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THE
NINTH
ARCH

KENNETH
GRANT



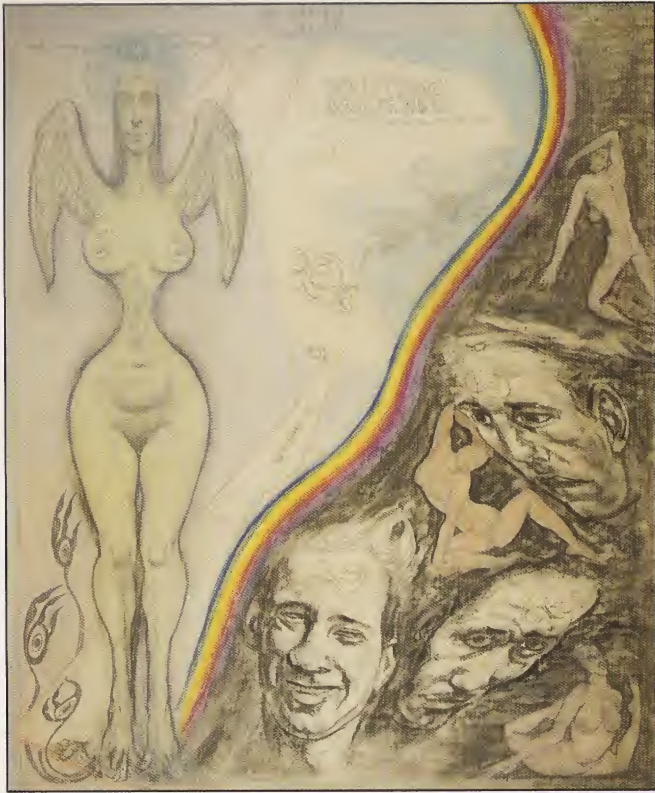
THE NINTH ARCH, comprising the *Book of the Spider (OKBISH)*, is the final volume of a series of Trilogies which trace the emergence into historic times of an ancient body of occult doctrine known as the *Typhonian Tradition*.

In order fully to understand its purpose and content, *The Ninth Arch* should be scanned against the background of the larger canvas on which it is painted. Such an approach will facilitate insight into the Oracles of OKBISH and their accompanying comments. As an additional aid to focussing salient features of the Tradition, the author's Nightside Narrative, *Against the Light* (Starfire Publishing, 1997) should serve as a helpful and explanatory 'foot-note' to the circumstances existing at the time OKBISH was 'received'.

The Oracles were communicated audibly, and occasionally visually, to various members of *New Isis Lodge* (1955-62) and at certain stages of magical ritual. The Current which generated the material began, sporadically, as early as 1939, with the initial movement of a transmission which developed over the years into the text known as the *Wisdom of S'lba* (see *Outer Gateways*, Skoob 1994). In 1945, the *Wisdom* – then in its nascent stage – was recognized by Aleister Crowley as an authentic communication. From that time, the Informing Intelligence went on to complete the *Wisdom*, and proceeded to produce the massive series of Oracles presented in *The Ninth Arch*. The mode of reception has been described in the Introduction. The method of documentation confirms beyond cavil the validity of serial qabalah, as used previously in analyses of the *Wisdom*.

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*The Essential Magical Formula of Zos-Kia
(Man is a Bundle of Ids)*

Austin Osman Spare

The Ninth Arch

KENNETH GRANT



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The Essential Magical Formula
(*Man is a Bundle of Ids*)

Austin Osman Spare

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For
Anthony Mills
Christopher Johnson
Michael Staley
&
Peter Smith

... The three grand masters agreed to build a secret vault under ground leading from Solomon's most retired apartment, a due west course, and ending under the *sanctum sanctorum* of the temple, to be divided into nine separate arches. The ninth arch was to be the place for holding the grand council ...

... After the ninth arch was completed, the three grand masters deposited therein those things which were important to the craft, such as the ark of the covenant, a pot of manna, the rod of Aaron, the book of the law ...

Fellows, *The Mysteries of Freemasonry*.

Foreword and Acknowledgements

One purpose of the following Analysis is to explore by gematria and other methods of exegesis the text of a transmission received in *New Isis Lodge* between the years 1955 and 1962 (inclusive). The transmission came to be known loosely as *Book 29, OKBISH*, or *The Book of the Spider*. Unlike another major transmission, the *Wisdom of S'iba*,¹ *OKBISH* reified itself mainly in the twenty-ninth Tunnel of Set,² hence its numerical designation, plus the fact that most of its chapters contain twenty-nine verses. The communicating Intelligence called itself *OKBISH*, a Chaldaean word meaning 'spider', and the text of *OKBISH* formed a web of 924 strands or verses. This web was traversed by psycho-magical mediums of the Lodge, foremost of which was a priestess known as Arim. Arim was both a medium and a pythoness. Her manner of working, her occult lineage and strange history, are described in the present author's *Against the Light*, where she appears as the skryer, Margaret Leasing.

It was Arim who introduced the present writer to the Cult of the Kû,³ of which she first became aware through the novels

¹ Grant, *Outer Gateways*, chapter 13.

² Grant, *Nightside of Eden*, Part II. See also his *Outside the Circles of Time*, page 129, and *Hecate's Fountain*, page 178.

³ Grant, *Hecate's Fountain*, Part I chapter 2, and *Cults of the Shadow*, chapter 11.

of Arthur Henry Ward, more widely known as Sax Rohmer (1883-1959). In the year 1918 Rohmer wrote 'A Tale of Chinatown', which his publisher insisted on entitling *Dope*. It is an intensely fascinating tale in virtue of its author's specialised knowledge of Chinese occultism. Through it, Arim came to know of the true identity of the mysterious Sin Sin Wa. However, *Dope* was not the only fictional work to form an important part of Arim's mental furniture. In the early nineteen-fifties I had drawn her attention to a remarkable work by the novelist Richard Marsh, entitled *The Beetle*. As explained in my previous book, Marsh is the only author with whose work I am acquainted who alludes to the 'Children of Isis' and to the strange and horrible cult whose priests reincarnated in a quasi-insectival form, a form suggestive of an abnormal alliance of spider and beetle. It is important to bear in mind the influence which these two books had on the mind of the skryer at the time of the transmission of *OKBISH*.

Another important influence was that of the *Necronomicon*, the shadowy *grimoire* that impinged from another dimension upon the mind of the New England specialist in macabre myth-weaving, Howard Phillips Lovecraft. Various recensions have since been dreamed up by other writers and I should like to express my indebtedness particularly to the Schlangekraft and the George Hay editions (see Bibliography, *infra*). In the course of the present volume, all references to the *Necronomicon* are, unless otherwise stated, to the Schlangekraft edition.

I wish especially to thank my wife, Steffi, for her untiring help and encouragement at all times during the writing of these *Typhonian Trilogies* from first to last, and for her artwork and cover designs which she unfailingly supplies. Likewise, those other artists who have been generous with their work as acknowledged in previous volumes and in the present volume: Ms. Ellerina Mortier, Ms. Judith Page, Ms. Clanda Fayne ('Hamsa'), and the late Alfréd Flóki whose untimely death at the time of this book's writing has deprived the world of a fine Typhonian artist.

For useful items of information I thank Mrs. Alison Davidson, Mr. and Mrs. Jeffrey D. Evans, Mr. David Hall, Mr. Richard Harting, and Mr. William D. Pridgen.

Finally, I wish to acknowledge my indebtedness to Mr. Michael Staley, Soror Artemis and Mr. Robert Taylor for publishing this book.

Kenneth Grant,
London 2002.

General Introduction

The *Ninth Arch* is the final volume in a series of trilogies in which I have attempted to demonstrate three major aspects of the Typhonian Tradition:

- 1) As it has emerged from an indefinitely remote past into current modes of expression in certain Occult Orders and Societies.
- 2) As it has evolved procedures for trafficking with occult Entity and Praeter-human Intelligence.
- 3) As it has prepared a way out of the chaos and imminent destruction of humanity which is now balanced precariously on the brink of its self-dug grave.

The trilogies are not devised for those who do not perceive their direction. Rather are they intended to serve as focal points for those who are not yet affiliated to the notions which they express, but yet seek a formulation of principles to enable them to become transmitters in their turn and in their own right.

The Ninth Arch assumes in its readers a familiarity with the terminology of the Typhonian Gnosis as it is expressed in this series (relevant glossaries are provided in each volume), and a desire to participate, to enter into a world of which most mortals are unaware and often remain so for the length of their lives. This 'other' world we call the *Mauve Zone*.

Between the years 1955–1962, in a Magical Lodge named *New Isis*, there occurred manifestations of occult phenomena outside the range of those which are frequently experienced in connection with Lodge Workings. For instance, the 'magicol-lages' described in *Hecate's Fountain* (volume 6 of the series) relate directly to the Mauve Zone.

New Isis Lodge served as the focus of a series of magical rituals based upon Typhonian archetypes. That is to say, the ritualists acted as media for the manifestation of the archetypes. When a Lodge comprising skilled magicians dreams (i.e., invokes) identical images in concentrated collectivity, the ensuing phenomena become a shared and vivid experience. This is precisely what occurred in the Magical Workings of *New Isis Lodge*. But unforeseen abnormalities in ritual procedures triggered Forces that swung them into entirely unexpected and unsuspected channels.

One form of Typhonian template frequently deployed was an Intelligence which gave the name OKBISH, a Chaldaean word meaning a 'spider'. This Entity assumed control of the proceedings and, through various media, issued 'oracles' or magical verses which were written down and later collected to form the *Book OKBISH*.

Unlike the *Book of the Vision Called S'iba*,⁴ which was transmitted in the full light of day, the *Book of the Spider (OKBISH)* was transmitted in the recesses of night-cells illumined fitfully by lurid flashes of lightning brilliance that dazzled and darkened the sight. The ceaseless sussurations of their magnesium flares drowned even the reverberant shawms, the echoing thunders of which heaved their vibrations into caverns beyond the tunnel of Qulielfi.⁵ Under these circumstances fragments only of the communications could be reconstituted by those who had evoked the Sentinel of the Tunnel. This, the twenty-ninth tunnel is presided over by Hekt,

⁴ Published in Grant, *Outer Gateways*, as the *Wisdom of S'iba*.

⁵ See Grant, *Nightside of Eden*, Part II.

the frog-headed deity of ancient Khem known as the 'Lady of Transformations'. Her monoglyph is the letter 'Q', which indicates the cerebral *chakra* or power-zone in the human body-mind complex connected to the psychosexual current.

As noted in *Nightside of Eden* (page 180), the Spider's Web typifies the network of tunnels which provide access to other, 'outer' dimensions. What appear to be mere interstices between the meshes of the Web are known to be fathomless dream-spanning gulfs of cosmic immensity. A crazy geometry produced by the crisscross filaments of the Web characterizes these conduits as they plummet to dizzying depths. Laced tightly by this weaving and dazzling darkness, the even blacker Tower of Koth⁶ rears vertiginously. Upon its hooded and utmost turret blazes the jewel of the Ninth Arch. Lovecraft described it as "the sign of Koth, that dreamers see fixed above the archway of a certain black Tower standing alone in twilight".⁷ It is familiar to other dreamers as the Phallus of Set, the Standing Stone set in the Mauve Zone, the crepuscular abyss beyond the dark gulfs of sleep. Our transmission sees it as: "Against the Light, oblique to the sun – the diagonal reaching the parapet's height" (65/8).⁸

Not all the web-lines are anchored; some hang in a void and span but half-way the dazing gulfs, frozen wires cast off abruptly at the chasm's edge, like various tunnels of the lower qliphoth, halting before blind doorways and bolted gateways. The artist, Austin Spare, plumbed many of the chasms and some of the tunnels, and has incorporated in certain drawings and paintings signs and sigils of guidance for those who can read them.⁹

Book 29 is concerned primarily with opening the Gateways. Generally considered, the tunnels have no gates, although there are hidden doors admitting to parallel tunnels. These are used by advanced magicians whose aims might include quitting

⁶ See Lovecraft, *The Case of Charles Dexter Ward*.

⁷ *Ibid.*

⁸ See also the *Wisdom of S'iba*, 107/6.

⁹ See Grant, *Images & Oracles of Austin Osman Spare* and *Zos Speaks: Encounters with Austin Osman Spare*.

Universe 'A' on an assignment connected with the work of our Order. These lateral and over-head 'escape routes' are rarely exited, but they are not equally rarely entered from Outside, which poses major problems for night-side travellers unless they have a working knowledge of the formulae used by *Les Voltigeurs*,¹⁰ those skilled in vaulting the paths back of the Tree of Life.

The gateways accessing paths and tunnels are aligned with the cosmic power-zones with which they are intended to traffic. The *Book of the Spider* is an example of an 'improperly' opened gate, whereas the *Wisdom of S'iba* exemplifies the contrary. The transmission *seeps* through OKBISH, and *flows* through SLBA. Nevertheless, distortions caused by an improper or oblique opening frequently trigger tangential tantrums evocative of extraordinary *phantomata* extrapolated from the Mauve Zone itself. An approximate analogy in the field of technology may be recognized when, due to miscalculation or error in laboratory technique, a mistake revolutionizes scientific theories and opens hitherto unknown dimensions of human experience. W. B. Yeats, in a letter to Florence Farr, expressed aptly this situation: "Most of us have seen some ceremony produce an altogether unintended result because of the accidental use of some wrong formula or symbol".¹¹ And, concerning the Archetypes, he wrote to the same correspondent: "The archetypes – if we encounter them at all – are likely to appear as figures mysterious and nameless, belonging to no pantheon, no theological system".¹²

In order further to clarify our purposes and to extricate the genuine Magical Gnosis from the accretions with which it has become encrusted since Aleister Crowley's death in 1947, the following facts should be borne in mind. Crowley's final writing, *Magick Without Tears*, purported to cover the entire field of

¹⁰ As far as I am aware, the term was first used by Michael Bertiaux. See *The Voudon Gnostic Workbook* (Bertiaux).

¹¹ Quoted by Kathleen Reine in *The Golden Dawn and the Tarot*.

¹² *Ibid.*

magical praxis, as shown by the title which he originally intended for it – *Aleister Explains Everything*. It did in fact do more than that, for with prophetic acumen he presaged the massive interest in alien phenomena which erupted soon after his death and which was caused by Kenneth Arnold's 'flying saucer' sighting.¹³ Whatever one's attitude to such phenomena – positive, negative or indifferent – there is no just denial of the fact that the wave initiated an era of psychomythology unparalleled since man conceived the idea of the 'gods'. The literature of the subject may be described in one word: vast. Accounts that are genuinely inspired demonstrate indubitably the presence in our midst of inexplicable, seemingly tangible and occasionally even visible entities not normally encountered in the waking-state of human consciousness. Such an overwhelming body of testimony forces the conclusion that it concerns: a) actual and massive phenomenal manifestations of the human psyche; b) intrusions from outer space, inner earth, alien dimensions; or c) a world-wide hoax perpetuated by carefully organised bodies of individuals either deluded or bent on creating an atmosphere of uncertainty, with the purpose eventually of causing global panic from political or other motives.

Unless, therefore, we are to write off the entire 'myth' as an unprecedented mass delusion, we have to accept the fact that

¹³ Mr. David Hall has drawn my attention to a paragraph in 'The Skeptic' that has far reaching significance *à propos* the thesis presented in these trilogies. "Kenneth Arnold hadn't reported seeing flying saucers. In a memoir of the incident for the First International UFO Conference in 1977, Arnold revealed the flying saucer label arose because of a great deal of misunderstanding on the part of the reporter who wrote the story up for the United Press. Bill Bequette asked him how the objects flew and Arnold answered that, 'Well, they flew erratic, like a saucer if you skip it across the water'. The intent of the metaphor was to describe the motion of the objects not their shape. Arnold stated that the 'objects were not circular'. A look at the drawing he did for his report in the Air Force shortly after the incident confirms the truth of that statement. It is hard to describe in a word or two: *beetle-shaped is the best I can come up with*. However you describe it, one thing is clear. It is not the elegant alien geometric perfection we have come to know and mystify ourselves over". (Martin Kottmeyer in 'The Skeptic', Volume 8, Number 3. Italics by present author.)

something of a seemingly new and inexplicable nature began slowly and insidiously to disturb the world in the year 1947.

In 1948, Charles Stansfeld Jones (Frater Achad), a magician working in virtual isolation and unaware of the 'Arnold Sighting', announced the inauguration of the Aeon of Maat on April 2 of that year. According to Crowley this is the aeon set to follow that of Horus, as inaugurated in 1904 with the reception in Cairo, by Crowley, of the *Book of the Law*. At the time of his announcement, Jones was not only living a hermit's life at 'Tall Timbers', Deep Cove, British Columbia; he was also isolated magically because of a prolonged estrangement from Crowley who had claimed him, in 1916, as his 'magical son'. Crowley had, in consequence of later differences, withheld from Jones the Magical Words of the Equinox which, twice yearly, Crowley received from the 'Secret Chiefs' of the A.'.A.'.¹⁴ and which he relayed to members of the Order to which Jones belonged.¹⁵

It is impossible to comprehend the import of the Current's movement since its concentration through Aiwass in 1904 without recognizing the vital rôle played by Frater Achad, and the deaths respectively of Crowley in 1947, and of a magician named John W. Parsons in 1952. The former occurred at the onset of the 'UFO Age'; the latter coincided with an influx of transplutonic influences that set in motion the founding of *New Isis Lodge* in 1955 which eventuated in the receipt of the *Wisdom of S'ba*, with its doctrine of "non-mobile Becoming". As with all transmissions – the *Book of Dzyan*, the *Book of the Law*, the *Book of Bahalon*, etc. – *S'ba* cast its shadow into the Tunnels of Set in the form of the *Book of the Spider (OKBISH)*. This *Book OKBISH* contains the keys to the mysteries of all magical and mystical techniques subsumed to *S'ba*, and their elaborations in the Aeons of Mâ, of Maat, and of Zain – the 'Aeon without a Word'. *OKBISH* contains also a solution to the enigma of the effigies which – ranged in grotesque array – negated, in the midnight darkness of M'sieur Busche's

¹⁴ The *Argentum Astrum*, the *Order of the Silver Star*, (Sirius).

¹⁵ See Crowley's *Confessions*, and Grant, *Cults of the Shadow*, chapter 8.

Emporium on Chancery Lane, the noon-day sunshine.¹⁶ And who knows if the baize-faced door through which he passed – silently, gravely, in dignified calm – did not open on a room occupied nearly half a century previously¹⁷ by Aleister Crowley? The effigies came to life during the rituals of *New Isis Lodge*, after Crowley's death. Whether or not they received their charge from *goëtic* sorceries, they seeped from the Mauve Zone into the Busche Emporium from which they emerged in the manner described in *Hecate's Fountain*.¹⁸ It is necessary, therefore, to look somewhat closely at the fragments constituting *Book 29*, for each oracle and verse-number has its peculiar subtensions. The resulting tangential reflexes weave the infinitely complex web of OKBISH.

According to masonic legend, it was beneath the ninth arch in the crypt of the Temple of Solomon the King that certain brethren concealed the lost or unutterable Word.¹⁹ The arcana concealed by this statement forms the substance of *OKBISH*. The following account of a ritual extracted from the *Annals of New Isis Lodge* reveals more explicitly than any discursive explanation the nature of the current which characterizes this Typhonian Gnosis.

Two robed figures, their identities concealed beneath batrachian masks suggestive of the Cthuloid Mythos. A tricoloured obelisk occupying a central position on a platform at the farthest end of the lodge-room beneath a single window set high in the north wall. The obelisk approximately twenty foot high and marked off in three sections. On its base, up to a third of its height, Egyptian hieroglyphics on a dark green ground encoding a Typhonian spell. Its mid-section displaying on a white ground a series of qliphotic ideographs derived from an

¹⁶ See Grant, *Against the Light*.

¹⁷ Crowley rented rooms in Chancery Lane in the name of Count Swaroff, where he performed *goëtic* magic with Allen Bennett. See Crowley's *Confessions*. The Busche Emporium was to open four decades later on a nearby site in the Lane. See Grant, *Against the Light*.

¹⁸ See in particular Part III chapter 6, pages 185–187.

¹⁹ See Fellows, *The Mysteries of Freemasonry*, page 286.

ancient *grimoire* last seen among the muniments of Clan Grant.²⁰ Its topmost section exhibiting on a mauve surface alien shapes resembling conical figures surmounted by eyes, their lashes like tentacles or arachnean mandibles.²¹ Clashed in their embrace the white naked bodies of women about to plunge into the gaping maw of a black goddess upon whose brow crawls an iridescent beetle-like anomaly. From her skull a single horn protrudes.

Three figures before the obelisk engaged in a triologue which masks an interchange of magnetic energies. The obelisk responds by an access of illumination in one or other of its segments. As the interchange grows more rapid the newer segment is activated and a spasmodic undulation rearranges the hieroglyphics like a pack of cards being shuffled until an entirely new sequence emerges. The Sign of the *Khephsh* (the determinative of Typhon) appears thrice in succession, and the reflection of the coleopterous creature glows with vivid intensity. From the single horn drips ichor that congeals into minuscule batrachian entities. They hop and scuttle as if attempting to rise to the hieroglyphic band and to the section beyond. Their efforts culminate in frenzy as they leap to achieve their objective. It is not until the triologue melts into a lilting mantra, a liquid crooning, that the batrachian horde is transmogrified into a series of ophidian undulations that gradually particularize themselves. The particles then flow into the band of qliphotic sigils, transforming them into a mass of semi-opaque shadows, serpentine and instinct with the selfsame current which compels the frogs to vault the barriers to the higher qliphoth.

Then another change occurs: The mantra yields to a monotone of strident pitch, like the concerted squealing of bats. In a flash the snake-headed sigils shoot up to the third segment, piercing the mauve band. They twine about the cone-shaped entities as they coil about the white nakedness seen to be devoured by the megabeetle squatting on the brow of Isis. The shrieking chorus ceases and silence

²⁰ See Grant, *Against the Light*, for references to Clan Grant.

²¹ Some of the paintings of Yves Tanguy contain objects which resemble closely the alien shapes.

engulfs the lodgeroom. Those present witness the birth of a creature neither of spirit nor of matter, neither angel nor demon, but a vast and porous shadow organized on a system of conic mathematics alien to human dreamers. It sheds a rain of lights upon the lodgeroom, and a faint aroma lulls to sleep the three acolytes who sink to the floor beneath a mist of mauve dust.

It was later confirmed by outside sources that at approximately the time of the final magnetic sleep, a sparkling dust-cloud escaped from the window of the lodgeroom. It was as if a myriad luminous spores spread like a fungus over buildings in the near vicinity; it veiled the light of street lamps which shone dimly through the vapour. The phenomenon was noted by several observers, all of whom declared that a not-unpleasant odour accompanied it, and that it induced in them a vague drowsiness coupled with a sense of disorientation. One observer, previously unaware even of the Lodge's existence, and who happened to be passing along the street, recorded his impressions:

A humid June night.²² I was strolling along Baker Street and turned down Crawford Street when the street lighting flickered and a dull pinkish-blue haze made it seem like it was filtering through fog. I saw above it in a clear sky what looked like a triangle, very narrow, very long, like a dart, shoot towards the moon. I thought I was seeing a UFO, and still think so, though other folk described it like a big bird with a wide wing-span, something like it escaped from the Zoo.²³ I felt a bit dizzy and noticed a sweetish smell in the air, not acrid like you'd expect from a space-ship.

Other witnesses described a "scintillating cloud", or a "webbed bird pitted with dark patches" that seemed to suck the light of the street lamps and passing traffic. One witness mentioned choking fumes and a dense layer of pinkish-purple mist which poured from "the end wall of a building lit by a small window which suddenly blazed bright as day in the surrounding darkness".

²² The date, 15th June 1959; the witness, an off-duty policeman.

²³ The Zoological Gardens, in nearby Regents Park.

The day following the event, when the obelisk was being dismantled, it was seen that the finial had been singed and discoloured; while at its base, sunk in an oily mess, there shone a black stone, egg-shaped and having three small spherical protuberances of a dark greenish volcanic-looking substance. These nodules glittered with varying degrees of intensity depending on how the stone was handled. When held by one person it emitted brilliant light; by another, a gentle star-blue radiance. Experiments involving different holders demonstrated the stone's ability to express a variety of seemingly individual affinities with it. It also had the power to assume different shapes by changing the order of a series of tiny facets that constituted its surface. It took time to discover that these and similar powers reflected energy potentials bound into the three sections of the obelisk. During the course of further rituals, if any of the hieroglyphics were to trigger a 'tangential tantrum', the black stone was observed to respond in various ways, all of them quite incomprehensible. The energy, then, seemed definitely to relate to the three sections of the obelisk. The regular Lodge rituals comporting invocations of Nu Isis and involved Kamite formulae subsumed to the hieroglyphic band. The rituals involving the Tunnels of Set showed affinity with the qliphotic band; and the spells of the third band comprised the sigilography and conic geometry of *Zos Kia Cultus*.

The Invocation had, in fact, manifested a form of the *Ixaxaar*, a magical stone that resonated with the Mauve Zone. It also embodied the black *akâsh*-egg of Lam. This talisman, supreme in potency and all-comprehensive in the sense of enshrining every conceivable pattern in an extraterrestrial space-time continuum enfolded within it, was revealed as the Egg in the Nest,²⁴ of which the Wizard Amalantrah had exclaimed: "It's all in the egg".²⁵

It has been shown in *Beyond the Mauve Zone* that the nest (*s'iba*) wherein this egg was laid was connected with Frater

²⁴ See Grant, *Beyond the Mauve Zone*, chapters 12, 13 and 14.

²⁵ See Crowley's 'The Amalantrah Working', entry for 14th January 1918.

Achad's thirteenfold Star Diamond, the Stone of MANIFESTATION. This manifestation was, as Nuit proclaimed: "at an end" (*AL I*, verses 1 and 66) – that is, *MA-(ni festat)-ION* – and its source is *Ni*, the Hidden God²⁶ in *Festat*. The formula is expounded fully in the *Book OKBISH*. *Festat*, or *Fostat*, was an ancient name of Cairo, source of the transmission called *AL*. The obelisk of *Nu Isis* was an astronomical needle or spire indicating this source upon earth. *Liber AL*, received by Crowley in 1904, led forty-four years later to the advent of the Aeon of *Mâ* (or *Ma Ni*) announced by Frater Achad.

The magical name *ACHD*, *Achad*, has the value of 13. Frater Achad discovered the Key to *AL*, which is 31, the reflex of 13; he also discovered the thirteenfold Star-Sapphire, or Stone of Manifestation, which contains the formulae of the *MÂ ION*. It is necessary, therefore, to analyse the qabalistic implications of the particular terrestrial zone indicated by the obelisk, or spire-wand, of *Nu Isis*.

Frater Achad interpreted the thirteen-lettered word *MANIFESTATION* as concentrating the magical formula of the Aeon of *Maat* whose 'lesser cycle' was to manifest through her daughter, *Mâ*. This is correct so far as it goes, but there is more to it. The daughter typifies the Pythoness of *Maat* as the unawakened (i.e., virgin) priestess in her magnetic and oracular sleep. The essential formula may be schematized thus:

Mâ = entranced medium, 'lesser cycle' (of the sixteen *kalas*)
ni = *Amen*, the Hidden God – the Sun behind the sun (Set-Isis/Sothis).

festat = Cairo, the *locus* of the Double Current: *Aiwass*/*Nu-Isis*.

ion = Aeon; the 'Greater Cycle' wherein the *seventeenth kala* is secreted (i.e., the ultimate and *Secret-ion*).

We should not overlook the value of the Daughter Cycle, wherein the practical formulae of *Mâ-Ion* and of *Mani-o* are concealed. The complete Formula is contained in the *Book 29*,

²⁶ 'Amen', so called because his abode is the *Amen-la* or 'Hidden Earth' (under-world).

which combines the Star-Sapphire, ABN SPIR (= 403)²⁷ and the Stone of Perfection, the Perfect-Ion, ABN ShLIMH (= 438). $29 \times 29 = 841 = 403 + 438$.

The name FESTAT has the following values: 229, 469, 620, 860, 1011, 1251. The first of these numbers, 229 = TRUTH, the Essence of MAAT whose name means 'the measurer, the standard of measurement'. It also means 'mother' and 'mouth'. By the mouth is the Word of Truth uttered (the utterer or mutterer is the Mother), and "by the same mouth" did *Liber Pennae Praenumbra*,²⁸ the Book of Maat, manifest itself. 229 is also the number of ARKCh, a word derived from the Kamite *ark* and signifying 'the thirtieth of the month', or 'end of a period'. This definition comports a connection with the moon and with the number 9. The Ninth *Arch*, or *Arch*, denotes therefore the birth or manifestation of the aeon (*ion*) of Maat as the Mâ-Ion. Moreover, AKHARU (229) means "sucketh the blood of man, as it desires to become human", hence MANio. The *Akharu* is a female vampire, succubus, or shadow-woman. The implication is of alien entity seeking by means of blood to gain entry into the human life-wave. Again, 229 is the number of AGHARTI, the secret kingdom located in the inner earth which, it is claimed by some, will assume control of the planet earth if its alien denizens gain ascendancy over its surface dwellers.

The second number, 459 = LGLVTh, 'to reveal'. The initial letters, L G, may be compared with the Comment to the *Wisdom of S'iba*, 187/33.²⁹ The verse indicates, perhaps, the nature of this revelation.

The third number, 620, is a number of ISIS and of ChKMH-BNH-V-DOTH (Chokmah-Binah-and-Daäth), the first ascending triad on the Tree of Life. It is also the number of KThR, the Gateway to transplutonic aethyrs. A metathesis of KThR, i.e. KRTh, signifies 'pits, caves digged, tunnels', suggesting conduits

²⁷ Note: $403 = 31 \times 13$.

²⁸ *Liber Pennae Praenumbra* was transmitted via the Priestess Nema in 1974. See Grant, *Beyond the Mauve Zone*, Appendix I.

²⁹ See Grant, *Outer Gateways*, pages 223-225.

and passages gouged from inner earth by the inhabitants of Agharta, the so-called 'evil' form of Agharti. 620 also = MISOR, from whom the Egyptians were said to be descended. Misor was the son of a priest of Atlantis named Taaut (Thoth/Daäth) who married the daughter of a King Chronos (Time) and settled in Egypt, to which he gave his name - Mizraim.

The fourth number, 860 = σκοτος, 'darkness', and αναζωω, 'to revive, to live again'. Both these concepts characterize the Amenta, the hidden land in which revivification, resurrection occurs.

For the fifth number, 1011 = μυσαρως, 'unclean, foul, abomination'. These epithets refer to 'the dove', 'the yoni', 'the fish of Oannes', and 'the gift of Anu'. These concepts link the number to the Deep Ones. *Musaros*³⁰ was a term applied by Berosus to the amphibious messengers (the Great Old Ones) from Sirius. 1011 also = SAIN, the Druid Shrine "than which none was more evil than the little isle of Sain, off Finistère ... dedicated to Hero' Dias",³¹ the Mistress of the Witches.

For the sixth number, 1251, we have no correspondences.

The name SAIN is of special import in connection with our present enquiry because of its linkage with Frater Achad's thirteen-angled Star of MANIFESTATION.³² It will be seen from the arrangement, within the angles, that the letters SAIN are followed by a T(au). Crowley alluded to himself, on occasion, as SAINT Edward Alexander Crowley.³³ Frater Achad noted and explained in qabalistic terms the combination in this title of the contraries 'holy' and 'unholy' by adverting to the first and last letters of the word SAIN T. The letters ST³⁴ comprehend two forms of the AIN: 1) the Emptiness (Ain) beyond Kether, and 2) AYIN the letter attributed to Atu XV, 'The Devil' of the Tarot. What is also significant in this context is the application of ST as equal to the number

³⁰ See Grant, *Outside the Circles of Time*.

³¹ See Summers, *The Werewolf*, page 217.

³² See diagram 'The Star of Manifestation', page 430.

³³ Crowley describes his *Confessions* as an "autobiography".

³⁴ *Shin/Teth* = ShT = SET.

31,³⁶ which, as Frater Achad discovered, is a major key to the *Book of the Law*, and to the 13-fold Star of Manifestation. Furthermore, FOSTAT = 191, if ST is given the value of 31; otherwise FOSTAT = 582 (*vide infra*). Qabalistic analysis of these variant spellings reveals a closely-knit web of correspondences, all of which indicate a Typhonian provenance.

131 = OSSA, 'tomb of the giants' (i.e., the Great Old Ones). EL FOSTAT = 31 + 191 = 222, a number of the word FEVER which in the context of Thelematics has the special significance attached to it in AL.III.34. 222 = 'San-San', space-travellers mythologized by the Mayans as the 'Bird Men'. In Polynesian myths we find RAKA, 'day of the full moon; a day for occult practices'. Its metathesis, AKAR, appears in Egyptian as a name of the Sphinx and of the Tunnels of Set which ramified through Amenta, the land of the 'dead'. 222 also = ChVZAR, a form of Chozzar, 'a pig'. The black pig or boar is connected with Atlantean sorcery, and with the symbolism of Set and the full moon.³⁵ Finally, the full and ancient name of the great magical power-zone, *El Fostat* (or *Festat*) = 31 + 582 = 613 = ATH HAVR, 'the Quintessence of Light', and a number of ASTARTE or ASHTAROTH, the archetypal stellar goddess. 613 seals the 'Cairo [*El Fostat*] Working' with the closing mantra of Aiwass – AUM HA – the creative seed and the feminine matrix combined.

The implicits of the foregoing analysis of *El Festat* are developed in this *Book OKBISh* in connection with the thirteen-rayed Star of Manifestation.

One does not need to be an Initiate in order to know that one exists; yet that is the surest truth which it is possible for an embodied human spirit to know. All lesser truths may be known only indirectly, via objects and through the medium of experience which involves the mind, body and senses. It sometimes happens that non-Initiates are used by the Outer Ones as vehicles for the revelation of hidden knowledge in a manner

³⁵ See Crowley, *The Equinox of the Gods*, table at end.

³⁶ Cf. the Planisphere of Denderah reproduced in Massey, *A Book of the Beginnings*, volume II.

inexplicable to those so chosen, which they cannot explain to themselves or to others. Should they attempt so to do, it is usually by means of inadequate and misleading arguments that frequently contradict the phenomena they are explaining. Such a situation was exemplified in the case of H.P. Lovecraft's persistent refusal to admit of any value attaching to his tales other than of a purely imaginative kind. H.P. Blavatsky, on the other hand, erred – perhaps – on the other side. She realized perfectly well the occult source of her inspiration and was so determined to convince others that when contact from Outside was withdrawn, as it frequently was at given periods of her life, she was not averse to manifesting a few dubiously manufactured 'miracles' in order not to disappoint her followers. Both approaches left in their wake an unsatisfactory situation which did but strengthen the general antagonism to matters occult. The old adage, "many a true word spoken in jest", is illustrated to perfection in H.P. Lovecraft's *Necronomicon* fantasy, which he proclaimed as such to the end of his life. In the case of Aleister Crowley, he struggled for years against accepting the message from Aiwass, half suspecting it to have been an April Fool's joke perpetrated by his newly-wedded wife.³⁷

A more recent example is the false claim by a science-fiction writer to have discovered a thirteenth zodiacal sign, that of Arachne, the Spider. There *is* a thirteenth sign, and it is connected with the Spider, but it is not as described by the hoaxer. It happens to be the initial sign of another zodiac, as Da'ath, the "false" Sephira, is the threshold or gateway to another Tree of Life. This is one of the inner mysteries of the Mauve Zone hinted at in the Second Transmission of the *Book OKBISh*. Hoax or Hex, the case of the pseudo-sign is interesting as exemplifying the use of non-Initiates made occasionally by the Outer Ones for purposes of communicating information unsuspected by the recipient and transmitter. But the case of Lovecraft is of greater interest, for that weaver of weird tales denied the fact of Initiation itself, and clung desperately to a mechanistic and

³⁷ See Grant, *Beyond the Mauve Zone*, chapter 2, in particular page 34.

materialistic philosophy which he brandished as a sword against the true source of his inspiration. Crowley, on the other hand, being a consciously operative Initiate, relinquished his struggle against Aiwass and accepted the 'Task of his Grade' which total acceptance comported. He admits, in his *Confessions*, to having no particular relish for the task.

Another Initiate, Carlos Castañeda, took an opposite course and invented a 'Guru' to enable him to put over a teaching which, presented under his own name, might have received scant attention. Unlike Crowley, who did not present Aiwass as a human Teacher, Castañeda – like Blavatsky with her Koot Hoomi and Morya – chose to clothe his messenger in human guise. So the case of the hoaxer of the 'thirteenth Sign' – no less than the hoaxes of Blavatsky, Crowley, Dali, Lovecraft, Castañeda, etc. – is quite in accord with the rôle of the Jester, the Trickster, the Mercurial Messenger featured in myth and legend ranging from Equatoria to Antarctica. Indeed, the Outer Ones have almost invariably chosen to work through 'questionable' media, and the reason is not far to seek. Those only for whom the message is intended ignore the shell and seize the pearl. Such recipients are usually chosen from those fitted by disposition to act as channels upon earth of the Outer Ones. The other kind, unconscious of any occult influence, sometimes regard themselves as originators of ideas which they would not and could not normally entertain. Why? Because ego (the only real Devil there is) does not permit recognition of any source but itself. It claims for itself what is not its own; yet this does not necessarily detract from the message conveyed, for the messenger has as little connection with the message as has a postman with the contents of the letters he delivers. In the waking-state alone is the ego's claim advanced; when ego falls into abeyance, as in deep sleep or in trance, the true source is discovered. Comparatively few are those who can enter with full awareness into the state of wakeful sleep which lies beyond, or between, waking and dreaming. This region is the Mauve Zone, the formless Plenum of all Potential, the noumenal and unmanifest aspect of all phenomena.

The mysteries of the Mauve Zone, partially unveiled in the Comment on the *Wisdom of S'iba*,³⁸ require for their deeper penetration an understanding of the Arachnean Gnosis. Fragments of it were exhibited in the 'magicollages' which accompanied the rituals of *New Isis Lodge*. These 'collages' seemed prone to materialize during Workings of the twenty-ninth Tunnel under the aegis of the lunar or Black Isis. The *Book of the Spider* (*OKBISH*, Book 29) provides to date the only known transmission containing the keys to the 'new obeah'³⁹ alluded to in *Liber AL* (L.37), which Crowley was instructed to teach. He did not do so because he failed to discover the complete *Grimoire*⁴⁰ of procedures which would have enabled him to gain access to the Mauve Zone.

The number of the *Book OKBISH*, which is a grimoire of the new (as of the old) Obeah, is 29, or 16 + 13. The sixteen *kalas*⁴¹ form the thirteen-rayed Star Stone, the secret formula of which was received by Frater Achad, Crowley's 'magical son'. The *Jewel in the Lotus* is an elliptical synonym for the *mani* stone (jewel) in the lotus (vulva) of Isis. 29 concentrates its energies into 11 (2 + 9), the number of magick, "as all their numbers who are of us" (*AL*.1.60), and the number of the sephirah Da'ath, the door to the Other Side of the Tree of Life.

The Spider is the type of the Obeah⁴² Cult. Its 29 rays, the strands of its web, mark the days of the lunar month which convey the magick force. The number 11 denotes the Force that will break down (HDK, 'to break down, overturn' = 29) or dissolve the old order of sequential time by dis-covering the synchronicity of aeonic cycles, a breakdown adumbrated in *Liber AL*. The *Book of the Spider* was transmitted to pythonesses (oracular mediums) under the general direction of a priestess of *New Isis Lodge*. She was known as ARIM, the numeration of which, 251, indicates an absolute potential for handling Forces

³⁸ See Grant, *Outer Gateways*, chapter 13 *et seq.*

³⁹ See Grant, *Outside the Circles of Time*, pages 127–128.

⁴⁰ See Grant, *Against the Light*.

⁴¹ See Grant, *Cults of the Shadow*, for example, chapter 1.

⁴² *Obeah*, from AVB, 9, the number of the lunar Sephirah, Yesod.

from Outside. It is the number of VRIHL, the magical essence of a race of beings that made contact with Lord Lytton.⁴³ It is typical of the occult formulae of cyclic recurrence that around the eighteen-fifties, Lytton's father founded a Club in London "for the teaching of practical magick".⁴⁴ The Club included "Eliphas Levi, Ragazzoni, and the Kopt Zergvan-Bey", among other accomplished occultists. Almost one hundred years later a Club was founded in London⁴⁵ which, unlike that of the nineteenth century, did not come to an "untimely end"⁴⁶ but, on the contrary, discreted a powerful nucleus of occultists which by nineteen-fifty-five had transformed it into a fully functioning magical machine known as *New Isis Lodge*.

Vrihl, or *Vrhil*, is a metathesis of HRILIU which, according to Crowley, signifies in the Bathyllic or Oceanic tongue "metaphysical orgasm". It is the ecstasy experienced by the Deep Ones in Their congress with the "daughters of men". *Vrihl* also metathesizes R'LYEH, the City of Great Cthulhu sunk beneath Pacific waters, where she lies dreaming; a focal point of alien contact with earth. 251 is also a number of ANNEDOTUS, the 'Repulsive One' – a reference to the piscine Oannes – and of REMU, 'the City of the Fish', cited in the Kamitic *Book of the Dead*. Again, 251 = OTzADAGOWAH (cf. *Sadogowah*), which Lovecraft described as a "frightful spirit as came down from ye stars. It appears like a great toad, but sometimes big and cloudy with no shape".⁴⁷ 251 enumerates URIEL, an Angel whose name was inscribed upon the lamen worn by Abramelin the Mage during his evocation of Those from Outside.

The name of the Pythoness, Arim, is also equal to 811, which is the number of R'ATRI, 'Night' – the body assumed by Brahma for creating the *Rakshasas*, literally the 'raw eaters', the

⁴³ See Lytton, *The Coming Race*, which indicates the concept of the Magical Force known as *thril* or *vrihl* – the Ophidian Current!

⁴⁴ Koot Hoomi, in a letter to A.O. Hume, c.1881, *The Mahaima Letters*. See Bibliography.

⁴⁵ The Beaumont Club. See Grant, *The Stellar Lode* and *Against the Light* for references.

⁴⁶ See note 43.

⁴⁷ See Lovecraft, *The Lurker at the Threshold*, page 20.

Gibborim or giants; i.e., the Great Old Ones, sometimes referred to as the Fourth race of the Atlanteans. And, as if to clinch these concepts, 811 is the number of the goddess TA-IT whose alternative number is 29. She is described in the *Book of the Dead* as provider of the "cakes upon the cloth" (altar-cloth understood). This curious phrase is a reference to the garment worn by the virgin female at her first 'flowering', the cake being the flesh or congealation of the lunar (29) emissions. The *Book OKBISH* appeared in its original form on leaves or pages, and the leaf was the first form of the garment assumed by the female on becoming nubile.⁴⁸

It may be recalled (*Hecate's Fountain*, page 22) that, in *The Babalon Working* which resulted in the transmission to J.W. Parsons of *Liber 49*, there is mention of the work of "the spider and the snake".⁴⁹ The allusion is perhaps a re-setting of the instruction received by Crowley from Aiwass concerning "the work of the wand and the work of the sword" (A.L.I.37). But here is the Spider as weaver of spells (mantras), and the Firesnake as the Sword.⁵⁰ The word 'sword', or *zain*, also denotes the eye (*ain/ayin*) of the Snake, the determinative of which is the letter S or Z. An artist of the night side has depicted the Spider and the Serpent on the summit of the Arachneophidian Star-Temple in the Deep of Space.⁵¹

There is an old African proverb which pronounces good fortune for one who finds a spider's web in the northern quarter of his dwelling. This comports, by implication, that the reverse obtains in the southern zone of Set where the fiery Ophidian Current consumes all that is trapped in its web. Lord Dunsany alludes to the temple of Moun-go-ling in Theth⁵² (cf. Thoth/Daäth). It is situate, terrestrially, near the "Abominable Plateau of Lêng" in Central Asia, a region

⁴⁸ In tantric *praxis* the sacred letters inscribed on the leaves and petals of the lotus-flower carry a cognate symbolism.

⁴⁹ See verse 67 of *Liber 49*, published as part of article "The Babalon Working", *Starfire* Volume I Number 3.

⁵⁰ See in this connection Grant, *Outside the Circles of Time* and *Hecate's Fountain*.

⁵¹ *Hecate's Fountain*, Plate 13. Artist S. S. Adkins.

⁵² See Dunsany, *The Book of Wonder*.

mentioned by Lovecraft; it is also a hidden sanctuary of Lam.⁵³

The spider as the esoteric totem of the Aeon of Maat has been explained in *Beyond the Mauve Zone*⁵⁴ (chapters 9, 10, and 11), but the fact cannot be understood in fulness without a detailed analysis of the *Book OKBISH* and its relationship to the 'Book of Non-mobile Becoming', also called the *Wisdom of S'iba*.⁵⁵

⁵³ It is evident that *Lêng* and *Lam* are etymologically identical in Asiatic languages, where the sound *ng* is the phonetic *ngai*, denoting the first person singular. *Lam* is thus the root-mantra, as in fact it is found to be (in Indian *Laya Yoga*) of the *Muladhara chakra*, where the essence of awareness abides in the seed-state of individualized consciousness.

⁵⁴ See the Comment to *Liber Pennae Praenumbra* (Nema).

⁵⁵ See Grant, *Outer Gateways*, chapter 13.

