be dismissed, if it may be dismissed? How many of the forms it must follow to what extent, and what conditions free it from acting within the forms. Studying this dance allows others to interpret the will of the god. What follows is part of a diviney of the phoenix, and thus what means her servitors can attempt to manipulate her through. They are not immutable, however.

concept

phoenix, an embodiment of the eternal cycle of death and rebirth. Creation and destruction. Its emphasis is the celebration of existence in its infinite variety. Its nature is to exist as a paragon of excellence, embrace its own destruction and resurrect itself from its own ashes. Even in its most fearsome aspect, it inspires awe and respect.

function

the phoenix is an embodiment of its function. To ignite the first spark of creation within the absolute, and inevitably to consume the living light of existence as the embodiment of its destruction. It can restore existence from the ashes of its demise.

perrogative

should she manifest within a realm, she will sheathe which ever aspect of herself she might find there. Otherwise she will appear in her own embodied form alone, and can only be contacted and communicated with through the mental medium. She will not communicate with or acknowledge anything without a mind. Should her hunger be awakened, for any reason, she will consume anything she chooses—up to and including the realm if she is not appeased—unless distracted from that intent by intervention of another god or respected avatar.

contact of aspect

the contact must be able to reach the attention of the phoenix, thus requires intense and overwhelming psychic power invested in the ritual. In the absence of sufficient psychic potential, a being of exceptional purity of mind or being must sacrifice its life, to carry the appeal for contact on its death cry. Third, a being of exceptional nature in the process of dying that has an awareness of the existence of the phoenix may contact it with its own death cry. The nearest available aspect will respond. A successful contact is acceptible as a summons at the whim of the phoenix, allowing it the option of manifesting should it so desire.

summons of prime

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terms of pact

one, the pact must be made directly with the aspect who must honor it. Two, the phoenix will only assume obligation in return for a favor, such as access to realms, or a promise to be summoned to an inaccessible realm by a being with access to it. Three, in return for assuming obligation from the phoenix, it will perform a favor as defined by the other party. Four, the phoenix may exchange a pact with lesser beings in return for any given favor within the being's limits at the phoenix's whim.

terms of appeasement

one, the phoenix is entitled to the soul, form and memories of any sacrifice used in summoning it. Two, a day of fervent celebration and a night of deathly quiet must pass, in honor if its manifestation, among all of the beings associated with the summoning, before any request or dismissal may be broached. The phoenix will often partake of the festivities in the form of its sacrifice during this time. Three, if any being constrained by the second term breaks the form, that being is forfeit to the will of the phoenix to maintain its sense of appeasement.

terms of intervention

one, in response to a pact. Two, the phoenix will intervene in the behalf of the summoner and his associates as an act of obligation in the eyes of the absolute. The phoenix will also automatically answer for any intervention necessitated by its own violation of the forms. Three, it will intervene in any function of its office that, having been called to its attention, it deems prudent to execute. Four, it will intervene in the interest of enlightening or amusing itself, or partaking of human experience. Its intervention must be fulfilled within the span of its manifestation. It may not interfere with the course of history or destiny, and is limited to the capacities of the aspect manifested.

terms of dismissal

one, in response to a pact, so long as it does not conflict with the fulfillment of a term or existing pact. Two, at the command of the summoner at the completion of its intervention or in the event of the negation of that intervention. Three, as a consequence of defeat at the hands of a champion of that realm. Four, as a consequence of destruction, though not death, of its manifestation. Five, at the request of a being of exceptional nature, on peril of its own life.

violation of terms

one, any abuse of an existing pact. Attempting to call on conflicting pacts. Two, if for any reason, the proper sacrifice is denied, or withdrawn from it. Three, if the terms of its appeasement are not met. Four, if any attempt to dismiss it is unjustly made, or is made out of turn, or accompanying improper appeasement.

terms of autonomy

what conditions free the god's aspects and seperately, his or her prime, from the limitations of its forms of expression. This allows for the investiture of an aspect or the prime in a manifestation without obligation cost, for the duration of the manifestation. This also should state what activities in the function of its office are considered autonomous and free of obligational cost. One, as a term of a pact that another being is honoring. Two, as a consequence of a violation of terms. Three, if it is acting within the natural domain of that aspect, or in the natural function of its office. Either the creation of a realm, or its destruction. It is free to destroy or create any realm that it is not excluded from in honor of a pact. Four, if residing in the absolute, or otherwise between realms.