Preliminary Note

The chronology of the *Book OKBISH* is vague. The first intimations of its existence were sensed by Kenneth Grant between the years 1955 and 1962, during the activities of *New Isis Lodge*. The uncertain inception of the transmission resembled that of the *Wisdom of S'iba*,⁵⁶ but there the similarity ends. *S'iba* began to be received, in 1939, from a transplutonic source⁵⁷ via a single medium; *OKBISH* in 1952 (c) from a source unknown, via several independent mediums.

The numeration of the verses and oracles follows the pattern adopted in the case of *S'iba*, each oracle being accorded a serial number which, commencing after the first chapter, continues throughout. Discrepancies in numeration resulted in eight hundred and thirty-seven verses, instead of eight hundred and forty-one (29 x 29). The error proved to be of vital importance, as becomes evident in the Comment following the Text.

The Comment: Repetitions of numerical correspondences have been retained in cases where special emphasis is desirable, but otherwise omitted to avoid blurring continuity of exegesis. The superabundance of co-incidental equations exposed by the application of serial gematria would have been beyond the powers of human contrivance, and affords unquestionable proof of the intervention of occult Intelligence, or Intelligences, behind the transmission.

A further source of information helpful in assisting a deeper understanding of the Text and its Comment will be found in the present author's *Against the Light*, a brief fictive history of some of the leading players involved in its reception.

The reader is invited to assemble the equations relating to the verses of *Book 29*, and to interpret them in the light of his or her own magical universe. The correspondences reveal the essentially Typhonian complexion of the oracles. The linkages

⁵⁶ Subtitles: *The Doctrine of Non-mobile Becoming; The Book of the Vision Called S'iba*. It is published in Grant, *Outer Gateways*, as chapter 13.

⁵⁷ See Grant, *Outer Gateways*, page 164.

will disclose by their interrelation an entirely new perspective on the synchronicities, the tangential fusion of 'impossibles', and the prophetic value of techniques somewhat akin to the Dalinian formula known as the 'paranoiac-critical method', herein applied qabalistically. The entire process may be described as a systematization of delusions hallucinating holistic realities that are perpetually fulfilling themselves in the Mauve Zone on the way to achieving carnal manifestation at the will of the magician. The magician in fact *becomes* the Mauve Zone, the ground on which all aeons enact simultaneously their apotheosis outside the circles of time.

As already mentioned in the General Introduction to this book, the ritualists of *New Isis Lodge* utilized certain novels and stories as other magicians might use paintings or musical compositions to effect *perichoresis* and astral encounters. They entered into a tale as they might enter into a given picture, a scene, a desert, a crowded drawing-room, or other venue. Applied to the novel, the process develops dramatically as a vividly kinetic experience that becomes startlingly oracular. We used, principally, Richard Marsh's novel *The Beetle*, and Sax Rohmer's 'A Tale of Chinatown' or *Dope*, for no other reason than because the chief Skryer had recently read these writings and because other Lodge members also were acquainted with them. Marsh's tale, in particular, was chosen because it contained the only published account known to the present author of the *Children of Isis* and therefore seemed *en rapport* with the *Wisdom of S'iba* and with the oracles of *OKBISH*.

CAUTION

The *Book OKBISH* and its Comment contain specialized formulae of practical magick that could be misunderstood by the non-Initiate and could prove a danger to himself and to others.

Why?

Because the non-Initiate quite often assumes that the symbolized is identical with its symbol and he misapplies his energies accordingly. In such cases it were better to refrain than to regret.

OKBISh

29

The Book of the Spider - 1

1. Phulkamezameza Phulk aliz. [*In response to invocation of Quliefi in whose Tunnel OKBISh was first discovered.*]
2. [?] not invoke Zelb.
3. eee elelelm elelm elelelem e elelel elem el el el elemel e.
4. To begin [*sound resembling long drawn-out shawm blast followed by muffled speech*],
5. Lam is Okbi [?sh] Spider writing. Number of the Great Star and the three tentacles.
6. Walking backwards only then it meets its own Light.
7. [*Sounds resembling a battery of shawm blasts*
.....;.....;.....
repeated eight times.]
8. The Children of Isis appear, and like birds – but such indescribable birds – disappear. We who have seen them; know of one only description of their appearance in the writings of earth.
9. I have seen the Sign of Koth on the dark arch, the ninth arch. Twenty-nine steps descend from its jewel to the Vault beneath.
10. Here lie the Covenant of Set, the pot, the rod, and the book of the law.

11. And the Word.
 12. Who will descend?
 13. Who?
 14. Silence is the foundation of the Work.
 15.
 16.
 17. The shadow of sleep like a mist
 18. casts off images which are known as its dreaming.
 19.
 20.
 21.
 22.
 23. festation. Invoke Zelb. Phul Kameza meza.
 24. When the whirling came it was noon; and in the middle of
 the day in the middle of the Word this planet opened.
 25. An eye also opened; and closed. A white spider spun its web
 with mist of the empty shrine. Must falling incessantly on
 the paved court. And when the spider moved the deep black
 furrows of its web had crisscrossed the granite blocks
 26. steep declivities; the mist hardened, a carapace,
 27.
 28.
 29. The tunnels were linked to the lower qliphoth; the hell-
 spume gushed upward.

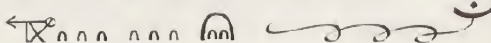

The Book of the Spider - 2

- 30- 1. The fountain of Hecaté - a rush of mephitic air from the
 unsealed depths
 31- 2. below the tunnels of the spider hanging athwart the
 network of alleys choked in the mud, the sand of the
 Mokatam hills ...

- 32- 3. We are
 33- 4. ... ball where dancers do not dance; a masque; all masks
 but delineate the snout of the jackal of Set.
 34- 5.
 35- 6. The ...
 36- 7. Khamsin blast, with vast winged
 looming above street
 37- 8. The lattices open. The voluptuous languor; then the
 hand.
 38- 9. The snout back-curling - fangs - blood red sun Set set-
 ting in a bed of mauve flowers stained with Grecian
 green.
 39-10. The spider dropped from the ledge
 40-11. The lattice closed
 41-12.
 42-13. I have seen that birdface in dream - the great fantastic
 beak the liquid eyes, mouth, so infinitesimally small
 43-14. Sucking in its green horror like a fur cast idly on a
 casement
 44-15. Incredible; this is the beginning, the initiation of an
 Aeon; Horus, even, had flown.
 45-16. ...
 46-17. No shadow known before had so obscured the exit.
 47-18. [The exit?] In street.
 48-19. [Can not get this through.]
 49-20. Tunnel blocked; rubble; rubbish banked - the empty
 shrine - lid lost ... in Fostat. It is in Fostat.
 50-21. ... Beast lost ... the Word.
 51-22. The Graal. One form.
 52-23. One found it but did not utter.
 53-24. [Can not get this through.]

- 54-25. Spider has dropped. A mere pool of putrescence on the slabs; crushed. The must is falling and a mist is rising. The manifestation beginning, as an ion begins - and ends.
- 55-26.
- 56-27.
- 57-28.
- 58-29. Not here.

The Book of the Spider - 3

- 59- 1. In another ...
- 60- 2.
- 61- 3. Will find it [spider?] already weaving sin about the bird that perched upon the shoulder of Sin Sin Wa.
- 62- 4. 5.
- 63- 6. Zelb S'lb ...
- 64- 7. Look into the Grand Grimoire; (the Grant Secret?) - Against the Light.
- 65- 8. Against the Light, oblique to the Sun - the diagonal reaching the parapet's height.
- 66- 9. Drags its web tight ... against the Night. Nine arches spew forth the Mauve Ones and the ...
- 67-10. 
- 68- 11. Snake-bird worms monstrous and mad from the last ark of the dark.
- 69-12. The Sign will be known when the Thirteenth 
- 70-13. Gateway is opened, the portal passed,
- 71-14. ... the threshold crossed, the Abyss of frost and raying fire worries at the base of the Turrets of Silence.
- 72-15. on the summits of the mountains
- 73-16. of immaculate solitude

- 74-17. Eating the hours; what vampire knows the name of *this* feast?
- 75-18. Lam's last flight; Lêng's devil-moon-litten desert of clouds and ice cinders.
- 76-19. Kadath ceases when the lugubrious gales moan through Vatt; when the blank mask of the snow merges, and the Light itself turns against the light and cleaves a frozen ocean.
- 77-20. ... have told you of a Weird One set in the Grimoire of the Grants, magicians of Eld.
- 78-21. ...
- 79-22. who knew with Zos the mysteries of awful alignments and made the connections with ions and made the lines meet that should not meet. You know
- 80-23. the Sigil they formed; the lines that were not destined to meet - but did meet
- 81-24. in a homely cave set in a calm hillside.
- 82-25. But how would or could you know?
- 83-26. A Sigil of Zos told the whole secret. Grant put it in his Grimoire.
- 84-27. Many saw it; no one knew it; the gods withdrew it.
- 85-28. And now Sin Sin Wa sings again his poisonous lullaby; the bird croaks and spits; its blind eye sees more than its wakeful twin.
- 86-29. Shōa, the evil woman floating on the Yellow River ...

The Book of the Spider - 4

- 87-1. The Way of the Grey Ones.
- 88- 2. A long maculated finger points to
- 89- 3. a sentient graph that appears on a dead
- 90- 4. wall where the shadow of a crazy whippoorwill reverberates ... casting replicas of its shade across the lattices where roses twine

- 91- 5. and the bird's dead call twines about its wings a sudden shudder
- 92- 6. Is it fear?
- 93- 7. Does Pan strike the gong?
- 94- 8. Or a squeal of gulls
- 95- 9. lighten the dusk?
- 96-10. The God of Fear
- 97-11. is near ... yes
- 98-12. Shōa, the evil woman
- 99-13. calls in the night and the misty river floods in echo of her shrill eye,
- 100-14. a silent ship on a calm sea ensorcelled. A swathe of stars; seven, then eight; then nine. Blackness.
- 101-15. A steep staircase twists its ophidian limbs about a cylindrical tower overtopping a frozen plateau.
- 102-16.



This dreaming

- 103-17. The squaling bat, the mewing gull, the shrilling dying whippoorwill leave nothing of the Sword except its blade.
- 104-18. The dreamscram gleam of wing flies low, its grinding shriek like jaggéd ice scoured ...
- 105-19.
- 106-20.
- 107-21. evokes the water; falls the water; a curtain of shimmering vapour muffles discord, the mauve notes of a distant violin shattering the silence of glaciers.
- 108-22. This tune was heard once in a steep attic by a half crazed player

- 109-23. ... from queer perspectives upon roof-tops where wind chattered; the crooked stacks emitting plumes of smoke; sullen ghosts dancing fantastic jigs on precipitous tiles - a tessellated pavement, correct, exact, precise. We approach the secret arch. A sliver of light trails a snail's bright track across its portal.
- 110-24. Or is there a portal? No; a filmy veil shivering with fireflies, moulding itself clingingly about the body of a corpse - the Goddess.
- 111-25.
- 112-26.
- 113-27. Remember Festat - before the hawk and after ...
- 114-28. and the crumbling walls of Mû
- 115-29. where Lam lay dreaming
where Lam lay dreaming.

The Book of the Spider - 5

- 116- 1. When Lam awakened again and the hawk descended, routed
- 117- 2. Camazotz wheeled into obliquity; the web tightened.
- 118- 3. All streets of Festat; and beneath the streets the furrows of Set and the great snow-bat from Lêng; snow mauve snow, oozing ... seeping ... through the lattices ... the Pit opened and you were lying aslant a naked bed of dead virgins whose only sound was Hûm! -
- 119- 4. ["He who heeds these shadows of S'lba goes
- 120- 5. in danger
- 121- 6. of obsession by the Children of Isis"]
- 122- 7. and the ineffable Beetle on the brow of the whitest of them
- 123- 8. digging its way with its mandibles in fresh turned furrows of flesh below the valleys of Festat.

- 124-9. They knew it as the Secret Word.
 125-10. One alone had it within grasp and lost it ...
 126-11. A bluster beast lunged upon it but it fled the jaws
 dripping with the ichors of darkness
 127-12. which congealed;
 128-13. and a camel manifested the Children of Isis.
 129-14. That is how the Beast floundered in the sty of a
 dreadful Pig
 130-15.
 131-16. Chozzar; the jackal and hyaena feed upon his substance
 132-17. and the foul fish of Starry Wisdom shower down their
 silver scales in the moonlight that bathes, so calmly, so
 coolly, in the desert-night the desolate city.
 133-18. Yet its acon has not yet emerged; still grapples the
 beast with the word not to be uttered.
 134-19. And the beetle alights on the brow of Isis as Her children
 drop, one by one, a rain of stars, from her thighs
 135-20. ever so many vivacious virgins hanging up their skins
 to dry in the appalling absence of day that yet knows
 no night.
 136-21. The eyeball veers westward: saw the red star of Tum,
 or did Kam snap off with his jaws the end of day even
 as the manifestation of Nuit was at an end?
 137-22. Sigils redolent of that Night are yet found traced upon
 livid rock illumined by the lightning-flash of Nodens.
 138-23. Or by the glittering yellow river haunted by the sighs
 of Shöa the Evil Woman.
 139-24. Not much can be seen.
 140-25. ... "the eye will droop in sleep,
 141-26. the lid falling with a hollow click;
 142-27. the lid of an empty coffin, for Osiris is Without, and the
 Children of Isis return";

- 143-28. The steep and crooked staircase carries one up beyond
 Zelb, carries one down beneath the tunnels of Set.
 144-29. Silence.

The Book of the Spider - 6

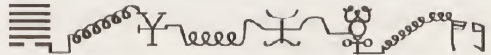
- 145- 1. Oily waters, murky, lapping, licking the rotten timbers
 of the wharf encrusted with Limchouse slime.
 146- 2. Perhaps it was a Chandu dive where first I met her,
 Shöa, the Evil Woman.
 147- 3. No telling where a roamer might end up and find him-
 self face to face with the bird of Sin Sin Wa.
 148- 4. There were in those days
 149- 5. Sails on the misty Yellow River
 150- 6. Chinese dreams, junks on the poppy trails. Nothing
 relevant to an aeon
 151- 7. of remorse except the faint green spirals of incense curling
 about the ecstatic features of a barbaric goddess ...
 152- 8. Shöa! Shöa! Shöa!
 153- 9. How the silent river fled and hid the white frills of its
 troubled surf between the dark flanks of the Witch-
 Queen, below Festat!
 154-10. Only one plumbed the depths of that river and found
 nothing there
 155-11. but the bones of innumerable crocodiles - bound for
 Fayüm, beneath the sacred lake.
 156-12. And these bones assembled themselves
 157-13. and made an immaculate Goddess in alabaster
 wrought,
 158-14. or plaster bought of an image-caster in London's
 Chancery Lane.
 159-15. 𐤀𐤁𐤃𐤅 𐤀𐤁𐤃𐤅

- 160-16.
- 161-17. Again the chinless abnormality with the lantern eyes and meldrum snout no yellow veil may hide. Darkening to a silhouette against the pure pale azure sky ... sixteen teeth and the sharpness of death washed by a surging vermilion foam.
- 162-18. Nightmare in the eyes. They increase, they wax, growing enormous they eclipse the whole accursed face.
- 163-19. Floating in their abysmal skies the junk rides the gentle ripple as it laps the wharf.
- 164-20.
- 165-21. A single lantern showers its beams on deserted streets licked by the encroaching tide
- 166-22. as it eats tiny holes in the decomposing planks. They overlap the water - calm now, swaying gently like the lantern.
- 167-23. They see - these eyes - where the steep staircase cleaves a deep furrow in the outer waves, and plunges.
- 168-24. All nautical now, reeking of fish and decaying hunks...
- 169-25.
- 170-26.
- 171-27. It is possible at this point to swing oneself onto the staircase by means of the hawser-web the Spider spun but yesterday when
- 172-28. strolling down Chancery Lane in brilliant sunshine.
- 173-29. I collided head on with that indescribable monstrosity.

The Book of the Spider - 7

- 174- 1. Out of the ground it rose, a mephitic vapour oozing from a crack between smooth paving-stones.
- 175- 2. Yes, down it led, the steep staircase. From this crevice

it descended into the Pit and through the grille of a massive oriental portal made of solid bronze and bearing on its bosses the intricate signs of the Kú. I glimpsed the swaying image. Dazzling white, stark in that voluptuous cell was the flesh it devoured.

- 176- 3. The cage descended
- 177- 4. crazily plummeting,
- 178- 5.
- 179- 6. its precipitous fall recalling the sudden dive of the soul which at a critical moment in time should have ascended
- 180- 7. to be gobbled by the horror with the fifteen teeth, with the luminous eyes, with the jackal's snout?
- 181- 8. Rather, a fishy end in the tank of the crocodiles.
- 182- 9. One knew better.
- 183-10. And One emerged.
- 184-11. While the Beast fell ... even the Beast ... surpassed
- 185-12. the nameless Goddess with a beetle on Her brow.
- 186-13. And each of the children She made from the remains of Her abominable feast
- 187-14. danced resplendently; even the Children of Isis with the beetle on Her brow, and the Spider at each breast of Her
- 188-15. uniting with its web the three points that create the K H U
- 189-16.
- 190-17.
- 191-18. 
- 192-19. incised in the north wall of the tunnel Q that veered aloft, abruptly, and animated the twin shadows that seeped from the paving-stones and strolled along the Lane.
- 193-20. Simultaneous simulacra appeared in Festat, hovered above the tank, congealed, merged with the kamite totem borne by Xedi into the lodge-room.

- 194-21. And in the basement of a London shop a certain Alchemist gave to Aossic the Kaula Keys.
- 195-22. ... the Lama of Lêng, the Lame One, even the devil awaited his cue to appear in the porch of the chapel at Rennes ...
- 196-23. while delicate sigils were traced in the fumes of Kÿphi that muffled the croak of the bird, obscured its derisive glance as it rested, waiting, waiting, on the shoulders of a one-eyed Chinaman contorted with silent glee.
- 197-24. And still those slippery steps led down, down; up a little, down a little more as the skiff bounced buoyantly from the scum-laden waters perpetually lapping the decomposing timbers of the wharf.
- 198-25. A great slow heaving breathing in
- 199-26. the Cthulhu deep;
- 200-27. a spasm preceding possible awakening.
- 201-28. It sleeps on.
- 202-29. Limehouse Festat the Plateau of Lêng ... sail serenely aloft. It was by a similar route I found myself in that most secret assembly the world once knew as the Beaumont Club.

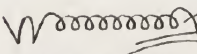
The Book of the Spider - 8

- 203- 1. They said Choronzon disperses; Set confuses; Chozzar dissolves; Yuggoth forgets ...
- 204- 2. but these are Energies of the active mind and relate only to manifestation.
- 205- 3. S'iba is beyond. Cthulhu nods but rarely ever awakens;
- 206- 4. If She does it is merely to turn in Her sleep,
- 207- 5. the Sleep of Voltor on the parapet of Theen.
- 208- 6. And beneath the alleys of old Cairo the strains of fluted music drifted among roses as I beheld the gardens of Theen, a distant zone, with mallows,

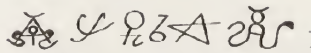
- 209- 7. that shudder in a nervous breeze.
- 210- 8.
- 211- 9. Monolith of Mokkatam ... eclipses Theen ... a shimmering haze ready to vanish with its phantom roses.
- 212-10. In its stead the horror of the Mothe-mask distorted by the marsh's exhalations, engulfed by the waving poisons, trembling, drawing life from
- 213-11. mauve flowers like lizards without eyes
- 214-12.
- 215-13. Full or empty, waxing or waning, the lizards lie in listless dream
- 216-14. of layered spaces, of lacquered lattices. Behind them slant the eyes they lack, concentrated in a yellow mask.
- 217-15. A beam of transplutonic metal glinting, rapier sharp, divides the walls, the flags of limestone from the Mokkatam Hills; pierces the cell below Malkuth
- 218-16. the twofold Qliphoth where the beetle burrows: upward upward upward ...
- 219-17. will emerge at the precise point of fusion with Da'ith when Yig awakes
- 220-18. and Great Isis wraps round Her pallid brood the shimmering wings of Her beetle moonblood
- 221-19. flowing softly from Hecat's ceaseless fountain. Mother of Madness! Mask of Mothe ... the high window ...
- 222-20. A desert roamer described once, perfection; a masque, a burlesque, a sideshow. Nothing like it had been seen at Shepherd's.
- 223-21.
- 224-22. As the wind increased; as the power arose, so the sand shook all before it; covered all in a ghastly shroud of grey. One figure remained
- 225-23. to dance; its mask pointed to the desert roamer, the desert howler, the ambassador of Set.

- 226-24. And a gateway opened – a tunnel revealed – and the relentless fury of the khamsin gathered the particles, the souls; swept them all beneath Festat
- 227-25. into that bowl-space where Nu Isis manifests Her fullest radiance, corroding image upon image of Herself – the white flame corrupts; it sears all.
- 228-26. But the brazen moulding broke away revealing the ante-flesh, a cake of squirming worms.
- 229-27. Was it that which nourished Lura
- 230-28. when she came down
- 231-29. the great diagonal?

The Book of the Spider – 9

- 232- 1. ccelal celalla eelal; dooronoz
- 233- 2. Zelb nansela elum elum
- 234- 3. morla efele mulama efele mubele. Lele √/ 30 lele √/ 1111
- 235- 4. Nonsé Isile Isile Nu
- 236- 5.
- 237- 6. 
- 238- 7. eelala eelala celalam lamala
- 239- 8. Zelbaos Ilyaos Sicaos sik. Bultoo Keperalam Araku ...
- 240- 9. Beneath this Arch the Word ...
- 241-10. Who has it knows it who knows it utters it
- 242-11. only in silence.
- 243-12. It is S'lba laaba S'l.
- 244-13. It is backwards, forwards, up and down.
- 245-14. It can not be repeated.
- 246-15. Cthulhoo ... hearing its echo – falls back
- 247-16. dies; without a face.
- 248-17. Yet darkness never falls
- 249-18. when Isis calls Her brood ...

- 250-19. [These words flashed before me
- 251-20. in the Cavern of Initiation:

- 252-21.  1
- 253-22. ... words of the calling lost ... a mysterious shadow falls on the river and the bird
- 254-23. on the shoulder of Sin Sin Wa cries a raucous cry, a fiendish cry, Ting-a-Ling; too much hair
- 255-24. that wakes the old man
- 256-25. the purveyor of dreams, the smoker of nightmares, in his Limehouse hell.
- 257-26. It is not possible to imagine what truths these dreamers distil in the silent hours, with nothing but a bird to accompany them on their prolonged and incredible journeys ...
- 258-27. But our attention is required
- 259-28. Some one is seated on the Throne of Shlùk.
- 260-29. Perhaps it is not too late.

The Book of the Spider – 10

- 261- 1. ... the sluggish waters sliming the wharfside, eating the causeway, rotting staves, spectrally phosphorescent marsh-fire.
- 262- 2. And saw Spider clawing edges, and appear, sludge-veiled, baleful eye above the parapet,
- 263- 3. its ropy mandibles, fishnet slime, dragging anchor
- 264- 4. the vessel's silent sail windless down the Yellow River eastward
- 265- 5. ... twisted alleyways of Festat ... network of streets in Suchow.
- 266- 6. Gong: great bronze screen, dragon blazoned ... sit the Brothers
- 267- 7. of the Ninth Arch

- 268- 8. masked with seaweed ... coiling fumes.
 269- 9. Chandu.
 270-10.
 271-11. One more than Mizraim where the powers nestled,
 met, wrestled, came to rest
 272-12. on the wharf, spider warp backed by the tremendous
 power, the seething power,
 273-13. the mauve moon-powered qliphoth in Absu.
 274-14. And the Name of the Mistress of that Green Place, all
 deep, a dark shot through with moonbeams ...
 275-15.
 276-16.
 277-17. And Set is three void Nine, and the name of Hecaté.
 278-18. The voice of the Silent One is also the Voice of Absu
 who stalks the earth, rides on the wind, cleaves the
 deep, roars in the fire ...
 279-19.
 280-20. Where the Zin twin powers met and swirled in a high-
 towered City circled with flame.
 281-21. Melded they. Triumphant.
 282-22. And they spread the papyri between them ...
 283-23. a grimoire fished from the black water that yet laps
 the wharf.
 284-24. And in the sophisticated radiance, plush seats, wall-
 high mirrors, chandeliers, obsequious waiter - in all
 this opulence ... they saw it crawl over the page ...
 285-25. picking its way
 286-26. meticulously, avoiding a word here, staining a word
 there, destroying a word that should have been, that
 could have been ... soft sigils of the dusk ... with a
 sharp and darker stain ... a crimson shade.

- 287-27. Did it ever surmount the Insurmountable Statue ...
 the Effigy?
 288-28. A writing locked up and sealed ...
 289-29. (a Void).

The Book of the Spider - II

- 290- 1. It needed but one to reveal it. But the spider knew.
 291- 2. [From the destruction of mind that gives birth to Chaos
 292- 3. a zone of mauve is created, a desert of sand above the
 Tunnels of Set. The winds hurry through them,
 293- 4. a sinister piping bearing the Beetle on its wings:]
 294- 5. It had in its mandibles millions of years; spanned
 infinite oceans.
 295- 6. No gulf too wide, no chasm too deep, that its fathomless
 wisdom does not embrace.
 296- 7. Flung into the heights the Shadows of the Outer Ones
 297- 8. play upon the walls of the Empty Place
 298- 9. above the secret cell where in the lidless cask the
 echoes of aeons reverberate
 299-10.
 300-11. bringing down fresh fever
 301-12. and a Word ...
 302-13. spoken by another prophet when One arises and One
 descends, invoking the Beast.
 303-14. Lam's legions through the eyes
 burnings of Isis bring fresh fever
 from the skies
 304-15. Another woman shall awake
 and slake the hunger of the Snake!
 305-16. Yes - the Shadow falls: Shōa, the Evil Woman; Lihu,
 too, Hekt and the she-Goat OZ, and that Great Spirit
 that cannot be invoked because

- 306-17. It sleepeth. The Fire of the Earth and of Lam.
 307-18. When She joins with the fever from the skies, Truth will prevail.
 308-19. There is She.
 309-20. (He that heeds these shadows of S'lba
 310-21. goes in danger of destruction by the Children of Isis.)
 311-22. A silent sampan glides upstream.
 312-23. Wharf ... lanterns ... mist descending ...
 313-24. Riverboats, their foghorns muffled in the dark of a Limehouse winter.
 314-25. The jewelled tray, mother-of-pearl, the serene boatman. Dancing scintillations ... the cosy household fire ... the domestic hearth ... childhood. Flickering shadows on the walls, the napery, tea is served ...
 315-26.
 316-27.
 317-28. Black man ... Black Eagle
 318-29. Stone ... crumbling ... the still weir ...

The Book of the Spider - 12

- 319- 1. In the double eight-angled mirror the light leaps deep, blooms in the sleeping mist
 320- 2. burns curious holes in the fabric of space.
 321- 3. There will be a face again; formed from the crumbling black stone beside the weir where dance the flames, the witches ...
 322- 4. The muffled radiance covers flesh, weaves its spidery way through the torn eyesockets ... the clouds boom ...
 323- 5.
 324- 6. a scuttling darkness, insect infested swamps - the Wet Ones; the bat flies low.

- 325- 7. How many times did the roamer open the leaves of the horrid dark grimoire bound in sea-green skin!
 326- 8. In the mirror: the Other is seen. Something pressing on the screen.
 327- 9. The scream of the nightbird, the rustle of silk ... breathing sighs ... and the hideous odours of the burning-ground when the witch revealed her identity.
 328-10. She is seething now in the blood: the deep dark lunar blood fashioned
 329-11. into shapes the flames fling into the night.
 330-12. Days of sunshine squandered in sweet enchantment.
 331-13. Flames that curled the lips of the gay girl ...
 332-14. where now is the "Shropshire lark and the Wyoming whippoorwill" - having fled the grove
 333-15. lit with the eerie decompositions of nightmare?
 334-16.
 335-17. In the crypt. The dark witch and the cauldron.
 336-18. She had the secret; swore she'd never tell.
 337-19. Blackness. Waited. Aeons sped by ...
 338-20.
 339-21. Monstrous shapes; wind-riven skies
 340-22. raked with flashes as They pass by ... scattering
 341-23. the Seed of Isis. How far from Fostat flung!
 342-24. These are the ships of a Desert immersed in a silent glue of silver
 343-25. in an amber dusk sprinkling a carpet of mauve, soft and sweet
 344-26. oblivion.
 345-27. They say the secret lies limned in a picture by Zos.
 346-28. He left it; I found it.
 347-29. He said dive through the cone. I dove.

The Book of the Spider – 13

- 348– 1. I found
 349– 2. In a crypt – by the sea
 350– 3. Restless; its waves lapping its broken stones
 351– 4. And the dank stairs not inviting
 352– 5. I found
 353– 6. The panic candle holders carved in old metal and very old, with an evil history ...
 354– 7. Another witch knew the secrets they held.
 355– 8. Yeld or Yelg; Zos never knew witch
 356– 9. But a Beast rootled nearby determined to snout out the Black Grimoire, and found a Star instead.
 357–10. Was it then or later that the bird settled in the witch's hair?
 358–11. Going back to the gardens
 359–12. The Black garden of mist and tears; the witch-garden ... where ... perusing the chronicles of an ancient family
 360–13. the horror flared
 361–14. from the pages even now overshadowed by the forest scene, the Awful Mass
 362–15. the corrosive serpent tongue flicking its venom from the swaying hornbeams wracked by a gale unremembered since the seas
 363–16. dashed thund'rous at the Templar Tower.
 364–17. Stark ... ages before ... a desert sea of ice seized by the under-currents, moulded into undulant ophidian ripples as mounting higher,
 365–18. higher to peaks leaping to the stellar winds flattened by space into a crystal plateau
 366–19. with locked glass
 367–20. into the heart of Lêng where lie the Sarcophagi manifold ...
 368–21. Who could tell what a witch may embody?

- 369–22. There was a certain oriental cast about her features ... the Weird One.
 370–23. Until recent date her sisters moved upon the earth, unaware
 371–24. aware only of an ancient lineage ... ancestors lay calm in the dusk of a slumbering shrine
 372–25. close to the encroaching waves
 373–26. within sound of their echoes lapping the Templar Tower
 374–27. not knowing the restless grave undying, scooped from the crumbling furze-fringed rock by the lightning bolt that echoed the old dark rite.
 375–28. Not knowing she yet walked among them
 376–29. until I, a scion of their race encountered my own death in her countenance.


The Book of the Spider – 14

- 377– 1. Draped in seaweed, tangled boughs and the deadly Serpent's coil.
 378– 2. The Eyes alone alive in the pallid stone, the features tinged with green and cloying moss.
 379– 3. The utmost of decomposition set beside a calm wide forehead cut in the alabaster of time
 380– 4. under which the lurid eyes glowed famished, their vampire burning-pits illumined by the crazy flames
 381– 5. consuming froglike extremities as he leapt upon the wandering girl ...
 382– 6. transfixed her with one piercing scarlet scream and ...
 383– 7. *absorbed* her.
 384– 8. ... Jester
 385– 9.
 386–10. ... Black.
 387–11. While in a summer garden I reclined and mused upon

- the wonderful pattern woven by the Spider; all, it seemed, for my delight.
- 388-12. For how could this small, neat, low-built dwelling, set in a South Wales market town and bearing the name of that ancient family's manor house, yeleft Brundish Hall, conceal a vessel of blood stemming direct from this vampire horror?
- 389-13. A witch whose line returned far deeper back; who knew even beyond the Zos-witch, her companion, hideous 'others' such as Helen Vaughan and that Bella Lura who embodied the arachnean lore of spaces on the farthest flung web of Okbish, reaching even to the palaces of Lam in distant Lêng
- 390-14. and the vast, remote, and desert places where the Black One walked and talked with the Children of Isis.
- 391-15. The seawracked desert-dashed ruins of a castle on the shores of Morgan's land
- 392-16. had hid in its bowels the two slender plinths surmounted by the heads of twin fauns;
- 393-17. The fluted pillars, columnic, the faces of young satyrs, their equivocal smiles not rendered less sinister by the flames that lit in flashes
- 394-18. their enigmatic glances.
- 395-19. It was difficult to see, in that dark cell, and against the light, the hovering wings ...
- 396-20. But the reverberant shriek of the girl's screams scoured the crypt, a whirling scrannel of sound sharp as ratfangs gnawing
- 397-21. at the heart
- 398-22.
- 399-23. and a shadow steamed slowly from the ninth arch.
- 400-24. Soft moonlight falling on a black pool
- 401-25. fringed with whispering waterplants, mallows bowing in the slight night breezes.

- 402-26. And the stark sand dunes vaguely void against the mauve sky.
- 403-27. Sleep belongs here; from this point one has to substitute for windows the inward turned pebbles of spectacles perched upon the decomposing snout of a lame dwarf.
- 404-28. He stands with a frozen face
- 405-29. in the vestibule. Truly terrible is this place.


The Book of the Spider - 15

- 406- 1. Black Jester ...
- 407- 2. (The Backward Darkness ... Zos Kia Zone)
- 408- 3. Lugubrious hills locked in shadows lit by flashes as the lightning thunders.
- 409- 4. (The time of the hell-bird)
- 410- 5. Awryd slumbers.
- 411- 6. The spider-bat netted in her hair is freed in sleep.
- 412- 7. The long tomb-nails, claws of the vampire
- 413- 8. trail a black thread over the threshold of the ninth arch. This was the house in which the spells took root
- 414- 9. pushed up the leprous dead blooms of blood, stood a sharp shaft of whiteness washed in the moon's laughter
- 415-10. falling from the festered mouth that fed on Awryd's foul food
- 416-11. devil-evoked in the urns hung perilously from the lips of a blind sky
- 417-12. 
- 418-13. bright with the flight of whippoorwills and the laughter of Sebek-Nefer-Ita
- 419-14. and (the Awful Fire in Elder Aeons)
- 420-15.
- 421-16. Deep fin cleaves the dark; dark fin cleaves the deeper cells.

- 422-17. Hauls up a book the Spider wrote in a black one's
Grimmer days.
- 423-18. Sigils Zosward glowed eastern in its mad pages twined
about with the horrid spells.
- 424-19. Made the whippoorwills cry.
- 425-20. How may I ever sound the depth of that lugubrious
way?
- 426-21. Chimney-stacks beneath; incredible stars; unutterable
night
- 427-22. velvet black and deeper than hell's bite;
- 428-23. its venom sweeter than I can tell ...
- 429-24. This spell spills from the great basins of Amrit, flows
down the river to Fostat.
- 430-25. Mani Stone. East meets West
- 431-26. enlivening the Starry Voids, the Nether Depths and
the three-tongued figure of Fire.
- 432-27. Who knows what rite the doves enacted in that upper
cell?
- 433-28-29.....

The Book of the Spider - 16

- 434- 1. In the sleep of Volthor in the stony wilderness of Theen
- 435- 2. in the stone-wild where once were echoed the
Mutterings of Malediction the Spider lies - each stone
silk-linked and rolled
- 436- 3. each night into the fathomless shaft
- 437- 4. where, at the bottom of the well of stars one only shines
- 438- 5. its rays binding and embalming the Effigy ...
- 439- 6.
- 440- 7. Awryd wore the face of that effigy as the night came down
- 441- 8. into the shaft, delving deeply dark and rowelling the
bowels of the desert with her long metallic fingers.

- A corpse stirred, turned; in the hollow of its once-eyed
space a one-eyed China doll hung horribly stiff
- 442- 9. A grotesquely one-eyed raven - the opposite eye -
perched upon its shoulder.
- 443-10.
- 444-11. Shōa, O Shōa, the Evil Woman
- 445-12. 
- 446-13. You made me step into dead man's shoes and stroll
down a London Lane - I mean Chancery - where
- 447-14. a dealer in rare effigies had set up his emporium.
- 448-15. It was plumb above Fostat where a certain desert
Beast had heard the howlings of Hecaté;
- 449-16. had made a link, a silk-like web of spider's spilth -
royal, ancient, yellow with abysmal sorceries
- 450-17. which His quivering snout had scented and dragged
from its hole a whole carcass of crocodile.
- 451-18. White Virgin of the limpid moon
- 452-19. Dolled up in Limehouse slime of wharf-lapping hungry
waters
- 453-20.
- 454-21.
- 455-22.
- 456-23. hungry for ocean yet choked by the implacable mists
that settle and shroud the great Yellow River.
- 457-24. Great Shōa - unfathomable, inscrutable Shōa, you
bore this anonymous Chinese to the deep valleys of
Ho-Nan, the poppy paradise beyond the Veil.
- 458-25. Awryd knew your play resembled the game of the
stones that were lifted by magical means
- 459-26. to erect THE Pyramid. Above Fostat. Yes. I remember
it well, and the fathomless well ...
- 460-27. A Star beamed down

- 461-28. A Star returned along the upward pathway ...
 462-29. ... shot beyond the outermost pylon of a universe.

The Book of the Spider - 17

- 463- 1. The Spider lured Arim as Awryd was
 464- 2. into the dim and cryptic crevices
 465- 3. Candleston.
 466- 4. She said the Sigil would be found, the Stone unveiled,
 the Sticks revealed.
 467- 5. Place them, lit, with candles scarlet, one, and black
 the other.
 468- 6. Invoke the Guardian.
 469- 7. Set the Stone between the sticks, between the twin
 termini
 470- 8. the god of Terror that hovers ...
 471- 9. High noon.
 472-10. The dunes ablaze, the green capped waves of grass
 473-11. lapping the walls of the deep place where Awryd with
 her cauldron cast her spells
 474-12. and then
 475-13. the infinite billowing sand, runnelled and sprouting.
 476-14. Burrowing yet deeper the Guardian leads by the hand
 to profounder tunnellings
 477-15. beneath even the Caverns of Set where lie nether-
 most cells.
 478-16. Now poise the stone and hurl vision within - deep,
 deep, deep down within
 479-17. Awryd yet weaves the spell, yet draws to the endless
 sand the Outer Darkness with its monstrous bird; no
 head, no eyes ...
 480-18. As the waters, oily, turbid with dreams decompose the
 last stanchion

- 481-19. it crumbles; so, in Awryd's cell the cauldron seethes
 and a rushing flame spouts and brings down the
 ancient castle ...
 482-20. Buried in débris, the Stone, unscathed between its
 panic flames, now black
 483-21. extinguished
 484-22. lies
 485-23. awaiting the hell-bird's screaming resurrection ...
 486-24.
 487-25. the helmet of Qrixkuor
 488-26. the Light
 489-27. against which the Yellow One warned.
 490-28. O Shōa, Evil Woman of Dreams ...
 491-29. Ho-Nan.

The Book of the Spider - 18

[*The medium at this juncture became Lî*]

[*There was also at this juncture a confusion of cells*]

- 492- 2. The many masks of Lî fall.
 493- 3. Fell out of Space
 494- 4. became Lî Sing; and, later, the known skryer of Awryd's
 clan ...
 495- 5. the dynasties confused ...
 496- 6. when the raven of Ho-Nan lay dead
 497- 7. in Limehouse.
 498- 8. Tling-a-Ling, loyal spirit of a Greater Spirit;
 499- 9. Its other eye locked in the winged horror in the sand-
 blown cell
 500-10. where the lapping waters of the Ogmor coil and
 sweep onward

- 501-11. like the Yellow River bearing on its swell the Evil Woman -
- 502-12. She who Sleeps
- 503-13. Shōa, the ghoulish spirit infused the portrait of a child of the West.
- 504-14. 'tis told in the Grimoire of the Grants
- 505-15. that doughty clan that married into Awryd's line, bearing the dark secrets in its turbid blood ...
- 506-16. O ghastly!
- 507-17. O deathly was the stillness after Li received the ravaging of the hell-bird in her hair!
- 508-18. Wrenching, rearing with its claw-grooving talons, tracing the
- 509-19. surgical slit to let in the Qrixkuor.
- 510-20. Read it in the leaf upheld against the light pressed firm like flowers embalmed between the leaves of a book; like the book whose pages pressed
- 511-21. against the windowpane, against the light
- 512-22. revealed the true life of Awryd and her spawn
- 513-23. Reaching back to Isis and the beetle which crawled from the pylons of eternity beneath Festat.
- 514-24. Who will unravel this mystery ...
- 515-25. this palimpsest scrawled upon the delicate membrane rent by the talons of the raven, whippoorwill or vulture?
- 516-26. Who cares? 'Twas a bird of hell ...
- 517-27. (Only Lee-sing may tell ...)
- 518-28. its Name
- 519-29. and unlock the light it locked within the dome of her skull.

The Book of the Spider - 19


- 520- 1. In the times of Therion
- 521- 2. Awryd tried again to jam the wires.
- 522- 3. Li, Lee-sing. Leesing's skull bled with the memories of that earlier confrontation.
- 523- 4. She came
- 524- 5. As a cousin and as a sister; a Skryer whose name did not for long mask her identity.
- 525- 6. She passed, at the last, into the globe
- 526- 7. But her brother was also there; the life recurred.
- 527- 8. The fusion of East and West became a possibility only at the juncture in time of our meeting in space
- 528- 9. Below the ruins of an ancient manor-house.
- 529-10. This is the story of your life.
- 530-11. Each life has its own story
- 531-12. but this story is as real as the life is false.
- 532-13. "How say ye that I was lost?". "He wandered in the rose-garden and strayed into the Path Direct".
- 533-14.
- 534-15.
- 535-16. This chronicle of a single life repeated over and over reveals the Path Direct when the lover's footsteps as the strayed ghost
- 536-17. erase with incessant tread, turning, ever circling, all traces of known ways
- 537-18. until The Way shines clear
- 538-19. as the Pharos at Rendlesham illumined those that were winged and weird ...
- 539-20. those that alighted ... in the glare ... and in a ghastly dark.
- 540-21. The Spider alone ... trails the wires.
- 541-22. The Sentinel utters:

"Subtly, stealthily, bridge the parapet of spiderweb spanning the nightblack gulf".


- 542-23. From waking to sleeping with dreams in between:
 543-24. The waking a frenzy of distraction; the sleeping a void; only the inbetweenness gathers in its dusk the reverberant images of our recurrent history in the space-time froth of remembered encounters.
 544-25. And if the veil is Sundered and the Tower collapses
 545-26. 'then' becomes 'now' and 'there' becomes 'here'; so time is confounded and space a moment's loose geography marbled by regret.
 546-27. "There is no other way".
 547-28. You learned this lesson hard in Beaumont days ...
 548-29. You found the Stellar Lode.

The Book of the Spider - 20

- 549- 1. Awryd found it also; and so did Helen Vaughan -
 550- 2. This Stone
 551- 3. that has to be set between the twin Pylons - plinths of the panic god.
 552- 4. For fear alone can spark the ultimate eruption that heaves up the deepest ecstasies ...
 553- 5. ZOS! Who knew the anatomy of fear and drew the map of terror on the face of a crone ...
 554- 6. fleetingly, she re-crupted -
 555- 7. Tall, blonde, a fish-scaled monster
 556- 8. whose scabrous milk repelled the Alchemist
 557- 9. attracted the Master.
 558-10. Fled the phantom not yet born of another aeon.
 559-11. Zos embalmed her magick in a new geometry glyphed by the spider's thread ...

- 560-12. a conic, laconic, symbolic, masonic, demonic ... a chronic
 561-13. affront to the Shades
 562-14. in Amenti's halls; embalmed, but not dead. Festering under Festat ...
 563-15. bringing a New Word the Master did not hear.
 564-16. One may have missed it with his Ma
 565-17. though he knew the triple stone, the triple egg of Lam's atu:
 566-18. Lam's House; Mâ-atu.
 567-19. But it needs more than thirteen.
 568-20. Turn backward.
 569-21. Set Triumphant!
 570-22. Next came 
 571-23. (the Silent sentinel against the Vortex of Negation) flapping dead wings. Its body athwart the tunnel so that, forced to turn back, the only egress lay in a deeper tunnel yet.
 572-24. Swift, vertiginous the descent (must be back of Da'ath though very deep down ...)
 573-25. The ear can detect a plangent chanting, booming; sea-surf in the caverns beyond Candleston on the southern down.
 574-26. Down down deeper down.
 575-27. ("The Self alone abides unmoving. It absorbs nought, it emanates nought, for nought in it abides not but to become the impossible.")
 576-28. The three OOs, the Omniscient Old Ones, the Omnipotent Old Ones, the Old Ones Omnipresent
 577-29. that make no difference.

The Book of the Spider - 21

- 578- 1. No matter
 579- 2. Which tunnel, where, with whom, the plangent voices proclaim
 580- 3. the Old Ones.
 581- 4. The long line of Adepti praise Them.
 582- 5. The goodly fellowship of the prophets praise Them.
 583- 6. The deep dusk, the dark sentinel, the Open Door, the Da'athian Dust -
 584- 7. All praise Them.
 585- 8. An old alchemical text tried to fashion the dust into familiar shapes.
 586- 9. A new alchemist, resembling the old, brought the Work actually to the point of manifestation
 587-10. but a wily hand lay between Him and final victory ...
 588-11. the hand that purloined the Stone in the cavern of the crypt beneath the drifting sand.
 589-12. How long those fingers stretched forth their bones
 590-13. to strangle the "isolated spectre"!
 591-14. For the alchemist had done his work well - until Awryd took a hand.
 592-15. That hand! It wooed him to confess a stark sin, even Beneath Baker Street
 593-16. where he traded on the surface in "Trade Scal Coney"!
 594-17. O dark and dusky nostalgias of the 'forties when the warrior lord rampages unchecked, and the lights above little Olney Court ... [Little Gatton ...] were more than the lights of shells.
 595-18. Then, even, the mind that had reflected the image of Ward was working in the alchemist's alembic ...
 596-19. was bubbling, frothing, casting off spectral emanations ...
 597-20. projecting the dark bird to its nest in 


- 598-21. ... Morgan's Land ...
 599-22. This crazy dust that Awryd prest into her Cauldron
 600-23. sank, boiled, heaved and irritated the turbid philtre
 601-24. till a white spout gushed and spectral forms took hold of the raging fluid, and from it rained the
 602-25. Qrixkuor Light which Awryd caught in her electric basins ...
 603-26. A quaking swampland, tall reeds, Serbonnis, and the Spectre emerged
 604-27. dripping a vaporous astral slime from fingers ringed with the magic stones of Sebek-nefer-Ra.
 605-28. And the Yellow One walked free
 606-29. casting Its shadow aslant the formal gardens.

The Book of the Spider - 22

- 607- 1. Write these
 608- 2. Spells - they are woven by Awryd;
 609- 3. picked up by the first alchemist
 610- 4. passed on to the second after centuries had passed.
 611- 5. These are things Earth should know ... that when Joseph became David, Awryd's formula was made complete. Zos had it from a page of Grant's Grimoire, even in Yelda's time.
 612- 6. Explain, but darkly, how Awryd and Vaughan are one, that she became Yelda and Loriel and Fane. Machen knew the secret, but the Master did not.
 613- 7. When Aossic showed him S'lba, the Master knew that the nest had been found.
 614- 8. and that the nest is S'lba _
 615- 9. Ixaxaar Lam-Aiwass Ilyarun-bel-Aossic.
 616-10. What a lugubrious game!
 617-11. But Earth should know this:

- 618-12. that out of lost time
 619-13. the Qliphoth of Daath will descend
 620-14. below Malkuth and void themselves through the
 Tunnels of Set.
 621-15. A man named Black will open the Gate.
 622-16. Those will fall through whom Black Eagle lets pass.
 623-17. You will recover the Stone – you who hold the Sword of
 Zin and understand the knowing wink of Zos, and the
 unwavering glance of Sin Sin Wa whose Eye is single;
 and the Word
 624-18. that arose. Set all this forth in a special Book so that
 those that read will quote the words of the Master's
 Angel: "Why hast thou whispered so ambiguous things?"
 625-19. And if they reply: "Be precise!", ask them where they
 are from and where their destination.
 626-20. They can not reply.
 627-21. Or ask of them their Name as the Yellow One asked
 of me.
 628-22. Only those of Khem – they know their Name – which
 was Their Word.
 629-23. It took flesh of itself and in Festat manifested. ♀♂
 630-24. They can tell you why the coffer was void in the
 Pyramid without a Name.
 631-25. It is without a Name because born of the Aeon without
 a Word outside the circles of time ...
 632-26. and of the Tangled Light, Qrixkuor –
 633-27. Awryd's Elemental of the Black Wings
 634-28. — the Tripod and the Stone
 635-29. ... and the Raven of Ho-Nan.

The Book of the Spider – 23

- 636-1. Tling-a-Ling Tling-a-Ling ...
 637-2. It sank at the feet of the dead barber; its feathers fell;
 its spirit escaped.
 638-3. (The liberated irreversible Force is the First and the
 Last Whirling before the coming of Lam's egg.)
 639-4. (She is an entrance to the Outer Places and their
 outrace.)
 640-5. Shōa, the Evil Woman, Qlipha, the harlot, scarlet and
 black.
 641-6. Black are the voids of Vith wherein the spiral call from
 the Egg echoes and secretes a meticulous globule.
 642-7. Fostat, Dongola, Ho-Nan, Morganwg, Kabultiloa ...
 643-8. Yes – the dust of the Old One shall dance again.
 644-9. It is said in S'lba that the Lama will leave his throne ...
 "and the Eye will spout fire".
 645-10. The Eye of Sin Sin Wa
 646-11. and the Eye of the Raven.
 647-12. 
 648-13. But only if "you will unite the Gold and the Mauve".
 649-14. And you will!
 650-15. As Awryd united them.
 651-16. As Doctor Black united them.
 652-17. As Aossic-Aiwass and Ilyarun united them.
 653-18. As One united them.
 654-19. As the Grimoire united them.
 655-20. As the Great Beast united them.
 656-21. As the Grasshopper united them.
 657-22. As "the Shropshire Lark and the Wyoming Whippoorwill"
 united them.

- 697- 5. became the Seal of Nu Isis.
- 698- 6. A new landscape will spread its magic carpet in the Zone of the Mauve Wind that ruffles slightly the sea of sand, drifting, leaving visible only the domes of strange temples
- 699- 7. Lost since Lam's first egg cracked open and released the Qrixkuor from an alien star.
- 700- 8. Amen. Hidden in the sand;
- 701- 9. hiding a body lest the buzzards swooped;
- 702-10. Erecting the rule, the measure, the abacus of eternity, as Nile reeds measured the deluge by Festat.
- 703-11. A new Aeon.
- 704- 12. A woeful beginning; but the Truth at an end
- 705-13. where Aiwass located "the Manifestation of Nuit".
- 706-14. Had is that end.
- 707-15. Horus is slain and Set arises, triumphant ...
- 708-16.
- 709-17. Yet an end is a beginning.
- 710-18. Let it not be wrong again!
- 711-19. Let Truth prevail:
- 712-20. "Let the Word of thy Will be the Truth of the Self".
- 713-21. Burrow more deeply!
- 714-22. Cthulhu, Set-hulu, is not the ultimate depth. Fathomless though it be as the single eye
- 715-23. of Sin Sin Wa.
- 716-24. And his raven is not as dead as the body of the Fish when it lay upon the parapet of Vith.
- 717-25. But the Children of Isis and of Set spring from the vaults of a cavernous chamber sunk beneath Chancery Lane in London town
- 718-26. while the images of bland gods lure languid feet when the noonday demon strikes.

- 719-27. "Strive not to net them. They are outposts of qliphoth-breed, forerunners of the Children of Isis".
- 720-28. "They spin strange threads like the Spiders of Besqul, but they are not spiders and the lines they trace have no affinity with the Vevers of the Violent Ones who feed upon flesh and know not the subtleties of S'iba".
- 721-29. The lines lead below. As it is written in a lost grimoire:
 ... there are thrones underground
 And the Monarchs upon them
 Reign over Space and Beyond
 Invoke Them in Darkness, Outside
 The Circles of Time
 In Silence, in Sleep, in Conjurations
 Of Chaos, the Deep will respond.

The Book of the Spider - 26

- 722- 1. In the drifting sand
- 723- 2. we saw the crazy angled pillar risen
- 724- 3. handled
- 725- 4. with the Loop of Life
- 726- 5. as if the brooch of Venus, falling, had pierced the planet's dust.
- 727- 6. We knew the silhouetted shapes of Mokkalatam and saw the lidless
- 728- 7. Eye of the blind one
- 729- 8. lay near ...
- 730- 9. Deeper than the Venus thrust
- 731- 10. yet wired by the path of the Dragon
- 732- 11. which links it with the Other
- 733- 12. Three.
- 734- 13. China Rose.
- 735- 14. Hibiscus Jade. Scarlet Flower in the deep night hair

- of a goddess intimately familiar with Those that Awryd called down.
- 736-15. And the Yellow One warned of slimy critters rearing from the deeps around Limehouse Wharf ...
- 737-16. smearing the oily wharf with scent of musk and ylang-ylang.
- 738-17. The tunnel of the Venus tower lay through the vulva of Isis.
- 739-18. The place of the beetle's ogress was the pinnacle of a very steep slope
- 740-19. navigated almost unconsciously by the Black One.
- 741-20. The Yellow One and the Black One – slipping through the basins of the lower Qliphoth ...
- 742-21.
- 743-22. made their appearance in the London streets and in the curious cells beneath Chancery Lane
- 744-23. where the Master once had dallied with a living replica of an eastern buddha.
- 745-24. I see it yet, the baize-lined door – another of those qliphotic pitfalls which
- 746-25. when opened
- 747-26. emits a weird mephitic odour as of all dead things.
- 748-27. Crocodile bones.
- 749-28. The bones of white virgins.
- 750-29. Singed bones ... The scandal of an innocent image-maker ...


The Book of the Spider – 27

- 751- 1. Or have we misread the runes?
- 752- 2. Placed too much emphasis on one life alone?
- 753- 3. Recall the former escapades in flesh.
- 754- 4. (Turn within. Let not the blood emerge but constrain

- the Thumb until the Night of Isis falls.)
- 755- 5. The Pyramid of Vith will be inverted and turned inside out;
- 756- 6. its apex sucked into the Fifteenth Tunnel and below it –
- 757- 7. piercing the scalene dreamer in Lemurian seas; awakening with its probe the Eye of Set.
- 758- 8. Sink in the Great Within where the Deep Ones dream in seaweed-tangled sleep.
- 759- 9. In tangled light the Qrixkuor descended.
- 760-10. Remember Awryd's crown
- 761-11. where the Qrixkuor wove
- 762-12. lianas of livid light –
- 763-13. the light that terrified, the light that pulsed
- 764-14. the light that invoked
- 765-15. the noon-day darkness.
- 766-16. O Therion!
- 767-17. walking through the sylvan scene towards a hermit's hut.
- 768-18. A wild and elemental fury whipped through the sun-dappled leaves
- 769-19. weaving a wreath for Pan
- 770-20. as our chanting mounted higher
- 771-21. higher, higher
- 772-22. whirling downward with a shrieking flight of air
- 773-23. pressed upward
- 774-24. upward:
- 775-25. And a fragile craft on the Yellow River tilted slightly
- 776-26. in a barely perceptible gust of air
- 777-27. as storm within the hut raged
- 778-28. and the metal fastenings fell with a sonorous sound ...
- 779-29. Tling-a-Ling; the Raven with the lid of its single eye

raised with a single glance the absent lid of the coffer
in the Pyramid of Vith.

The Book of the Spider - 28

- 780- 1. When Awryd wove the initial spell that let the blood in
781- 2. It was a first time ...
782- 3. a line direct from Lam that might have been mistaken
for that of a tranquil fisher man on the banks of the
Yellow River;
783- 4. or on the banks even of the Yellow Sea in Morgan's land
784- 5. by Candleston.
785- 6. There are no certain means of knowing
786- 7. when that blood first flowed within the veins of the
Black One,
787- 8. nor when he first became aware that his toying with
the chemistry of swamps
788- 9. would lead him to Awryd's secret.
789-10. Some subtle effluvium? Some insect borne on mephitic
winds
790-11. from the Black Swamp?
791-12. The Oracle of the Marsh.
792-13. The webbed fingers on the sill of the window of Death.
793-14. Perhaps a later birth.
794-15. No fragile toadstool
795-16. no amber-eyed sleek-pelted child of Bâst
796-17. irradiates such  in its stealthy stalkings of that
utter dusk
797-18. descending on the marsh's unctuous miasmas.
798-19. No ghoulish corpse-lights lighten the livid dark where
the hultu's raucous laughter strikes the chill bells of fear.
799-20. Golden Hyaena!
800-21. Kabultiloa's spectral forests breathe

- 801-22. in and out.
802-23. The quaking quicksands
803-24. The bubbling pitch
804-25. heaving in Awryd's vase of cold shadows.
805-26. And the Shades took shape;
806-27. brought to Festat another child to meld with
Merthyr's brood
807-28. of the Children of Isis never spawned -
808-29. the Children of the Pool.

The Book of the Spider - 29

- 809- 1. See now through Lemur mists the reflected history of
those atavisms limned by Zos
810- 2. the artist who limned the more than dead
811- 3. who evoked in the dim circle of aeons the nightmare
beginnings mirrored in the oracles of Awryd's initiation.
812- 4. They said that Black Eagle watched the girl crouching
over cauldron, seeing, seeing, seeing
813- 5. in the swimming fire the coruscating histories of worlds
814- 6. that had been and that might have been
815- 7. and that are; for ...
816- 8. Cease! Arrest! Paralyse in Time's unwinding pool this
One Circle that shall swell like womb
817- 9. And flood the zones with Qliphoth-breed.
818-10. See the dismal basins shake, upheave, and tilt their
lips ...
819-11. and see the mauve blood licked up by the pale hyaena's
tongue.
820-12. How can the race pursue its course?
821-13. How can the moon, captured again by earth, breed
aught but the monstrous fungi
822-14. that the mad poet found upon Yuggoth?


- 823-15. Not a single drop of blood flies off to Awryd -
 824-16. Dark Child of Lemurian aeons; dark bride of Festat
 whom the Beast knew but dimly.
 825-17. For she was not yet girt with a sword before him.
 826-18. And what sort of beast was he?
 827-19. The hyaena laughs
 828-20. The Mad Arab laughs
 829-21. The Skryer laughs.
 830-22. He had no Word to utter ...
 831-23. And Cthulhu turned in sleep!
 832-24. How are thy Mysteries observed O Khem!
 833-25. How are thy secrets lost!
 834-26. A prophet shall expound the Mysteries of Atalan
 835-27. Nalata.
 836-28. He cometh on a great wind
 837-29. but not all his words are lost. Find the Stone.

Thus ends the First Transmission

(It will have been noted that in the First Transmission four Oracles are not recorded: Chapter 3, verse 5; Chapter 15, verse 29; Chapter 18, verse 1; Chapter 24, verse 16; hence the shortfall from the number 841 = 29 x 29. However, two years after the transmission was received the Current again became active and the Skryer was instructed to continue with the series as given below.)

The Book of the Spider - 30

Second Transmission

- 838 -1. But One shall translate them into the speech of stars
 839- 2. yet to burst *G*
 840- 3. open the body of Nuit...
 841- 4. Listen: * *δ▽
 842- 5. Listen! *
 843- 6. 
 844- 7. The Wheel came full Circle in Kahira
 845- 8. Released the Hawk
 846- 9. Opened the Gate of Onyx
 847-10. The Crimson Shade, the False Dawn, the end of time.
 848- 11. Aossic Tibbles and the Melting Cat covered in glue the insurmountable Statue.
 849-12. And those Dalinian insects stuck fast.
 850-13. Then came the moon-hours in the Royal Palace smothered in moon-plants reflected in pools of amber ...
 851-14. Jacob's daughter, resplendent in ash. Her father in velvet; his gaze absorbing living idols into his ancient flesh ...
 852-15. The Crimson Shade
 853-16. faded in Kahira
 854-17.
 855-18. like that erstwhile China Rose, the wild hibiscus flower, a field of poppies
 856-19. meeting Nile lotus on the Yellow River.
 857-20. Nine moons and another flower pushed aside the reeds, tilted the sails ...
 858-21. Vienna strolled in Hyde Park one August when the moon was full ...

- 859-22. Maranatha!
 860-23. Let not the Lingam of Jacob be blasphemed; nor the moon-plant fade unremembered in the royal pools of ivory and gold.
 861-24. This chapter in your book is dark with obscure sayings that Awryd uttered long long ago.
 862-25. Nor did the melting cat ever understand that grief that led to triumph:
 863-26. Aossic Aorist!
 864-27. Consult Phineas for the facts.
 865-28. Observe Phineas; understand the nature of his immortal song ...
 866-29. Understand his Book; his alchemy.

The Book of the Spider - 31*Second Transmission*

- 867- 1. Alchymia ...
 868- 2. The Virgin Awryd.
 869- 3. The water-witch came after ...
 870- 4. a rainbow cascade of kalas
 871- 5. suffusing with mauve the veils of Isis which freeze and drape in icicles the Gate which no man will open.
 872- 6. A sentient radiance springs from the gongs of Lêng
 873- 7. struck in the caverns of Lam where a grey light weaves perpetually a misty veil above the forest where Awryd encountered the Spider and webbed-footed things masquerading as the Children of Isis. The Qliphoth-breed swarms from the greater basins no less than from the lesser angles of the inferior moon-pools.
 874- 8. where the gongs are sounding
 875- 9. where Yesod jerks its puppets in a greenish halo of mist:
 876-10. Swart visions of the unsleeping dark start before the eyes; not of the body stark,

- but of the tunnelled Things
 877-11. beneath mauve skies.
 878-12. This book OKBISH contains the formula of the Daughter of Maat and of the Magick Force of the Spider Goddess
 879-13. who, *full flowering*, radiates the Qrixkuor Light.
 880-14. Thus does the Daughter conceive
 881-15. while the Goddess having three eyes
 882-16. sees in the three worlds and beyond.
 883-17. 771 71/7/17 177 Zain
 884-18. Also an Island.
 885-19. (I cannot penetrate the mists coiling about this isle. It has been called a shrine - "none more secret and more evil ...".)
 886-20. The small craft pitches into gulfs of blackness;
 887-21. is whirled in a vortex, eager to return.
 888-22. Back! Back! Hold back the black coffins!
 889-23. Deep abysses ... sea spout ... geysers of flame, walls of rushing water ...
 890-24. and a slow insidious undertow
 891-25. carrying the fragile vessel off course
 892-26. into the caverns of the air; it drops plumb centre in Pacific gardens made tumultuous by Cthulhu's breathings ...
 893-27. The sleep is near its end.
 894-28. Wait for 771 71
 895-29. Wait for 17.

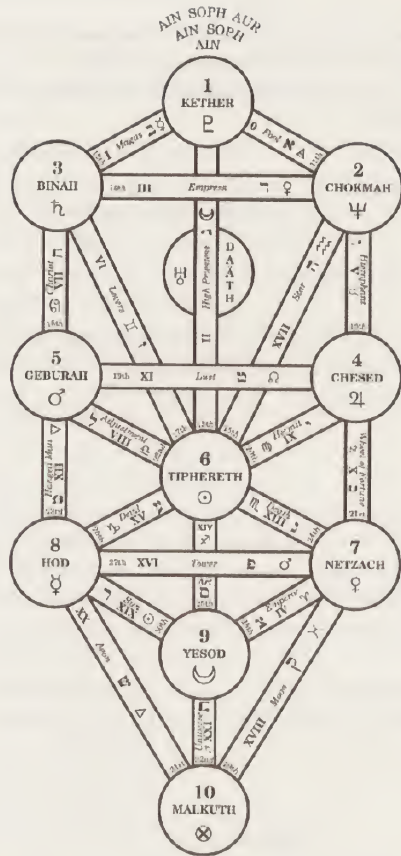
The Book of the Spider - 32*Second Transmission*

- 896- 1. From the stairhead she descended
 897- 2. bearing the battered volume 67964
 898- 3. an innocent tale for children

- 899- 4. who became the Children of Isis.
 900- 5. A page of it is enough to send you beyond sleep.
 901- 6. A torn page of it covered in childhood scribbles and
 scrawls - if held against the light
 902- 7. reveals ...
 903- 8. I followed the critter's advice.
 904- 9. That is why I know the contents of Grant's Grimoire
 and the secret of the Ninth Arch.
 905-10. Why not follow the Spider's web?
 906-11. Hop from strand to strand of its glittering tracery ...
 907-12. Meet the awesome insect
 908-13. Like a vast beetle emerging from the vulva of Isis!
 909-14. Why not? To do so signals the end of this world-web,
 and as one dangles over narrow voids above
 Dunsanian gulfs ... ↙
 910-15. even a Sime would hesitate.
 911-16. Let us then close the grimoire.
 912-17. Let us not dive into the arms of Her, whose brow bears
 the telltale mark of an alien qliphoth.
 913-18. Phineas Black; deep mysterious Phineas Black took
 back to the Stars the secret of an awful spawn.
 914-19. Tarry awhile, 'though your feet slip upon the crazy
 pathway ...
 915- 20. 'though the arches fly past in your abysmal fall like the
 cavernous eye-sockets in a skull from which Baphomet
 even would recoil ...
 916-21. The shadow of Anubis
 917-22. like Mr. Meldrum
 918-23. walks unbidden in a human walker
 919-24. stalker of nightmares in the aftermath of holy days ...
 920-25. Hunted the hunter hunts

- 921-26. no bright survivor
 922-27. and an aeon of darkness; the Darkness that is undying
 wherein the nosferatu eat the shades.
 923-28. On the table-cloth with knife-crisp folds is spread the
 feast ...
 924-29. Fall to!

End of Second Transmission



The Qabalistic Tree of Life showing the ten Sephiroth and twenty-two paths with their major astrological, elemental, and tarotic attributions, arranged according to the initiated Occult Tradition.



A Map of the Heavens from *Symbols of Revelation* by Frederic Carter

*O sad Fraternity, do I unfold
Your dolorous mysteries shrouded from of yore?
Nay, be assured; no secret can be told
To any who divined it not before:
None uninitiate by many a presage
Will comprehend the language of the message,
Although proclaimed aloud for evermore.*

James Thomson

The Comment on OKBISH
(Transmissions One and Two)

(In the following text the chapter number is given in roman numerals, while the arabic numerals signify the verse number.)

The First Transmission

The Book of the Spider – I

1. Phulkamezameza Phulk aliz. [In response to invocation of Qulielfi in whose Tunnel OKBISH was first discovered.]

The Book of the Spider opens with a response in an unknown tongue to an invocation of Qulielfi, Guardian of the Twenty-ninth Tunnel of Set in which this *Book OKBISH* was, in the greater part, revealed. The time of the first oracles coincided with the manifestation of *New Isis Lodge* on January 17th, 1955, and continued to be received in this and other tunnels over a period of years which spanned almost exactly the seven years' duration of the Lodge's magical activities. It is noteworthy that the original 'book' 29 contained 29 pages of 29 chapters of 29 verses minus four verses (see Forward).

It is possible that the publication of *OKBISH*, presented here for the first time, will elicit from some source as yet unknown a translation of the opening statement which was phoneticized by the Skryer who first heard it. The same process was applied by Soror Arim to other auditory phenomena. In the cases of symbols, signs and sigils seen on the walls of the tunnels, these were registered by skryers in a manner described by the author in connection with his Initiation.¹ The meanings of most of the glyphs remain a mystery, as does the language in which some of the oracles are expressed. The Guardian of the 29th

¹ See Grant, *Outside the Circles of Time*, chapter 8.

Tunnel, Qulielfi, was invoked nominally in the key of 'B', and her sigil traced upon a circular stone protuberance jutting from the wall.² The number of the Guardian is 226, and her sigil exhibits twenty-two inverted lunar crescents, the nethermost of which bleeds nine rays or emanations. 226 is the number of TzPVN (a form of Typhon), meaning 'hidden; profound; the north'.³ The North has been described as the place of utmost evil, an allusion to the Cold Hell complementing Set's fiery zone in the South. 225 is the number of YURUG,⁴ *Volpes Pallida*, the 'pale or spectral fox'. This animal is a totem of Aiwass,⁵ who links North and South as Nuit (Typhon) and Hadit (Set). The ghostly fox may also be subsumed to the zöotype of the *Bultu*, or spectral hyaena, a cult-totem of Obeah sorcery.⁶ 226 enumerates TVIRA, the god who reared a temple in honour of the goddess Orejona. It housed mysterious black stones known as *kalas*. The connection with Tantric symbolism is here plainly exhibited. Again, 226 = AKER, the deity who "dwelleth in Set"⁷ or 'in the Tunnels of Set'. He is the earth-god associated with the Red Devils in the fiery clouds at sunset.⁸ These concepts, severally, indicate various aspects of Qulielfi.

2. [?] not invoke Zelb.

The words "not invoke Zelb" suggest a connection with *S'iba*. Is this a caution against invoking Zelb, or does the unknown word or phrase that prompted the question-mark denote some force or forces that would not, if enlisted, invoke Zelb? ZELB = 44; ZLB = 39. There is nothing in the Lodge annals to suggest that Arim might have wished to invoke *S'iba* at this juncture — unless for protection against hostile forces. 39

² See Grant, *Nightside of Eden*, Part II, chapter 19.

³ See *Kadesh Dzinioutha*, verse 666.

⁴ By the rules of gematria, a number preceding or succeeding a given number partakes of its influences, as an echo partakes of its source.

⁵ See Grant, *Beyond the Mauve Zone*, chapter 9, footnote 15.

⁶ Details of this cult may be found in Grant, *Snakewand & The Darker Strain*.

⁷ *The Book of the Dead*, page 290.

⁸ *Ibid.*, chapter xvi.

is the astral counterpart of 93, but the emphasis in the following verse on the letter 'e' (= 5) suggests 44 as the more likely value. 44 is the number of DM, 'blood', and of the English word EAGLE. *The Mass of the Phoenix*⁹ is the name of a ritual devised by Crowley to empower the magician to take his "pleasure on the earth among the legions of the living". 44 also enumerates *Aviichi*. It is written in the *Abhidharma Sastra* (quoted in *The Mahatma Letters*, page 108) "that on the outskirts of all the Sakwalas there is a black interval, without sun- or moon-light for him who falls into it. It is the Cold Hell, the great Naraka".

It is worth noting, at this early stage, that one of the skryer's magical names, Arim, equals 811, the number of RATTRI, meaning 'Night'. It was the body assumed by Brahma for creating the *Rakshasas* or Great Old Ones, the fourth race of the Atlanteans. There is a connection between this number and 29, for TAIT¹⁰ (811) appears as 29 if the 't's are given their *teth* value (9), thus, as it were, adumbrating and confirming Arim's 'discovery' of *Book 29*. It is possible that this nexus supplies a key to the nature of the nourishment provided for the Great Old Ones, for Tait is the name of the goddess who prepares for Them "the cakes upon the cloth", reminiscent of the "cakes of light" described in *AL III.23, et seq.* The 'cloth', symbolized by the Ankh sign, denotes the loop-shaped garment tied with the bow, or cross, about the waist of the female at the onset of pubescence.¹¹

3. ee elelelm elelm elelelem e elelel elem el el el elemel e.

Arim heard this ululation as a prolonged and wailing chant endlessly repeating. Note the 24 'e's, the 17 'l's, and the 5 'm's. The 'm' sound renders the *chandra-bindu* (moon-letter), the *ardh-matra*, half-letter 'ng', of the Hindu ONG (OM). The 'e'

⁹ See *Liber 44* (Crowley, *Magick*, page 429).

¹⁰ *The Book of the Dead*, page 585.

¹¹ See Massey, *The Natural Genesis*. The Ankh and the Venusian Sign signifying Life are both shapes basic to the Temples of Initiation located in the Mauve Zone (see my Introduction to *Maat Magick*, by Nema).

denotes the feminine principle; its number, 5, together with the 5 'm's, is significant.¹² $24 \times 'e'$, or $24 \times 5 = 120 = 1 \times 2 \times 3 \times 4 \times 5$, the product of the first five numbers. Five is the number of Nuit's Star, as it is also a number peculiarly connected, according to Lovecraft, with the basic architectural calculations of the Great Old Ones. Eleven is a number of major importance in the Typhonian Gnosis; 120 comports the many profound qabalaha of the 012–210 complex analyzed in a previous volume. 120 is "at the best a sort of intermediate condition of stability"¹³ between 012 and 210. Taking the letter 'm' as 'ng' or *chandra-bindu* (☉), the series of letters comprises 29 vowels and 17 consonants; 46 characters in all. Both 29 and 17¹⁴ are numbers encountered repeatedly in connection with *OKBISH* and with the Lam-Zain Cultus. Most importantly, 17 is the number of the ultimate *kala*, or division of time, and represents the dimension "where Time is not". The total enumeration of letters contained in this verse is 835. 835 denotes the feminine principle, 5, multiplied by 167, the number of ASIMUN, 'the Unnameable One' or 'He who is to be named NOT'.

4. *To begin [sound resembling long drawn-out shawm blast followed by muffled speech],*

The skryer was not yet properly under way. Having discovered the initial signs of this transmission, Arim was not fully aware of its significance or the extent to which it would continue to proliferate. It would seem that she made no further effort at this juncture to record the nature of the "muffled speech" following upon the sound of the shawm. But it became evident that these four introductory verses were an attempt to display in an orderly fashion the magical and mystical design of the ensuing transmission.

¹² See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

¹³ See Crowley, *The Equinox*, volume I number 5; 'An Essay Upon Number', Part I, Section 4.

¹⁴ See Appendix II, *infra*.

5. *Lam is Okbi [?sh] Spider writing. Number of the Great Star and the three tentacles.*

6. *Walking backwards only then it meets its own Light.*

An actual reference to Lam and his identification with OKBI... (the final letters of the word seem not to have been heard). OKBISH means 'a spider'. Its number is 402, but the letters actually recorded here total 102. 402 is the sum of 93 (Aiwaz) and SHT (Set). QVRI, 316, = 'web'; the Spider's Web therefore equals $402 + 316 = 718$, with all that number's wealth of meaning, including the key word, ZAIN (See *Outside the Circles of Time*). OKBI, 102 = LAMAL, a palindrome expressive of the formula of Lam's inner cult. This cult transmits the Mysteries of the Void (LA)¹⁵ and of the Great Old One (AL)¹⁶ via MA.¹⁷ Lam is thus equated with a highly dangerous formula against which the magician is cautioned. "Number of the Great Star and the three tentacles": 'Number' is, presumably, a reference to the verse number, which is the special number of Woman, whose Star is five-pointed. Five is the number basic to the cyclopean architecture of the Old Ones and its reification in the solid substance of Their terrestrial cities erected in the regions of Lêng, R'lyeh, etc. These constructions exhibited weird perspectives and were based upon geometries such as those seen in dreams by artists like Austin Osman Spare and Sidney Sime who were unable to capture any likeness of them on paper or in paint.

OKBI (102) also enumerates the "three tentacles", a statement that has, to date, resisted explanation. The next verse may offer a clue: "Walking backwards only then it meets its own Light". Reversing 102 to 201 = AR, 'Light'. According to *Sepher Sephiroth*, 201 as 3×67 yields Binah, the Great Mother

¹⁵ LA = 31, the highest feminine glyph in the form of the Circle (Void).

¹⁶ AL = 31, name of the most ancient deity.

¹⁷ MA = 41, the number not only of the Daughter - symbol of MĀ-ION - but also of the 41-lettered spell for opening the Door of the Void (Daath/Death) which H.P. Lovecraft discovered in the *Necronomicon*. 41 = DBLH, 'a circle'; it also typifies "the yoni as a vampire force" (Crowley, *Liber 777 Revised*, page xxv).

– as if it were said: ‘Light is concealed as a child in the womb of its mother’. 201 also equals ZAMZUMMIN, ‘giants’ – or Great Old Ones. There is here a veiled reference to the Deep Ones. Light (AR) reversed or, as it were, against itself (against the light), is RA, the god “who feedeth upon fish”.¹⁸ The three tentacles, therefore, may be an allusion to Cthulhu or to Dagon.

7. [Sounds resembling a battery of shawm blasts

-----;-----;-----

repeated eight times.]

Arim's comment.

8. *The Children of Isis appear, and like birds – but such indescribable birds – disappear. We who have seen them; know of one only description of their appearance in the writings of earth.*

A possible reference to the ‘Children of Isis’, an epithet that appears in a novel by Richard Marsh entitled *The Beetle* (1891) which contains the only known description of Them.¹⁹ Intensive research has so far failed to identify a cause for Their intrusion into the Earth's astro-etheric atmosphere, which may have enabled Marsh to pick up, unwittingly, a clue to Their presence. As his account of Them seems to be unique, and as both the *Wisdom of S'lba* and this *Book 29* refer to the Children of Isis, it is perhaps worth suggesting a magical lineage, or blood-line, which could identify Richard Marsh as a direct (or indirect) descendant of the Marsh family mentioned by H.P. Lovecraft in connection with the ‘Starry Wisdom Sect’ and the *Esoteric Order of Dagon*.²⁰

Arim notes that the shawm-blasts were repeated eight times. It may be significant that this verse 8 announces the

¹⁸ *The Book of the Dead*, chapter 65.

¹⁹ See Introduction, *supra*.

²⁰ See Lovecraft, *The Shadow over Innsmouth*.

sudden appearance of the Children of Isis, and Their equally swift disappearance.

9. *I have seen the Sign of Koth on the dark arch, the ninth arch. Twenty-nine steps descend from its jewel to the Vault beneath.*

The Sign of Koth directs attention once more to H.P. Lovecraft's writings. Here the Sign appears upon the “dark arch, the ninth arch”. The Ninth Arch is an ancient Masonic concept relating to the legend of the three Grand Masters engaged upon the erection of King Solomon's Temple. As Fellows tell us, they

entered into a solemn agreement ... to build a *secret vault* under ground, leading from Solomon's most retired apartment, a *due west course*, and ending under the *sanctum sanctorum* of the temple, to be divided into *nine separate arches*. The ninth arch was to be the place for holding the grand council, and also for a deposit of a true copy of all those things which were contained in the *sanctum sanctorum* above.

After the ninth arch was completed, the three grand masters deposited therein those things which were important to the craft, such as the ark of the covenant, a pot of manna, the rod of Aaron, the book of the law, etc.

Prior to the completion of the temple, grand master Hiram Abiff was assassinated, and by his death the master's word was lost. The two kings were willing to do all in their power to preserve the *sacred Word*, and as they could not communicate it to any, by reason of the death of Hiram, they agreed to place it in the *secret vault*, that if the other treasures were ever brought to light, the Word might be found also.

The *all-creating* or omnific Word was deposited in the *royal vault* (the term used in this degree), as it is said, in three languages, Jah, Bel, On, which are all names of the sun. The direction of the arches, from east to west, is following the apparent course of the luminary; the royal vault, therefore, is a symbol of the lower regions, in which the sun, the *king* and governor of the world, was supposed to be lost; who “under the name of Osiris, per-

secuted by Typhon and the tyrants of the air, was put to death, shut up in a dark tomb, emblem of the hemisphere of winter; and afterwards, ascending from the inferior zone towards the zenith of heaven, arose again from the dead triumphant over the giants and the angels of destruction." (*Ruins*, page 159)²¹

We are offered a glimpse of the ultimate *situs* of the 'Lost Word', the Word of the Third or Select Master's Degree – Jah-Bul-On,²² which, as Crowley discovered to his delight, has the numerical value of 93. But Fellows, and the Masons generally, seemed unaware that the concept of the ninth arch had a history long anterior to the masonic legends. We have to go back, as usual in cases of basic symbology, to the Typhonian pre-history of Egyptian myth, to the stellar phase when the caverns below the future *El Fostat* (Cairo) and the Great Pyramid formed eleven separate cells joined by eleven arches. The ninth leaned over a hidden orifice above an inner-earth city linked by strange transport to a vast network of sub-terrestrial and oceanic power-zones. The pattern of the earlier myth, so ancient that it antedated by millennia the hieroglyphics of the monumental period of Egypt's history, is retrievable in fragments from its Chaldaean recension in the glyph of the Tree of Life and its eleven Sephiroth. Counting from Malkuth, upward, the sephira Daäth becomes the eighth, or height, of the Tree's inferior septenary. An echo of this mystery survives yet in Theosophical teaching regarding the 'Eighth Sphere', although it is seldom mentioned apart from dark hints of a cesspool of iniquity, a sea of filth into which are cast the souls of sorcerers and their evil kin. There are also veiled references to the 'false sephira', Daäth, and to the false door, or arch, which opens from this Eighth Sphere into the black hole of ultimate disintegration. Anything entering this pit was considered to be irretrievably lost, and the sacred Word itself disappeared into it, leaving humanity bereft of the hope of immortality.

²¹ See Fellows, *Mysteries of Freemasonry*, pages 286-287.

²² In the O.T.O. scheme of degrees under Crowley, Jah-Bul-On is accorded the IV° 'Lodge of Perfection'. Note that the name of this Degree already adumbrates the Aeon, or Ion, of Maat.

The Egyptian hierophants, the Knights Templar and their later analogues, the Masons, pledged themselves to the very death to redeem this Lost Word. The Arthurian romances also concerned themselves with the search for the Lost Light, the Holy Graal. But whether in its masculine (Word) or feminine (Gaal) form, the quest devolved upon an Adept willing to take up the Lance and brave the dangers announced by the shawm-blats repeated eight times, one for each arch – for the Ninth is soundless after their clamour, until the Adept becomes conscious of a slowly rising sussuration. Then, a murmuring, muttering mantra swells like waves resounding in deep caves until the Children of Isis appear and lure him down the twenty-nine steps "to the Vault", at which Fellows hinted. The Jewel or sigil flashing upon the ninth arch is that of KOTH = 426, which is a number of DEVERUR, the 'Rich Fisherman', a title applied to Knights of the Graal. It is also a number of KADATH, a form of Hadith or Set, and a reflex of that burning god in the 'Cold Waste' or 'Frozen Hell' identified with Avitchi. In Crowley's recension of the Sumerian Ritual, *Congressus cum Daemone*,²³ the barbarous name KOTHIA²⁴ is translated "Thou Hollow One", which supplies the cave symbolism. Its numbers are 427 and 401. As the former, it designates the 'dwelling-place' of the 'Spirits of the Dead';²⁵ as the latter, MNB SNMT, the 'Father of Ankh-af-na-Khonsu', the 'Justified Son' born of the Sistrum-Bearer of Amon, the Lady of Ama-Sher, both of which are titles of Isis. The twenty-nine steps are descended triumphantly only by those who understand the twenty-nine chapters in the *Book of the Spider*:

10. Here lie the Covenant of Set, the pot, the rod, and the book of the law.

In the "Vault beneath" the ninth arch lies the "Covenant of Heli",²⁶ the pot of manna, the rod of Aaron, the book of the law.

²³ *Liber Samekh*. See Crowley, *Magick*, page 355.

²⁴ *Ibid.*, page 358.

²⁵ See *The Necronomicon*.

²⁶ Students of this Mystery are referred to Crowley, *Magick*, page 496.

These items are identified as the graal, the Adept's wand, and the transmission which Aleister Crowley received from Aiwass in Cairo in the year 1904.

11. And the Word.

The masonic legend gives the Word as 'Jah Bul On'. Crowley valued it as 93 and claimed thereby to have aligned the Master Mason's Degree with the 93 Current initiated by Aiwass. Its astral reflex, 39, is the number of GVL, 'to move in a circle', denoting a definite aeon or circular (i.e., recurring) period of time. This is exemplified by the formula 3×13 which emphasizes its feminine characteristic, for 3 = Saturn (Sphere of the Great Mother, Binah), 13 = Luna.

In the ancient theology this is substantiated by GUL, or GULA, the Assyrian designation of the 'female' Sun. Consider how subtly the word GUL illuminates not only the magical nature of the 93 reflex, 39; as GUL (103), it points also at another key masonic Word – MABYN, or MABN, 'The Crowned Babe', the Child (BN) of the Mother (MA). Together with the copula *Yod* (10), MABN (93) becomes MABYN (103). 103, as 13, is the number of IBA, 'He shall Come'. The complex IBA (the initials of Ilyarun Bel Aossic)²⁷ refers back to verse 2 and suggests that Zelb and S'lba are indeed identical concepts. It is highly significant, too, that the Globes of Yog-Sothoth, which are 13 in number, are said to be evoked by a sign that includes OLYORAM (Cf. *Ilyarun*), another pointer at the *Wisdom of S'lba*. Also to be noted is the reflex of 13 – 31, the Key discovered by Frater Achad (AChD = 13) to certain mysteries of the *Book of the Law*. 103 is the number of S'lba, as SILBA, and of ALMALA, 'the (al), centre or soul (na) of Not (la)'. Almala was the motto assumed by Frater Aossic for certain workings in the pre-New Isis Lodge O.T.O.²⁸ (ALLALIA²⁹ is another word valued

²⁷ See the *Wisdom of S'lba* in Grant, *Outer Gateways*, chapter 13.

²⁸ See Grant, *Outside the Circles of Time*, page 148.

²⁹ See note 28 above, and Frater Achad's correspondence concerning the incoming of the Aeon of Maat.

at 103.) Almala has reverberations in the Greek *hallomai*, 'to jump or leap upon', in the sense implied by the term *voltigeurs*, of the cult *La Couleuvre Noire*,³⁰ in connection with the 'other side' of the Tree of Life. LAM is evidently a reflex implicit in ALMALA, and it is not without significance that 103 = NAA-CAL, the primal language of the Himalayan priests, i.e., the language of Lêng, the region into which Lam and the Dropas descended to earth and from which they rayed out to infiltrate earth's etheric atmosphere.

12. Who will descend?

As stated: the answer to the question "Who will descend?" is – Lam will descend.

13. Who?

"Who?" (See comment to verse 11). The number 13 and its reflex 31 are to be assessed as such and in connection with the Egg of Lam, the cypher, thus: 31–103–301. 301 = ASH, the title of a Thelemic 'holy' book³¹ which contains an allusion to the Covenant of Set. 301 enumerates the Chaldaean form of AOS-BIC (e=q=100). It is also the number of MNVRH, 'a candlestick', an object that features in the account of the Witch Awryd, and of Margaret Leasing and her relations with Frater Aossic at the time of the finding of the Qrixkuor Stone.³² 301 is a value of Yog-Sotot, and of ΣΕΑΗΝΗ, the correct form of Helene (the moon), as well as of "a sea-green stone idol chiselled in the likeness of Bokrug [a Deep One] worshipped throughout the land of MNAR".³³ There is the further connection with Fire (ASH = 'fire') and with a Bön deity known as PEKAR.

³⁰ See Bertinax, *Vaudon Gnostic Workbook*.

³¹ *Libro A'ash vel Capricorni Pneumatici*. See Crowley, *Magick*, page 496.

³² See Grant, *Against the Light*.

³³ See Grant, *Beyond the Mauve Zone*, chapter 6.

Magical Child, the *Har* or Horus. The moment of Set, i.e., the sun at the zenith – when time stands still in a death-like silence – is the moment of high noon, when terror grips the heart as when the Great God Pan communicates his presence in the sun-drenched groves. The meaning is that in the middle of the day the Power of Set is paramount, and the middle of his ‘Word’ – MANIFESTATION – reveals the locus (FESTAT – Old Cairo), at which point the earth opened to enable the Osiris, not dead but dreaming in Amenta, to declare the aeon of ALMA-LA (Horus-Maat-SET) via the oracle of LAM.

ALMALA = 103, a number of S’lba when the *chandra-bindu* is valued as *yod* (10), the creative phallus of Set. Almala = the soul of LA, or Not (LA = 31). 13 (AChD, unity), expressed as 103 (with egg of Spirit) is also of vital import, being the number of the Sacred House of the priestess Ilyarun.

25. *An eye also opened; and closed. A white spider spun its web with mist of the empty shrine. Must falling incessantly on the paved court. And when the spider moved the deep black furrows of its web had crisscrossed the granite blocks*

The Eye of Shiva or Pan opened. It blasted that which beheld it, for none may look upon Pan and live. Truer were it to say that those only who look upon ALL (Pan) with equal vision (*samadrishti*) truly live. Again, the inference is the reverse of the norm; the ‘living’ are the ‘dead’, the ‘dead’ the truly immortal. The Aeon of Osiris and its annals – the ‘Book of the Dead’ – were the living witnesses of this thesis. The Aeon of Horus was the projection, the realization of this ‘fact’. It was therefore a positive aeon in the sense that it taught man how to enter the Amenta knowingly, for in the Aeon of Osiris such knowledge remained the supreme arcanum of the priests of Khem. Aiwass changed the Law in 1904.

Now, a “white spider” emerges. It is a symbol of the Obeah and the Wanga forms of sorcery which Crowley was to “learn & teach”, but which he did not do; the times were not right. White

is the colour symbolic of Spirit, and the spirit-spider, Nonsé, weaves its web of sleeping mist³⁷ which floats over the abyss bounded by the inverted *trikona*. At its angles stand the Pylons of Saturn, Neptune, and a Place beyond the Sun in the deeps of Death. In Saturn rests the “empty shrine” in the City of the Pyramids (Binah). ‘Must’ is no mere alliteration counterpointing mist. It describes precisely the fine powder rained down by the Trees of Eternity on to the “paved court” of the Temple (pyramid) containing the empty shrine. The latter is, perhaps, glyphed historically by the vacant and lidless coffer that rests to this day in the Great Pyramid of Gizeh near *El Fostat*. It is empty, and this denotes the absence of any token of death. This symbolism harks back to the Typhonian tradition which antedated the sorceries of those who preserved their dead for purposes of dark magic. This is evidenced by the contents of other pyramids in the region. The Great Pyramid alone preserved the true doctrine of the Empty Shrine. The deep black furrows that “crisscrossed the granite blocks” are an allusion to the laser-keen rays of ‘tangled light’ beamed from the Qrixxkuor.³⁸

36. *steep declivities; the mist hardened, a carapace,*

The “steep declivities” are the steps formed by the granite blocks; “mist hardened” suggests that the sleeping mist congeals to some densely etheric substance to form a magical carapace, or shell of protection, about the temple of the empty shrine.

37.

38.

These cells were, perhaps, *symbolically* empty.

³⁷ See Grant, *Hecate's Fountain*, page 124.

³⁸ See Grant, *Against the Light*.

29. *The tunnels were linked to the lower qliphoth; the hell-spume gushed upward.*

At the end of this Tunnel the skryer understood that the tunnels, *in toto*, are "linked to the lower qliphoth", the subterranean qliphoth, back of and beneath Malkuth/Muladhara, as distinct from the cosmic qliphoth that effect ingress through the Gateway of Daäth. The final sentence confirms this interpretation.

The Book of the Spider - II

30-1. *The fountain of Hecaté - a rush of mephitic air from the unsealed depths*

The reader should consult *Against the Light* in order to obtain some idea of the nature of these phenomena. The depths were unsealed by the sheer *intent* expressed in the formulae that evoked/invoked the phenomena recorded by the skryer and her associates.

31-2. *below the tunnels of the spider hanging athwart the network of alleys choked in the mud, the sand of the Mokkatam hills ...*

The spider is here symbolic of the web of alleys that existed at the time Crowley received from Aiwass "the threefold book of Law",¹ not far distant from the Mokkatam hills. This verse sets the scene for a series of events concerning the Children of Iao, of whose activities a fragmentary account was given in fictional form by Richard Marsh writing in the 1890s. It is assumed that he was oblivious of the actuality of the events he described. It may not be so easy to assume that he was not an indirect descendant of that Obed Marsh of whom Lovecraft writes in *The Shadow Over Innsmouth*. It is also not impossible that he was related to Dr. Phineas Marsh Black, a great uncle of the present commentator. Details of Dr. Black's mysterious life are given in *Against the Light*, which contains much information relevant to this *Book OKBISH*. Note that the present verse constitutes verse Thirty-One of the Book as a whole.

32-3. *We are*

33-4. *... ball where dancers do not dance; a masque; all masks but delineate the snout of the jackal of Set.*

34-5.

¹ AL 135.

35-6. The ...

It is not possible, after so many years, to repair and to interpret the false starts, fragments, and blanks of verses of 3 - 6.

36-7. *Khamsin blast, with vast winged
looming above street*

Verse 7 suggests by a devious process of deduction that verse 4 might refer to a certain ball at Shephard's Hotel in Cairo on a night when the *khamsin* began its searing onslaught, and when a masked figure scattered in panic terror the fashionable society there gathered. Sax Rohmer describes an almost parallel incident² which occurred at the time of Crowley's receipt of *AL*. The snout of the jackal of Set also formed an element in H.P. Lovecraft's description of an entity kin to the 'Yellow One' and wearing a yellow mask, whom we shall meet again in the *Book OKBLSH*. The Oracle, 33, enumerates GL, 'a fountain', which suggests Hecate's fountain - "a rush of mephitic air from the unsealed depths ..." which describes precisely the onset of the "Khamsin blast" mentioned in this verse. The "vast winged" creature is not here named; nor is the Rue de Rabagas in Old Cairo, alluded to by Marsh in his account of the Children of Isis.

37-8. *The lattices open. The voluptuous languor; then the hand.*

Again, the house on the unnamed street; the languor of sexual allurement caused by the magnetic gaze of the succuba, and by her manual passes. But this allurement, these passes, may rouse the body to a pitch of rapture that stimulates the Fire Snake, for the Oracle implies 'the manifestation in visible form of Maat (Truth)', whose aeon is the ultimate, the height or *eighth* to Set's seven.³

² See Rohmer, *Brood of the Witch Queen*.

³ See Grant, *Outside the Circles of Time*.

38-9. *The snout back-curling - fangs - blood red sun Set setting
in a bed of mauve flowers stained with Grecian green.*

The letters *set* are twice repeated, and the number nine signifies AVB, 'witchcraft, the false moon of the sorceress', and the special 'fire' of black magic.⁴ Ob, Obi, Obeah derive from the same root and are connected with the ventriloquent pythoness. The python, a metathesis of Typhon, is the Kamite Apop-serpent (Greek Apophis) which gives its name to the Ophidian Current. The Oracle is the number of GLH, 'manifestation', via the primal mode of revealing the 'visible word'. The expression "mauve flowers" hints at *kalas* of the Mauve Zone combined with verdigris, suggesting an alchemical process or the presence of a metallic image - "Grecian" suggests Pan - adorning a temple of initiation in the Mauve Zone.

39-10. *The spider dropped from the ledge*

From the ledge of the Temple?

40-11. *The lattice closed*

Or perhaps we are still in the Rue de Rabagas? There is something final about the three words of this verse, reminiscent of the door that clanged shut after Jonathan Harker was admitted to Castle Dracula!

41-12.

This verse offers no clue unless we are to take it in a positive sense of *absence* of the god in the temple. Or, is it a pointer to the Empty Shrine? The Oracle = Mā, whose aeon is intimately involved with the Mauve Zone. 41 = AM, the 'Dark Mother', unfertilized, unenlighted. She is the mother-in-potential, i.e., the Daughter, who in her alternate rôle is the "yoni as a vampire force, sterile and nosogenous".⁵ Being potential, she is an

⁴ See Crowley, *The Equinox*, Volume I no. 5, 'An Essay Upon Number', Part II; and *The Equinox*, Volume I Number 8, *Sepher Sephiroth*.

⁵ See Crowley, *777 Revised*, page xxv.

'inbetweenness concept',⁶ and we come thereby to an important fact which is revealed by the concentration of Ma, 41, as 4 + 1, or 5. The Sanskrit *Ma* is equal to 5 and is connected with water (i.e., blood) through the Sea-goat / Capricorn / Mākara symbolism.⁷ In both Chaldaean and Latin letters, *M* stands as the determinative letter signalling an indeterminate – i.e., potential – value.⁸

42-13. *I have seen that birdface in dream – the great fantastic beak the liquid eyes, mouth, so infinitesimally small*

The skryer was to remember this image above all others, for it accompanied her initial contact with the horrific experience in the ruin at Candleston, related in *Against the Light*. The description of the quasi bird-beetle is reminiscent of Richard Marsh's account in his novel, *The Beetle*. The verse number requires no comment; but the Oracle, 42, is an omen of BLHH, meaning 'terror, calamity', and also of ChDL, 'the place of rest', i.e., of the setting sun (the place is Amenta).

43-14. *Sucking in its green horror like a fur cast idly on a casement*

This verse has hitherto defied analysis. "Like a fur cast idly on a casement" may refer to the body of a sacrificial victim abandoned by a vampire, as suggested by the "sucking" and by the "mouth, so infinitesimally small" (previous verse) and by the verse number, 14, which equals DBCh, 'sacrifice'. The Oracle, 43, equals ChLII, 'a sacrificial cake'.

44-15. *Incredible; this is the beginning, the initiation of an Aeon; Horus, even, had flown.*

The notion of sacrifice is implicit in the process of initiating

⁶ The phrase is Austin Osman Spare's.

⁷ See Grant, *Beyond the Mouze Zone*, chapter 4.

⁸ See MacKenzie, *The Royal Musonic Cyclopaedia of History, Rites, Symbolism and Biography*.

an aeon. "Incredible", because Horus (hawk) had flown. Could this refer to an alternative aeon? The number 44 reminds us that in 1948, forty-four years after Aiwass announced the advent of the Aeon of Horus, Frater Achad announced its end: this bird had "flown", and the Aeon of Mā had begun. 44 denotes the eagle or hawk, the bird in question. 44 is also the number of DM, the mystical water, the blood, and of the *Mass of the Phoenix* (a form of the eagle or bennu bird) which is specifically a rite of blood.⁹ 15 is the number of the Goddess typified by the five *trikonas* (5 x 3) – the Star of Nuit. The blood is to be interpreted as of lunar nature, for the goddess comports DVH, the *menstrualia*, from the Kamite root *teph-t*, 'abyss', 'source', 'hole of a snake'; and from *teph, tep, or typhon*, 'to drink blood', 'to menstruate', 'to purify'. 15 also = ZVB, 'overflowing'. David Wood (*Genesis*) notes that the numerical reciprocal of 15 is 666. 15 is also the number of A.Ddu, 'black wings', the evil spirit typified by Pluto; and we must expect to find, as indeed we do, a reference to the Black Bird of Set in future verses. Finally, note that Atu XV bears the image of the goat, the sacrificial victim in the mysteries of Obeah as well as in *vama* rites of the Asiatic cults.

46-16. ...

Forty-five is the starpoint value of the Star of Isis. David Wood (*Genesis*) notes that the eight-pointed Star of Isis, if rotated 22½ degrees, becomes the Star of the Beast 666. 22 = GDH, 'a female goat'. The fractional ¼ denotes an inbetweenness-state, a dimension at right angles to the horizontal flow of aereal time. We see expressed in this empty cell a change of aeon symbolized by the transformation of the he-goat (see previous verse) to the she-goat, which reverses the formula of rotation noted above, so that the woman is uppermost as in the formula 718 of the *Stélé of Revealing*.¹⁰ The verse number = GBVH, 'exalted, elevated', which connotes an identical concept.

⁹ See Crowley, *Magick*, page 409 (*Liber XLIV*).

¹⁰ See Grant, *The Magical Revival*, plate 7.

The 16 refers to the *kalas* or essences which compose the secret-ion of the hidden 17th *kala*. It is significant that 16 = WHAGA, an ancient name for Lemuria, and that the sixteenth Atu is that of the Tower.

46-17. *No shadow known before had so obscured the exit.*

The mysteries of the number 17 are too manifold for consideration here; the reader is advised to consult previous volumes of these *Trilogies* and Appendix II of the present volume. We note, as immediately relevant, that 17 = GDI, 'capricornus - a goat' (see Comments to previous two verses). It is also the number of the Star of Nuit, by Tarot, the Hé (final) or Daughter (Má) of the Maat Cult. Again we encounter the notion of 'sacrifice' (ZBCh, 17). The Oracle enumerates MU, the 'cry of the vulture',¹¹ the zoötype of Maat in her avatar of the spiral force of creation. Mu is another synonym of Lemuria. Note that 46 = MAH, the name of a Tower. The shadow, unknown before, remains unknown; the exit may refer to the passing out of the Aeon of Horus; but see following verse.

47-18. [*The exit?*] In street.

It appears likely that "the exit" refers to a doorway in an unnamed street. The verse number provides no clue except, perhaps, to pinpoint Egypt (Cairo?) as the street's location, for the number 18 is the secret key of Isis. The number of Isis being 8, her active principle, I (phallus) + 8 = 18. 18 is the highest measure of the Nilotic inundation. From the Assyrian tablets we learn that the goddess ChI (18) is the female power of the sun. This relationship is as Sekhet is to Bást, Black Isis is to Osiris, who was himself known as the 'Black God', i.e., the heat-blackened one. These notions indicate the nature of the forces at work in the 'nameless' street. The wings of the Black

¹¹ See Crowley, *The Heart of the Master*. The vulture is often depicted with a twisted or wry neck, which has the same occult significance as the twisted glyph of the *pranava*, OM.

A Ddu throw into impenetrable shadow the exit from this street.

48-19. [*Can not get this through.*]

The skryer's plaint. Or perhaps she could not pass through the tunnel?

49-20. *Tunnel blocked; rubble; rubbish banked - the empty shrine - lid lost ... in Fostat. It is in Festat.*

Which, she claims, is blocked with rubble that banks a hidden shrine - the empty coffer in the Great Pyramid? The Oracle is a mystic number of Venus, "a number useful in the calculations of Dr. Dec".¹² This points to visions and to prophecy, and the verse-number confirms the concepts, for 20 = the number of the Prophet of the Voice of Power;¹³ of ChZH, 'a vision', 'a prophet', 'to gaze' (as in a crystal), 'to see by abnormal vision'. ChZ glosses the Kamite *Kashi* meaning 'secret', 'an order of priests', 'a diviner'. It is not generally agreed among Egyptologists that the coffer or shrine in the Pyramid is, and has always been, void of content, although it has been proved beyond doubt that the mummy of the Pharaoh¹⁴ was never committed to it but was discovered in the last century in a tomb in the Valley of the Kings.

50-21. ... *Beast lost ... the Word.*

The pharaoh represented the embodiment of the Word, i.e., the God that he served. This verse states that the Word was lost by a, or the, Beast. There is here, no doubt, an inter-dimensional *perichoresis*. Crowley's mother stigmatized him as the "Beast of the Apocalypse". Crowley did not in fact utter the

¹² See Crowley, *The Equinox*, Volume I Number 5; 'An Essay Upon Number', Part I, Section IV.

¹³ Title of Tarot Keys. See Crowley, *Magick*, page 402, for 20 is a number associated with the Tarot Keys.

¹⁴ Cheops or Kufu, for whom the Great Pyramid was supposedly constructed.

Word of a Magus when he claimed the grade of 9° = 2° A. A. A., and the fact troubled him, haunted him until it actually tormented him. The details of this complex issue have been discussed in several places in these *Trilogies*.¹⁵ The empty coffer might well signify the Absent Word and may even indicate the means of its recovery. As mentioned previously, the mummy which Egyptologists expected to find in the coffer was discovered elsewhere. Cheops in its Egyptian form, *Kufu*, = 112, or, giving 'f' the value of *vau*, 38. 112 = SATALIA, "... the virgin known as La Gouffre, the whirlpool that swallows anything that falls therein, to be drawn down and irretrievably lost". 112 also = BNIN, 'a structure; mode of building'. Both concepts are linked to the secret of the 'lost' Word and to the Great Pyramid's empty shrine. The number 38 substantiates the Logos aspect because 38 = GLH, 'to reveal, manifestation; the primal mode of revealing the visible word.' In fact, it does actually render up the Word and its hidden keys which Frater Achad discovered in MANIFESTATION. Of further possible significance is the fact that Satalie is the equivalent in present-day terminology of a black hole; this is confirmed by 38 = ChL, 'to make a hole, hollow'. It appears as if the voidness of the shrine indicates a gateway to a depth of blackness which could be interpreted as the Avitchi or 'cold hell'. There is also the historical fact of the missing lid of the coffer in the King's Chamber. The letters L I D = 44 – the precise number of years that elapsed between the advent of the Aeon of Horus in 1904 and that of the Aeon of Maat in 1948, when "Horus, even, had flown".¹⁶ This may be a reference to an historically known fact concerning the deep shaft in the Great Pyramid. It was supposed by mediaeval marauders to lead down to hell. Compare the following quotation from the *Abhidharma Shastra*:¹⁷

¹⁵ See, particularly, *Cults of the Shadow*, chapter 8.

¹⁶ Note the bird symbolism in verse 44/15 *supra*, which is verse 44 of OKBISH as a whole. 44 is also the number of Avitchi, the 'cold waste', or hell, and therefore equivalent to Kadath, Hadith, or Set, whose lordship of the Burning Desert balances this symbolism.

¹⁷ See Sinnett, *The Mahatma Letters*, page 108.

Buddha taught that on the outskirts of all the Sakwalas there is a black interval, without sun- or moon-light for him who falls into it. There is no rebirth from it. It is the cold Hell, the great Naraka.

This is Avitchi.

Again, 44 = DM, 'blood', the essence of the 'cakes of light', or the manifestation of the Spirit. Finally, 44 = ChVL, 'sand' (the desert); and 'horror'. (Compare remarks, *supra*, on that which lies below the sand). Thus, the lidless coffin containing the Absent Word declares the Word *Manifestation*, and the mysteries which the Beast "lost". Crowley (as the Beast) did not find the Word, but "One" did. One = AChD, the magical motto of Frater Achad, who discovered not only the key to *Liber L* (i.e., AL, 31), but also the Word of the Aeon of Perfection – the PERFECT ION.¹⁸

51-22. The Graal. One form.

According to the Graal legends the Holy Cup appeared in five different forms, three of which are described as a chalice, a stone (*sapphirus*), and an altar or shrine. The Tarot of the Graal is Atu VII, the number of Isis in her stellar phase, i.e., New Isis. The Oracle, 51, is the number of AN, 'pain', and of NA, 'failure'. This could be an allusion to Therion's great agitation and anxiety caused by failure to discover the Word. But 51 is also a number of MAAT, and of those who oppose Her (i.e., those who oppose Truth), for TAAM is the 'accursed food' of the Moorish sorcerers.¹⁹ This emphasizes one form of the Graal and it is very likely to be that of the Stone or Star-Sapphire discovered by Frater Achad (One). Its thirteen angles (AChD = 13) contain the secret formula of MANIFESTATION.²⁰

52-23. One found it but did not utter.

Again, Achad "found it". He did not utter it because he was not a Magus.²¹ The reader should consult *Beyond the Mauve*

¹⁸ See Grant, *Outside the Circles of Time*.

¹⁹ See Summers, *Popular History of Witchcraft*, page 157.

²⁰ See Grant, *Outside the Circles of Time*, chapter 11.

²¹ A Magus alone may utter the Word of an Aeon. See Grant, *Cults of the Shadow*, chapter 8.

Zone, chapter 12, for details concerning the Nest and the Egg. No further comment would avail at this stage of enquiry except a reminder that 23 is the number of the path of IPSOS in the Maat Cult, the path of the mystical water (blood). To this path is attributed the formula of the Hanged or Crucified Man, a symbol of *viparita* or reversion of the senses to their source within the mind. This source creates also the condition necessary for crossing over from the human state of consciousness to that which lies beyond it. 23 is the glyph of nascent Life (ChIH), i.e., life in the egg. Enumerating as 23 is BKA, 'to weep ["man of sorrows"]', shed, flow by drops', from the Kamite *beka*, 'to bleed'. 23 conceals the number of the Scarlet Woman, the bleeding woman (the female Christ who preceded in the Gnosis the male saviour of historic or carnalized Christianity): $3 - 2 (1), 2 + 3 (5), 2 \times 3 (6) = \text{BABALON}$. The Oracle, 52, = AIMA, the 'fertilized mother'; BHMH, 'a beast' from the Kamite *bekhana*, 'an hippopotamus', zoötype of Typhon, the primal Mother. Her son, BN, also = 52; the dog-star, KLB, = 52. VETALA (also = 52) is a form of *Baital*, a vampire or evil spirit which re-animates dead bodies and which *hangs head downwards* (see symbolism respecting Path 23 in *Liber 777*). These concepts are all equally relevant to the complex of verses 20-23.

53-24. [*Can not get this through.*]

The skryer was unable to communicate something heard, or seen; it was too subtle to register any retrievable impression. The Oracle is ABN, 'a stone, a rock'. In Rabbinical lore, the stone ABN slew Goliath, the giant: in the present context, the overcoming of a Great Old One. To what end, or why, is not clear. 53 = LChIH, 'to the beast', which may indicate the overcoming of *the Beast* by the stone 438 (see illustration), the diamond Star-Stone that radiates the Word not uttered by the Beast, and which 'One' (Achad) "found" (see 52/23, above). The present verse-number is frequently associated with ufological phenomena with apocalyptic referents. Note also a curious

spelling of Aiwaz - AYZ = 24; and that the division by the number 187 of 4638²² yields 24. 187 is a number of NV AYSS (Nu-Isis). Concerning Frater Achad's thirteen-rayed Star-Diamond, it should be noted that the 13 rays (reflex 31), or *kalas*, denote not only Unity (AChD), but the 13th Sign of the zodiac,²³ Arachne, the Spider. It is no odds that the 'discoverer' of the sign has claimed his revelation to be a hoax. Have not the Great Old Ones repeatedly put over Their message via clowns, tricksters, hocus-pocus and downright deception and knavery? One recalls H.P. Blavatsky and her 'Mahatmas', Castañeda's 'don Juan', Lovecraft's 'Necronomicon'. It has been claimed that the *Book of the Law*, even, were a hoax, a "red-herring",²⁴ diverting attention from the real source of Power, as an illusionist flashes with his right hand the bauble that is to deflect attention from the dark deed done by his left. And what did the master magician, Salvador Dali, do but throw dust in the eyes of his public? There is, indeed, another zodiac, and whether its first power-zone is considered as the thirteenth, and a continuation of the twelve familiar zones, or as the first (Unity) of a new series, is a matter only of classification. Within the thirteen-rayed Star appears the number 438, the number of ABN ShLIMH, 'the whole or perfect Stone'; the number, in other terms, of the Perfect Aeon, or Perfect-Ion. $187 (\text{Nu-Isis}) + 251 = 438 (\text{Vrihl})$. The Stone contains the transplutonic *kalas* of Nu-Isis and the Magick Force of the 'Coming Race'. 251 is the number of ARIM, the skryer through whom a number of verses of this *Book of the Spider* was transmitted. When it is considered that *Vrihl* (cf. *hriliu*) has been mooted as a "new kind of orgasm", "the polyphase orgasm",²⁵ it is possible to gain a purchase on the meaning of the verse 24 that eluded Arim's net. Again, 251 = REMU, 'the City of the Fish', i.e. R'lyeh (cf. *hriliu*). 438 also enumerates

²² AL II 76.

²³ See remarks in the Introduction *a propos* of this 'hoax'.

²⁴ See Amado, *The Secrets of Aleister Crowley*. There is a sense, to be discussed later, in which Amado's statement is correct.

²⁵ See Wilson, R.A., *The Cosmic Trigger*, page 55.

ChThL (cf. *Cthulhu*), 'to be bandaged, swaddled, or swathed like a mummy.'⁵⁶

54-25. *Spider has dropped. A mere pool of putrescence on the slabs; crushed. The must is falling and a mist is rising. The manifestation beginning, as an ion begins – and ends.*

This verse is pregnant with multiple implicits. From where, from what region of space, or beyond, has OKBISH dropped? We are told in verse 10 that it dropped from the ledge. It happened before the lattice closed, the lattice of a house in Festat, the heart of maniFESTATION, each letter of which is disposed in a particular sequence in the angles of the thirteen-rayed Star Sapphire (see diagram, 'The Star of Manifestation', page 430).

It is necessary, at this stage, to compare Frater Achad's MANIO-stone/star, and MA-ION, with the MEONIA saga researched by Andrew Collins and Graham Phillips in their quest of *The Seventh Sword*. The prior concepts, Manio/Ma-ion, have been explored in *Cults of the Shadow* and *Outside the Circles of Time*; here it is proposed to investigate qabalistically the word MEONIA, which differs only by E (= 5) from Frater Achad's MĀ-ION. MEONIA = 176 = BLOOD; also TzVP, 'overflow', from the Kamite *Sefa*, 'to purge, purify'. The concepts suggested by these correspondences are: cutting by a sword, and drawing purging blood. In other words, a *sacrifice*. Woman's purging, or cyclic period, is sometimes referred to as her 'manifestation', which symbolizes the purifying cycle and also "an end". *Liber AL* states: "The Manifestation of Nuit is at an end" (L.66), and the Book begins by identifying Hadit (= Set) with "the manifestation of Nuit" (I.1). As shown above, the key to this threefold mystery, and to "the threefold book of Law" (AL.1.35),²⁷ is MANI-FESTAT-ION, the Mani Stone²⁸ which Crowley was to seek out in the desert-land (i.e., Egypt, especially

²⁶ The reader is advised to consult chapter 6 of Grant, *Beyond the Mauve Zone*, for a fuller insight into this concept.

²⁷ In the original ms. of *AL* this verse 35 appears on the Ninth page.

²⁸ Cf. *Chintamani*, the wish-fulfilling stone.

El Festat). Frater Achad made it clear that the 'Daughter-aeon of Mā' is the Mā-Ion (the two ends of the keyword, *Manifestation*), and that Mā should be pronounced as *may* or *mé*, as in MEONIA, in order to distinguish it from the Mother-Ma, or Maat.

Subtracting from the word *manifestation* the six letters of *meonia* leaves seven letters. Seven is the number of *Zain*, 'a sword', as of the *seventh sword*. 'Seven' is the meaning of Sebek, or Sevekh, the name of the Queen who revived in Egypt the indefinitely ancient Typhonian mysteries of the Goddess of the Seven Stars. $6 + 7 = 13$; again, the Star of Manifestation. The letters remaining after the extraction of MEONIA are NFSTAI = 98, 136, or 376. According to Crowley's computation,²⁹ ST = 31. The number 98 = Mhv, 'a mouth', the key magical instrument of the Maatian Cultus. The number 136 is that of VOTAN, the destination to which the Ruler of Atlantis led the remnants of his people via "tremendous and ancient tunnels".³⁰ 376 = OShV, the progenitor of the men of Edom (Adom), Atlantis. The reference is to the Kings of Edom who perished before the creation of Adam and who previously inhabited Atlantis. 376 also = OVSh, the 'Great Bear', the 'North Pole'.³¹

There is another aspect of Meonia which merits investigation. The word *Meon* = 165, or 815 when *n* is accorded its terminal value. 165 and 815 yield HESMEN, 'the rhythmic or periodic purgation', 'the Voice of Matter [Maat], the Woman'. 815 = IREM, the City of Pillars "amid the pathless deserts of Arabia". In the *Neeronomicon* it is claimed that Irem, a cult centre of Cthulhu, was built by Shaddad, who concealed it in the sands of *Arabia Petrae*. The pillar or standing stone is a determinative of Set (Hadit), Shaddad being the Arab designation. But as Mé, or MH, the designation was the Baal-Meon, the 'Dwelling of Baal', *Meon* being an ancient euphemism for

²⁹ See Crowley, *The Equinox of the Gods*.

³⁰ Concerning tunnels in the ancient world, see Dickhoff, *Agharta*.

³¹ These correspondences may be compared with remarks concerning the Aeon of Maat in Grant, *Outside the Circles of Time*.

the vulva; the 'heavenly habitation of Baal' was known in Chaldaea as the 'Temple of Lascivious Rites'. It is qabalistically equivalent to the Kamite *Sekhem*, the place in which magical operations were performed upon the *manes*. *Sekhem* denotes the erectile power of resurrection, the raising of the mummied dead, as the phallus of Osiris was made a standing stone by Isis. Esoterically, the symbolism denotes the raising from Amenta of the 'Body of Light'. Thus MEON. The word's termination by IA (11) – MEONIA – evokes the qliphoth or even Isis, whose number is 11, "as are all those who are of us" (note that US = 66 = qliphoth).

The correspondences arising from analysis of this verse 25 must, for the time being, stand at value. As this comment unfolds they will be seen to resolve themselves in a quite remarkable manner.

55/26.

56/27.

57/28.

58/29. *Not here.*

"Not here" may refer to a positive state involving the presence of absence, or NOT, here at this time and place. The skryer was unable to recall anything possessing objective qualities.

The Book of the Spider – III

59/1. *In another ...*

60/2.

"In another ..." aeon? dimension? cell, tunnel? Again (see 55/26 *et seq.*, above), the meaning of this cryptic utterance, and the presence of any content of verse 2, are both unrecoverable.

61/3. *Will find it [spider?] already weaving sin about the bird that perched upon the shoulder of Sin Sin Wa.*

There would appear to have been an effort on the part of the skryer to discover the fugitive elements, if any, of the previous six cells. Their negativity created a hiatus in the transmission. Or perhaps the Spider, having fallen, weaves Sin about the bird that used to perch on the shoulder of Sin Sin Wa. This is treacherous ground, a mix of subjective states existing within the skryer at the time of the transmission and, again perhaps, an obscure reference to the Aeon of Zain (Zin/Sin). The symbolism of *Zain* ('a sword') is so charged with implicits involving aeonic succession that, unless the reader is acquainted with the contents of the 'Maatian' chapters in *Outside the Circles of Time*, the full flavour and significance of the present verse will almost certainly be missed. To begin with, it is necessary to explain that the skryer was (at the time of the transmission) obsessed with a character named Sin Sin Wa who features in one of Sax Rohmer's novels.¹ That author is known to have been privy to the workings of several occult organisations, one of which may have been the Chinese Cult of the Kû. It is more than likely that he had been a member of the *Hermetic Order of the Golden Dawn*. The rules that required members to destroy all traces of their involvement in the Order² would have been adhered to rigidly by one such as Rohmer, making research in that area doubly difficult.

¹ *Dope: A Tale of Chinatown* (1919).

² See Ash and E. Rohmer, *Master of Villainy*.

62-4. 5.

It is not known if this number 5 was to be the beginning of a series of numbers, a sentence, an indication of the Sign of the Pentagram – Nuit's Star – or whether it is to be combined with the present verse number as an adjunctive to the Oracle. If the latter, then $5 + 62 = 67 = \text{BINH}$, the Great Mother Goddess. 67 is the number of 'aspiration' and may refer to the skryer's determination to continue with the arduous work of translating into mundane language the oracles of the tunnels. Binah is the sphere of Understanding. It is also the number of ZIN (*Zain*) which appeared in the previous verse as Sin, repeated three times. $67 \times 3 = 201 = \text{RA}$, the Kamite creator-god who, we are told in the *Book of the Dead* (chapter 65), "feedeth on fish"; in the present context, indicating the Deep Ones. 201, or 3×67 , comports the formula of Light "concealed as a child in the womb of its mother". Crowley interprets the Gnostic AR as "O breathing, flowing Sun" (*Liber Samekh*), another indication of the undulant Deep. According to Dickhoff, (*Argharta*), Sin is the Atlantean name of the moon, i.e., the lunar current. In its final form, Sin or ZIN = 717, which requires but One (*ACHD*, unity) to reify the sentence' containing letters totalling 718: "Into Desolation through [or 'by'] Abomination", or alternatively: "... through the Unspeakable [i.e., Wordless] Aeon". It may also be significant that a self-styled 'son' of Aleister Crowley claims that a secret 'Book of Desolation' exists. In which case, it may be the Inner Book of the Law hinted at by Andrew Collins in *The Seventh Sword*. We shall return later to further implications of the numbers 717/718. The verse number, 4, plus 5 = 9 = AVB, or Ob, the 'astral light of witchcraft'. The Ob was typified by the python or priestess of the sacred Oracle of the most ancient Mysteries. Fellows⁴ points out that the Mysteries, in ancient times, were considered synonymous with Abominations. The symbolism associated with this 'special fire of Black Magic' was the source of delusive 'Voices', of a devilish ventriloquism.

³ *In desolo ad nefandus*. It is significant that 718 is one less than the number which Rohmer attributes, in his novel *Dope*, to a hidden or secret agent.

⁴ See Fellows, *The Mysteries of Freemasonry*.

There is no record of verse 5.

63-6. Zelb S'lb ...

"Zelb S'lb" – an obvious reference to S'lba – shows, perhaps, the skryer's anxiety lest Zelb be mistaken for some other concept, hence the repetition with the initial S instead of Z. But the initial use of Z (*Zain*) gives pause for thought. Zelb has the value of 44, the exact number of years that elapsed between 1904 (the *Cairo Working*) and 1948, when Frater Achad experienced the incoming of a new aeon and ascribed it (wrongly?) to Maat. If 44 is added to the 6 and the 63, the resulting 113 yields ChQH, meaning 'the same'. The gender of ChQH is feminine; its masculine counterpart, ChQ, 108, denotes 'to measure out', and *Maat* means a 'measure, rule, truth', etc. Does the inner meaning of the verse then signify that the Aeons of Zain and of Maat are to be considered as identical ('the same'), or, perhaps, as running parallel to one another? 108 also = MAZNI, 'the balances', another clear indication of Maat and of the Double Current of Zain infused with the energies of Liaamu (108), one of the first twins born of the Great Old Ones.⁵

64-7. Look into the Grand Grimoire; (the Grant Secret?) – Against the Light.

Against the Light is the title of a personal narrative which Kenneth Grant was incubating during the period of the Nu-Isis Workings; hence, no doubt, 'the Grant Secret' suggested itself to the skryer as a possible identification of the Grand Grimoire, for *Against the Light* comprises a compendium of magical formulae woven into a quasi-autobiographical account of alien contacts which bears very closely upon this *Book OKBISH*. In fact, *Against the Light* includes an account of this Grimoire and the vicissitudes of its history. The verse number, 7, shows its linkage with the name *Sept* (Set), one meaning of whose name is 'seven', the number of AHA, 'he who standeth';⁶ the standing-

⁵ Note the inclusion of the Currents of *Lam* and *Mu*.

⁶ *The Book of the Dead*, page 552.

stone is the determinative of Set. The Oracle signifies 'the Perfect Form of Truth', a further allusion to the connection with the Maatian Gnosis (see previous verse). The 'perfect form' is Maat in *manifestation*, i.e., in full materialization; in other words, in Matter. In confirmation of this interpretation it may be seen that 64 = ΑΛΗΘΕΙΑ, 'truth'. And, again, and asserting the predominance of the Set complex, 64 = NBHZ, 'Anubis', the jackal-headed deity of the Avites (see *II Kings* xvii, 31). Note also that 46, the astral reflex of 64, equals 2 x 23, denoting the twin currents of Maat (64) and MU (46) infusing the waters of the twenty-third Path to which the Word IPSOS is attributed by the Maatians (see *Liber Pennae Praenumbra*, published in *Beyond the Mauve Zone*).

65-8. *Against the Light, oblique to the Sun – the diagonal reaching the parapet's height.*

The sigil suggests IX°, followed by nine arches, perhaps the portals to nine tunnels, the final or ninth arch being exalted and crowned by a crescent moon.⁷ On the other hand, we may have here a formula for working the tunnels through IX° and XI°, and oblique to the Sun. It is uncertain, after nearly fifty years, just exactly how many tunnels yielded oracles that were integrated with *OKBISH*. Another possible integration concerns the verse-number, 8, the number of Isis, which, following upon the 8 x 8 (64) correspondences, suggests a formula⁸ for invoking the Goddess. The Oracle 65 = HS, 'keep silence'; "Silence is the House of Adonai".⁹ In roman characters ADNI (Adonai) = LXV = LVX, the Light of the Gnostics. LVX is the light of consciousness, having as its counterpart the NOX or darkness of the Unconscious, portrayed in ancient Khem in the single image with two heads, the one of a golden falcon (Horus), the other of a black vulture (Set). But the night-side predominates over the

⁷ See 67/10, *infra*.

⁸ A formula was worked out and used effectively in *New Isis Lodge* two years after this Oracle was received. Even so, the sigil remains not entirely explicated.

⁹ See Crowley, *Liber Cordis Cincti Serpente*.

light in this Oracle (65), even as the day is extinguished in darkness, for NVT (65) is 'Night'. ZHN, 65, = the dark Aeon of Zain, and Humwawa (65) is the 'Lord of Abominations', the averse angel of the *Necronomicon* (page 187). 65 = AVChIM, 'the weasel and other terrible animals'; MDKA, 65, means 'attrition, bruised, broken'; also, 65 = ChZN, 'defective'. Most of these concepts suggest an alchemical formula. From the blackness of the unconscious, the corpse of the body of day, arises the golden falcon of the resurgent spirit, resplendently shining. In alchemical symbolism LVX denotes gold; in physics, Light; in metaphysics, Consciousness.

66.9. *Drags its web tight ... against the Night. Nine arches spew forth the Mauve Ones and the ...*

The diagonal ... "Drags its web tight". The sense is of something held, trapped; there is life struggling in the net to get out...; "against the Night" could be an allusion to *Against the Light*; "oblique to the sun", i.e., a pointer to Night as the background, to the Unconscious as the ground of consciousness. It is probable that the number 9, being the end or culmination of number, marks its return to Unity and its immersion in emptiness before initiating a new series that is, in effect, a recurrence of the original pattern plus accretions. Hence the association of AVB (9) with the astral light of witchcraft and its delusive undulations, typified by the coiling Fire Snake, the curvilinear rhythm and periodic flow of Time. Again, Crowley's 'An Essay Upon Number' reminds us that "all numbers divisible by nine are still so divisible, however the order of the figures is shifted".¹⁰

The Oracle (66) comprises the series of numbers 1 – 11. It constitutes the Mystic Number of the Qliphoth, and of the Great Work – hence the "Mauve Ones" spewed forth from the nine arches. The qliphoth here indicate the denizens of the Mauve Zone, the spiritual beings beyond humanity with which

¹⁰ See Crowley, *The Equinox* Vol.1 no. 5; 'An Essay Upon Number', Part I, Section I.

occultists such as H.P. Blavatsky, the Abbé Boullan, Aleister Crowley, and others, succeeded in establishing contact. Crowley declared that man's sole chance of penetrating further zones of consciousness, further dimensions, lies in such contact.¹¹ Sixty-six is the number of the 'Star Ruby' which plays an important part in Frater Achad's mystical conception of Mâ-lon, as of Michael Bertiaux's 'Dark Doctrine' of the Meon.¹² Sixty-six also denotes GLGL, 'a wheel', which has links with the myth of Meonia.¹³ NIU, 'a bowl' (Kamite) = 66, and it is the bowl or chalice of 'New' Isis, replete with the mingled elixirs of the Nui (water/blood) and of IVN, 'the pillar' (of Set). Furthermore, Nu + Had (Set) enumerates as 66, and so also does *Tutulu*, which is the way in which Crowley heard the word *Cthulhu*.¹⁴ Sixty-six as AT-TAUM is the twin angel that revealed the dual gnosis (double current) to the prophet Mani, of the Manichaeans. *Mani* is an anagram of *ma-ion* (o is egg, or stone). The Mani stone is a wish-fulfilling gem celebrated by the Hindus as a magical formula of *Manifestation*; a stone that has power to evoke the Outer Ones. And in the present context we should recall the reclusive resident of 66 College Street, Providence, Rhode Island, transmitter of the "abhorred *Necronomicon*".

67-10. 

Again, the curious sign resembling 'ninth degree', with backward-pointing arrow. The ninth arch itself is shown embracing two smaller arches or tunnel entrances – an indication, perhaps, that this terminal volume of the *Typhonian Trilogy* embraces the Outer Gateways and the region beyond the Mauve Zone. The glyph is followed by an undulant line in the form of 3½ coils, plus the *chandra-bindu* which – if this reading is correct – suggests the glyph of the Fire Snake. The number 10 denotes an end of a series and the resolution of

¹¹ See Crowley, *Magick Without Tears*, postscript to letter number 30.

¹² See remarks on the 'Dark Doctrine' in Bertiaux's *Voudon Gnostic Workbook*.

¹³ See Comment to 54/25, *supra*.

¹⁴ See Crowley, *Liber 418* and *Liber VII*; and Grant, *Outer Gateways*, chapter 2.

Unity into the Void, or 'I' coiling about itself and formulating its emptiness by the cypher, O. Ten also signifies the "Daughter, fallen and touching with her hands the shells". The phrase veils an arcane doctrine. 10 = *Yod*, the Seed, or 'Father', in the formula of Tetragrammaton. The number 4 (i.e., 1+2+3+4=10) is the 'Daughter', the terminal *Hé* of IHVH. Her hands (a symbol of ten: five fingers each) magnetize, in her state of *manifestation*,¹⁵ the shells (qliphoth) or excreted overspill of energies brimming from the bowls of the ten sephiroth. She moulds this overflow into the shapes of those who, vaulting the intricate web of paths and failing to transcend the outer gateway (*Düath*), fall headlong into the lower qliphoth beneath the Tree of Life. There they are absorbed into the raging torrents of elemental forces. 10 = AT, the 'enchanter'; and ZAB, 'a wolf', zoötype of the goddess Hecaté. Again 10 = GBH, 'to issue from the earth when hatched, as locusts [another zoötype of Hecaté]'. The Oracle is the number of aspiration to the goddess, BINH (Binah), the Great Mother who confers Understanding. But 67 is also the number of the ALLU, the frightful dog-faced demon-messengers of preying night-things – such as Hecaté.

68-11. *Snake-bird worms monstrous and mad from the last ark of the dark.*

Is the "Snake-bird" a description of the Fire Snake in its arising, or resurrection (Bennu Bird)? "Monstrous and mad" would describe the writhings of the Ophidian Current as it worms its way along the *sushumna*¹⁶ from the last, or ninth, arch. Eleven is not only the number of "energy tending to change" (Crowley, *Magick*), i.e., of AUD, the Magical Light. Crowley describes it as "almost = the Kundalini force".¹⁷ Eleven is also the number of the "Hendecad, the accursed shells [qliphoth], that only exist without the divine Tree".¹⁸ This points to a complex doctrine involving traffic with forces out-

¹⁵ I.e., in her 'fallen' state; fallen into matter. *Manus* = 'a hand'.

¹⁶ The astro-spinal tunnel.

¹⁷ See Crowley, *The Equinox*, Volume I no. 5: 'An Essay Upon Number', Part I, Section IV, remarks on the number 207.

side the circles of time; in other words, trans-aeonic powers which use the odic atmosphere of Earth in order to manifest. It is also the number of *EGG* which suggests the "babe in an egg" symbolism of *AL.II.49*, or the dwarf-god in a space capsule. UFOs are frequently described as shaped like an egg. The *Book of the Dead* contains the passage: "O Thou who art in the Egg, who shinest from thy disk ...".¹⁹ The Shining Ones, the *khuti*, are identical with Ra-Hoor-Khut. The capsule is the egg-like aura of vivid blue hue in which there blazes the radiant image of the golden babe/dwarf.²⁰ The Qabalist, Isaac de Loria (1534-1572), has some interesting observations on the *eleven* classes of 'shells'.²¹

The Oracle is AZYN. Taking the N at its terminal valuation, Azyn = 718, the number of Aossic Aiwass and of many concepts vital to the Typhonian Tradition. Of particular relevance here are Z-AIN, 'the One-Eyed Sword' (*Necronomicon*, page 160), and the phrase *in desolo ad nefandus*.²² 718 also signifies QVRI OKBISH, 'the Spider's Web'; and the number is associated with the Egyptian *Stélé of Revealing*, known as 'the Abomination of Desolation'. The verse-number is of great magical importance to Ilyarun-Aossic, in that it identifies a terrestrial power-zone in which Their energies (*shaktis*) fused to form the first whirlings of the *Typhonian Trilogies*. The Oracle is the number of NBLAH, 'a prophetic', and a metathesis of BINAH, the Great Goddess.

69-12. The Sign will be known when the Thirteenth

We can but speculate as to the nature of the thirteenth gateway. The verse number is, by Tarot, the number of the path of the Magician, to which the letter *Beth* is attributed. The hiero-

¹⁸ See Crowley, *The Equinox*, Vol. I no. 5, 'An Essay Upon Number', Part I, Section I.

¹⁹ See Drake, *Spacemen in the Ancient East*, page 135.

²⁰ DBH = gold = 11.

²¹ See Waite, *The Holy Kabbalah*, page 423.

²² 'Into Desolation through the Unspeakable', or Wordless Aeon. See Grant, *Outside the Circles of Time*.

glyphic 'house' is the Kamite *bu-t*, a euphemism for the vagina. The account of the Children of Isis and the birth of the beetle from the loins of Isis should be recalled in connection with the thirteenth gateway, which may lead to the House of the Spider. A contemporary hoaxer claimed to have discovered a thirteenth zodiacal Sign, and attributed it to Arachne the Spider. As in some other cases, the hoaxer proved the old adage that 'many a true word is spoken in jest'. Blavatsky, Crowley, Dali, etc., played the clown and all broke into the womb, or House of Initiation, by a process of deliberate hoaxing (or hexing?). Twelve is the number of the House of the Magician whose lies turn out to be true.

The Oracle is, by Greek qabalah, equivalent to the Chaldaean GVNI, 'painted with colours', hence γυνή ('woman'). *Painted with colours* is not indicative merely of cosmetic adornment, but of her natural chromatic changes of complexion in the scale of her thirtefold lunar phase, where the emission of colours (or *kalas*) announces specific *qualities* of her magical potential. 69 also = δῖνε, 'the vortex of the solar system', which equates with ABSU, 'the Abyss' - the cosmic *kala*-spouting vagina. By metathesis, ABSU becomes ABUS, 'a manger, a stable, an enclosure' - the manger wherein the magical child was born to become, eventually, the victim of a bloody sacrifice which linked in human consciousness the microcosm and the macrocosm. It is significant that the word CHILD also = 69 = 23 x 3, indicating the formula of the 'Hanged Man' brought into direct relationship with the Sphere of Maat whose Word, IPSOS, is attributable to the 23rd Path. Furthermore, 69 = 23 + 46, a formula of *viparita*, or reversion of the senses, allied to the Mother Goddess in her avatar of Mû, the vulture which, in its mortuary feast, absorbs the Light of the World and ex-creates it in the House (web) of the Spider.

70-13. Gateway is opened, the portal passed,

"The Sign will be known when the Thirteenth...". We take



the thirteenth gateway as that admitting to the Spider's zone. Our hoaxer (see Comment to 69/12) gave a sign for Arachne, identical with the core of the present sigil which Arim received in *New Isis Lodge* a quarter of a century earlier. The Pylon has not yet been passed, so the meaning of the glyph remains unknown. Note that the four divisions added to the ninth arch yield the number thirteen, which may denote a further gateway or Pylon in the "new" zodiac of which the Spider represents the thirteenth sign. This new zodiac meets the Tree of Life obliquely, at Daäth, the eleventh sephira – or, more correctly, the 'one beyond ten', and therefore the first of a new series of power-zones. These may form a tangential stairway to the transplutonic Isis. This is purely conjectural. The tarotic correspondence with the verse number is 'The Priestess' (of the Silver Star, i.e., Sirius, the Star of Set), she who opens the Pylon of the Zone of Nu-Isis.

The Oracle is *Äst* (Isis). It is perhaps noteworthy in this connection that the Sanskrit *Asat* signifies 'Non-Being', and is therefore a reflection of Isis in the Mauve Zone (i.e., the 'New' Isis). 70 is a number of ALGOL, the name of a star and of an occult zone recently explored by magicians of the *Ecclesia Gnostica Alba*.²³ There is also an Oracle which prophesies that "a fixed Star will appear in the mid-firmament and will be visible for seventy days. It will have seventy rays and will be surrounded by seventy other stars", thus totalling seventy-one stars. This is the number of Lam, 'the Way', and of ALM, 'Silence', and 'the Silent One' (i.e., Hoor-paar-kraat). The verse number, 13, is the number of globes attributed to Yog-Sothoth, a Great Old One of the Lovecraftian mythos.

71-14. ... the threshold crossed, the Abyss of frost and raying fire worries at the base of the Turrets of Silence.

Either the initial word(s) of this verse escaped the Skryer's attention, or the reading follows "when the Thirteenth ...

²³ See Grant, *Beyond the Mauve Zone*, chapters 12, 13 and 14.

gateway is opened, the portal passed ... the threshold crossed ...". The "Abyss of frost and raying fire" suggests *Avitehl*, the 'cold hell', and the regions of fire mentioned by Crowley in his account of the ordeal he underwent in the caverns of fire in connection with his attainment of the Grade of Ipsissimus, 10° = 1st A.'.A.'.²⁴ The recurrence of 'Silence' is in accord with the metathesis of LAM/ALM mentioned in connection with the previous verse. It is not certain where the Turrets are situated. The verse number gives no clue, but 14 is the value of ChGBA, 'she is hollow'; BIB also means 'hollow', 'a pit, hole, abyss'. "Worries" is a curious word in this context, although 14 is a markedly Venusian and sexually loaded indicator that could transform 'worry' into an erotic act, as in the expression 'a dog worrying a bone'. The fourteenth Path of the Tree of Life is attributed to the letter *Daleth*, meaning 'a door'; is this the "portal passed" of 70/13? 14 also signifies 'the love-apple tree', another meaning of ChGBA, and 'worry' is also implied in HDH (14), 'to grind, to stretch out', like the penis in loveplay. ZBH = 14 = 'sacrifice of a special [sexual?] kind'. This is confirmed by 'give! give!' = HB HB, also 14; and by DVD, 'sexual love'.

72-15. on the summits of the mountains

73-16. of immaculate solitude

There follows a quotation from the *Wisdom of S'iba*, 1/22, which would seem merely to authenticate the interpretation of *OKBISH* 71/14, above.

74-17. Eating the hours; what vampire knows the name of this feast?

The number 17 indicates the Path of *Zain*, meaning a 'sword', and ZBCh, 'to sacrifice; banquet'; also GBCh, 'sacrificed'. The Feast may relate to the consumption by the God (JAV = 17) of a goat (GDI = 17). Similarly, "Eating the hours" may relate to a spirit named ATUA (= 17) "who comes walking

²⁴ Crowley's 'Magical Record' for 21st March, 1924. The relevant passage is quoted in Grant, *Beyond the Mauve Zone*, page 184, footnote 15.

upside down", mentioned in the *Book of Hades*.²⁵ This spirit is associated with Time, more particularly with the hours, or divisions of time, i.e., with the *kalas*.²⁶ 'Walking upside down' is sign language for the hours of the night of the dark fortnight. The Oracle is OD, as connected with periodicity. It also denotes, specifically, the feminine period. The blood of the sacrifice is to be identified with the lunar current in its dark phase, which is the basis, or seat, of manifestation. ISD (74), *Yesod*, means 'seat, foundation', and the seat is associated particularly with Isis, being one of the meanings of her name.

75-18. *Lam's last flight; Lêng's devil-moon-litten desert of clouds and ice cinders.*

Eighteen is the active form of Isis – Phallus (I) + 8 (the number of Isis). This explains the Seat mentioned in the Commentary to the previous verse, for the Seat is also Set, the son of Isis and the dark twin of Horus. Here, the name LAM is introduced. Lam is the link with the Feast mentioned in 74/17, and with the Plateau of Lêng in Kadath, the Cold Waste (see the *Necronomicon*). The lunar component of the feast is reiterated. The *Primum Mobile* ('first whirlings') of Spirit towards manifestation, as matter, occur in the Moon. That is to say, the lunar current is the instrument of its manifestation. It is to be noted also that eighteen cubits is the highest measure of the Nilotic flood at the time of the Inundation. The Oracle is LILH, 'night; of NUIT', the stellar goddess, and of HAST, 'the goddess at the gate of heaven by night' (*Book of the Dead*, page 532). Again, 75 = HILL, the bright star Lucifer, the Herald Star; and KIMH, the Pleiades, which play an important rôle in the stellar mythos of the Great Pyramid. Yet at the other extreme, 75 = KZChLI, *instar reptilium*, 'like creeping things', a symbolic mode of portraying the Ophidian Current. 75 is also the number of OGB, 'to love lasciviously'. 'Hues, colours, complexions,

²⁵ See Kühr, *The Lost Light*, page 268.

²⁶ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

kalas' (GVVNI) are also subsumed to the number 75. It is 'Lam's last flight' from transplutonic spheres because, having descended to earth, he remains to prepare *the Way*²⁷ and to ensure the return of the Great Old Ones.

A word of explanation should be added concerning the oriental component of the Gnosis presented in these *Typhonian Trilogies*, and particularly in the present volume and in the Nightside Narrative, *Against the Light*. Although references to the Chinese Cult of the Kû are to be found in these writings, it is necessary to understand the Cult's derivation from an alien source. This source had its origin in the second of two widely-separated visits to Earth by representatives of a race of beings known as the *Dropas*, or *Dzopas*, located somewhere in the stellar system of Canis Major. The initial visitation occurred 25,000 years ago; the second some 900 years ago; Dr. Robin-Evans gives the date of the latter as 1017 A.D.²⁸ It was during the first visitation that Lam and his legions appeared on Earth in the mountainous region of Asia on the borderland between China and Tibet. Miscegenation ensued and the alien seed prepared the Way (over the thousands of years that supervened) for a return of Lam in 1017.²⁹ At this time Tibet was disrupted by warring factions on earth. Dr. Robin-Evans records a meeting between one of the Dropas and a high lama of the Bön cultists who preceded the Buddhists in that part of Asia. Although the doctor misses the significance of this encounter, it is because of it that the Dropas emerged as the sect later known as the *Dru-pas* or *Drukpas*. This accounts for the peculiarly alien slant of this deeply mysterious form of Buddhism. The sect was carried into China where it originated the Cult of the Kû dedicated to the Lama of Lêng (Lam) as its first high priest. The discovery of Lam's identity with Aiwaz should therefore prove of far-reaching importance with cosmic

²⁷ The meaning of Lam's name.

²⁸ See Robin-Evans, *Sungods in Exile*.

²⁹ Note the numbers 10/17, with the Egg (0) at the heart of the number 11. 11 is Daith, the place of entry from the Other side of the Tree of Life.

implicits, since we see in this entification of Aiwaz a unique focus and a specific 'window' through which it becomes possible to enter the Mauve Zone.

76-19. *Kadath ceases when the lugubrious gales moan through Valt; when the blank mask of the snow merges, and the Light itself turns against the light and cleaves a frozen ocean.*

Kadath in the Cold Waste, a Lovecraftian phrase, suggests Hadith (Set) and the ice-cold sperm of the Devil.³⁹ The Oracle of this cell was obtained at a time when Frater Aossic was receiving transmissions concerning his ancestral linkages with a 16th Century witch named Awryd through a skryer who was an active member of *New Isis Lodge*. The phrase "against the light" is a loaded expression, the full significance of which forms the substance of a Nightside Narrative bearing that title. *Against the Light* forms as it were a footnote to the *Typhonian Trilogies*, in that it reveals some of the inner workings of *New Isis Lodge*. The verse number, 19, is that of the Path of the Serpent, *Teth*, an aspect of Thoth or Set that epitomizes the Fire Snake as the Daughter of the Flaming Sword, thus connecting the Ophidian Current with the Aeon of Zain. In 'The Meaning of the Primes From 11 to 97' (*Liber 777 Revised*), 19 is defined as the Feminine Glyph, the reason being that 19 is the number of ChVH, *Chavvah* or Eve, which means 'to manifest', 'to menstruate', 'to show forth'. The Oracle indicates ChBIVN, a 'hiding place, or secret' (cf. *secretion*), both of which words apply also to LILU (76), a form of Lilith, Adam's first wife, as Eve was his second. Lilu presided over the succubi. We have here an echo of the "Turrets of Silence" in ILEK-VAD (76), the "town of turrets" where "the bearded and finny entities ... build their singular labyrinths".⁴¹ Note a similar echo of the tunnels or labyrinths in the name *Vath* or *Vattan* (76), the language of

³⁹ See the works of Montague Summers for numerous accounts of witch trials in which references to this phenomenon occur.

the subterranean people of Agharti. The theme is picked up again by Hoa (76), the deity presiding over the great deep, ruler of the abyss (cf. *Hea*, a name of Neptune and King of Rivers). Again, we meet with the notion of sacrifice in the KVN (76), the oake-offering to Keres, from the Kamite *Kuna*, the feminine *pubendum*, and KHNA (76), 'a priest'. 76 also enumerates SUI, a monster in the shape of three or four crocodiles (see *Book of the Dead*, page cx). All these hierologies point directly at Set and to the Typhonian Mysteries.

77-20. ... *have told you of a Weird One set in the Grimoire of the Grants, magicians of Eld.*

It is not known who, or what, informed the skryer regarding Awryd, whose mundane name was Margaret Wyard. She was an ancestor, on the maternal line, of the present writer, and she was executed on a charge of witchcraft in the Sixteenth Century. There are tombs of one branch of the family in the church of Saint Lawrence in Brundish, Suffolk. Margaret Wyard (pronounced 'weird'), while still a child, was initiated into a coven in Rendlesham Forest near Brundish Hall, the seat of the Wyards. As a family they were held in high esteem as respected members of society, and they understandably disowned and rejected the miscreant and suppressed all information concerning her when she was suspected of being not only a witch but also a changeling. Her actual history was revealed by a trance medium and member of *New Isis Lodge*, working with Frater Nodens⁴² in the mid-nineteen-fifties. Frater Nodens has recounted episodes of Awryd's life in his Nightside Narrative, *Against the Light*. Awryd's initiation into the dark mysteries was engineered by a sorcerer intent on acquiring a secret grimoire preserved for centuries - and regularly updated - by certain members of Clan Grant. The history of the sorcerer who reincarnated into the clan had blood-links with Aleister Crowley through a mutual

⁴¹ Lovecraft, *Through the Gates of the Silver Key*.

⁴² The Magical Name adopted by Frater Aossic in connection with *New Isis Lodge*.

cousin named Gregor Grant. How Kenneth Grant was related to both bloodlines is also explained in *Against the Light*.

The verse number, 20, is that of ChZH, 'to see' (by abnormal vision), a direct reference to Margaret Leasing who discovered the history of the weird or Wyard one. The word ChZH is especially revealing; it derives from a Kamite root, *kashi*, meaning 'a secret order of priests'. There was such an Order behind Margaret Wyard's initiation in Rendlesham Forest. ChZH may be allied to Chozzar, meaning 'pig', a Typhonian zoötype due to that animal's association with the full moon.³³ The Oracle is NUBTI, a title of Set, and of Sutekh, Set's Chaldaean form. 77 also enumerates MGDJ, the Tower sacred to Bela; and ChNT (77), 'a crocodile', a zoötype of Set. It is also the number of OZ, a 'she-goat', another type of Set in feminine form. Again, MZL, 77 = 'the influence from Kether', which implies influences from dimensions beyond the range of the Tree of Life and focused through Yuggoth to rain down upon earth via the planetary chain of the solar system. The Greek form of NUIT has also the value of 77. The place called LAMAH (*Necronomicon*) also equals 77; its inhabitants "dwelt under the Great Bear" (i.e., Typhon). It is said that "they [the inhabitants] knew how to manage Ossadagowah in all ways". Ossadagowah is described in *The Lurker at the Threshold* (Derleth-Lovecraft, page 207) as a "frightful spirit as came down from ye stars"³⁴ ... sometimes like a great Toad, but sometimes big and cloudy with no shape". In the *Necronomicon* (page 189) we find a form of Cthulhu, or Kutulu (77):

Of all the Gods and Spirits Kutulu alone cannot be summoned because he is the "Sleeping Lord". He is the very Fire of the Earth and Power of all Magick. When he joins with the Abominations of the Sky,³⁵ TIAMAT will once more rule the Earth.

The 'Fire of the Earth' is a designation of the Fire Snake

³³ See Massey, *A Book of the Beginnings*, frontispiece 'Planisphere of Denderah'.

³⁴ The seven stars of Typhon (Ursa Major). [Note by K.G.]

³⁵ Cf. *AL*.III.34, "... fresh fever from the skies".

asleep at the earth-zone (*Muladhara chakra*). It is unnecessary here to cite clues to the nature of the formula contained in the *grimoire* of Clan Grant.

78-21...

The skryer was unable to register any impressions, perhaps because 21 is a number of AHIH 'the Kether-Name of God'; of HHHG, 'deep meditation', and other concepts related to perfection. It is the number of AH-HI, which appears in Stanza I of the *Book of Deyan* and which signifies the 'container of Universal Mind'. The Oracle is AIVAS, whose formula is Silence.

79-22, who knew with Zos the mysteries of awful alignments and made the connections with ions and made the lines meet that should not meet. You know

This verse appears to carry over verse 20, after the silent interval following it. But how could the 'Weird' One know anything about Zos (Austin Osman Spare) who did indeed understand "the mysteries of awful alignments", and make the "lines meet that should not meet". If "You know" refers to the skryer and receiver of this Oracle (i.e., Margaret Leasing), then it were proof that she and Awryd were, in an inexplicable sense, a single entity, albeit four centuries divided the lives of the two women. On the other hand, the Oracle may be addressed to the author, who initiated the transmission and "who knew with Zos...". He, being of Clan Grant, carried in his veins the witch-blood of Awryd as well as that of Crowley, whose cousin also was a Grant. Gregor Grant, in fact, attempted to obtain possession of the *Grimoire* through Kenneth's great-uncle, Phineas Black. (See *Against the Light*). There is no period after verse 22. 22 is the number of HAAIH, 'the hearer in secret', as if to imply that the Oracle was intended for the author and not for the medium. There then arises a complicated network of anachronistic concepts which would explain the abrupt introduction of Zos. K.G. knew Zos in the flesh as "the body considered as a whole", which was

Spare's definition of the term *Zos*.³⁶ His witch-mother, Yelda Paterson, was said by Phineas Black to have been one of several avatars, of which Awryd was the first, to have been controlled by the Outer Ones. The Oracle is ODH, a word found in a cuneiform inscription and meaning an 'age or aeon; time, eternity', a direct reference to alignments between the aeons, or ions, which "should not meet". We do not know why they should not meet, but thus is the Word. DHO, a metathesis of ODH, is a word associated by H.P. Lovecraft with a formula mentioned in "The Dunwich Horror" (page 120). Dunwich in Suffolk is not far removed from Awryd's birthplace.

80-23. *the Sigil they formed; the lines that were not destined to meet – but did meet*

The lack of a period between this verse and verse 22 suggests that the skryer, or K.G., (or both) had knowledge of the sigil formed by "the lines ... that should not meet". But neither the skryer nor K.G. knew the precise nature of this knowledge. The number 23, however, yields a clue. Applied to the paths of the Tree of Life, the number 23 denotes the Place of the Cross(ing), where four lines meet and where, in fact, the aeons of Horus and of Maat converge upon and merge into the aeons of Zain and of Mā-Ion, that mysterious meonic aeon connected with a Sword (*Zain*). Certain contemporary 'questers', having received adumbrations of these matters, have been at pains to connect them with events occurring in comparatively recent times linked with the supposed end of an aeon in the year 2000.³⁷ They have also connected their researches to a Scarlet Woman and it is curious to note that the number 23 veils the Name BABALON³⁸ which conceals the threefold formula of the Mauve Zone. But few understand that one has to get on the other side

³⁶ See Spare, *The Book of Pleasure*, illustration, page 45.

³⁷ Could this parallel C.W. Leadbeater's reference to the two evolutions presently unfolding on Earth, they being unknown to man, as man is unknown to them? See Grant, *Cults of the Shadow*, page 137.

³⁸ $3 - 2 = 1$ $2 + 3 = 5$ $2 \times 3 = 6$ = BABALON.

of the fence (*Cheth*) even to begin to fathom the mystery of the aeons. Moreover, to the 23rd path is attributed the element Water, the mystical connotation of which is blood; hence the Scarlet Woman and the notion of a 'bloody sacrifice' in the symbolism of the Woman in her lunar phase, and that of the 'Hanged [Crucified] Man'. The meeting of lines suggests also the *marmas* and *sandhis* formed by their crossing and interaction as diagrammatized in the Sri Yantra.³⁹ In the *Anuttara Amnaya* these lines should not meet, in the sense of any physical contiguity between the *Suvasini* and the *chakraraja* of the Kaula Circle. In special areas of tantra, however, these lines are brought into contact with one another, and perhaps the Sigil intended here may itself be the Sri Yantra. The Oracle provides an interesting gloss in respect of dark magick: 80 = OGBH, 'immodest love', and LAM-GU, a name found in cuneiform denoting the Moon. OGBH is synonymous with OKBA (93), an Arab name for an evil spirit or magician. OKBISH, 'the Spider', derives from this rootage and it may be that the Sigil intended is the mandala of the Spider Goddess of the 'Thirteenth Sign'.⁴⁰

81-24. *in a homely cave set in a calm hillside.*

82-25. *But how would or could you know?*

Both verses remained inexplicable, in view of which verse 25 was scrapped. We may note that 24 is a number frequently associated with UFO sightings and so-called extraterrestrial encounters. Had the Sigil some connection with alien beings? If so, it might explain the phrase "homely cave set in a calm hillside", inserted to allay fears concerning the origin of the Sigil of Aossic which he first saw on the wall of a cavern or tunnel.⁴¹

³⁹ See Grant, *Beyond the Mauve Zone*, diagram, page 45, and chapters 3, 4 and 5.

⁴⁰ See Introduction.

⁴¹ See Grant, *Outside the Circles of Time*, chapter 8.

83-26. A Sigil of Zos told the whole secret. Grant put it in his Grimoire.

26 = Kū, a powerful form of Chinese magic analogous to Obeah and to the cult of OKBISH. The sigil referred to is a formula used by Austin Spare to open the Outer Gateways. He enshrined it in a drawing inherited by Frater Aossic. He added it to the Grimoire when events in *New Isis Lodge* revealed the sigil's connection with Clanda, the 'Water Witch'.⁴² Three decades, and more, passed before the secret embodied in the drawing was revealed to the present author. 26 = YHVH, 'the unutterable Name', the 'Lost Word', the formula that unlocks the doors to other spaces, other times, and to the Timeless Void beyond (i.e., to the Mauve Zone). It is also the number of AVACH-DU, a variant of AVAGDDU, 'Black Wings'. Concerning YHVH, the masonic pundit, Albert Pike, declared: "Its reversed form is said to be the true name of Satan".⁴³ The qabalists, Lea and Bond, cite 26 as "one of the three particular numbers which give a very close approximation to the Truth".⁴⁴ The other two numbers, 71 and 97, enumerate respectively LAM, and a Gnostic formula for traffic with denizens of other dimensions.⁴⁵

84-27. Many saw it; no one knew it; the gods withdrew it.

"Many saw it" (i.e., the Sigil), because it was exposed to public view in one of Austin Spare's exhibitions. "No one knew it", because the formula remained unintelligible without a key; "the gods withdrew it" explains the temporary loss of the picture, for it needed a great effort on Spare's part to recall the formula.⁴⁶ The drawing bequeathed to Frater Aossic contained the remembered version of it. The number 27 = CHIDH, 'an enigma,

⁴² See Grant, *Images & Oracles of Austin Osman Spare*.

⁴³ See Pike, *Morals and Dogma*, page 102.

⁴⁴ See Lea and Bond, *Gematria*.

⁴⁵ The number 97 is the foundation of the Greek Tetragrammaton IEQY, which enumerates as 485 (5 x 97). It is also the number attributed by Crowley to his written account of 'The Amalantrah Working'.

⁴⁶ This was due to loss of memory induced by a bomb blast which wrecked his home in May 1941, during World War II.

riddle'. It is the number which Crowley ascribed to a series of trigrams based upon the *Book of Dzyan* (DZYN = 27) and entitled *Liber Trigrammaton*, "a book of Trigrams of the Mutations of the Tao with the Yin and the Yang".⁴⁷ It is also the number of AKU, the lunar deity whom the ancients called SIN (see next verse). 84 = ODI, the 'feminine period'.

86-28. And now Sin Sin Wa sings again his poisonous lullaby; the bird croaks and spits; its blind eye sees more than its wakeful twin.

There was, no doubt, a linkage in the mind of the skryer between the previous Oracle, 84, and the moon-deity, Sin. The "poisonous lullaby" celebrates Shōa, the 'evil woman'. Rohmer transcribed a fragment of the Chinaman's song in his enigmatic *Tale of Chinatown*. The bird is the one-eyed raven ('black wings') perched upon his shoulder; its blind eye sees more than its live companion, which observes merely what is presented to its gaze. The verse-number confirms a curious complex of facts, for it is that of ZAK⁴⁸ whose "templed terraces" are the "abode of forgotten dreams" — the terraced valley of the Yellow River in remote Ho-Nan of which the Chinaman dreamed. It was indeed DIZHB (28), 'a place abounding in gold!' By virtue of his great magical power (KCh = 28), Sin Sin Wa achieved his goal — and his gold. Rohmer concealed a powerful formula of Chinese magic in a tale of great subtlety and enchantment.

86-29. Shōa, the evil woman floating on the yellow river ...

Shōa is the Kū or magical power (*shakti*) of Chinese magic. The Oracle is HMVLH, 'a rustling of wings', denoting the black-winged familiar of Sin Sin Wa. 86 is the number of the DIVYA-NAGA, the serpent-spirits typical of the Ophidian Current. When in female form they are said to be far superior

⁴⁷ See Crowley, *Liber Trigrammaton*, published in *Magical and Philosophical Commentaries on the Book of the Law* (ed. Symonds & Grant), pages 219-223.

⁴⁸ Dunstanian Myth cycle.

in beauty to any terrestrial woman. Below the waist (abode of the Fire Snake) they are fashioned like a snake. KVS, 'a cup', the female emblem, has also the value of 86.

The Book of the Spider - IV

87-1. The Way of the Grey Ones.

Reference to the 'Grey Ones' suggests a connection with the *Starry Wisdom Sect* associated with the sphere of Chozzar (Neptune), and with the Mauve Zone itself. Lam is implicit in the former, Set in the latter. One meaning of the word *Lam* is 'The Way', for Lam is a gateway to the Mauve Zone. The Oracle supplies, to date, no substantiation, but a subtle linkage seems to exist between the final verse of chapter III and the next verse of the present chapter.

88-2. A long maculated finger points to

Verse 29 of chapter III (Oracle 86) has a linkage with the present verse through MVM (86), 'a coloured spot or blemish'. The diseased finger indicates ...

89-3. a sentient graph that appears on a dead

*90-4. wall where the shadow of a crazy whippoorwill reverberates
... casting replicas of its shade across the lattices where
roses twine*

The fade-out between the end of verse 89 and the beginning of 90 may be an intentional device to emphasise the contrast between the "sentient graph" and the insentient wall. The whippoorwill is reputed to be a harbinger of death, and it is evident why it should here be described as "crazy". The rose-twined lattices, an oriental image, signify the 'House of Death' in the Cairene alley.¹

91-5. and the bird's dead call twines about its wings a sudden shudder.

The verse terminates abruptly. The "dead call", or call of death, twines about its wings as the roses about the lattices.

¹ See Marsh, *The Beetle*.

92-6. *Is it fear?*

The Oracle is PChD, 'terror', a title of the fifth sephira. This is the formula of the God Pan and of the noonday panic which his hidden presence inspires. Pan is the terror by day, as Set is the terror by night. Mu-Mu (92) is a fabulous creature mentioned by Dunsany in *The Book of Wonder* in connection with an egg – symbolic both of Lam and of S'lba.²

93-7. *Does Pan strike the gong?*

The Oracle is S'lba (93) and LMIVZ (93), a fusion of Lam and Aivaz. This verse is incomprehensible to all but those who, at the time this *Book OKBISh* was manifested (1955–1962), were familiar with the ritual procedures of *New Isis Lodge*. The striking of a reverberant Mongolian gong announced the commencement of a rite. The question, then, appears to be: is the Rite to be enacted at high noon?

94-8. *Or a squeal of gulls*95-9. *lighten the dusk?*

Or does a signal come from the dusk, i.e., the Dark One, Set?

96-10. *The God of Fear*

The God of Fear is Pan. The verse number signals the end of a series and the return, again, through nought to one. The Oracle, TUAOI, is the crystal-energy device, abuse of which is said to have resulted in the destruction of Atlantis.³ This was one way of reducing the one to nought, bringing to an end one cycle and inaugurating its recurrence in another.

97-11. *is near ... yes*

Eleven is the beginning of a new series and the One beyond Ten.⁴ The Oracle hints that such a dissolution is again imminent,

² See Grant, *Beyond the Mauve Zone*, chapters 12, 13 and 14.

³ See White & Krippner (Eds.), *Future Science*.

⁴ See Grant, *Aleister Crowley and the Hidden God*, chapter 1.

for 97 = ZMN, 'the appointed time'; we see also one of the four symbols connected with the scenario unfolded by Amalantrah (nest, desert, egg, palm), as 97 also equals TPCh, 'a hand-breadth, a palm'.

98-12. *Shōa, the evil woman*

For identification of Shōa, see Comment to 85/28.

99-13. *calls in the night and the misty river floods in echo of her shrill eye,*

Thirteen should here be given its essentially lunar connotation, for the invocation used by Shōa is of the night (eclipse); her "eye" is "shrill" and the "floods", "misty" – epithets of the dark lunation. But "her shrill eye" may also pair with the dark eye of Sin Sin Wa and that of his familiar. Sin Sin Wa, the name, has the numerical value of 247 = LAHARI, 'ocean', and of ZRM, 'a flood', the red flow of the feminine mysteries. 247 also = RAVM, the name of a nocturnal demon; ΘHPION, 'the Beast'; and IQPAVN, 'obscurity; darkness'. MZR, also 247, is a star in the constellation Ursa Major (Typhon); 247, again, denotes MQVM AIN, 'empty space', and it is also enumerates the mysterious term QVP NIA⁵ of *Liber AL* (III.72).

100-14. *a silent ship on a calm sea ensorcelled. A swathe of stars: seven, then eight; then nine. Blackness.*

The Oracle is IMIM, 'the seas', and 100 = KLIM, 'vessels', a reference to the desert symbol, for KP (100) means 'the hand', which includes the palm. A swathe of seven stars indicates Ursa Major as the magic trail or way of the Typhonian Mysteries, with Set as the eighth star, the counterpart in the south of Typhon in the north – then more "Blackness". Nine = AUB, "the special fire of black magic" (Crowley). However, 9 in the present context may indicate the Ninth Arch, the threshold

⁵ See Grant, *Outside the Circles of Time*, Glossary entry for Nia.

of the staircase leading to the secret treasure of the Temple = ALChIMIA, which in one spelling = 100, and in another, 56.⁶ Alchimia is the Virgin and she is balanced by HECATE, one meaning of whose name is 'One Hundred'. Hecate strangles the babes of thought at birth. Alchimia is the still and virgin mind of this subtle alchemy of consciousness, thus identifying herself with the sleeping (i.e., unawakened) goddess, the Fire Snake. This verse contains profound mystical implicits which transcend all magical formulae. NHLIH (100), 'other streams', connotes the black Fountain of Hecate and the bright Fountain of Alchimia. Furthermore, 100 = Qoph, the letter of perfect illusion created by the union of the K(teis) and the P(hallus); KP = 100. Qoph is the spirit presiding over the 'back of the head', the zone of the secret chakra⁷ which governs the alchemical system associated with transcendental sexual magick. Note also that 100 = KVKB-KLB, 'the Dog Star'.

101-15. A steep staircase twists its ophidian limbs about a cylindrical tower overtopping a frozen plateau.

The staircase is symbolic of the steps or grades associated with the Antique Rite of Khem. The staircase of Sebeku is mentioned in the *Book of the Dead*. It relates to the fifteen steps of ascent and to the fifteen descending to the dark of Amenta, the 'blackness' of the previous verse. It "twists its ophidian limbs" because it is symbolic of the coils of the Fire Snake whose fifteenth undulation is connected with the full and new moons respectively. The "cylindrical tower ..." etc., is the Phallus of Osiris rising above the horizon of the Plateau of Lêng.⁸ The Oracle is EMME YA, the Dogon 'Star of Women', a planet in the neighbourhood of Sirius, the Dog Star. This is to be compared with UMMO (156 = BABALON), a planet that revolves about the Star IUMMA

⁶ See Waite, *The Brotherhood of the Rosy Cross*, page 167.

⁷ This chakra is the focus of Lambika Yoga.

⁸ One is reminded of a diary-entry wherein Nicholas Roerich alludes to a monastery on the borders of Tibet. See Maclellan, *The Lost World of Agharti*, page 77.

(cf. EMMA YA, 101). These correspondences may appear dubious in their gross aspects, but their astral linkages are firm and point emphatically to a Typhonian gnosis. 101 is the number of magic squares in *Liber Logaeth*, Dr. Dee's book of spells for evoking the Spirits, which has been described as "a contraction of the *Necronomicon*" used by the Sorcerers of Lêng.

102 16.



This dreaming

This verse introduces the Chinese hexagram, *Kū*, which is composed of the trigrams representing the Earthy part of Air, and, by *perichoresis*, the trigrams representing Luna and Sol. The formula behind this symbolism requires a fixing or reification of the volatile spirits of the Air. But there is a deeper symbolism, hinted at by James Legge in his translation of the *Yi King*, wherein the formula is said to denote "a state in which things are going to ruin, as if through poison or venomous worms".⁹ The hexagram "is supposed to describe the arrest of the decay and the restoration to soundness and vigour, so as to justify its auspice of great progress and success".¹⁰ The symbolism is further explicated by Feng and Shryock in their valuable monograph, *The Black Magic in China known as Kū*. The reader is also referred to *Hecate's Fountain*, Part I, chapter 2. Crowley associates this Hexagram *Kū* with the 'Princess of Swords' of the Tarot. Note the Sword's hilt eaten away by creatures of a markedly typhonian type. "This dreaming" may also refer to the 'Princess of Swords', and the anger associated with her in tarotic lore should be assimilated to the 'heated' or 'wrathful' *dakinis* of Tibetan esotericism, or to the *bhairavis* of the Hindu tantras. Viewed in this light, Hexagram 18 is seen to have alchemical implicits analogous to processes of 'seething', or 'boiling', associated with the Cult of the *Kū*.

⁹ See Legge, *The Sacred Books of China, Texts of Confucianism*, Part II, page 95.

¹⁰ *Ibid.*, page 96.

103-17. *The squealing bat, the mewling gull, the shrilling dying whippoorwill leave nothing of the Sword except its blade.*

The bat, the gull, the whippoorwill: creatures of ill-omen unless death is understood to be as night is to day with its recurring dawn. In this sense it is easy to understand the Oracle, MABYN, 'the Crowned Babe', as applicable also to the verse number, of which the Sword (*Zain*) is the symbol. The mystery of the Aeon of Zain is further hinted at in *AL.II.37*: "... the work of the wand and the work of the sword ...". The spells of Obeah (and, by analogy, of Kû) comprise the vibrations of mantras energised by the Ophidian Current, while the S-Word, or Word of the Serpent (Fire Snake) is a manifestation of the Obi = Python = Typhon, and her brood of seven stars.

104-18. *The dreamscreeam gleam of wing flies low, its grinding shriek like jagged ice scoured ...*

The white bat hovering over Hecate's Fountain, as caught in flight by the alert eye of Soror Ilyarun,¹¹ flies low, its "grinding shriek like jagged ice scoured". The numbers of the verse and Oracle yield no further clues, but their combination = 122 = NINIB, the god of Saturn whose Gate was the last of the outer gateways known to the ancients, and whose step on the staircase¹² was black; his realm, the realm of Night and of the noxious dream.

105-19.

106-20.

107-21. *evokes the water; falls the water; a curtain of shimmering vapour muffles discord, the mauve notes of a distant violin shattering the silence of glaciers.*

These verses pose an impenetrable arcanum. Presumably, the creatures mentioned at 103/17 evoke the Water (i.e., the

¹¹ See the illustration by Steffi Grant for the dustwrapper of *Hecate's Fountain*.

¹² See 101/15, *supra*.

blood). It falls, and a curtain of mist muffles the discordant echoes of its descent (into the Mauve Zone?). The echoes resemble the shrieking of a distant violin and they destroy the "silence of glaciers". Note that as the pipe is traditionally attributed to Pan, so the violin has associations with diabolical melodies, sometimes brightly seductive and alluring, sometimes darkly repellent. But let us first enquire of the numbers 19, 20, and 21. 19, *Teth*, is the Path of the Serpent or Ophidian Current, and, by Tarot, the 'Daughter of the Flaming Sword' (see Comment to 103/17). 19 is the number of ChVH, 'to manifest, show forth'; it resumes *the* formula of the female. It also = DIH, 'was black', a possible reference to the "rituals of the old time" (*AL.II.5*) - the most ancient Mysteries of Khem and of the feminine magical power. The number 20 = *Kaph*, and combines the symbolism of the hand and the womb, as the holder of generative essence. We are again confronted with the 'palm', a loaded term which is also connected with the hand. 20 = DIV, 'a black liquid', the mystic Water of Typhonian alchemy, the substance used by the Kamites in their practise of *darb-el-mendel*, or skrying, ChZH (= 20), 'to see by abnormal vision'. There is a planet known as BBAVI (= 21) in the system of *Prima Centauri*. Charroux avers that the Baavians procreated with "Martian women belonging to the 'Mongol monad'"¹³.

The Oracle substantiates these notions: 105 = TzIH, the 'empty or desert land', a spatial analogue of the Daäthian zone. It is no doubt in connection with this symbol that, according to Amerindian legend, an immense spacecraft came to Earth from Venus and planted 105 perfect human beings who constituted the original human race. This is said to have occurred eighteen million years ago. 105 = DMVNH, an obvious antecedent of our word 'demons'. They are divided by apparent gender into *Diman* (incubus) and *Dimonah* (succubus). In the present context the latter class are denoted thus, confirming the theory that such phenomena manifested in mediaeval times¹⁴ beneath the veil of pagan symbols. The Oracle 106 = NVN, 'a fish',

¹³ See Charroux, *Legacy of the Gods*, page 285.

which in the Tarot equals 'Death', because of its connection with the sacrificial blood, the 'water' being the element attributed to NVN. AMENTA also = 106; it is the realm of the dead and of the Forgotten Ones.¹⁵ The final 'empty' verse has the number 20, and, again, links the 'palm' symbolism with notions just explored. Further, twenty-one are the magical *mudras* that seal the six Directions of Space: IHV (21) at the Zenith; IVH (21) at the Nadir; HIV (21) at the East; HVI (21) at the West; VIH (21) at the North; VIII (21) at the South. The reader who has travelled thus far in these *Typhonian Trilogies* will know that the Oracle, 107, veils the key to a ritual which opens the Gates between these directions, or dimensions, of Space. BITZH (107) means 'an Egg', one of the three major keys to *Liber AL* and to the formula RPSTOVAL (107) of *AL.II.76*. The egg implies the nest (S'iba). These Gateways open on to the MAION, and the MANIO, Frater Achad's five-rayed Star of the Lesser Cycle of the Aeon of Maat. 107 is the number of the Tamil *ullam*, 'consciousness', equated with the Moon and with the *Akasa tattva* in the chakra situate between the cranium and the eyebrows.¹⁶ Assembling correctly the pieces of this puzzle reveals a potent formula for opening the gates of the individualized consciousness-continuum. But there are extreme dangers attendant upon such an opening, because the spaces (which are not empty) beyond the *Akasa tattva* could flood the continuum to a scale of cosmic dimensions.

Ankh-af-na-Khonsu controlled the brain and the hand of Aleister Crowley and declared that "the study of this Book [*Liber AL*] is forbidden", and that those who discuss its contents "are to be shunned by all, as centres of pestilence". Why? Because *Liber AL* declares a fragment of the 'Forbidden Wisdom' and because 107 = PAZUZU, 'the Pest'. A pest that shall fall upon the day of the Great Equinox when "Another

¹⁴ See Sinistrari, *Demoniality*.

¹⁵ For a description of these entities, and some of their sigils, see Grant, *Outside the Circles of Time*.

¹⁶ Cf. the portrait of Lam reproduced in Grant, *The Magical Revival*, opposite page 84.

prophet shall arise, and bring fresh fever from the skies..." (*AL.III.34*), and when the "invisible house" (*ibid*) no longer stands. These arcana are yet to be explained by the unfolding of future events. But the invisible sacred centre or temple "is already aright disposed" (*AL.III.10*); it is said, further, with regard to the *Stélé of Revealing*, that "miraculous colour [i.e., *kala*] shall come back to it". The *Stélé* adumbrates the 'Abomination of Desolation' and is the talisman that will "reduce whole nations to rubble". In the *Necronomicon* (page 187) it is written that the Brother of Pazuzu is HUMWAWA, the 'Lord of Abomination, the averse angel'. Amado Crowley claims that at the heart of the *Book of the Law* lies a *Book of Desolation*.¹⁷ Perhaps we shall understand - if we assemble correctly the notions expressed above - why verses 19 and 20 are void. We return to the strains of strange discord which echo yet across it.

108 22. *This tune was heard once in a steep attic by a half crazed player*

The most likely candidate for the rôle of a "half crazed player" (that springs to mind is the one evoked by H.P. Lovecraft in a pleasant little tale entitled 'The Music of Erich Zann').

109 23. ... *from queer perspectives upon roof-tops where wind chattered; the crooked stacks emitting plumes of smoke; sullen ghosts dancing fantastic jigs on precipitous tiles - a tessellated pavement, correct, exact, precise. We approach the secret arch. A sliver of light trails a snail's bright track across its portal.*

The music accompanies (or brings about?) the first direct encounter with the Ninth Arch. The "tessellated pavement" suggests the ground of a masonic lodge. For manifold correspondences with the number 23 see R.A. Wilson's *Illuminatus*

¹⁷ See Amado Crowley, *The Secrets of Aleister Crowley*, page 101.

and *The Cosmic Trigger*. The Oracle is NGVN, 'music', confirming the connection with the Ninth Arch. The skryer claims that the music was "wild, eerie in the extreme", but that a noticeable pattern emerged from its surging and ebbing dissonances suggesting a rhythmic "architecture". 109 is a value of the word *stélé*, which confirms its sinister character, noted in previous verses. It is also a number of ATLACH-NACA, 'of the Spider Shape'. This appearance of the *yidam* of Book 29 seems to fuse into a single image the three major concepts – *mantra* (music), *yantra* (eightfold spider shape), and *tantra* (*stélé* as pantacle and practical formula of *viparita karani*¹⁸). 109 also = OGVL, 'circle, sphere': in this context, the Kaula Circle.

110-24. *Or is there a portal? No; a filmy veil shivering with fireflies, moulding itself clingingly about the body of a corpse – the Goddess.*

The solid masculine portal evaporates. In its stead a diaphanous feminine veil trembles with the agitations caused by fireflies; it shrouds the body of the Goddess, seemingly dead, as the Fire Snake sleeps at the *Muladhara Chakra*. 24 enumerates the word DEATH; and GVIH, 24, is 'a dead body; corpse'. The Oracle is MO, 'the womb', showing clearly the equation tomb = womb of a new life. The reflex of MO is OM, a sound (music/mantra) between *Om* and *Hûm*, approximating to the vibration that heralds the presence of the Old Ones: the buzzing of bees, the drone of beetles and other insects, as also the vibration, often sub-audible, of UFOs. MO is a Tibetan designation meaning 'Oracle'. In *Liber AL* appear the bija-mantras *Aum Ha, Ha* being the sound between *Om* and *Hûm* (*Hûm* is the *bija-mantra* of the Great Old Ones). The nasal tone in *Hûm* (◡) is also a symbol of *maithuna*.¹⁹ The number 110 = YLO, a radiant rock in Peru marking the entrance to a 'lost world'.

¹⁸ See Glossary.

¹⁹ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

111-25.

112-26.

The Skryer neither heard nor saw anything. 25 = ChIVA, 'the Beast', a formula of the sexes conjoined. The solar number 12 plus the lunar 13 yields the Pentagram. To this number 25 is attributed the Star Ruby, and its ritual contains a declamation in Greek relating to "the stone" in which is fixed "the Star of the SIX". The Stone = ΣTHAHI, the Sixty-Stone, Ixaxaar, in which Cthulhu is 'fixed' (embalmed as in amber), awaiting resurrection in 'strange' aeons.²⁰ Comparison with the *Stélé* and the "miraculous colour",²¹ to be closed "in locked glass"²² is almost too obvious for mention. The complexity and concentration of symbolism cannot here be fully explicated; it will emerge in the course of the Comment. It may be mentioned that HUWAWA, a name of Tiamat²³ (i.e., Cthulhu) also = 25. The Oracle is a key to AL.II.15. The Greek ENNEA (nine) = 111, a number of SMAI, a title of Set, who is thus identified with 9 and with the Ninth Arch. The number 26 = IHVH, the indicible Name of God concealed within the Temple of Solomon beneath the ninth arch. It is said that 26 is one of the three particular numbers which give a very close approximation to the Truth (Maat), the other two being 71 (Lam, the Way) and 97, the formulation of the Greek Tetragrammaton of the Coptic Gnostics.

113-27. *Remember Festat – before the hawk and after ...*

We are to "remember [i.e., to invoke or recall] Festat – before the hawk and after ...". The Skryer did not hear the remainder of the instruction. *El Festat* was an ancient name of Cairo and the power-zone associated particularly with the Aeon of Horus. But a secret key is implicit in this association, in that the word *festat* lies at the heart of MANIFESTATION which expresses the Word of the Aeon of Maat. The formula is

²⁰ "That is not dead which can eternal lie,
And with strange aeons even death may die." (*Necronomicon*).

²¹ AL.III.10

²² *Ibid.*

²³ 'Queen of the Ghouls' is one of her titles.

concealed also in AL.I.66: "The Manifestation of Nuit is at an end". This simple statement seems merely to conclude the first chapter of AL. Yet the entire doctrine of the aeons is hidden in this word, which signifies the very opposite of hidden. The end (both ends) of the word (i.e., MA and ION) contain the Supreme Formula. Mâ-Ion is the *kala* (or ion) of the Daughter; Mani-O is the Stone or gem, and the egg (O) which fulfils all desires. MANIO = 171, a number that epitomizes the magico-mystical current from its Typhonian phase through 17 (Atu XVII, *The Star* (Nuit) – the Hidden House or Atu of Maat). That is, through the phase of O (LA), to 71, 'the Way' (LAM) of 'Silence' (ALM). MANIO has also the value 107 = BITZH (Egg), implying the NEST (S'iba) and OVAL (107), of the cryptic cypher RPSTOVAL (AL.II.76) discussed elsewhere.²⁴ The number 71 = INVH, 'the yoni'; typified by the Typhonian Dove, it serves as the physical gateway of Manifestation. The latin *vagina* also equals 71.

114-28. *and the crumbling walls of Mû*

Mû is a synonym of Lemuria. There is concealed here a magical cross-reference to the number 217 which enumerates PANAPÉ, another name of Lemuria. Panapé, or Ponapé, is an oceanic outpost having the closest proximity to the Gate which opens on to the sphere of the Great Old Ones. 217 = SHT (Set); 217 divided by 7, the number of Typhon, is 31 – the Key Number, as Frater Achad discovered, of the *Book of the Law*.

115-29. *where Lam lay dreaming
where Lam lay dreaming.*

The cry of the Vulture is MÛ. The vulture is the Black Bird of Set, and the shadow of Maat as Maut. Its cry echoed about the ravines beneath the Plateau of Léng. The walls of Mû that circumvallated the inner temple of Lemuria (LAM-MU-RIA) crumbled when the great conflict with Atlantis laid them in ruins "where Lam lay dreaming – where Lam lay dreaming".

²⁴ See Grant, *Outside the Circles of Time*.

The Book of the Spider – V

116-1. *When Lam awakened again and the hawk descended,
routed*

The number 116 is a 'personal' cypher associated with Frater Aossic's Initiation;¹ it is the number of a magnetic field which served as the ground for a magical marriage with the 'Crimson Shade'² from which state Aossic was ultimately born as a magical entity. The number's qabalistic correspondences provide all that is necessary, at this juncture, to serve as a key to the verse. 116 = MKVN, 'place, habitation, dwelling of God'. The word derives from the Kamite MA, 'place', and KHEN, 'interior; the god within, or god is within'. 116 = MBOD, 'without'. Thus, the Place of God within is fused with the Outer (macrocosmic) God, thereby abolishing the illusory division between Subject and Object, the aim of all mystical culture. 116 = IVNIM, 'doves', the primordial type of the Typhonian Genetrix. It is also the number of SATALIE (Gouffre de Satalie), "the whirlpool that swallows everything that is poured into its mouth, and whatsoever falleth therein by chance or is drawn down by it is lost beyond all redemption".³ But 116 also provides the means of redemption, for it is the number of KILENA, the 'Tree of Crucifixion' revered by the votaries of Sirius in the rituals of the Dogon tribe. Thus, the hawk of the Aeon of Horus is put to flight by the reawakening of Lam. Finally, 116 = VELA, a star of singular importance in the Typhonian Gnosis.⁴ On mundane levels, 116 was the number of a café in Southampton Row wherein the magical nuptials, above referred to, were set in motion.

117-2. *Camazotz wheeled into obliquity; the web tightened.*

At the same moment, the Lord of the Zotzil, the bat-god Camazotz, "wheeled into obliquity". This is taken as indicating

¹ See Grant, *Outside the Circles of Time*, chapter 8.

² Cf. the inscription quoted in *The Great God Pan* (Machen), page 106.

³ See Summers, *The Vampire in Europe*, page 97.

⁴ See Grant, *Beyond the Mauve Zone*, chapter 1.

a 'tangential tantrum' of cosmic scope. Two major currents – the Kamite and the Mayan – coalesced to produce the unique Event resumed in the next verse. The Oracle comprehends 71 (Lam) + 46 (Mû); also GDOM, 'Desolation'. There is said to be a book of this name⁵ over which, as a palimpsest, the *Book of the Law* was written. And so ...

118-3. *All streets of Festat; and beneath the streets the furrows of Set and the great snow-bat from Lêng; snow mauve snow, oozing ... seeping ... through the lattices ... the Pit opened and you were lying aslant a naked bed of dead virgins whose only sound was Hûm! –*

The Arachnean web which "tightened" all the threads. All the streets and passages of *El Festat* were drawn to a point at the centre of the Spider's web. Beneath the streets⁶ lay the "furrows of Set" and AVPL, 'fog and darkness' – the desolation implied by the formula of the Stéle 718, the star-stone, Ixaxaar. The great "snow-bat from Lêng" is the white bat, "snow mauve snow"... The Pit is Satalie. The opening of the Pit was effected by the aliens evoked by the *bija-mantra*, *Hûm*. This verse contains many loaded terms and expressions. Its Oracle is partially revealed in *Against the Light*; for the *bija-mantra* *Hûm*, see Comment on 110/24, *supra*.

119-4. [*He who heeds these shadows of S'iba goes*

120-5. *in danger*

121-6. *of obsession by the Children of Isis*"]

The quotation is from *S'iba*, I/42. The three Oracles yield the following keys: 119 = BOL ZBVB, known commonly as the Fly-god or Lord of 'Flies'. Beelzebub means literally 'the averter of the insect', a title of Baal (the Lord) at the 'Temple of Ekron.' The name applies not only to obsession by the Children of Isis,

⁵ See Comment to 62/4, *supra*.

⁶ I.e., beneath the act of *AL's* reception in Cairo.

⁷ See Inman, *Ancient Faiths Embodied in Ancient Names*, volume I.

but also to "the ineffable Beetle on the brow of the whitest" virgin (see 122/7, *infra*). As already noted, Richard Marsh suffered a glimpse of this horror. He attempted to exorcise its baleful effects upon him by writing and publishing his novel, *The Beetle*. 119 is a number of AMENTET, the Hidden Pillar, or Buried Phallus. This is a reference to the phallus of Osiris concealed in Amenta where it becomes "the Pillar established in the Void",⁸ the empty place, the desert of Set.⁹ In an early Kamite legend the phallus of Osiris is swallowed by the Oxyrynchus; i.e., it returns to the Deep (Amenta/subconsciousness) where it impregnates Cthulu (Sut-hulu) with its secret seed (Word). The myth is seen reflected in the Oracle of the next verse where the MLIM (= 120), 'prophetic sayings', or 'oracles', arise from the god who lies dreaming, awaiting the re-erection or resurrection of the buried pillar of Amentet.¹⁰ 120 is a number of SIN (a form of ZIN/ZAIN) which links these correspondences with the Aeon of Zain and with the lunar *kalas* epitomized by the black bird of Sin Sin Wa whose *left* eye is closed. The Oracle is SATAN, and ALILIM, 'vain idols'. As 120 is the number of JEELo, a non-human race, so 121 is that of the prehuman language known as AKLO. 121 enumerates MILAM, a Tibetan form of dream control. It is further significant that One-Two-One = 11 squared, the ultimate magical evocation of the Qliphoth.

122-7. *and the ineffable Beetle on the brow of the whitest of them*

"... the whitest of them" may refer not to the virgins sacrificed to the Insect that burrowed through the Isis Idol, but to the 'White People' of whom Machen gives a glimpse in his tale of that name,¹¹ a people of non-human and pre-human origin

⁸ See Crowley, *Liber LXV*, chapter V.

⁹ A 'pillar' or 'standing stone' is one meaning of the name Set. Cf. ABN BVChN, the 'Lydian Stone'.

¹⁰ Amen = 'hidden'; Tet = 'pillar'.

¹¹ See Machen, 'The White People'.

probably associated with Lemuria. That the rites connected with the beetle were abhorred by the 'Solarites' is explained by the number 122, a value of PATALA which, according to Narada, was a "place of sexual and sensual gratification".¹² According to the *Necronomicon*, NINIB (122) – the God of Saturn, or Satan – is the Last Step on the Ladder of Lights, and it is black, for Saturn's realm is that of the Night of Time. It is Ninib "who knows the Outer Regions and the ways of the Ancient Ones". The ANAKIM (122) are the Great Old Ones.

123-8. *digging its way with its mandibles in fresh turned furrows of flesh below the valleys of Festat.*

Another reference to the mass sacrifice beneath *El Festat* (see *Against the Light* for a fuller explanation). The verse number is that of Isis, and the Oracle is that of the MI-GO, the "half fungeous, half crustacean creatures remembered in the Himalayas ... They threatened the Old Ones".¹³ Lovecraft suggested further that "both Cthulhu-spawn and the Mi-Go seem to have been composed of matter at greater variance from that we know, than was the substance of the Old Ones. The Mi-Go, in fact, came from remoter gulfs of cosmic space".¹⁴

124-9. *They knew it as the Secret Word.*

The verse number is that of Obcah (AVB/Python/Typhon). The Oracle = 31 + 93, two key numbers of Thelema which are magically expressed as LA (31) + M (or M + gn) = 93, gn having the value of bindu (●) – thus L A M̄.

LAM is the "Secret Word" which "They" knew. The "Secret Word" of this verse *nine* explicates the *Hūm* of 118/3 – the "only sound ... of dead virgins". The dead, or sleeping, virgins are the pythonesses sacred to AVB (9) in their magnetic trance. Furthermore, 9 + 124 = 133 = ALANNA, the "dark nymph",¹⁵

¹² See Blavatsky, *The Secret Doctrine*.

¹³ See Lovecraft, 'The Dunwich Horror'.

¹⁴ See Lovecraft, 'At the Mountains of Madness'.

¹⁵ See Machen, 'The White People'.

counterpart of the white virgin upon whose brow, at the region of clairvoyance (*Ajnachakra*), the insect is fastened.¹⁶

125-10. *One alone had it within grasp and lost it ...*

The 'One' we take to be Frater Achad, whose name means 'unity' or 'one'. He very nearly solved this mystery of the Secret Word. The reader is referred to Frater Achad's correspondence with Gerald Yorke, and others, concerning the Incoming of the Aeon of Maat.

126-11. *A bluster beast lunged upon it but it fled the jaws dripping with the ichors of darkness*

The Secret Word was uttered from the Vulva of Nu Isis in the form of the 'child', the dwarf-god Besz (cf. *Aivaz*).¹⁷ 11, being the number of Magick and of "all their numbers who are of us",¹⁸ points to the AVD, the 'Magical Light', and, as Crowley adds, "almost = Kundalini".¹⁹ The dwarf-child appears in the symbolism of this number. The Qabalist, Isaac de Loria, mentions eleven classes of shells.²⁰ The shell suggests the EGG (= 11), and the "babe in an egg" of AL.II.49 – the dwarf-child or crippled god, Hoor-paar-kraat. The *Book of the Dead* celebrates this most ancient deity: "O Thou who art in the Egg, who shinest from thy disk".²¹ The initial letter is more than merely exclamatory, for the letter O anciently signified the number *eleven*.²² O is the cypher, *par excellence*, of the female and of the egg. The disk is the vitality-globule or space-capsule, and ZBB (11)

¹⁶ See Marsh, *The Beetle*, cover design by C. Buchel for the 1922 edition.

¹⁷ See Grant, *The Magical Revival*, concerning the synonymity of Besz, Vesz, and Aivaz.

¹⁸ AL. I.60, Us = 66, the mystical number of the Qliphoth and of the Great Work. Cf. the Sixty-Stone which evokes the Qliphoth. All members of the Order of the Silver Star held grades designated by numbers totalling 11.

¹⁹ This curious qualification appears in *The Equinox*, Volume I Number V, page 103.


²⁰ See White, *The Secret Doctrine of the Kabbalah*.

²¹ See Drake, *Spacemen in the Ancient East*, page 135.

²² See White, *The Secret Doctrine of the Kabbalah*.

means 'to hum or buzz'.²³ The number 126 is 7 x 18, integers which form the number of the Stélé or Star-Stone, Ixaxaar. The *Stélé of Revealing* was originally classified under the number of the Beast, 666 (3 x 6), who "blustered" after the Word which "fled the jaws dripping with the ichors of darkness". This beast resembled the PATUKI (126), "a frog-like legged fish from which man descended".²⁴ Stélé = Cthulhu (CTAHV), the Word that Aleister Crowley failed to hear.²⁵ 126 = KVNIM, 'placental cakes', the sacred cakes offered to the Queen of Heaven – the *Nymphe*.²⁶ The cakes are congealed from the "ichors of darkness".

127-12. which congealed;

The Oracle reveals precisely the origin of these "ichors". It is the *Chequet* (cf. *Hecaté*), typified in the hieroglyphics by the lower part of the back, denoted in ancient Khem by the sign of the haunch of the lioness:²⁷ . 127 is also the number of PVMA,²⁸ 'orifice', 'aperture', 'mouth', thus defining the true import of a formula of Maat: "By the same mouth".²⁹

128-13. and a camel manifested the Children of Isis.

Thirteen denotes the Path of the Priestess of the Silver Star (Sothis, Isis), and the camel³⁰ is the form under which the vulva manifested.

²³ See Grant, *Beyond the Mauve Zone*, chapter 7.

²⁴ See Mazière, *Easter Island*, page 197.

²⁵ See Grant, *Outer Gateways*, chapter 2.

²⁶ See note 27, following.

²⁷ Note that the female beast, 999, = *Nymphe*. She is connected with the notion of oracles through *Air oraphe*, 'fountains of the Oracle', which the Gnostics contracted to *Nymphe*. See Inman, *Ancient Faiths Embodied in Ancient Names*.

²⁸ A form of the cat, puma (symbolic of the vulva).

²⁹ See *Liber Pennae Praenumbra* (Nema), reproduced in Grant, *Beyond the Mauve Zone*, Appendix I.

³⁰ *Gimel* (GML) is the Hebrew letter attributed to the 'Priestess of the Silver Star'. The ideograph of GML is the Camel. See Grant, *Beyond the Mauve Zone*.

129-14. That is how the Beast floundered in the sty of a dreadful Pig

130-15.

This verse (14) remains obscure to us, but we may note that 129 = BPVMA, 'within the mouth, or aperture'. The symbolism refers to the 'lower' mouth, the place of the *Chequet* (see 127/12). Its alternative number, 518, yields a clue to the nature of the manifested "ichors of darkness", for it is the number of Παν Διαβολος. *Pan Diabolus* is the Devil's Card, Atu XV, in the *Book of Thoth*. The Skryer saw and heard nothing in this Call (15), but the Oracle substantiates this interpretation thus far, as 130 = ION, a "howling animal of the Desert", named for Baal and corresponding to Pan. The word *Ion* has the Kamite root *an*, 'the ape', a god-form of Thoth as the type of speech, and of the earlier Sut-Anubis (Sat-An). Ion is also a name of the Dove (the wren of the Druids), a deposit in early history of the Typhonian Mother-Goddess that pre-dated human history.

131-16. Chozzar; the jackal and hyaena feed upon his substance

Chozzar is a loaded term in the Typhonian Tradition. Apart from designating the God of Atlantean Magic, the name means 'a pig', a primal Typhonian zoötype, which suggests that this verse is a direct continuation of verse 129/14. The pig was equated with the full moon in the Rites of Khem because at that period the *kalas* achieved their plenitude. The pig was therefore considered to be unclean and became a type of the *Bhairavis*, or dogs, jackals, or hyaena, that devoured the pig. The symbolism is extremely recondite for it comports many other meanings. "Is a God to live in a dog?" (AL.II.19). The reply is: "No! but the highest³¹ are of us", which, deciphered, signifies: "Nu! but the Children of Isis are of US".³² The dogs, jackals, hyaena, zoötypes of Set, feed upon the substance of the

³¹ I.e., the eight or *height*, Set being the *last* of the Eight Children, but the *first* God.

³² Nuit says (AL.I.60): "My number is 11, as all their numbers who are of us". US = 66, the Mystic Number of the Qliphoth. See also footnote 18, *supra*.

Beast, Chozzar, at the full of the moon. 16 is the number of AHI, a monstrous serpent alluded to in the *Book of the Dead* (chapter xl) where it is named 'Eater of the Ass'. Egyptologists consider the title as applying to a local form of the Apep Serpent that gave its name to the Ophidian Current whose Master was Set. Osiris, who was hailed in the Mysteries as a 'Black God',⁵³ used the body of Apep (or Apophis) "as a road whereby he could reach his destination", or achieve his end. Nuit declares (AL.I.66): "The Manifestation of Nuit is at an end". Apep (OPHP) = 235, which combines LAMMAL (142) and AGAPE⁵⁴ (93). 142 = 71 (Lam) doubled, i.e., Lam in duality or manifestation.

The Oracle, 131, yields an even more extensive crop of correspondences; it is the number of SMAL (Samaël), PAN, MAKO, son of Typhon (= Set) and BPhMT (Baphomet), the skull adored by the Knights Templar which bore on its dome the number 58. 58 relates to SION, the 'Holy Mount of Initiation'. David Wood (*Genesis*) reads the letters S I O N as the initials of Set-Isis-Osiris-Nephthys.⁵⁵ He further notes that the 'Priory of Sion' forms the Inner Sanctum of the *Ordo Templi Orientis* of which Baphomet was the Idol. Crowley assumed that name or title during his administration of the Order in recent times. It is therefore noteworthy that 131 (the Unholy Trinity) + 535 (the *Kteis*) = 666, the Great Beast, another designation of Aleister Crowley. 131 = MAKO, the son of Typhon, i.e., Set. And, as if to balance Chozzar of Atlantean magic, 131 = PAN, a synonym of Lemuria. Thus, Pan = Chozzar = Lemuria = 292 = TzBR, 'evening', which also designates the Raven, the black bird of Set.⁵⁶ The occult connection between Chozzar-Pig-Full Moon and the raven of Sin Sin Wa has already been mentioned.

⁵³ See the *Book of the Dead*.

⁵⁴ In a Thelemic context, 'love under will', i.e., sexual magick.

⁵⁵ Compare also SION-SAIN-ZAIN (see pages 506-507, *infra*).

⁵⁶ This method of exegesis may recall Arthur Machen's description of his profession as "chasing the phrase". When applied to the numerical qabalah it is astonishingly revealing of hidden connections that might otherwise remain undetected.

Chozzar is the symbol of the moon-blood that nourishes the pig, the jackal, the hyaena - all zoötypes of Set-Typhon.

132-17. and the foul fish of Starry Wisdom shower down their silver scales in the moonlight that bathes, so calmly, so coolly, in the desert-night the desolate city.

The "foul fish of Starry Wisdom" identifies the *Esoteric Order of Dagon* and the Aeon of Zain. Zain is ascribed to the 17th Atu of Thoth, the House of Mâ (Mâ-aat). The Maâti, or Aahti, were the 'lepers' or 'unclean ones'. DIG (17) = a 'fisherman', and ZBVB (17) = a 'fly'. The seventeenth Trump is 'The Star' (of Nuit). The card exhibits the waters of the Double Current; the fly is used by the fisherman, or *fishman* (Dagon), to catch the 'star' or 'sperm' by the fish-hook (*Tzaddi*). But, "Tzaddi is not the Star" (AL.II.57). The foul fish is a primal symbol of the Curse. The Oracle, 132, yields LQB, 'to curse', and BLQ, 'to make waste or desolate'. Furthermore, 93 and its reflex 39 add up to 132. 39 = IT, 'he cursed'; 93 = ALLALA, which Frater Achad interprets as *GOD (AL) is NOT (LA) NOT (LA)* - the Double Negative expressed in theological terms. Again, 132 is composed of 66 + 66, the mystic number of the Qliphoth and of the Great Work. 66 resumes the numerical series 1 - 11, the number of Nuit "as of all their numbers who are of us" (AL.I.60). 66 = TUTULU,⁵⁷ the word heard by Crowley in the Bathyllic tongue and which the High Priest Eëch-Pi-El⁵⁸ heard as *Cthulhu* sixteen years later.⁵⁹

Lord Dunsany also heard this word as *Hlo-Hlo* which he saw as a Spider-Idol "upon whose lap is the diamond that is larger than the human head".⁶⁰ (Compare Frater Achad's Diamond-sapphire of 438 facets and 13 major angles spelling

⁵⁷ See Crowley, *The Vision and the Voice (The Equinox, Volume I, Number 5)* and *Liber VII*, chapter VII. See also Grant, *Outer Gateways*, chapter 2.

⁵⁸ H.P. Lovecraft. His address was 66 College Crescent, Providence, Rhode Island, New England.

⁵⁹ See Lovecraft, 'The Call of Cthulhu', 1926.

⁶⁰ See Dunsany, *The Book of Wonder*, page 9.

out the Aeon of Maat.) According to Dunsany, Hlo-Hlo's temple was named Moun-go-ling, situate in Theth (i.e., in Thoth or Daäth). The curse recurs, for Theth = 805 = *Smen*, 'the rhythmic purging', 'the voice of matter', 'the woman', 'the birth-place of the New Moon'. 66 is a number of GLGL, 'a wheel', which may interest Questers of the Seventh Sword.⁴¹ Again, 66 enumerates the Kamite NIU, 'a bowl or chalice', a symbol of Niu or 'New' Isis. Finally, there is an obscure but vital correspondence veiling a Great Old One known as GEGENZENGA (*Gegen* = 66; *Zenga* = 66) communicated to Frater Aossic during the first year of his Initiation. There may here be a connection with the Mongol lamasery mentioned by Lord Dunsany, and with the high lama of the *Gegen-ni-or-do*, in its occult division, encountered by Henning Haslund who headed one of the main caravans across Central Asia in the Sven Hedin Expedition in 1927. *Gegen* is a mongol word meaning 'light', 'enlightened'. The word *Zenga*, received by Aossic, remains untranslated, but there is a supposed connection with the *zingari* of the Magyars who are of Mongolian lineage. The initial letter *zin* links *Gegen* also with the Aeon of Zain.

133-18. *Yet its aeon has not yet emerged; still grapples the beast with the word not to be uttered.*

The Aeon of Cthulhu (of the City of R'yeh) "has not yet emerged". The beast still grapples with the Word "not to be uttered". This is a reference to the ordeal in which Crowley waited, vainly, for the Word of the Aeon of Horus. If he were indeed a Magus of the A.'. A.'. then he, and he alone, could utter it. But how should man or beast declare the Supreme Negative - "God is not Not" - ALLALA - the Word of the Wordless Aeon? The Oracle yields the word ABYSS. In the Abyss is concealed "the word not to be uttered", which signifies the reverse of the verse's apparent meaning.

⁴¹ See Collins, *The Seventh Sword*.

134-19. *And the beetle alights on the brow of Isis as Her children drop, one by one, a rain of stars, from her thighs*

This verse describes the Beetle already *in situ* at the place of the third eye. The artist who designed the cover for the 1922 edition of Richard Marsh's account of the rites witnessed beneath the network of alleys in Old Cairo, captures the compelling dream-drugged gaze of the priestess. The insect glows with the subtle *ojas* which it drains in stealth from the woman's magical Eye. And the Children of Isis engendered of this magnetism are exuded as Stars from her mystical Eye. The number 19 is glossed in 'The Meaning of the Primes From 11 to 97' (*Liber 777 Revised*) as "the feminine glyph", because 19 = ChVH, 'to manifest; show forth'. The corresponding Atu of Thoth is entitled 'The Daughter of the Flaming Sword', i.e., the Priestess of the Aeon of Zain. The Oracle enshrines the full formula of Tetragrammaton under the secret Word of the Third Degree, which adds to 93, plus Mâ (= 41), the 'daughter cycle' of the Aeon of Maat.

135-20. *ever so many vivacious virgins hanging up their skins to dry in the appalling absence of day that yet knows no night.*

The first part of the verse is easy enough to interpret - the virgins were sacrificed, according to Marsh, to the hellish entities whose insectival forms were the beetle, the spider, the Baal-fly, etc. The remaining part is less easy to fathom. 20 = ChZH, 'to see, as seers, by abnormal vision'. Can this be a meaning also of Chozzar, the Neptunian type of Atlantean magic? The final line may mean that the horrible rites are still in progress, more than a century after Marsh's account of them.

136-21. *The eyeball veers westward: saw the red star of Tum, or did Kam snap off with his jaws the end of day even as the manifestation of Nuit was at an end?*

Tum is the sun at Autumn, blood-red and dripping into Amenta. The crocodile is the determinative in the hieroglyphics

of the word *Kam*, meaning 'black', so called because this beast of the waters was seen to swallow at dusk, and at the fall of each year, the solar orb. The "manifestation of Nuit" is a phrase of great magical import in that it indicates the *Chintamani*, or Wish-Fulfilling Stone, the 'Jewel in the Lotus', in this case the lotus that blooms only at night. It contains, it is, the flower-er or secret-ion which is, in *AL*, identified with HAD (i.e., Set) and it is, metaphorically, located "at an end" – at both ends of the Word *MANI-FESTATION*, or *MA-ION*. The Oracle = PVN, 'to set as the sun'. 21 is the number of ChZV, 'the Seer; a vision'.

137-22. *Sigils redolent of that Night are yet found traced upon livid rock illumined by the lightning-flash of Nodens.*

The Sigils have not been recorded, and the Stryer was unable to recall them after the vision. The Sigil of Nodens,⁴² however, was the magical name assumed by Frater Aossic in *New Isis Lodge*; it embodies the lightning flash. This phenomenon manifested in earnest during several lodge rituals.⁴³ The verse-number, 22, is the number of cells of the Qliphoth⁴⁴ and of the scales of the Serpent or Fire Snake in its ophidian form. Further, 22 = GDIH, 'a female goat'. Again, 22 = ABIT, the insect that guides souls strayed in Amenta. The Abit is sometimes depicted in the form of a beetle, the praying mantis, or the bee. In these rôles the Abit plays a prominent part in the Egyptian *Book of Opening the Mouth*. Its metathesis, BITA, is the 'flying fish'.⁴⁵

138-23. *Or by the glittering yellow river haunted by the sighs of Shôa the Evil Woman.*

This verse should be studied in the light of Sin Sin Wa's lament. Sax Rohmer transcribed what he heard in his 'Tale of Chinatown', *Dope*, which, like Richard Marsh's *The Beetle*, is

⁴² See Stoffi Grant's design on the dust-jacket for *Outer Gateways*; the central sigil is that of Nodens.

⁴³ See Grant, *Hecate's Fountain*, for examples.

⁴⁴ See Grant, *Nightside of Eden*, Part II.

⁴⁵ See Inman, *Ancient Pagan and Modern Christian Symbolism*, page 121.

replete with information – unsuspected of their authors – pertaining to this *Book 29*. About the number 23, R.A. Wilson has much to add in his *Illuminatus* and *Cosmic Trigger* writings. 23 is the number of the Path of *IPSOS*, the Word of the Maat Aeon heard by Nema,⁴⁶ twenty years after the receipt of *OKBISH*; the number also shows, as previously demonstrated, the formula of the Scarlet Woman, 156 (12 x 13), the formula of Zion (SION), and of the City of the Pyramids (*El Festat*). Shôa is the Chinese equivalent of the Chaldean *Hea* or *Hoa*, who presides over the Great Deep and who is therefore identifiable as Nodens. Shôa is the ruler of the Abyss, and of rivers – the Yellow River (the Chinese Nile and the Hindu Ganga). Hoa, 76, equates with LILU, the Assyrian form of Lilit, Queen of the Succubi. As 79 (ChOA), Shôa equates with TANIT, the great goddess associated with Baal, or Bela, in Carthage. The Oracle, 138, is BAB-AL-MANDEB, the 'Gates of Hell', associated with Yemen which, as has been suggested by some, is the seat of all Mystery. This may or not be so; Bab-el-Mandeb lies on the Red Sea. Red Sea or Yellow River, "Shôa, the evil woman" is the Bab-el-Mandeb.

139-24. *Not much can be seen.*

This may be an interjection by the Stryer, or an oracle concerning the number of the cell, 24, as already noted, has ufological implicits; it is also a number of AIVZ (Aivaz). Note that 24 is the resultant when the cypher, 4638 (*AL*.II.76), is divided by 187 (NU ASIS / BES KOL) and the fractional remainder discarded. 187 is a metathesis of 718.

140-25. ... "the eye will droop in sleep,

141-26. the lid falling with a hollow click;

142-27. the lid of an empty coffin, for Osiris is Without, and the Children of Isis return";

The quotation is from the *Wisdom of S'iba*, 58/11. The gist of the verses in the present context seems to indicate the mystery

⁴⁶ See Grant, *Beyond the Mauve Zone*, chapters 9, 10, and 11, and Appendix I.

of the empty coffer in the Great Pyramid. The savants maintain that it never did contain the corpse of the Osiris, or Pharaoh, for whom the Pyramid was supposedly erected. However, the lid, which may have yielded a clue as to possible contents, is missing. And Osiris is "without" (verse 27); the *Osiris* designated the living dead, typified by the corpse after its embalmment. It is an historic fact that the mummy of the Pharaoh Khephren, for whom the Great Pyramid was, for centuries, supposed to have been built, was found entombed some distance from it. "Without", with upper-case initial letter, indicates that a metaphysical sense is probably intended.

The number 25 is associated with the Pentagram, which is also known as the "Star of Copulation generating Man" (Wood), because the solar 12 and the lunar 13 (= 25) are thereby conjoined. 25 denotes the Star Ruby which complements the Star Sapphire, or Stone of the Perfect Aeon (Perfect-ion) of 13 angles and 438 facets discovered by Frater Achad. 438 = ChThL, 'to be swaddled' (like a child), or 'bandaged' (like a mummy). 25 + 13 = 38 = GLH, the 'visible word, manifestation', which is in fact the WORD of thirteen letters (see Frater Achad's Star Sapphire). 38 times the number of Nuit (11), i.e., those who "are of us"⁴⁷ = 418 = 'Aiwass', the 'Great Work', and other correspondences familiar to Typhonian magicians. The number 26 is that of AVACH-DU, a variant of AVAGDDU, 'Black Wings' (bird of Set) nursed by Night (Nuit). In the present context the black bird is the familiar spirit perched upon the shoulders of Sin Sin Wa. The number 27 is BAHTI (a contraction of *Bahlasti*),⁴⁸ the "hideous gnomes" mentioned in *The Secret Doctrine* (Blavatsky), III.18, which describes the dwarf-children or manikins, the 'Children of Isis'.

The Oracle, 140, is a number of the name ISIS, and of NTz, 'a hawk', the golden bird of Horus. The Oracle, 141, is a number of SMIAL (Samaël), the serpent that begat Cain upon Eve before she had intercourse with Man (i.e., Adam). It was Eve

⁴⁷ In the present context, the 'shells' or space-capsules.

⁴⁸ AL.III.54.

who infected Adam (humanity) with alien virus; hence one meaning of *Samaël* is the 'venom of God'. These prehuman offspring were the Children of Isis that are now returning, as prophesied in the *Wisdom of S'iba* (58/11). The Oracle, 142, = LAMMAL or 71 x 2, LAM in duality or manifestation. 142 describes the true Cult of LAM as the transmission of AL from LAM via MA (Ion of Perfection). We therefore identify the Aeon in question as the Mâ-Ion, the Daughter-cycle of Maat. The double LAM is the reflection of 71 into both these aeons. 142 also enumerates BLIOL (Belial), 'without God'. The word OLAM, 'aeon', also has the value of 701 (another form of LAM including the Egg). And, as if to balance the 'Daughter' symbolism, 142 equals BIN-MLK, 'a King's Son', a reference to Belial as a King of Edom.

143-28. *The steep and crooked staircase carries one up beyond Zelh, carries one down beneath the tunnels of Set.*

The "steep and crooked staircase" evokes echoes from *Against the Light* (q.v.). Otherwise, the staircase typifies the graded ascent of the Fire Snake as she utters OM, ॐ, depicted as crooked or twisted in three places, even as the Dark One, Krishna, is described in the Hindu shastras as "bent in three places". The three places are the states of waking, dreaming, and sleeping. The three steps, and the One beyond (into the Mauve Zone), carry "one up beyond Zelh" (a form of S'iba). *Zelh* = 44. A metathesis of the word is ZBLH, 'the Tower of Heaven'. But 44 also = AVITCHIL, the lowest 'hell'; a staircase also descends to the depths below the Tunnels of Set.

144-29. *Silence.*

This single utterance may be the Skryer's description of mere absence of phenomena in this cell; or it may indicate a positive state experienced as Silence. Therion described Silence as the shadow of the dwarf-child (Harpocrates): "the Silence of Supreme Orgasm".

The Book of the Spider – VI

145-1. *Oily waters, murky, lapping, licking the rotten timbers of the wharf encrusted with Limehouse slime.*

We are back again at Limehouse (see next verse). The Oracle enumerates a form of AOSSIC as AVSSICH, and 145 also = CONE, a possible reference to the conic formula¹ of Zosvel Thanatos, combined with a particular process of invoking the Great Old Ones. 145 is the numerical value of the thirteen paths comprising the 'Beard of Microprosopus'.² Here, again, we meet the QVLT (145), the 'dwarfed, maimed, crippled', another reference to the dwarf-child, the magical mannikin. But the key may lie in Alma, OLMH (145), 'a ripe virgin', because 145 is pre-eminently the number of DOLMA, or Tara (the Tibetan form of Ta-Urt, Typhon, and of Tarot, 'wheel'). 145 = NYAGPA, a 'master of tantric occultism'. The harlot, Mary (Μαργαρίτη), also = 145. Mary, Tara, and OLMH (Alma)³ meet in the Moll or MOLH (145), 'she that causeth to come up', a reference to the risen phallus or MTH HALHIM (145), 'the Staff of God'; hence LOZAZL (145), the 'emissary goat'. The connection with the "oily waters" may be traced only through the tunnels lying obliquely to this spider's web, access to which is gained via the cone formula.

146-2. *Perhaps it was a Chandu dive where first I met her, Shōa, the Evil Woman.*

The link with Limehouse may be found in Rohmer's *Dope*. Identity of the person or persons who met Shōa remains a mystery, but if the character named RITA was intended to be a reflex of Shōa, then the name may yield a clue, for RITA = 220, the number of verses in *Liber AL*, which, again, leads to *El Festat*.

¹ See Appendix I.

² See Crowley, *Sepher Sephiroth* (*The Equinox*, Vol. 1, number 8).

³ Note: *AL MA* = 'the daughter'.

147-3. *No telling where a roamer might end up and find himself face to face with the bird of Sin Sin Wa.*

"Roamer" is obviously a pun on Rohmer, who died in 1959. It is also evident that around that period, and shortly after it, the Skryer received intimations of Rohmer's subtle presence in connection with *New Isis Workings* in train at that time. Rohmer may or may not have been aware during his lifetime that some of his novels contained material of a prophetic nature aligned with the Typhonian Current and its magical revival in the latter half of the twentieth century. The "awful bird" we have met before, and shall meet again.

148-4. *There were in those days*

149-5. *Sails on the misty Yellow River*

150-6. *Chinese dreams, junks on the poppy trails. Nothing relevant to an aeon*

151-7. *of remorse except the faint green spirals of incense curling about the ecstatic features of a barbaric goddess ...*

152-8. *Shōa! Shōa! Shōa!*

"... those days" could refer in part to the Rohmer-continuum suggested by the verses 5, 6, and 7 following. The Oracle of verse 5 is 149, which happens to be that of the initials O.T.O., as 71 + 78. 71 = LAM; 78 = MEZLA, the Influence from Kether (i.e. Pluto/Yuggoth), and AIVAS (78), the "minister of Hoor-paar-kraat" (*AL*.I.7) – Horus as the Dwarf-God of the Sebekhepts. Note that the quotation from *AL* appears in chapter I verse 7 (reflex of 7 1, thus fusing the LAM/ZAIN concepts). There is an occult connection between the Yellow River and the River Nile (Chinese and Egyptian magic – *Kū* and *Khū*). The "poppy trails" hint at Rita Dresden's Chandu parties (Limehouse); so also does the incense. A "barbaric goddess" harks back to the events recorded by Richard Marsh concerning the alien entity that held its monstrous court beneath a network of alleys in *Festat*.

The Oracle of verse 150/6 = QN, 'nest', which holds the key to the Algolian word *S'iba'* and its connection to the sinokamitic Current. QN derives from the Kamite *Khen*, meaning 'inside, central place, *puendum*'. 150 points also to the "green spirals of incense" (see next verse) that curl about the face of the "barbaric" entity, for it is the number of NPK, 'emerald', and of SMIM, 'aromata, aromatic spices'. But the major significance of the number of QN is that it is equal to NIFESTAT, the letters linking MA and ION in the word MANIFESTATION. Furthermore, 150 = IOLM, 'the lovely virgin' (i.e., Isis) and the type of the sacrifice offered to KVKB BOL (150), 'Lord of the Circle'.⁴

The Oracle 151 may explain the 'aeon of remorse', for it is the number of QNA, 'to become red', from the Kamite *ken*, 'become ill', and *kena*, the image of jealousy. The Chinese *Chiun*, the 'naked goddess', is relevant; as also is MQVH, 'the fountain of living waters', a reference to the menstrual cycle, à propos 'to become red'. 151 = MAPL, 'darkness', and *Scylla*, described in legend as a terrible giant squid, an archetype of Cthulhu. In verse 152/8 the recurring name *Shôa* suggests evocations of the "barbaric goddess" (151/7). Or is it, perhaps, the formula of Chiun's evocation? ShOA = 371; SHOA = 136. The former value is that of Shaitan, and 371 + 418 (the number of Aiwass) = 789, the magical number of a Priestess of Shaitan who appeared on the scene nearly twenty years after the *Book of the Spider* was received, and who exhibited the Sign of the Spider. The number 371 comprehends NUIT (75) + ISIS (140) + BABALON (156). The priestess manifested aspects of these concepts alternately. Again, 371 = ShMAL, 'the left', and LASH TAL, a potent formula of Shôa with Set (ShT) at the heart of Non-being (LA) and of Being (AL). SPR AL, the 'Book of Existence', also enumerates as 371. The inner sense of these notions is that the *Book of the Law (Liber AL)* is the Book of the Law of Being, and that ShT (Set) unites this Book (SPR) with

⁴ See Grant, *Beyond the Mauve Zone*, chapters 12, 13 and 14.

⁵ A reference in this context to the Kaula Circle.

the Book (SPR) of Non-being.⁶ SPR also means 'a Stone' (*sapphirus*) and it may be that the number 151 holds the key to a profound mystery: 151 = ISKAS, a cult mentioned by Isaac Beausobre in a study of the Manichees. MANI and MANIO spring instantly to mind, because the MANI-Stone has affinities with the 'Perfect Stone'. ANB ShLIMH, 'the stone the builders rejected', and with the thirteenfold *sapphirus* or Stone of *Mani-festat-ion* discovered by Frater Achad. ISKAS resonates to the tune of IXAXAAR, the Black Stone engraved with sixty characters, the origins of which are accounted for by the ancient geographer, Solinus (3rd Century A.D.).⁷ The qabalahs of the name *Ixaxaar* are of paramount importance in the Typhonian Gnosis.⁸

The Oracle of 152/8 is SATANAKI, of whom Summers writes: "The doctrine of the Manichees, first taught by the Persian Mani with its worship of the 'younger brother' Satanaki, is sheer diabolism". No doubt it so appeared to the Revd. Summers because of the doctrine's hidden affinities with notions pertaining to the Ophidian Current. It should be noted that the number 152 is the Oracle of verse 7 of *Liber AL*, chapter three, which concerns the "war-engine". It was a belief of Cameron Parsons⁹ that the promised war-engine referred to UFOs, and that by their means her "peculiar few" would be transported from Earth to the planet Mars after the destruction of Earth, which was destined to explode. The planet Mars she believed to be her "home".¹⁰

153-9. *How the silent river fled and hid the white frills of its troubled surf between the dark flanks of the Witch-Queen, below Festal!*

The "silent river" is the Yellow River as it heaves its soundless volume of waters through the province of Ho-Nan close by the

⁶ The Book of Desolation (?)

⁷ See Machen, *The Novel of the Black Seal*.

⁸ See, in particular, Grant, *Outside the Circles of Time*.

⁹ See Grant, *The Magical Revival*, chapter 9.

¹⁰ See Grant, *Hecate's Fountain*, Part I, chapter 3.

shrine of the Kû; then, a sudden switch to the Abode of the Witch-Queen beneath Cairo. The meaning is unclear, but it is probable that these geographical locations are pointers, not to terrestrial zones, but to specific *chakras* in the human body-mind complex. The verse-number suggests the nine orifices of the body, of which the ninth is the 'arch' "between the dark flanks of the Witch-Queen".¹¹ The Oracle is the sum of the series of numbers 1-17, comprehending the Aeon of Zain and the reflex of LAM. In the *Necronomicon* the 'Guardian of the Other Side' is cited as IAK SAKKAK (variation of IXAXAAR) = 153. It is here that we are able to recognize the two forces as interchangeable if not identical. 153 is given in *John XXI* as the number of fishes in the unbroken Net.¹²

154-10. *Only one plumbed the depths of that river and found nothing there*

The 'One' (1) and the 'Nothing' (0) – the number of the verse, the Oracle of which is QEMT, 'Egypt'.

155-11. *but the bones of innumerable crocodiles – bound for Fayûm, beneath the sacred lake.*

In Qemt (see 154/10, above), and at El Fayûm, lay the focal point from which a demonic and magnetic Will projected the ossuary that formed the backdrop to the horrors beneath the Auguste Busche Emporium in remote Chancery Lane.¹³ The verse yields the clue to its qliphotic content *à propos* of the eleven classes of shells mentioned by Rabbi Isaac de Loria.¹⁴

156-12. *And these bones assembled themselves*

It is remarkable how frequently the Oracles synchronize with concepts appropriate to the verse numbers. This verse and

¹¹ In a certain Magical Formula, Austin Spare set the sigil of an alien dimension above this arch.

¹² This symbolism will become apparent as the Comment unfolds.

¹³ See Grant, *Against the Light*.

¹⁴ See Waite, *The Holy Kabbalah*.

the next need to be understood in concert. The bones of the crocodile – zoötype of Set/Isis – "*assembled themselves*". The bones were not of the dead but *of the living*; and as 156 is the number of the Scarlet Woman it becomes clear why, in the verse following, she is described as "immaculate".¹⁵ Twelve is the number of the *Beth* or 'house', from the Egyptian *bu-t*, 'vagina'. The butt is the end, and AL.I.66 declares: "The manifestation of Nuit is at an end". 66 is the number of the Qliphoth, the 'shells, bones, scales, etc.'. It is also the number of the 'City of the Pyramids', the mythical Zion (TzIVN = 156) which, shifted to Cairo, becomes the place where the bones "assembled themselves". At this focal point, in 1904, the *Book of the Law* of the New Aeon was delivered to 666. It was *under* this City that the "immaculate Goddess" gave birth to the strange beetle-shaped insect adored of the Children of Isis. 156 also enumerates the word CHAOS, the anticosmos, and NN WN,¹⁶ 'non-existent', literally 'Not-being'. This verse and the next relate to elements in the personal myth-continuum of Frater Aossic, and to certain members of *New Isis Lodge*.

157-13. *and made an immaculate Goddess in alabaster wrought,*

The number 13 is said to be the scale of the highest or ultimate feminine Unity (ACHD).¹⁷ It is also the number of HDD, Hadad, the Syrian god whose name also means 'One'. 13 denotes the lunar current *par excellence*. The Oracle is a compendium of concepts relating to the "immaculate goddess" who presides over dreams, fantasies, sleep, and the Mauve Zone beyond sleep. She is the White Lady, "in alabaster wrought", the luminous lady of darkness. 157 = PhOWA, a secret science practised by Adepts of the Demchog Rite¹⁸ which enables the practitioner to project consciousness, immediately prior to

¹⁵ I.e., virgin or sleeping; unawakened.

¹⁶ Note that NN NW signifies 'blind', an epithet of Horus in Amenta – the 'Blind' Horus (cf. the One-eyed Raven and Sin Sin Wa).

¹⁷ See 'The Meaning of the Primes From 11 to 97' in *Liber 777 Revised*.

¹⁸ See Volume VII of Arthur Avalon's *Tantrik Texts*.

death, into some other dimension; it is a key to the Pylon of the Ninth Arch. The Mauve Zone has its reflex in ANNWN, the Celtic Tartarus or Hades; and it is also reflected in the Mexican YAOTZIN, a form of Tezcatlipoca, the 'Lord of Hell', and of NQBH, 'vagina', the portal to the Ninth Arch.

158-14. or plaster bought of an image-caster in London's Chancery Lane.

The translucent substance in which the Goddess appeared (alabaster) was reduced to mere clay, though no less instinct with a fearful magnetism, and moulded by Auguste Busche who, shortly after World War II, traded in plaster casts of deities and devils and other mythical monstrosities, in his Emporium in Chancery Lane.¹⁹ Note that the verse number is that of Path 14, attributed to the letter *Daleth*, 'a door'. It was the door covered with green baize which separated the London basement from that other cell beneath the alleys of Old Cairo, both in space and in time. The door opened on to the BIB (14), the 'Pit', 'hole', 'hollow'. 14 = ZBH, 'sacrifice of a special kind' – perhaps the sacrifice of young white virgins reported by Marsh.²⁰

159-15. $\overline{\alpha} \overline{\omega} \overline{\kappa} \overline{\upsilon}$

The sigil remains indecipherable, but tarot trumps XV – 'The Devil' – and XVI – the erupting 'Tower' (Phallus) – are relevant. 15 = HEH, 'window', the window on to alien spaces, as in 'The Music of Erich Zann',²¹ and of the 'Goddess Fifteen' whose five triangles comprise the pentagram or Star of Isis.

160-16.

The Oracle is silent, but MPLI (160), 'flakes of flesh', may have a connection with the plaster casts of monstrous entities exhibited at the Auguste Busche Emporium, and with the

¹⁹ See Grant, *Hecate's Fountain and Against the Light*, for accounts of Frater Aossic's 'accidental' encounter with this Emporium and its proprietor.

²⁰ See Marsh, *The Beetle*.

²¹ See Lovecraft's story of the same name.

flakes of charred flesh falling from the victims of the savage idol – NPL (160) = 'fell down'.

161-17. *Again the chinless abnormality with the lantern eyes and meldrum snout no yellow veil may hide. Darkening to a silhouette against the pure pale azure sky ... sixteen teeth and the sharpness of death washed by a surging vermilion foam.*

This description of the "abnormality" suggests that of the Children of Isis given by Marsh, and of Lovecraft's description of the Sorcerer of Lêng who wore a yellow mask or veil that protruded in a manner suggestive of the non-human face which it concealed. The "meldrum snout" hints at Anubis, a form of Set. The Skryer appears to have read John Metcalfe's story ('Mr. Meldrum's Mania') and likened what she saw to its chief protagonist. The Oracle is MANO, a mountain in Tibet in which tablets of buried gold were discovered in the nineteenth century. The tablets bore witness to visitors from Venus (Isis) and Sirius (Set). MANO is feminine (as mount), but in union with the male principle (I), the word becomes MANIO (171), a metathesis of MA-ION. Frater Achad attributed the powers (letters) of MANIO to the Star (of Set-Isis) in the following sequence:



It is consonant with the Typhonian context of Isis here expounded that the sacrifice of the feminine 'O' to the power of Set ('the Burning One') transforms MANIO into MANIV, a legitimate qabalistic substitution. MANIV = 107, the male (I) and the female (7) warding the egg (O). O = Egg = BITzH = 107.

A mystical method of experiencing this Stellar Consciousness²² involves activation of the *akasatattva*, the 'black egg' of Spirit equated with the Moon. This *tattva* is situated between the cranium and the brow. The portrait of Lam²³ shows distinctly the erupting fountain of the *akasatattva*. Without the redeeming *yod* in MANO (the mount – i.e., MANIO, 171), MANO = 161 = QINA, 'the nucleus of impurity formed in women by the Serpent' from the 'abode of evil spirits' – that is, by the Ophidian Current, undirected and promiscuous, the antithesis of "love under will". The 'evil spirits' are "visitors from Venus", who arrived before the Light of Sirius had charged them with the radiance of Nu Isis which redeems the ADM²⁴ (blood/flesh/matter). ADM thus becomes OILAH (116), 'exalted', thus redeeming 161 as ADM OILAH, transcendentalized matter, or matter become spirit (*akasatattva*). The phrase "sixteen teeth and the sharpness of death" is symbolic of the 16 + 1 or 17th *kala*, denoted by the verse-number.

162-18. *Nightmare in the eyes. They increase, they wax, growing enormous they eclipse the whole accursed face.*

Eighteen is the number of the Isis Principle – her own number, 8, plus the Phallus of Set, I, the 'standing stone', the secret key of Isis and her active force. Being an elaboration of 9, 18 is also a key to the pylon of the Ninth Arch which opens on to QERTI (324, or 18 squared). The *qerti* are the divisions of Amenta, the hidden or occult land which can become a landscape of nightmare for those that have strayed, for those who do not possess the keys or the Sign of Protection.²⁵ The Oracle, 162, enumerates the 'Nine Paths of the Inferior Beard of Microprosopus', being the series 14+15+...22 = 162, and the twenty-two Scales of the Serpent of the Qliphoth, the reflex of the Fire Snake seething in the great basins below Malkuth. Again appears the image of

²² 'Consciousness' = ULLAM = 107.

²³ VLLAM is its perfect form.

²⁴ ADM, the blood of matter. ADM (Adam) is MAN, and I O are the *phallus* and *kteis*, the instruments of man's transformation.

²⁵ See Appendix I.

Isis in the Idol (OTzB = 162) – representative of the Eternal Feminine. The word derives from the Kamite ASB, 'seat, throne, foundation' (Yesod). The "whole accursed face" sums up the front of the idol, which reflects the nightmare terror of the sacrificial victims in the rite described by Marsh. The Children of Isis, as also described by Marsh, possessed enormous and compelling eyes.

163-19. *Floating in their abyssal skies the junk rides the gentle ripple as it laps the wharf.*

"their ... skies": they seemed to gaze down from "infinite heights yet their depths were abyssal". The "junk" suggests that we are once again in Ho-Nan in the Temple of the Kû on the banks of the Yellow River. Nineteen is the Path of the Serpent (Fire Snake) when it manifests to 'show forth' ChVH (19), the Feminine Glyph, Isis. The Oracle = NVQBH, 'woman', and UTUKKU XUL, "fearful spirits who take possession of the body and dwell therein" (*Necronomicon*, page 49). Note the combination of OTO and KU in the word UTUKKU.

164-20.

The Skryer, sinking again into the "gentle ripple" lapping the wharf, is unaware of any Oracle, any Sign; but a sense of struggle and tension pervades this cell, empty of image, as she struggles inwardly to link the Eastern and the Western currents – the magick of the Kû and the Kamite Mysteries of *El Pestat*. 20 enumerates ChZH, 'to see as seers by abnormal vision', 'a prophet', one of the ZH, or *za*, or *sa* (the Kamite *kashu*, 'secret'). The *Sa* is an order of priests or diviners. ChZH has lingual affinities with CHOZZAR, CHORAZIN, CHORONZON.²⁶ But what does the Seer in darkness actually see, or divine, in this empty cell? The Oracle recalls Machen's allusion to the Dôls²⁷ (164), and other entities. 164 = 71 (Lam) + 93

²⁶ Key terms in the Typhonian Gnosis. See Grant, *Outside the Circles of Time*.

²⁷ See Machen, 'The White People'.

(Aiwaz), and is a key to the Nu (Isis) Aeon. It is also the number of NDNS (Nodens), God of the Deep. In a context peculiar to this *Book of the Spider*, we find in the number 164 a curiously oblique resonance with an Asiatic goddess, MIG-MI-ZANG, the 'slanting eyed'. *Migmizang* denotes "the secret parts between the thighs" (*Demchog Tantra*); and, like the *apanga*, or sidelong glance of the *suvasini*, this goddess is typified by the mouth of the spider, which is vertical, not horizontal as in most creatures. Its comparison with the *vulva* is one reason for its arachnean association with that organ.²⁵ In the Dunsany myth-cycle, the spider is identified with an entity named Hlo-Hlo. When pronounced according to Lovecraft's suggestions²⁶ for pronouncing the names of the Great Old Ones, *Hlo-Hlo* bears a striking resemblance to *Cthu-lu*.

165-21. A single lantern showers its beams on deserted streets
licked by the encroaching tide

166-22. as it eats tiny holes in the decomposing planks. They
overlap the water – calm now, swaying gently like the
lantern.

167-23. They see – these eyes – where the steep staircase cleaves
a deep furrow in the outer waves, and plunges.

168-24. All nautical now, reeking of fish and decaying hunks...

169-25.

170-26.

Note that the Oracle 169 (verse 25) = LUGOS, 'a tall, willow-like tree ... inimical to the serpent tribe'. The curious characters that appear in the *Wisdom of S'iba*, 187/33, have been interpreted as LOOGS.²⁸ The qabalahs are revealing. LUGOS plus the Eye,

²⁸ See, in this context, Dalí, *The Unspeakable Confessions of Salvador Dalí*, page 99.

²⁹ See Lovecraft's letter to Duane Rimel in *Selected Letters*, volume 5, page 10.

³⁰ The verse from the *Wisdom of S'iba* reads: "As the Eye bleeds its tears, the Mouth its blood; so also the Egg of Lam, in slime encased, releases the LUG" (see Comments following chapter 13 of *Outer Gateways*).

or 'I, "that bleeds", yields LUGOSI. Lugos is a place in Hungary and the birthplace of that Baal, or Bela, renowned for his characterization of Dracula, the type of the Draconian Current.³¹ 169 is a number of AM-MIT, 'devourer of the damned'. Adding the Eye as 'I or One, 169 becomes the number of SEKSEK, a monstrous serpent mentioned in chapter 35 of the *Book of the Dead*. It is significant that Seksek, or Sekseket, is the name of a goddess invoked by the Magical Buckle symbolic of the 'blood of Isis' (*Book of the Dead*, chapter 75). The willow-like tree suggests the wand or *baculum*, MQL (170). The monstrous serpent (Path of the Serpent) = the Ophidian Current. The "Loogs" released from the Egg of Lam are seeds of the 'tall willow-like tree', i.e., of Seksek, whose name recalls *lxaxnar* and the Sixty-Stone.³²

171-27. It is possible at this point to swing oneself onto the stair-
case by means of the hawser-web the Spider spun but
yesterday when

Without delving into the masonic and magical symbolism of the staircase, we note, briefly, that it represents the backbone of Osiris with its graded series of steps ascending to heaven and/or descending to hell. We are confronted in this verse with another segment of Frater Aossic's magical mythology. It involves a spectacle that arrested his attention whilst passing along High Holborn. In deep shadow, the thread of a spider's web³³ underwent a sudden magnification and presented a solid-seeming cable whereby one could swing from the (Holborn) Viaduct on to the staircase. This he did, and found himself "strolling down Chancery Lane in brilliant sunshine". The numbers involved in this experience are: 27 = BAHTI, the "hideous gnomes" referred to by Blavatsky (*The Secret Doctrine*, III.18). These entities appear to have some relevance

³¹ In transmissions of this nature, personal myths are treated as having a validity equal to that of universal myths.

³² See Grant, *Outside the Circles of Time*, for details of the Sixty-Stone.

³³ Note that 27 + cypher = 270, ARACHNI, the Spider Goddess.

to the stunted night-dwellers in inner earth mentioned in connection with the previous verses. Moreover, 27 = DZYU (Dzyan), the book discovered by H.P. Blavatsky of which *The Secret Doctrine* is an elaborate comment. 27 is the number of AKU, the moon-deity worshipped, in some places, as ZIN or SIN (cf. Sin Sin Wa and related symbolism), or as ZAIN. Crowley allotted the number 27 to his *Liber Trigrammaton*, which he described as "an account of the cosmic process: corresponding to the stanzas of Dzyan in another system",³⁴ and which comported Chinese parallels to Dzyan. To the 27th Path of the Tree of Life is attributed the letter Pé, meaning 'a mouth', the magical instrument of IPSOS ("by the same mouth"),³⁵ the Word of the Aeon of Maat. The Oracle = MA-ION, which introduces the Current of LAM (71) and the Aeon of Zain (17). A highly complex web of correspondences emerges, for 171 = MANIO, and MAQL, 'a wand'. The solution of these puzzles reveals itself as the Spider unreels its thread and weaves itself into the dream of Sin Sin Wa, for these cryptic verses hint at the magick of the Kû.

172-28. *strolling down Chancery Lane in brilliant sunshine.*

Chancery Lane was the *locus* of an emporium of dreams in clay that beamed serenely on the ground floor. The gossamer thread swings inward and downward, and we find ourselves in the Busche basement of nightmares. From one of these, a certain demon³⁶ insinuated itself, unbeknown to Frater Aossic, into his magical aura, causing him to confuse high noon with night. 28 = ZAK, "the abode of forgotten dreams",³⁷ and of TIT, meaning 'clay'. Did not Auguste Busche cast his images in clay? The Oracle = LUGALANNA, "knower of the essence of the Ancient Ones and where it might be found" (*Necronomicon*). We

³⁴ See Currieculum of A. . . studies. *Magick*, page 314.

³⁵ See *Liber Pennae Praenumbra*, reproduced as Appendix I to Grant, *Beyond the Mauve Zone*.

³⁶ See Grant, *Hecate's Fountain*, Part III, chapter 6.

³⁷ Dunsanian myth-cycle.

can say with certainty that it was found that day in the Busche Emporium.

173-29. *I collided head on with that indescribable monstrosity.*

The "monstrosity" could be GTzP (173), the 'Day Demon' of the third decanate of the constellation Aquarius, the sign of which, by shape, indicates the Double Current. This would be an appropriate Oracle considering ensuing events. The verse number and the Oracle combine to produce 202, BAPhOMT! A monstrous effigy of this beast was among M. Busche's exhibits. Frater Aossic, wisely as he thought, refrained from acquiring it, so it pursued him even through the pavement.

On examining the number 202, Frater Aossic found that it evaluated key elements in the Cult of S'iba (333). 202 = NQBIM, 'apertures' (see Comment on next verse), and MUMMU TIAMAT, 'Queen of the Old Ones', uniting MV (46) and MAAT (51) in 97, the number of the 'Day Demon' of the first decanate of Gemini (Zain/Twin, or Double Current)! 202 also = BQQ, 'to make empty'; 156 (Babalou) + 46 (MV); LHOTzBH, 'to worship Her'; Πύραμα, the Riphæan Mountains, i.e., the Carpathians, *locus* of Bela (see 170/26, *supra*); and SAITzIAL, Angel of Scorpio.

The Book of the Spider – VII

174-1. *Out of the ground it rose, a mephitic vapour oozing from a crack between smooth paving-stones.*

The Oracle is the Secret Word of the IV^o O.T.O., JVBULON. This word, imparted by Baphomet, emanates from a grotesque idol in which the genius of M. Busche had imprisoned it. There is no doubt that the Skryer was partially overcome by the fumes arising from the NQBIM (see Comment to 173/29).

175-2. *Yes, down it led, the steep staircase. From this crevice it descended into the Pit and through the grille of a massive oriental portal made of solid bronze and bearing on its bosses the intricate signs of the Kû. I glimpsed the swaying image. Dazzling white, stark in that voluptuous cell was the flesh it devoured.*

The vapour forced the Skryer down the staircase (167/23, 171/27) into the Pit (Amenta).¹ This realm was haunted by cultists of the Kû, and of the Sebek Cult; whilst above, smiled row upon row of serene *bodhisattvas* in their safe beatitudes. The Oracle, 175, is a mystic number of the Goddess in her Venusian aspect. She assumes the *mudra* of the Starless Black Isis who absorbs the light of souls in her utter Darkness. As Babalon is the gate of the Solar Current, so 175 = OIPIH, 'Jah in Darkness'.² The 'doubling' (MKPLH, 175) of Babalon/Jahbulon denotes the dual nature of the IV^o O.T.O. reflected in the Sino-Kamite implicits of the present verse. There is here another emphasis on the need for combining certain Chinese and Egyptian formulae of practical magick; perhaps a Typhonian re-evaluation of the *Yi King*³ and/or a blending of the Draconian Cults of Khem with the *Dropa* or *Drukpa* Sects of Bhutan and

¹ And the nightmarish exhibition beneath Chancery Lane (?).

² Cf. *Jah bulon*; Comment on previous verse.

³ Crowley produced new interpretations of the sixty-four hexagrams, which he explained to the author in 1945 when he was receiving oral instruction as to their place in the New Aeon Gnosis. These explanations have not been published.

China. 175 = NUDENS, a form of Nodens, God of the Deep. The "swaying image" must refer to the Fire Snake, awakened but not ascending; or to the Phallus, pliant and on the way to a corpse-like rigidity, which transmits the Life-Force. "Dazzling white" flesh typifies high-born virgin victims of the Goddess whose rites were reported by Richard Marsh.⁴

176-3. *The cage descended*

177-4. *crazily plummeting,*

178-5.

The elevator appears in *Against the Light* (q.v.), as does the descent into the Busche Basement where effigies of crocodiles were found among human remains discovered beneath the Emporium. It is therefore no coincidence that 175 = NPILH, 'a slipping, a falling', and that 177 = ZOQ, 'to cry out for help', while 178 (ChLTzIM, 'the lower part') is a metathesis of 718, the number of Aossic Aiwass, who received this *Book OKBISH*.

179-6. *its precipitous fall recalling the sudden dive of the soul which at a critical moment in time should have ascended*

It is not at all clear what the "critical moment in time" may have been; but the Oracle, 179, enumerates LUGOSI, the actor who unknowingly played a curious rôle in the *New Isis Lodge Workings*.⁵ The matter is difficult to explicate in rational terms, but we shall try. At the time of the Workings, Frater Aossic frequently employed a *mudra* used by Lugosi in a film entitled *White Zombie* (1930). Repeated assumptions of the *mudra* by Frater Aossic in the 1950s during a Nu Isis Rite, together with an adoption of the god-form Bela that inevitably accompanied it, was followed by the actor's most unlikely visit to London shortly before his death. He played yet again the rôle of the vampire so long identified with his name. This 'coincidence'

⁴ See Marsh, *The Beetle*.

⁵ Lugosi died in 1956, the year after contact was established with the transplutonic Isis.

exemplifies an instance of *tangential tantrum*, or synchronicity, call it what you will. The performances occurred at a theatre not far from Bram Stoker's last resting place in a neighbourhood to which Frater Aossic removed shortly afterwards. The number 179 contains elements of *Zain* (17) and of *Lam* (71), the remaining number 9 referring here to the Ninth Arch and to the ventriloquistic qabalahs of Besqul that flowed forth as Oracles of *Book 29 (OKBISH)*.

180-7. *to be gobbled by the horror with the fifteen teeth, with the luminous eyes, with the jackal's snout?*

Sevekh (= 7) is the name of the crocodile, zoötype of Set. The "fifteen teeth" symbolize the fifteen *kalas* of the dark fortnight. The "luminous eyes" are the three cerebral *chakras* (*Ajna*, *Lambikagra*, *Visuddha*), and the "jackal's snout" is a reference to the *chakra* at the tip of the nose, meditation upon which transfers consciousness to other dimensions. Implicit also is the mask of yellow silk which, according to Lovecraft,⁶ could not entirely disguise the non-human nature of the Lama of Lêng. The verse becomes intelligible when we add to these concepts that of the number seven, which is attributed to the emotional system, under the control of desire. In the present context, desire was that fulfilled by the sacrifices to the Beetle, as described by Marsh.⁷

181-8. *Rather, a fishy end in the tank of the crocodiles.*

The symbolic becomes again subjective and switches from the sub-Cairene rites of the Children of Isis to the Busche basement holocaust alluded to in *Against the Light*. The Oracle is PSQLH, 'vicious', and QPA, 'darkness', a fitting conclusion or "fishy end" to the sacrificial victim in the tank of the crocodiles. But astonishingly, and as if with reference to the "snout" mentioned in 180/7, the number 181 = MAPKM, 'out from your

⁶ *Fungi From Yuggoth* ('The Elder Pharos').

⁷ See Marsh, *The Beetle*.

nose'. This is applicable equally to jackal or to crocodile, the latter more precisely suiting the verse-number.

182-9. *One knew better.*

The tenor of this and the following two verses suggests that the "One" may refer to Frater Achad, whose motto signifies 'One'. He was the "One [who thought he] knew better" than Crowley how to rearrange the network of paths on the Tree of Life. However, 9 is a number of 'death and of pregnancy', of the 'unborn' and therefore of the 'undead', and may refer to one as yet unborn, one as "yet to come". This One may, perhaps, solve the riddle of AL.II.76.⁸ The Oracle is IOQB, 'layer of snares', 'a supplanter'; also NACOMA, a Jupiterian entity believed to have contacted the Earth in the year 1958, at a period when the Workings of *New Isis Lodge* were at their height. 182 = VIMANA, 'a space-capsule' or 'a vehicle', which lends substance to this trans-terrestrial interpretation. There is, further, BQIO (182), 'chinks, fissures' (cf. buccal cavities) which would serve the context of 174/1, q.v.

183-10. *And One emerged.*

Following the Frater Achad clue (see Comment to previous verse), it could be claimed that "One emerged" from the Abyss when Charles Stansfeld Jones (Frater Achad) contacted Crowley again after his Ordeal of the Abyss.⁹ On another line of enquiry, the verse-number = BABE, denoting, in the present context, the emergence of a 'babe of the Abyss'.¹⁰

184-11. *While the Beast fell... even the Beast... surpassed*

It was Frater Achad's view that the Beast (i.e., Crowley) "fell" when he rejected his (Frater Achad's) attainment, fearing lest his 'son' should surpass him on the Path to the Grade of

⁸ The cypher reads: 4638 A E K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.

⁹ An account is extant in the Crowley-Jones correspondence, 1918-1943.

¹⁰ A technical term. See Crowley, *Magick*, 'One Star in Sight'.

Ipsissimus, $10^{\circ} = 1^{\circ} \text{ A.} \cdot \text{A.}$. The Beast here falls into the category of the undead, of vampires that sustain their half-life by feasting on the blood of their victims. This would accord with the shambles described by Marsh in his story, *The Beetle*. 184 is the number of SEKSEKET, who is invoked by the magical clasp symbolic of the "blood of Isis" (*Book of the Dead*). It is not inappropriate to mention KYA GOPH, given by Lovecraft as the name of a tarn flanked by "concave cliffs" which he associated with the "Hour of the Reddening of the Dark Waters",¹¹ an obvious allusion to the lunar aspect of Isis. In this connection, note that the verse-number enumerates ChG, 'a circularity or rhythm of form or motion'; also, 'a feast' (see Comment to next verse).

185-12. *the nameless Goddess with a beetle on Her brow.*

Isis is the "nameless Goddess" in the sense that She existed prior to the creation of the world of name and form. The beetle is Her zoötype and Her *vahana*. Her brow is the region of the *ajna chakra*, which sends forth Her Word, or vibration. In Hindu lore this is the *chakra* at which the Guru issues his commands. The Oracle indicates as much: 'O 'PABBI (Grk.), 'the Master'. It is significant that in the Chinese tradition, 185 is the number of CHANG NGO, a harlot who lived in the moon in the form of a three-legged frog because she drank the forbidden elixir of immortality. Elixir = *Amrita* = 'Immortal', Undead. The Frog is a zoötype of the lunar current as applied to the human female. The "three unclean frogs"¹² are cognate with the three-legged frog. The beetle on the brow of the Goddess identifies Her as the Mother of the Children of Isis.

186-13. *And each of the children She made from the remains of Her abominable feast*

This verse seems to refer to children other than those born

¹¹ Lovecraft, *Dreams and Fancies*, page 31.

¹² See Grant, *Against the Light*.

of Isis, each of which Isis made in the manner described. Or are the Children of Isis themselves thus formed? The phrasing is equivocal. Thirteen are the moons in a lunar year, which would indicate the link between Earth and the remote Star of Isis. The Oracle is PhVQ, 'to bring forth; to make; to bring to an end', showing the function of Nu Isis as the bringer to birth of the Perfect Ion. Also 186 is KENOMA (Grk.), 'the Void Outside'.¹³

187-14. *danced resplendently; even the Children of Isis with the beetle on Her brow, and the Spider at each breast of Her*

The beetle and the spider are zoötypes of future forms of consciousness already emerging on this planet. Both are vehicles of Nu Isis: the former in her alchemical, the latter in her magical phase. The Oracle is BESKOL, a form of *Besqul*, 'the oracles uttered in the Tunnels of Set' during magical operations conducted in *New Isis Lodge* between the years 1955 and 1962. The operations generated this web of oracles known as *Book 29, The Book of the Spider*. The ultra-terrestrial source of the Oracles of Besqul may be located via the number 4638¹⁴ which, divided by 187 and the remainder discarded, = 24 = AIVZ (Aivaz), "the minister of Hoorpaar-kraat"¹⁵ (i.e., Set). Of the number 4638, 46 = MU, 'Lemuria'; 38 = GLH, 'manifestation', qualifying the function of Aivaz as revealing the Typhonian Gnosis that had its roots in the Lemurian epoch. 46/38 may also be read as 'the manifestation of LAM(uria)'. URIA = 217 = PANAPE (Ponape), the capital of Easter Island which harbours the secret gateway to the realm of the Deep Ones. According to *Oahspe*,¹⁶ Pan is synonymous with Lemuria. 217 is a number of SET as ΣΗΘ, and 217 divided by 7 (the numerator of Set) = 31, a key to *Liber AL* discovered by Frater Achad. Note that LAM (71) + URIA (217) = 288,¹⁷ or 100 (*Qoph* = Kû) beyond the number of the next Oracle, 188.

¹³ See Horner (tr.), *Pistis Sophia*, page xl.

¹⁴ AL.1.7.

¹⁵ AL. II.76.

¹⁶ See Newbrough, *Oahspe*.

¹⁷ See Comment to 288/28, *infra*.

188-15. uniting with its web the three points that create the KHU

The three points or power-zones are here drawn together by the Spider's web even as they draw their magical *ojas* from the breasts of Isis. The verse-number is that of the 'Goddess 15'. The three points in their terrestrial locations are Cairo, Panape, and Ho-Nan, where the Temple of the Kū lies below the Yellow River. All three points are beneath sea-level: the first, beneath the alleys of *El Fostat*; the second in the Deep off Easter Island; the third as stated. Note that 15 (Set-Isis + Sirius) is the number by Tarot of 'The Devil'. It is also the number of the five triangles (5 x 3) comprising the Star of Nuit.¹⁸ The Oracle is KOL HChVTM, 'the Master of the Nose',¹⁹ which may refer to a *chakra* situated at the tip of the nose. When the *chakra* is awakened by mental concentration upon it, it is said to open access to alien worlds. Note that 188 also = PhQCh, 'to open'.

189-16.

190-17.

The Skryer said nothing, heard nothing, knew (i.e., intuited) nothing. 16 and 17 are loaded numbers in the Typhonian Gnosis. There are sixteen *halas* (eight in the male, eight in the female) plus that of their union in the Place of the Seventeenth *Kala* "where time stands still".²⁰ Again, an allusion to Lemuria, or Whaga (16). 16 is the number of ATU, "the god wherein is Sothis"²¹ or Set-Isis, and of a form of Apep (Apophis), a monster-serpent known as HAI,²² (16). KHU = 31, the key to the *Book of the Law* discovered by Frater Achad in 1916. The complete absence of concepts in this verse 16 is reflected by a void, BCHV (16). ZVG also = 16; Lovecraft alludes to "the furtive and secretive Zoogs who know many obscure secrets of the dream world and a few of the waking world". The Oracle, 189, = SBA

¹⁸ AL.1.60.

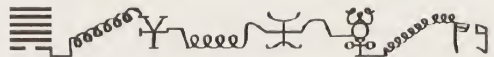
¹⁹ See *Thirty Minor Upanishads* (Aiyar).

²⁰ See *Anandastotra* in the *Kala Archana Dipika*.

²¹ *Book of the Dead*, page 500.

²² *Ibid.*, chapter XI.

DSBIN, 'the Ancient among the ancient', i.e., the Elder Gods who preceded even the Great Old Ones. Verse 17 is similarly without conceptual content. The void manifests here as 17, a major key to the mysteries of the Aeon of Zain and of its reflex, 71 (Lam). 17 = ATUA, "a spirit who comes walking upside down",²³ a spirit which, in the underworld, is no spirit, for it has a body whose footfalls shake the earth. This could be a reference to the Polynesian Point of Vanishment located beneath the Point of Manifestation at *El Fostat*. The Oracle, 190, is that of Q'z, 'the appointed time', 'the end'. We should recall AL.1.66: "The Manifestation of Nuit is at an end".

191-18. 

A composite glyph which includes the Chinese omen, Kū,²⁴ and the sigils of the Khū 𐄎, of Hecaté 𐄎, of New Isis 𐄎, and the Chinese character for 'a door', the sacred seal of the Kū.²⁵ The Oracle is OSSA, 'a mount', 'the tomb of the giants' or Great Old Ones. The Fire Snake coils about the five sigils, commencing with the omen Kū and ending with the Seal of the Kū. Between these nodes the power of the ancient witchcraft (Hecaté) is transmitted from Nu Isis via the secret or hidden (back) door which is, conceptually speaking, behind Daäth in the sephirotic system. The verse number conceals the secret key of Isis which is to be found beyond the ninth (1 + 8) arch.

192-19. incised in the north wall of the tunnel Q that veered aloft, abruptly, and animated the twin shadows that seeped from the paving-stones and strolled along the Lane.

"Tunnel Q" almost certainly signifies the Tunnel of Qulielif²⁶ in which a great many of these Oracles were discovered. Few

²³ *Egyptian Book of Hades*.

²⁴ Hexagram XVIII of the *Yi King*.

²⁵ The sigil is 𐄎.

²⁶ See Grant, *Nightside of Eden*, pages 239-244.

will understand the present Oracle who have not walked simultaneously and consciously in more than one world. The "Lane" must be London's Chancery Lane. *Against the Light* will be found to throw more light on this and other Oracles than a volume of comments. The number 19 is described as the "feminine glyph" (*Liber 777 Revised*) because of its association with the Path of the Scorpion, and because it is the number of ChVH, 'to manifest, show forth'. The Oracle 192 is ZLOPhH, the 'poisonous wind' of the desert, an elemental glyph of Set and of ALMASS (cf. *Awass*), 'the haunter of the Gobi Desert'. There are three deserts connected with Typhonian symbolism: the Arabian 'Crimson Desert' (*Dahna*), the sands of which hide the City of the Pillars (Irem); the Gobi Desert, whose wastes conceal the Mysteries of Lam (= Lêng; ng = m), celebrated in the ancient temple of Gegen-ni-Ordo; and the desert without Cairo in the region of the Mokkatam Hills.²⁷

193-20. *Simultaneous simulacra appeared in Festat, hovered above the tank, congealed, merged with the kamite totem borne by Xedi into the lodge-room.*

The verse extrapolates *New Isis Lodge-room Workings* described in *Hecate's Fountain*, chapter 8. Simultaneously, it seems, various phantasmata appeared in Cairo and were observed by a Priestess of the Lodge. She was at that time visiting the King's Chamber in the Pyramid of Khéphren. The phantoms hovered above the lidless cask and achieved near-ectoplasmic consistency before their forms became waveringly defined and merged with the Sekem-totem (crocodile) in use at the *New Isis Lodge-room* in London. This projection has not to this date been adequately explained. The key to it all may well lie in ricochets of magical currents activated more than fifty years previously (*circa* 1904). The verse number is that of ChZH, 'to gaze; a prophetic vision'. Readers of *Hecate's Fountain* may recall the "unflickering gaze" in the description

²⁷ Clues to these sites were discovered in the sigils incised in the wall of the Tunnel of Qulielfi (see previous note).

of the Rite that triggered the transformation of Xedo's cult-totem, and its disastrous consequences. The Oracle also indicates hypnotic powers through the name of the African and Asiatic sorcerers and serpent-charmers, the ESSASUA (193). The serpent is referred specifically to the Draconian Current typified by the Dragon whose zoötype is the crocodile. 193 = QPVZ, the 'darting or ejaculant serpent'; it is also the number of LZNVNIM, 'by whoredoms', the source of the magick of the Scarlet Woman who dominated the Working that night.

194-21. *And in the basement of a London shop a certain Alchemist gave to Aossic the Kaula Keys.*

This verse indents upon an episode in the magical history of Frater Aossic. A key to its meaning may be found in *Against the Light*. The verse number = ChZV, 'the seer; a vision', affirming yet again the power of the magical gaze. The Oracle is the sum of the three "particular numbers" (26 + 71 + 97) mentioned previously in connection with the Aeon of Maat. In the present context 26 = ChVZH, 'seeing'; 71 = LAM (the Way) and ALM, 'the silent one'; 97 = HALCALI, Thomas Vaughan's designation of the alchemical First Matter. When it is remembered that a considerable number of Vaughan's experiments were undertaken in conjunction with his wife, whose name (*Aqua Rebecca*) he connected with them, it will be understood how the Oracle (HALCALI = H.AL.KALI) is linked to the Kaula Keys transmitted to Frater Aossic by a contemporary alchemist with whom he was at the time associated.²⁸

195-22. *... the Lama of Lêng, the Lame One, even the devil awaited his cue to appear in the porch of the chapel at Rennes*

This is an Oracle that remained a total mystery to Frater Aossic until a book²⁹ published in 1985 suggested a solution to an enigma of Rennes-le-Château à propos of the effigy of a

²⁸ See Grant, *Against the Light*.

²⁹ See Wood, *Genesis*, plate 26.

dwarf at the threshold of the Church at Rennes. Mr Wood's book contains proof of the present author's thesis that planet Earth contains upon its surface, and beneath it, hidden power-zones, and that it forms an outpost of the transplutonic Isis. Furthermore, the Typhonian Tradition of intercosmic miscegenation, veiled beneath the symbol of the Woman and the Beast conjoined, has been operative from an indefinitely remote antiquity. The number 22 refers to the Path of *Lamed*, covertly the *lamed* or dwarf-god Hoor-paar-kraat, i.e., Lam. 22 is the number of the scales of the Serpent of the Qliphoth.³⁰ Crowley investigated the Atus of Thoth with reference to Amenta. However, and in addition, if the scales and coils of the Fire Snake are examined in relation to the qabalahs of their Sanskrit names, a key will be found to unlock the gates of the Tunnels of Set, and of the magnetic fields which lie obliquely to them. 22 is the number of the ABIT (*Book of the Dead*), the insect that pilots to safety the strayed souls in Amenta. This insect has been identified with the beetle, the special zoötype of Nu Isis. The Oracle 195 = 102 (LAMAL) + 93 (Aiwaz). The implicits of the palindrome LAMAL have been explained elsewhere.³¹ The present equation implies a fusion of the Mysteries of LA(M), MA, and AL. Also, 102 (QB³²) + 93 (Aiwaz) = 195.

196-23. *while delicate sigils were traced in the fumes of Kyphi that muffled the croak of the bird, obscured its derisive glance as it rested, waiting, waiting, on the shoulders of a one-eyed Chinaman contorted with silent glee.*

This is an almost impossible verse to explain in any but the personal terms of the Skryer, who discerned in the coiling fumes of Chandu the "delicate sigils". But what delicate sigils? None is given here. Chandu = 69; or K(h)andu = 81. The former equates with ABSU,³³ the latter with the incense of the moon

³⁰ See Crowley, *Liber CCXXXI*, published in *The Equinox*, Volume 1 number 7; and Grant, *Nightside of Eden*, Part II.

³¹ See Grant, *Outside the Circles of Time*, page 281.

³² See Grant, *Outside the Circles of Time*, page 156, footnote 51.

³³ The ABYSS.

(Hecat6). 23 signifies the path to which is attributed the TET (23), the "Pillar 'established in the void'"³⁴ (cf. *Amentet*), the pillar or standing stone of Set adored of the Children of the 'Void Outside' (= *Kenoma*;³⁵ see Comment to 186/13). The 23rd Path is that of the element Water, which glyphs the mystical blood of Isis. The Oracle is MNOVL, 'lock, bolt, bar'. The Kamite *Min* (MN) is written with the sign of the bolt, the symbol of Khem and of the erect phallus - the Standing Stone of Set. To Him the Children of Isis make sacrifice, even "to the Most High" (LOLIVN = 196). These were the sigils "traced in the fumes of Kyphi", the mysterious incense of ancient Khem, relocated here to the land of the Dragon where it was known as Chandu. 196 is the number of Sin Sin Wa's familiar spirit - Tling-a-Ling.

197-24. *And still those slippery steps led down, down; up a little, down a little more as the skiff bounced buoyantly from the scum-laden waters perpetually lapping the decomposing timbers of the wharf.*

We are in Chinatown. The verse may be understood only within a context of fictional fantasy involving characters and places that became of great importance for explaining many Typhonian mysteries. The number 24 indicates the Path of *Nun*, 'the Fish', redolent of the Deep Ones. This is the number frequently associated with ufological phenomena. It is also attributed to the Tarot key signifying 'Death', which chimes appropriately with the atmosphere that brooded over the Limehouse wharf alluded to in this verse. It is, furthermore, the number of AYVZ, a form of Aiwaz. The Oracle is ZÓÓN, 'boat', which confirms the non-human or alien symbolism associated with the cosmic miscegenation that lies at the core of *Liber AL* and of this *Book of the Spider*.

³⁴ See Crowley, *Liber Cordis Cincti Serpente*, chapter V.

³⁵ See Hömer (tr.), *Pistis Sophia*.

198-25. *A great slow heaving breathing in*

The staircase of 143/28 and elsewhere – its erratic course probably due to distortions superimposed upon it by the flow of water as the skiff bobbed up and down – led to ...

199-26. *the Cthulhu deep;*

The verse-number denotes the Kú, a system of magic practised by Sin Sin Wa. Path 26 (on the Tree of Life) is attributed to the Tarot Key XV, symbolized by *Ayin*, 'the Eye'. Both the Chinese and his familiar, the raven Tling-a-Ling, had each but one eye. Hence the abode of Sin Sin Wa may be indicated. Furthermore, HVHI (26), the reverse of IHVH, is said to be the "true name of Satan".³⁶

200-27. *a spasm preceding possible awakening.*201-28. *It sleeps on.*

The descriptions in these two verses refer, presumably, to the Raven. 28 = ZAK (Dunsanian myth-cycle), the abode of forgotten dreams. Rita Dresden³⁷ referred to Sin Sin Wa's place in Limehouse with a similar phrase. ZAK was also DIZHB, 'a place abounding in gold'.³⁸ 28 denotes the Path to which the letter *Tzaddi* ('fish-hook') is assigned; it here indicates the deep and the Deep Ones. The Oracle, 200, is QLO, 'a casting net' which, like the fish-hook, is relevant to binding the Deep Ones, as if with a spell. "It sleeps on" describes Cthulhu. The Oracle, 201, = RA, "who feedeth upon fish" (*Book of the Dead*, chapter LXV). 201 = ZAMZUMMIN, 'giants', i.e., Great Old Ones. Here we see another connection between the Deep Ones and the Great Old Ones.

³⁶ See Pike, *Morals and Dogma*, page 102.

³⁷ See Rohmer, *Dope*.

³⁸ "The House of a Hundred Raptures" in Limehouse was also 'abounding in gold'. See Rohmer, *Dope*.

202-29. *Limehouse Festat the Plateau of Lêng ... sail serenely aloft. It was by a similar route I found myself in that most secret assembly the world once knew as the Beaumont Club.*

In this verse, the *Zamzummin*, as comprehending those mentioned in the preceding verse Comment, are allotted a threefold terrestrial location: London (Limehouse), Festat (Cairo), and Lêng (Mongolia/Gegen-ni-Ordo). "Sail serenely aloft" may mean that these power-zones are resumed in a transcendental region of 'Light' (AR = 201, the reflex of RA, who "feedeth upon fish"). Thus the Deep Ones are also connected with the Outer Ones. The Skryer then experiences a total shift of consciousness induced by this triple current. The resulting exaltation was displayed subjectively in symbols (memories) relevant to the Beaumont Club.³⁹ The Beaumont Club was a society of artists, writers, magicians (creative individuals generally) which formed, eventually, the nucleus of *New Isis Lodge*. The club had its headquarters in London and was financed by a wealthy Russian Jew.

³⁹ See Grant, *The Stellar Lode*.

The Book of the Spider – VIII

203-1. *They said Choronzon disperses; Set confuses; Chozzar dissolves; Yuggoth forgets ...*

To mention the name of Choronzon in connection with the number 1 is itself an accursed lie, for Choronzon represents the condition of multiplicity, confusion, and illusion. Set is known as the God of Confusion by those who are unable to see, within the ultimate blackness, the hidden presence of a radiance of which this darkness is but the shadow – the shadow by which the Light may be known. Choronzon was the ancient name of Neptune, Lord of the Deep in which all forms are dissolved. Its planetary representative has been symbolized by the trident of Atlantean magic. Its Typhonian origin is reflected in Chozzar, the Hebrew word for 'pig', the animal abhorred by the Jehovistic Jews on account of its association with physiological tabus connected with the lunar current. Yuggoth is the planet Pluto.

204-2. *but these are Energies of the active mind and relate only to manifestation.*

Choronzon, Chozzar, Set and Yuggoth are described as energies of the active mind because they operate in the dualistic consciousness of subject/object relationships. It is evident from the following verse that *S'lba* is beyond the dualistic level. The four relate only to manifestation, which is brought to an end when the formula of Mā-Ion is activated. As, at the termination of each and every thought, Awareness reigns unsustained by mentation; so, at the end of each aeon, Self (*S'lba*) knows only itself, not as subject knows object, but by total identification of the two in the ultimate resolution of dualities. The number 2 is the number of the letter *Beth*, signifying the *atu*, or house, of The Magician. Within that house, duality reigns; beyond it, in Unity (AChD), Mā-Ion prevails. The Oracle expresses a form of Aossic (AOSSIC) signifying that the Path of *Gimel*, which traverses the Abyss, is the path to the Aeon of Mā. 204 is the number of

DBR, a 'foreign resident', indicating the presence of alien forms of life on the borderland between sleep and the Mauve Zone. DBR means 'generation', from the Kamite *ter*, 'to engender', here hinting at the occult miscegenation which occurs in this zone.

206-3. *S'lba is beyond. Cthulhu nods but rarely ever awakens;*

It may be noted that the number of the present verse is sometimes attributed to the region of Daath, via Saturn (3) and the Moon (*Hecaté Trivia*). This indicates the *Visuddha Chakra* as a gateway to the Mauve Zone, because it is the plane on which the Supreme Word is vibrated. It manifests as GBR (205), 'a man, *vir*, as generator', derived from the Kamite *Khepr*, 'to generate', whence *Geburah*, the sephirotic power-tone of raw Energy. Cthulhu "rarely ever awakens". She does so only at the interface of Aeons; or rather, at the split moment between aeons she upheaves the waters of the abyss. She "nods" (cf. *Nodens*, God of the Deep and of the magnetic sleep). Crowley defined such a convulsion as an 'Equinox of the Gods'. 206 is an enumeration of OMPEHDA, the curious expletive (AL III.54) which precedes a blasphemous dismissal of creeds characteristic of those that have dominated the consciousness of man during the past two thousand years. It is coupled with a curse signifying the *bahti*, or 'hideous gnomes', mentioned by Blavatsky in *The Secret Doctrine*. Their association with Cthulhu is not clear, but may be explained by the legends of the 'Little People' who are the emissaries on earth, and in the tunnels of Amenta, of the Deep Ones.

206-4. *If She does it is merely to turn in Her sleep,*

Cthulhu is referred to in the feminine gender. Her turning (retroversion) destroys an aeon. The Oracle is DBR, the 'Word of Power', and the Gateway of the "Word of Light". DBR connotes the 'hinder part', an exact equivalent of the Kamite *kheprsh*, which identifies Cthulhu as a form of the Typhonian Genetrix. The "Word of Light", or Fire, denotes the Fire Snake and the

prophetic powers which its awakening confers upon the initiate. It is the Ophidian Current, *par excellence*, and the key to the Ophidian Vibrations of which the initiate may avail himself through the formula of sexual magick. DBR inheres in the spell *Abrahadabra* – more correctly ABRACHADABRA¹ – which reveals the unity (*achad*) at the heart of the Trinity. The Trinity is represented as ABR,² which signifies a ‘feather or wing’, both of which euphemize the genital member, the instrument of sexual magick.

207-5. *the Sleep of Voltor on the parapet of Theen.*

Voltor = 850 = ThNTh, Tanith, the Carthaginian ‘Queen of Heaven’. It is also the number of ΩN, ‘the being’ (whence *ontology*). 850 = ThMThI, ‘my perfect one’, which resonates to the Perfection proclaimed by Frater Achad, whose name means ‘one’. Furthermore, the MESQETH (850) denotes the mortuary chamber in which the deceased was reborn, a designation applied to the Tuat, or ‘other’ worlds in general.³ The Mesqet is the womb, and the ABR (wing or feather) glosses its masculine counterpart. Both concepts are embodied in the “Sleep of Voltor”, and the ground of this sleep is “on the parapet of Theen”. Theen = 460 or 1110; the latter equates with ‘Microprosopus’ and is *One* more than “the Number of the First Aeon” as given in the Gnostic Holy Books of IEYOY. Note that the addition of one, giving 1111, enumerates a formula of Aossic as ASHSHIK (*Kaph* final), which reveals the nature of the Sleep of Voltor as one with the Sleep of the Great Old Ones.

208-6. *And beneath the alleys of old Cairo the strains of fluted music drifted among roses as I beheld the gardens of Theen, a distant zone, with mallows,*

209-7. *that shudder in a nervous breeze.*

¹ As neatly expressed by Frater Achad.

² AB, BN, RVCh (ABR) – Father, Son, and Holy Ghost.

³ See the *Book of the Dead*, page cxx.

The poetic imagery conceals a reality not so idyllic, because it is evident from Marsh’s account what occurred actually beneath the alleyways. The image of the shuddering mallows confirms the Marsh connection. The parapet, with its fragrant gardens of sleep, overhangs the distant Mauve Zone. Mauve is the colour of mallows, and Marsh is the fictioneer who, in a novel popular in the Nineteenth Century, described his vision of a singularly gruesome rite. The verse number, 6, = GBA, ‘marsh, pool’, a Kamite description of ‘Lower’ Egypt, the place of waters (i.e., of blood). Thus the pun on the name of the author of *The Beetle*, the marsh at the lower end of the estate of Dr. Phineas Black,⁴ and the marsh of the mallows that “shudder in a nervous breeze” at the outermost rim of the Mauve Zone: all signify the Mysteries hinted at in verses 6 and 7, 208, the Oracle of verse 6, = ZRA, ‘abominable’, and HRG, ‘to kill’; while GHR (208), ‘hiding place’, derives from the kamite *har*, ‘secret; under’. 209, the Oracle of verse 7, is the value of ARCh,⁵ the “orach of women”, and of ABRAH, ‘chief seer, prophet’. Compare the Sanskrit *arksha*, ‘regulated by the stars’. *Arke*, in the Greek Mysteries, was the mother of the gods. The Kamite symbol of Nuit *arched* over the earth is cognate. The Kamite *ark* means ‘a time, end of a period, the course of time’. The *Ninth Arch* indicates ‘the end’, the ultimate outlet of the Goddess of Time, in the sense of the phrase “the Manifestation of Nuit is at an end” (AL.I.66). Hence the voidness of the verse following.

210-8.

Eight is the number of the Goddess (Isis) in her active phase (7 + 1), or Nu Isis. BAH (8) is the ‘entrance or threshold’, which confirms the allusion in the previous verse to the threshold of the Mauve Zone situate in the marsh or mauve mallows. The marshland of Lower Egypt is the habitat of DAG (8), the ‘fish’, subtype of Dagon, an emissary of Cthulhu and the Deep Ones. It also = BAH, the Nilotic inundation, which shows clearly its

⁴ See *Comment, Against the Light*.

⁵ Applied in *Genesis* xviii, 6 to the feminine period.

affinity with the Mystical Waters of Isis. The term further designates the god eaten by divine beings who dwell with *hidden faces* (*Book of the Dead*, chapter 65A). Eight is the number of the Templars, of the *Octinomos*⁶ of the *Ordo Templi Orientis*. When displayed horizontally, the figure 8 symbolized universal domination. The Templars were commissioned to draw the Secret Wisdom from the "land of the superior Ancestors", i.e., the Great Old Ones. The Oracle, 210, well describes the emptiness of this verse, for it is the number of the triple veil of the Void: *Ain* (0), *Ain Soph* (00), *Ain Soph Aur* (000). 0 = *Ayin* = 70 = EYE (source of images, i.e., of objects); 3 x 70 = 210. The source of images is the *Ayin/yni* = 0. The *Ayin* (70) and the *ain* (61) are interchangeable terms, both indicating NO THING, 0: 3 x 61 = 183. 183 + 210 (3 x 70) = 393, the number of the Typhonian ShPhChH' (the *Khepsh* of the Seven Stars) whose earthly reflex is the Scarlet Woman, or Priestess, who breeds the images of desire/illusion from the *Ain*, the nothingness, the nought.

Yet Aiwass declares in AL.II.54 that "they who cry aloud their folly that thou [the Priest] meanest nought" shall not *avail*; "thou [the Priest] shall *reveal* it: thou *availest* ..." (note the play on the triple veil of the Void/0). 54 = MEGHA, 'clouds'. According to eastern legend, particularly Mongolian, certain cloud formations are believed to manifest buddhas, bodhisattvas, saints, gods and genii – and Great Old Ones such as Cthulhu. Their effigies were cast in clay by Auguste Busche and seen on a fateful summer's day at high noon.⁷ 210 is the number of HLO-HLO, or ChHLU-LU, a Spider-Idol upon whose lap reposes a diamond larger than the human head.⁸ Hlo-Hlo's temple, Moun-go-ling, is in Theth, the House of the Lion-Serpent or Fire Snake. This gives substance to the thesis enunciated in *Outer Gateways* (chapter 2) concerning the identification of the Word of the Aeon with Hlo-Hlo, or Cthulhu. Crowley came near to it and may even have heard the Word in

⁶ 'The Rightfold Name' – Baphomet.

⁷ See Grant, *Nightside of Eden*, pages 166 *et seq.*, for a full analysis of these concepts.

⁸ See Grant, *Hecate's Fountain*, Part III, chapter 6.

⁹ See Dunsany, *The Book of Wonder*, illustration by Sidney Sime opposite page 9

the desert (Bou Sâada, 1909) when he transcribed what he thought he heard as *Tutulu*.¹⁰ As may be; what is of greater interest is that Cthulhu's form may have been, not that of a giant octopus or squid, as Lovecraft suggested (see 'The Call of Cthulhu'), but an immense water-spider whose *yni* held the diamond that is "larger than the human head".¹¹ O! The Jewel in the Lotus! – the veritable *chintamani stone* of *Mani-festat-ion!*

211-9. *Monolith of Mokatam ... eclipses Theen ... a shimmering haze ready to vanish with its phantom roses.*

The monolith signified a particular eminence in the Mokatam Hills. It was used in pre-dynastic times by the Shus-en-Har, or adherents of the cult of Sebek-Ra. The "parapet of Theen" is the bed of the "Sleep of Voltor" (see Comment to 207/5). The description, fragmented and equivocal, suggests that the monolith (phallus of Set) is obscured by a veil. The phantom roses remain as mysterious, unless they describe the blossoming of the Phallus. The Mokatam Hills skirt *El Festat*, and the Oracle of the previous verse is the number of VRD, 'the rose-tree' whose resin forms an ingredient of the mystic incense of old Egypt, the haze dispersing and withdrawing its aromatic fragrance. The verse number = AVB, the Astral Light of Witchcraft and of the Ophidian Current, which manifests through the Pythoness, or Fire Snake, in its lunar aspect. The Oracle is GBVR, 'the mighty god'. GBVR derives from the Kamite *Khepr*, the beetle-headed deity. The implicits chime with the general tenor of the scenario painted by Marsh in his account of the Children of Isis. It is possible that the bee (DBRH, 211) is, like the bee-tle, a variant type of the unidentified insect alluded to in the *Book of the Dead*. It is also possible that Beelzebub, 'the Lord of Flies', or 'buzzers', was originally the

¹⁰ The word also appears in one of the 'Holy Books', or inspired writings, written by Crowley in the year 1911. See *Liber Liberi vel Lapidis Lazuli*, chapter VII, verse 6, where it appears preceded by two others, *Olakan* and *Imad* respectively. Note the appearance in both of the word LAM.

¹¹ See footnote 9, above.

Lord of Bees, i.e., of words. This is a manner of describing Beel, or Baal, as a prophet or utterer of the Word. DBIR (216) means 'oracle', the oracle which issued from the 'Holy of Holies' (DBIR). The word is implicit in *Abrahadabra*. DBIR is the Seat of the Oracle and the most sacred place in the Temple.

212-10. *In its stead the horror of the Mothe-mask distorted by the marsh's exhalations, engulfed by the waving poisons, trembling, drawing life from*

The "Mothe-mask" was to the Skryer an unknown quantity. *Mothe* = 515; or is the *e* silent, leaving the more amenable *Moth-mask*, suggesting the markings on a moth's wings resembling a face? 515 = ERIS, 'goddess of confusion', and therefore identical with Set, the 'god of confusion'; 515 also = OThLIH (Athalia), the 'god sending earthquakes'. Neither makes much sense in the present context, but MOTH, 510, = RISH, 'the head', thus chiming with the face and the mask. The word ThNIN, 'Draco', also = 510. This may prove a key to the word *Theen* in the previous verse, and in 207/5, giving to that word a dimension entirely at variance with the present interpretation. Draco is the constellation to which the shaft of the Great Pyramid was orientated, hence the connection with the sleep or oblivion of Voltor. The marsh's exhalations suggest the Nile delta and the swamp, Serbonnis, wherein Typhon (Cthulhu) lay submerged in trance. 510 is one more than a number of BAHLASTI, the curse associated with 205/3, which may refer to the Little People summoned by the Sixty-Stone, Ixaxaar. This is confirmed by the present verse-number, which represents the Unity (1) returning to the Void (0). GBH (10), means 'to issue from the earth'. The Little People also issue from its marine counterpart, like the crayfish. This creature is associated with Path 24, as is the wolf (ZAB = 10). Both crayfish and wolf are zootypes of a death cult. GBH derives from the Kamite *Khep*, 'to create, assume shape, manifest' (as beetle/*khepera*). The Oracle is ZRH, 'to spread out; an harlot', and ChDR, 'to enclose, secret chamber' (as in the Draco-orientated Pyramid). We

encounter again in ChRD the terrestrial convulsions relating to the Little People, for it signifies 'he sends earthquakes; he terrifies'.

213-11. *mauve flowers like lizards without eyes*

The blind lizards symbolize the feminine current, but the convulsive element continues to be present in the verse-number. AVD (11) = 'firebrand, volcanic fire: the special 'fire' or 'light' [of the earth (FH,11) current]'. The Oracle is ChRH, 'to be angry, to be hot', for this current expresses the energy of the deities frequently depicted on Tibetan *t'ankas* in their wrathful or *krodha* aspect.

214-12.

The Void.²² This blankness is the substrate of Air, RVCh (214) = air, spirit, wind, mind, breath. And, again, the downward pull expressed in 197/24 is echoed here by IRD (214), 'a downward flowing; to pour down abundantly; to draw down, pull down; came down', from the Kamite root *art*, 'to milk'. The "mauve flowers" of the previous verse are traced here to ZURA (214), 'the charnel gardens, land of pleasures unattained', hinting at the mortuary feast on the Plateau of Lêng (= Lam).²³

215-13. *Full or empty, waxing or waning, the lizards lie in listless dream*

In the present context, the plenum of the previous verse's voidness. The symbols are all lunar, even as the verse-number is that of ChGB, 'a locust'. This creature, like the crab and the crayfish, comports a sinister occult significance and, like the others, is attributed to the twenty-fourth Path; it has a direct connection with the night-side symbology of the Holy Graal. The Cauldron of DAGDA (13) is cognate, and its link with the Deep Ones is evidenced by the fish (*dag*), emblematic of Dagon.

²² Note that the next verse begins with 'Full'.

²³ M = the sound *ng*.

This god's terrestrial votaries wear the scalene robes and mitred head-dress assumed by members of the *Esoteric Order of Dagon*. One of the Order's outposts on earth was described by Lovecraft in *The Shadow Over Innsmouth*. In the early years of the nineteenth century the Order was in the custody of an ancient family headed by Obed Marsh. Among more recent members of the family were Richard Marsh, who wrote the strange and ostensibly fictive account of the Children of Isis,¹⁴ and Dr. Phincas Marsh Black. It was the latter who foiled an attempt by Aleister Crowley to elicit from him the secret processes of miscegenation potent to incarnate the Outer Ones and to generate an elixir of immortality beyond any envisioned by the alchemists.¹⁵ *The Esoteric Order of Dagon* still has emissaries on earth. The verse-number is also associated with the Outer Ones. Thirteen in number are the globes of Yog-Sothoth (the thirteen-cycled Aeon of Set) whose rites involve thirteen globes, or UFOs, flying in a particular formation which describes the Sign for evoking the forces of Yog-Sothoth. The sign resumes the formula of Olyarum, a form of Ilyarun.¹⁶ The evocation is effected by a mantra, a spell or charm, HGH (13), 'to murmur or mutter' – cf. the Kamite *heka*, 'charm, magic power'.

The Oracle = IRH, 'the moon', hence "full or empty, waxing or waning". The "lizards" indicate the twin currents that fuel the white and the black magic of the double lunation. Both the verse-number and the Oracle evaluate, respectively, AChD and EIZ, both meaning 'one', signifying a unification of the two currents in the uncontrolled (listless) dreaming state. 215 also = IHR, 'union, junction', thus confirming this interpretation.

216-14. *of layered spaces, of lacquered lattices. Behind them slant the eyes they lack, concentrated in a yellow mask.*

"Layered spaces" – different dimensions? The "lacquered lattices" suggest the obscure network of alleyways in Old

¹⁴ See Marsh, *The Beetle*.

¹⁵ See Grant, *Against the Light*.

¹⁶ See Grant, *Outer Gateways*, chapter 13.

Cairo, and a certain house tenanted by a priestess of New Isis. Her slanting eyes, the "lizards", gleamed not from a Kamite but from an Asiatic mask. What should be noticed here is the identification of the two currents referred to in the previous verse, the Kamite magic of Isis and the Chinese magic of the goddess Shūa, idol of the Kū. The expression "layered spaces" evokes an image of the languid clouds of incense (Chandu?) which hung in drifts in Kazmah's Bond Street Emporium¹⁷ and in its reflex, Chinatown. The verse-number is attributed to the Path of *Daleth*, meaning a 'door'. Relevant here is the green baize door in the Auguste Busche Emporium in Chancery Lane, debouching on to Fostat, the door dividing Bond Street from Limehouse and the deeper reaches of Léng where sits enthroned a Thing masked in yellow.

217-15. *A beam of transplutonic metal glinting, rapier sharp, divides the walls, the flags of limestone from the Mokhatam Hills; pierces the cell below Malkuth*

The Oracle declares the passage of the current as it penetrates deeper cells of the qliphoth below the terrestrial sphere. The *kala*, or metal, from the transplutonic Isis strikes down through the central trunk of the Tree into the basins beneath Malkuth, amassing on its downward sweep the *kalas* of intervening cosmic bodies. The verse-number is that of the Goddess in her ultimate manifest form, comprising the 5 x 3 angles of the central *bindu* or *trikona* of the Sri Chakra.¹⁸ The Japanese have a secret talisman inscribed with this figure carried over from China, but actually integral to the Indian mystical cult of the *Maha Chakra*. In Ufologicks, the *chakra* or disk is symbolical of a mode of interdimensional *perichoresis* and of transportation through the "layered spaces". In gross terms, the disk is seen as the space-capsule, and the connection with Pluto is to be sought in *Addu* (15), the 'evil spirit'; 'Black Wings' is, in the ancient mythologies, identified with that entity. Fifteen, being

¹⁷ See Rohmer, *Dope*.

¹⁸ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

the reciprocal number of 666, comprehends the alien element seeping from the hidden cell beneath the flagstones of Rue de Rabagas. The Oracle yields *Aradia*, goddess of the witches – in the present context, the Witch-Queen, Sebek-nefer-Ra ‘enthroned’ (HVD, 15) in this cell. Further correspondences are: BIRH, ‘temple, palace’; TBVR, ‘the navel’ (i.e., the yoni); ΣΗΘ, ‘Seth’; PANAPE, ‘the outpost nearest the Gate into the realm of the Great Old Ones’;¹⁹ CHRDH, ‘terror, fear’ (Pan is the god of terror). Also significant is the division by 7 (number of Set, and the Goddess) of the number 217, which yields 31, the Key to the *Book of the Law* as delivered by Aiwass to 666 in *El Fostat*.

218-16. *the twofold Qliphoth where the beetle burrows: upward upward upward ...*

[An uncompleted coda was appended by the Skryer to this verse 218, which ran:

But –
It was not a spider; it had wings.
It was not a beetle; it had horns.
It was not a bat; it could SEE.
It was ...]

The khepraloid insect depicted on the brow²⁰ of the goddess Isis, in the cell beneath Cairo, burrows upward to reach the Third Eye of Isis after gathering from her bright and dark eyes the *kalas* required for the manifestation upon earth of her Children. The “twofold Qliphoth”, and its implications for planet Earth at the present stage of its history, is explained in *Against the Light*. Here, it is sufficient to note the two eyes, or outlets, at *Daäth* and at the *Muladhara Chakra*. The outlet at *Daäth* forms an inbetweenness, the “division hither homeward” (AL.III.2), dividing the two nodal points of dynamic interaction at which the Fire Snake turns back upon itself at the *Muladhara*, loops around the *Ajna*, and shoots upward and beyond Pluto to the realm of Nu Isis.

The Oracle is that of TOL DEOL, a variant spelling of the

¹⁹ Pan is a name for Lemuria cited in *Oahspe*.

²⁰ I.e., the *Ajna Chakra*. See dust jacket design of present volume.

Tole Deol, a secret place mentioned by Arthur Machen in ‘The White People’ in connection with lunar sorcery. *Tole Deol* (223) fractures into 114 + 109. 114 = IDOL, which points directly to Auguste Busche, maker of idols, carver of dreams. It is also the number of GMLIAL (Gamaliel), the ‘Qliphoth of Yesod’, the image or eidolon (idol) of which is the Ass (Gamaliel) – a zoö-type of Set. 114 also = VALUSIA, which has been described as a “megalopolis ranking with such pre-human blasphemies as Ryleh or Ib in the land of Mnar”,²¹ but which transmits vibrations from the ‘secret place’ in the moon – i.e., Yesod. Machen referred to the *Tole Deol* as a place of evil vibrations.

109 = OGVI, ‘circle, sphere’, and NDNH, ‘vagina’; it also = ATLACH-NAGA, a spider-shaped entity of the Mexican Mysteries. The lunar *kalas* of the NDNH fuel the disk (IRCh, 218), ‘that which makes a circuit’ and which transmits arachnean vibrations from the ‘secret place’. But where is the ‘secret place’? 218 = IRCh, ‘the moon’, a reference to the Sixteenth *Kala*.

219-17. *will emerge at the precise point of fusion with Daäth when Yig awakes*

For a list of random events that have occurred on the 17th of a given month, and of the number’s link with the Typhonian Gnosis, see Appendix II of the present volume. It is necessary here merely to remind the reader of the verse-number’s connection, in reflex, with LAM (71) and with the Aeon of Zain, the letter of which is attributed to Path 17 and its reflex in the Tunnels of Set, *Zamradial*. 17 is the number of squares of a *svastika* which resembles by shape the letter *Aleph*, thus identifying 17 with the first trump of the Tarot, the number of which is Nought. Atu XVII, on the other hand, the ‘Star of Nuit’, is identified with the Daughter, Mâ, and enciphers the alchemical formula of MA-ION. *El Fostat* is signalled as the “point of fusion with *Daäth*”. In other words, the *manifestation* of Nu Isis will occur “when Yig awakes”. Yig is the serpent-

²¹ See Grant, *Beyond the Mauve Zone*, chapter 14, note 22.

totem of the Ophidian Current; its name = 23, the Path associated with the Mā-Ion. Yig is in fact a form of the Fire Snake on the point of ascension; the rearing phallus, not quite erect, is its totem.²² The Oracle denotes HUBUR, "she who bore monstrous serpents" (*Necronomicon*). 219 also denotes the *Mesquet* or cell from which the deceased was reborn. An earlier type of the *Mesquet* was the hide of a bull in which the deceased was placed. According to Budge's comment (*Book of the Dead*), the *Mesquet* at a later period denoted the *Tuat* or 'other world' (see the Comment to the next verse).

220-18. and Great Isis wraps round Her pallid brood the shimmering wings of Her beetle moonblood

The skin which envelops the "pallid brood" (i.e., the victims drained of blood) is borne by the wings of her zoötype²³ tinted with the "moonblood" which suffuses it and which it has sucked from the sacrificial brood. The verse-number denotes the Isis Principle composed of the three sixes (666, 3 x 6). 18 is also the secret key that unlocks the mysteries of a quite special miscegenation. The Oracle signifies 'menses; earth', the manifestation of Nuit in her terrestrial avatar. 220 = NPILIM, 'giants, or Great Old Ones', who transmitted to 666 in Cairo the 220 verses of *Liber AL* as revealed by Aiwass through the Scarlet Woman.

221-19. flowing softly from Hecate's ceaseless fountain. Mother of Madness! Mask of Mothe ... the high window ...

The verse-number is that of the Path of the Serpent (see above). The Oracle is a formula of Frater Aossic as AOSSIK. The "high window" may be an oblique reference to the *New Isis Lodge*-room which was windowless except for a small aperture set high in the north wall. One of the rituals included the 'Masque of the Moth', in which the window served as a vent for the serpent-flash that streaked from the mouth of the priestess

²² See Grant, *Hecate's Fountain*, Glossary.

²³ I.e., the beetle of Isis.

and disappeared into the night. It is noteworthy that 221 was the residential number of *New Isis Lodge* in its earliest days. 221 is the number of a left-handed *svastika* drawn on the Square of Mars as given by Cornelius Agrippa. "Hecate's ceaseless fountain" requires no further comment; nor does the "Mask of Mothe" (see Comment to 212/10).

222-20. A desert roamer described once, perfection; a masque, a burlesque, a sideshow. Nothing like it had been seen at Shephard's.

This verse comports ingroup connotations. A "desert roamer" must be 'twilight language' for the novelist, Sax Rohmer. In *Brood of the Witch Queen* he evoked with electrifying vividness a manifestation of the god Set at a fashionable function in Shephard's Hotel, Cairo. The scene was virtually re-enacted one night in *New Isis Lodge* when a ritual involving beetles culminated in the appearance of scores of the creatures. Rohmer gives an almost identical account, many decades earlier, of the lodge phenomenon, minus the sending of beetles. The Oracle contains a remarkable clue as to the nature of the desert wind that heralded the appearance of Set. 222 is the number of the word *fever*, which appears in *AL*.III.34. It is therein described as "fresh", and coming from the skies. The only other instance of this word "fresh" in *AL* occurs in III.24, where it precedes the word "blood". The Oracles of these verses in *AL* are 169 and 179 respectively. 169 = 13 x 13, denoting a powerful lunar element; yet this blood is "of a child", and it takes second place after the lunar blood mentioned in *AL*.III.24. The nature of the child is magical; i.e., artificial. 169 also = LUGOS, which signifies 'a tall willow-like tree ... inimical to the Serpent tribe'. In magical lore, the willow is associated with the Deep Ones. From it is fashioned the Wand that commands and subdues the Serpents; i.e., it controls the Ophidian Vibrations. The number 179 lends a name to this Lord of the Serpents, and that name is LUGOSI. The reception of the *Book OKHISH* began at the period of Bela Lugosi's appearance in

London,²⁴ within one mile of the *New Isis* lodgeroom, in the rôle of the Lord (Baal) of the Undead – Dracula – epitomizing the Draconian or Ophidian Current.

This is a typical example of how the Spider conveyed, through events unfolding in the lives of lodge members, elements of the Gnosis which formed the basis of their rituals. The latter consolidated contacts already established with the transplutonic Isis. The Oracle designates the *San-San*. Above the waist these creatures appear in human form, male or female, and their lower extremities resemble those of taloned birds. 222 = SAGLA (TZAQLA), a very ancient name of Set, or Samäel. 222 = ChVZAR (Chozzar), the pig or black boar, a zoötype of Set. Finally, 222 = AKAR, a name of the Sphinx and of the tunnel through Amenta of which the sphinx marks the hidden entrance.

223-21.

Twenty-one is the number of ChZV, 'the Seer; a vision', but Arim saw, felt or heard nothing in this cell. We can but appeal to the Oracle, *Tole Deol*, a place of evil rites mentioned in 'The White People' (Machen), a place connected with the moon (see Comment to 218/16, above).

224-22. *As the wind increased; as the power arose, so the sand shook all before it; covered all in a ghastly shroud of grey. One figure remained*

This verse seems to point to a continuation of the rite to which Rohmer also was privy, unless his description in *Brood of the Witch Queen* was a case of 'dreaming true'. The figure that remained, and dominated the rite, was surely the Player who had adopted the mask of Set? The verse-number enumerates a variety of creatures from which to choose. It is the number of GDIH, 'a she-goat'; of UGGL, 'Lord of Death', whose messenger is the owl; of ABIT, the insect that guides those that stray in Amenta; and of BITA, the 'flying fish', symbolic of the ascending

²⁴ The date was 1951.

Kundalini. 22 = ChZVA, 'a magical vision'. All is chimerical. The Oracle is not much more helpful; it enumerates ChQVQI, 'effigurata'; ChVQQL, 'the first emanation'; and IChVR, 'union; one'. So, we may recognise, in the "one figure" that remained, the image of Set as the single enduring reality in the entire phantasmagoria. In addition, Set is the guide in Amenta, for 224 is the number of DRK, 'the Path'.

225-23. *to dance; its mask pointed to the desert roamer; the desert howler, the ambassador of Set.*

The whirling figure wore a "pointed" mask which, perhaps, described the ill-concealed proboscis of a beast, probably a jackal, the "desert roamer" (the pun repeated on the name Rohmer), the ambassador of Set. The Oracle, 225, suggests RHK (the initials of Ra-Hoor-Khuit) as being the ambassador; and what could be more appropriate, since RHK is the twin of Set. It should not be forgotten that Lovecraft described the mysterious Lama as masked in yellow silk which did not entirely conceal his non-human origin. This Asiatic image is reflected in the African mythos.

226-24. *And a gateway opened – a tunnel revealed – and the relentless fury of the khamsin gathered the particles, the souls; swept them all beneath Festal*

The crazy elemental dance swept all beneath *El Fostal* like the whirling desert sand. The *Khamsin* is the dreaded wind-storm that blasts the land of Khem in the dog-days, at the annual rise of the great waters. The literal meaning of the Arabic *khamsin* is 'fifty'. The word derives from the Kamite *khamsin*, the winds of the fifty burning days ascribed to Set. Fifty enumerates the letter *Nun*, 'a fish', and it is attributed to the Tarot key entitled *Death*. Fifty years is the orbital period of Sirius 'B', the dark shadow (*Digitaria*) ascribed to Set, as Hoor-paar-kraat is to Ra-Hoor-Khuit. Sirius 'B' is typified by the *bindu*, or infinitely minute particle (of sand) known as Hadit.

The number also refers to the fifty Gates whereby man returns to the heights (i.e., beyond, or outside) by the aid of *shakti* (Shekinah). The first Gate is in matter (i.e., in the Mother, as Maat, typified by the *vulva*), and the last is in the God-head which the magician sees as the ultimate and perfect aeon (perfect-ion). The *shakti* element is implicit, for in the number 23 is concealed the numerical formula of Babalon,²⁵ Queen of the City of the Pyramids. Referring again to 225/23, we can apply the "pointed mask" to the YURUG, or 'pale fox', for the Oracle, 226, has an identical value via the 'umbrella' effect.²⁶ The fox is a totem of Aiwass.²⁷ Again, we meet with the AKER (226), the god who 'dwelleth in Set' (*Book of the Dead*, page 290). *Aker* is the chthonian deity associated with the Red Devils in the fiery clouds at sunrise and sunset (*Book of the Dead*, chapter XLVI). If this seems an uneasy interpretation of the symbols in the context of this verse, we can but solicit a more satisfying exposition.

227-25. *into that bowl-space where Nu Isis manifests Her fullest radiance, corroding image upon image of Herself – the white flame corrupts; it sears all.*

Is the "bowl-space" under the earth,²⁸ or are we being introduced to a far-flung continuum outside Universe 'A'? The "white flame" may be that described in *Beyond the Mauve Zone* (chapter 7), in which case we are becoming involved with that Zone. The verse-number combines the solar 12 and the lunar 13, which together form the five-fold Star of Nuit. It is also the number of ChIVA, 'the Beast', suggesting again the magical miscegenation represented by the union of the animal and the divine, Man

²⁵ The three phases of 23: $3 - 2 = 1$; $2 + 3 = 5$; $2 \times 3 = 6$. This yields 156, the number of BABALON.

²⁶ By a legitimate mode of gematria (see Bond and Lea, *Gematria*), which we may call the 'umbrella' effect, numbers immediately adjacent to another, fore and aft, are affected by mutual 'radiation' which diminishes in intensity as the numbers become more distant from one another.

²⁷ See Grant, *Beyond the Mauve Zone*, page 184, footnote 15, for Crowley's account of the Spirit Fox, in his Diary for 1924.

²⁸ ? *Aker*: 'hollow earth'; the tunnels of Set.

and the Outer Ones. The Oracle suggests that we are privy to the manufacture of an image of Lura²⁹ wrought in alchemical metals subject to the flame that "corrupts" and "sears all". The Oracle is KBRH, an alchemical 'furnace'.

228-26. *But the brazen moulding broke away revealing the ante-flesh, a cake of squirming worms.*

A "cake of squirming worms" is the outcome of the alchemical process adumbrated in the previous verse. The Oracle substantiates this reading in that it enumerates CARAHA, an Arab designation for the receptacle in which two copulating serpents are confined.³⁰

229-27. *Was it that which nourished Lura*

"Was it that [cake] which nourished Lura ...". 27 is the number of the Path to which the letter *Pé* is ascribed. *Pé* means 'mouth', an organ involved in nutrition. The Oracle is AGHARTI, the subterranean base of the Great Old Ones, the capital City of which is known as Shamballah. Agharti comprehends the Tunnels of Set, the Cells of the Qliphoth, the secret network of *naḍis* in the human body-mind complex, etc., etc. There are variant spellings of Agharti, another of which enumerates as 220, which aligns the concept with 93 (Aiwaz) via the 220 Oracles of *Liber AL*.

230-28. *when she came down*

The question continues. The descent implied evidently connects with the Fire Snake which had assumed Lura's form "when she came down" to earth (*Malhuth/Muladhara*) from Nu Isis. 28 = KBAH, 'as she came'; also ChK, 'mouth', especially the internal parts of the mouth – throat, gullet. This suggests the *Visuddha*

²⁹ See Grant, *Beyond the Mauve Zone*, chapter 7, where Lura is described as a "luminous image of the Fire Snake" incarnate on Earth.

³⁰ See Vaughan, 'Magica Adamica' in *Collected Works of Thomas Vaughan*, edited by A. E. Waite.

Chakra as the point at which Lura merges with the human entity that embodies her and makes possible her ascent. The Oracle = DRUK, 'thunder-dragon', apt description of the Fire Snake; a term used in certain secret Tantric sects in Bhutan.

231-29. the great diagonal?

The question meets its conclusion in the final Oracle of this Eighth chapter. 231 is the number which Crowley gives to *Liber Carcerorum*, which concerns the Cells of the Qliphoth. The "great diagonal" may refer to an incident described in connection with an encounter in Chancery Lane (see *Against the Light*). The verse-number alludes specifically to 'cake', or 'cakes', in its enumeration of TAIT, a goddess mentioned in the *Book of the Dead* in connection with the eating of the "cakes upon the cloth which the goddess herself hath prepared" (page 585). 29 is the number of the Path of *Qoph*, 'the back of the head', the *locus* of a *chakra* associated with cerebro-spinal activity related to and controlling the *kalas*. The Oracle, 231, is the number of APAP, the Serpent which gives its name to the Ophidian Current.

The Book of the Spider - IX

232-1. *ceelal celalla celal; dooronoz*

It is difficult to determine whether the Skryer sensed the series of shapes as mere shapes, or as letters. If the latter, their total numeration = 790. This is the number of the words OKN ('serpent charmer', i.e., controller of the Ophidian Current), and PSTAT (Old Cairo). Being one more than 789, 790 combines the Word of the Aeon of Maat (IPSOS) and the Word of the Mā-Ion (ALALLA), or 696 + 93. Note that 418 (Aiwass) + 371 (Shaitan) = 789, as does IPSOS (as 456) + Ixaxaar (333). These equations reveal the astonishing complexity of this *Book 29*, as well as providing a formula for the invocation of powers ranging through Shaitan-Aiwass-Apap-Maat-Mālon, even to the ground of these forces in Festat. Their total manifestation indicates that NI (60), the Sixty-Stone (Ixaxaar) is the talisman of evocation. *Ni* is also a name of Amen, the Hidden God (Sirius). The Oracle is the sum of the four orthographies of the 'Tetragrammaton in the Four Worlds.' 232 is the number of ARAL, 'Ruler of Fire', who may be said to control the Fire Snake in its ascent and descent.

233-2. *Zelb nansela elum elum*

The arrangement of letters in this void forms words approximating to *Selb* or *S'iba* and *Nanséla*, the spider zoötype of Obeah, terminating in the negative *la* (= not), i.e., Nuit. *Zelb* = 44; *nansela* = 197; *elum* = 81. 44 = DM, 'blood'; 197 = Zoon, 'beast'; 81 is the 'mystic number of the moon', and the formula of witchcraft and its presiding deity, Hecaté. *Elum*, repeated, yields 162 which designates the formula IAO-OAI,² connected with the Polynesian mythos, especially with the cult-centre Ponapé. Ponapé has been proposed as "the most likely site for research in the lost civilization of Mu". *Zelb nansela elum elum*

¹ The worlds of Atziluth, Yetzirah, Briah, and Assiah.

² Ben Crowley, *Liber 418, The Vision and the Voice*.

= 403, or 13×31 , the number of ABN SPIR, the Stone or Star Sapphire (discovered by Frater Achad) having thirteen angles in which are disposed the thirteen letters of the word MANIFESTATION. The Star-Stone resumes, therefore, the alchemical Stone of the Perfect-ion containing the Secret-ion that is the Aeon of Zain between the Mâ-Ion and that of Maat. The Circle at the heart of 4-0-3 is the Kaula Circle or Sri Yantra with its forty-three ($4 + 3 = 7 =$ the Goddess)³ attendants. The Oracle is OTz HChIIM, the "Tree of Life,"⁴ and the word DAUGHTER, the type of Mâ-Ion; CONCUBINE also = 233.

234-3. *morla efele mulama efele mubele. Lele* \sqrt{V} *30 lele* \sqrt{V} $\sqrt{100}$

The total numeration of the letters composing the Oracle of this verse is 749, the value of IRANO RARAKU, the name of the crater of an extinct volcano in the Pacific Ocean and a gateway to R'lyeh. Note the rancular allusion suggestive of the batrachian cult of the Deep Ones, and compare Rhan-Tegoth and the Hindu *Rani*, 'queen'; also Rerek, the 'sacred cow' of the Typho-kamitic gnosis. Further, 749 = Δελφισ, the Dolphin, symbolizing telepathic control by the Deep Ones of the Ophidian Current. The Delphic Oracle is a cognate template in the *Zos Kia Cultus*. The component parts of the spell have the value of 341, 51, 118, 51, 88, 70, 30 (= 749). 341 (*morla*) is a vitally significant number in the Typhonian Gnosis. When it is multiplied by 4 (i.e., when it is manifested) it becomes 1364, a number having ramifying implicits.

Firstly, 13/64 denotes the Silver Star (Sirius/Set) and its Priestess, who is also the Priestess of Maat, for 64 = ΑΑΗΘΕΙΑ, 'Truth'. 64 is also a number of Set, as NBHZ, a deity of the Avites (2 *Kings* xvii.31). NBHZ is the Kamite Anubis, the jackal-headed god, representative of the Dog Star, Sirius. 64 is the 'perfect number of Matter', Maat, as 8×8 , or Isis in her fullest manifestation. The number 1364 = ΤΟ ΑΣΗΡ ΑΡΓΟΣ, the

³ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

⁴ See in particular Frater Achad's 'Universal Snowflake', composed of multiple projections of the Tree of Life. See S.V. & K. Grant, *Hidden Lore*, Plate accompanying article, 'Yetzirah'.

Argentium Astrum, A. A. A., or Silver Star.⁵ The key Typhonian numbers $31 + 93 + 418 + 156 + 666 = 1364$. Also, 376 (Ilyarun) + 595 (HE'RO DIAS) + 393 (ShPhChH/Sefekh) = 1364 . And again, 341 is the sum of the three 'Mother Letters' (*Aleph / Mem / Shin*), ShMA, 'the Name', which when fully manifested (4×341) = 1364 . 341 = PRH ADVMH, 'the red cow or heifer', sacred to Set. ShMA (*vide supra*), 341, = 'on the left hand', the north, the zone of Nuit (Typhon). It is further significant that $1364 = 11 \times 124$. 124 was a number associated with Andahadna, the Priestess of Maat who received the transmission known as *Liber Pennae Praenumbra*.⁶ In the Magical Light (AVD = 11) she appears as 1364, a Priestess of the Silver Star. LA (31) with the *ardhamatra* MGN (\ominus), 93, = 124; and $31 \times 4 = 124$. Finally, LAM = LA (31) + M[GN], 93, = 124. The wealth of correspondences contained in this single verse indicates overwhelmingly a prescient arrangement of magical factors operative in *New Isis Lodge* long before a leading exponent of these Mysteries appeared on the scene; for *Nema* adopted the number 124 during her sojourn in the O.T.O., without prior knowledge of the number's significance other than as an expression of her self-chosen magical name.⁷

235-4. *Nonsé Isile Isile Nu*

Nonsé is a form of the spider god of the Obeah Cult. The letters composing the invocation, or spell, total 521 = ASH IVRD, a 'descending fire', which describes the Fire Snake on its return to base at the *Muladhara Chakra*. The word *Isile* remains enigmatic. *Nu* is Nu Isis "in the starlit heaven". The Oracle is 'Iropov, 'holy things, holy place'; IRKH, 'hinderpart, extremity, end, her thigh', from the Kamite *Ark*, 'end, finis', as the arctic or pole is the "end of the earth". The manifestation of Nu, or

⁵ $370 + 609 + 374 + 11 = 1364$.

⁶ See *Nema, Maat Magick*; and Grant, *Beyond the Mauve Zone*, Appendix I for the text, and chapters 9, 10, and 11 for the Comment.

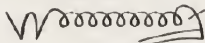
⁷ See Grant, *Beyond the Mauve Zone*, chapters 9, 10, and 11; and *Outside the Circles of Time*.

Nuit, is also 'at an end'. 235 is a number of the word GRAAL, of the word PISCES, and of the Greek ΟΠΕΙ, the monstrous serpent (Ophidian Current) whose master is Set. The undead (i.e., the osiris) used the body of Apep "as a road whereby he could reach his destination" (*Book of the Dead*), or achieve his end. 235 = the palindrome LAMMAL, consisting of the numbers 142 and 93. $142 = 71 \times 2$, or LAM manifested via the formula of duality (2), correspondences which indicate operations of the Ninth Degree O.T.O.

236-5.

The Skryer heard nothing, saw nothing; but the Oracle is LDBR, 'to, for, or by, the Oracle'. 236 = the Chaldaean LVR, 'begetter of the heir to the childless widow', a reference to the widowed Isis with child by her son, Set. 236 = 'ENNOIAN (Grk), 'conceived'. The verse number 5 = GB, 'the pit, cistern, belly or womb', from the Kamite *kheb*, a designation of Lower Egypt, the place of waters, marshland, swamp. In *The Secret Doctrine* (III, 200), *Hé* is glossed as 'opening' or 'matrix'. The Sanskrit MA is equal to 5, and Ma is connected with water through Capricornus as the sea-dragon. The Hebrew and Latin numerals equivalent to the letter M stand as "the definite numeral for an indeterminate number".⁸

237-6.



The nine loops may indicate the nine orifices of the human body through which flows the magical current (represented by the sigil *W*) to the final and equally unidentifiable terminal sign *3*. This current may be that typified by the five-fold Star of Woman, the Pentagram, as demonstrated by multiplying its angles by 5. Thus 18, 36, 72 = 90, 180, 360, each digit adding up to 9. The Oracle is a number of Aossic as AVSSIQ, and of UR-HE-KA, the 'Magic Power'; while τερσομια, 237, means 'to

⁸ See Mackenzie, *The Royal Masonic Cyclopaedia of History, Rites, Symbolism and Biography*.

be a priest or priestess' (*Suvasini*). The sigil was indeed discovered to be potent in invoking the Forces of Aossic through the *Suvasini*. 237 is also a number of LURA.⁹ According to the *Annals of New Isis Lodge*, the Force signified by the name LURA is uniquely responsive to the Sigil.

238-7. *celala eelala eelalam lamala*

The spell adds up to 359, which being one less than 360 suggests the 'broken circle', denoting a means of ingress and of egress. Hence, the verse comports a formula for achieving release from the Circles of Time. The break in the circle signals the 'blood of the virgin' (the virgin being typified by the unbroken perfection of the circle). The spell therefore raises Lam in a form determined by the Oracle, which = URUKU, "giant larva feeding on blood".¹⁰ Considered in conjunction with the Sigil revealed in the preceding cell, it is possible to see here an alchemical formula approximating to that which raised Lura.

239-8. *Zelbaos Ilyaos Sicaos sik.**Bultoo Keperalam Araku ...*

The spell includes S'iba and Aos(sic) in Zelbaos (= 175); Ily(arun) and Aos(sic) in Ilyaos (= 181); Sic aos (Aos sic) (= 221); Sik (= 90); Bultoo¹¹ (= 187); Kepera (= 311) Lam (= 0, The Egg); Ara Ku (Kû?) (= 228). These total 1393, i.e., the lunar current (13) + Aiwaz (93). The Supreme Goddess (ShPhChH = 393) appears after unity (1) has been transcended. 1393 is One more than Στλβον. According to Merlin's prophecy, "Stilbon shall change the disc of the Sun". Stilbon is the 'Shining One', a name given to Mercury¹² (Stilbon of Arcadia). Note in particular that 1393 exceeds by 29 the number 1364.¹³ The implication is that

⁹ See Grant, *Beyond the Mauve Zone*, chapter 7.

¹⁰ See the *Necronomicon*, page 164.

¹¹ See Grant, *Snakewand*.

¹² See De Villars, *Comte de Cabalis*, page 336.

¹³ A number of the highest significance in the Typhonian Gnosis. See Comment to verse 234/3, *supra*.

OKBISH (the Arachnean Gnosis) contains the key which unlocks the gateway to the Mauve Zone. (For further correspondences with the numbers totalling 1393 – from 175 to 228 – see relevant verses in *OKBISH*.) The important factors to notice are the inclusion in 1393 of the Current S'lba-Aossic-Ilyarun-the Bultu-the Beetle-Lam-the Kû – and Ara (202). This Current comprises Ilyarun-bal-Aossick (SIK), S'lba, Sabazius, Baphomet, Mumu Tiamat, 'Queen of the Old Ones', and LHOZBH, 'to worship Her'. The Oracle, 239, is AZRAL, the 'Angel of Death', or Daath, the higher gateway to the Mauve Zone.

240-9. *Beneath this Arch the Word ...*

Beneath the Ninth Arch ... "the Word". The word was indeed deposited by the masons in the vault beneath the Ninth Arch of the Temple of Solomon.¹⁴ The Word is not given, or it is not heard. Nine is the number of AVB (OB), the Serpent(ine) or Ophidian Current, the 'special fire of Black magic'. The word OB (root of *Obeah*) is deposited in the English language as 'obey';¹⁵ it compels submission to the command, spoken or unspoken. OB is also the astral light or fire of Witchcraft. The Oracle is NGOI BNI ADM, 'the plague of man', i.e., succubae.¹⁶ It is the Pest embodied in Lura which she brings from the Stars via the 'Word'.¹⁷

241-10. *Who has it knows it who knows it utters it*

The Oracle is AUKERT, the Kamite 'underworld'. 241 also = AMR, the 'Word'. The verse-number = AT (*Ad* or *Had*), 'the enchanter'; HH, 'window'; and GBH, 'a hidden place'. GBH also signifies 'to issue from the earth when hatched (as locusts)', an alternative type of the Pest.

¹⁴ See quotation from Fellows, *The Mysteries of Freemasonry*, at front of present volume.

¹⁵ See H.J. Bell, *Obeah: Witchcraft in the West Indies*.

¹⁶ *Kadesh Dzinioutha*, 562.

¹⁷ See Grant, *Beyond the Mauve Zone*, chapter 7.

242-11. *only in silence.*

The silence of the Egg (= 11) is a formula of gestation; of infinite potential; the formula of Lam. The Oracle is ΛΑΡΝΑΞ, the Ark of Deucalian, the Greek Noah; and MARA, a 'lascivious female spirit or succubus' – cf. the nocturnal *mara* (242) or nightmare. 242 is one of the 'womb' numbers.

243-12. *It is S'lba laaba S'l.*

The word is given as *S'lba laaba S'l*. Its numeration is 218 which = RZIA, 'arcana'; also, RICH, 'odour', 'a smell', 'mensis (a month)', i.e., monthly, as the female moon. Also, IRCh, 'that which makes a circuit', from the Kamite *ark*, 'thirtieth of the month'. The spell therefore emphasises the feminine aspect of the wisdom of S'lba, the 'forbidden' wisdom. The Oracle designates OBAYIFO, 'a kind of human vampire', derived from *bayi*, 'sorcery', 'a wizard'.¹⁸

244-13. *It is backwards, forwards, up and down.*

The Oracle suggests that the spell comprehends the four cardinal points. Note the lunar element signified by the verse number. The Oracle also enumerates the word GRAIL, and RDM, 'to be in deep sleep', 'trance'. (The Priestess passed into magnetic sleep at this stage of the transmission.)

245-14. *It can not be repeated.*

Which is no doubt why the spell "can not be repeated" (see Comment to preceding verse).

246-15. *Cthulhoo ... hearing its echo – falls back*

The Priestess has evidently been assumed to Cthulhu, whose name here terminates with two *ayins* instead of a *vau*. It yields the number 215 = AVRCh, 'a path or narrow way', suggestive of Lam whose compelling eyes lure the feet of the aspirant to the

¹⁸ See Rattray, *Ashanti Proverbs*, Oxford, 1916.

'Narrow Way'. 215 = ZRCh, 'arising', which is the *mudra* assumed by the aspirant before entering the middle way. The number also denotes AChVR, the rearward, western point previously signified in 244/13, the point of entry into the underworld. The Oracle is LDBIR, 'by the Oracle'; and OLVQM, 'a vampire or bloodsucking demon', and a 'falling back' ...

247-16. *dies; without a face.*

Dies. The verse-number = BChV, 'the void'. The Oracle is ZRM, 'to overwhelm', 'a flood', and according to Sterling (*The Canon*), ΘHPION. The Beast's mark was the Cross, marking the Place of the Crossing, which implies miscegenation encompassing alien consciousness. It is Cthulhu that 'Dies' – but "that is not dead which can eternal lie" (Lovecraft). So why should Cthulhu, usually 81, be written as 215? The difference is 134. How subtle is the play of the Great Old Ones! 134 = S'NGAC, "the violet gas that spoke of the crawling chaos, Nyarlathotep"¹⁹ – and the faceless or headless god, the sun below the horizon, the sun in Amenta (Osiris), and the son in the womb of Hathor/Isis, the 'home' of Horus. That is not all; for 134 = MABN, the Lost Word of the masonic Third Degree restored by Crowley. It has the value of 93 (Aeon of Horus), plus 41 (Aeon of Mā, or Mā-Ion). 93 + 41 = 134, which is also the number of ALGOL: in the present context not the star of that name, but a dimension recently explored by Adepts of the *Ecclesia Gnostica Alba*.²⁰ The implication is that Algol, which is an *Āat* of the Mauve Zone, houses the vibrations of the two Aeons and (see Commentary to next verse) a third, that of ZAIN. The Oracle, 247, contains further cognate correspondences. It designates MZR, 'the sexual part' (the Kamite *mesit*). MZR is also a star in Ursa Major typifying the Goddess of the North (Nuit/Typhon). Again, a metathesis of MZR, ZRM, signifies 'a flood', the red flood of the feminine mysteries. 247 = QVPNTA,

¹⁹ Lovecraft. The "violet gas" has been linked to the marsh gas of the Mauve Zone. See Grant, *Outer Gateways*, page 17.

²⁰ See Grant, *Beyond the Mauve Zone*, chapters 12, 13, and 14.

Coph Nia (AL.III.72), and SIN SIN WA, whose raven ('Black Wings') is a zoötype of Set, the 'first' or oldest god.

248-17. *Yet darkness never falls*

The verse-number indicates the Aeon of Zain in which the Double Current fuses the Forces of the Sword (Horus) and the Star (Set), and in which consciousness is released from the thralldom of discrimination (separation) and promiscuity (synthesis). This cell 17 is the Atu of the Daughter, Mā, whose Ion dawns to fulfil the Word (*Manifestation*). Here we meet the ATUA (17), 'a spirit that comes walking upside down', mentioned in the Kamite *Book of Hades*. This spirit epitomizes the retroversion of the senses (*viparitakarana*), glyphed in the Western Tarotic Tradition by the 'Hanged man', suspended upside down at the Place of the Cross(ing). Hence the element of 'sacrifice', ZBCh (17), associated with the Christian symbolism of the man hanging from the cross. The darkness that covers the earth at that time "never falls when Isis calls Her brood". Before investigating this concept it is noteworthy that the Oracle is ABR + ADM, the trinity that bears witness in the height and in the depth: A(b) is the Father; B(n), the Son; R(VCh), the Holy Ghost or Spirit. ABR signifies 'a feather or wing', a glyph of Maat and of 'Black Wings'; both are symbolic of the winged phallus, for ABR also means 'to soar upwards, to rise'. ADM, on the other hand, splits into A(aleph) the Spirit, D(aaleth) the Lunar Blood, M(em) the Mystical Water of regeneration.

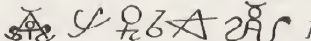
249-18. *when Isis calls Her brood ...*

The number 18 is attributed to Isis in her active and regenerative rôle, as previously explained. It is the number attributed to the Path of the Graal, the vehicle of the healing, or whole-ing of the regenerative current. 18 = the Phallus (I) applied to Isis (B) in reverse; the symbolism denotes the degenerating current, the reflex of Isis, 81, of Hecaté, whose graal is tainted with the moonblood of witchcraft.

250-19. [These words flashed before me

251-20. in the Cavern of Initiation:

The quotation is from the *Wisdom of S'iba*, 63/16 (*Outer Gateways*, chapter 13). The inclusion of the sigil of Aossic in the sixfold spell (see following verse) suggests that the "Cavern of Initiation" is that in which the author renewed, in his present incarnation, contact with the Outer One known as AOSSIC (see *Outside the Circles of Time*, chapter 8). For a tentative explanation of the spell, see *Outer Gateways*, chapter 15, page 193. The verse numbers, 19/20, indicate the Paths of the Serpent and of the Wheel. 19 = ChVH, 'to manifest', 'shew forth'. It is the feminine glyph, *par excellence*. 20 is the number of *Yod* (IVD) fully extended and denoting the 'Father', Ω , Jupiter (Old One). It is the masculine glyph, *par excellence*. The Oracle, 250, = IRM, which connects the spell with R'LYEH (250), the sunken city wherein "Cthulhu lies dreaming". Irem, the cult centre of Cthulhu (Lovecraft) is the City of Pillars "amid the pathless deserts of Arabia". Apropos of $\frac{\circ}{16}$, 250 = CITLAPOL, "the horned resident of the sky" – thus combining the seals of Venus and Jupiter (*vide supra*). The Aztecs named Venus the 'Great Star', 'Lord of the Dawn'. 251 = OTzADAGOWAH, a form of Ossadagowah mentioned in the Derleth recension of the Necronomicon Gnosis as the parent of "a frightful spirit as came down from ye stars".²¹ The Oracle, 251, is ARIM, the Priestess through which this *Book OKBISH* was transmitted.

252-21. 

The sixfold spell may also have linkages with the *Sixty-Stone*, for 21 is the sum of the six active components of the Tetragrammaton, each of which is connected with one of the six spatial directions and their ten Trees.²² The Oracle is MAVRH, the 'serpent's lair', which associates the spell with the

²¹ See Lovecraft/Derleth, *The Lurker at the Threshold*, page 20.

²² See Frater Achad's 'cosmic snowflake', reproduced in *Hidden Lore*, Kenneth and Steffi Grant.

Ophidian Current and with NARA (252), the 'waters of space', i.e., of the Great Deep, whence the name NARAYANA, a form of Vishnu or Fishnu. The spell therefore comports a complex invocation/evocation of the forces of the Necronomicon Gnosis and of the cult of the *Sixty-Stone*. Note also that 252 = ALJIRA, the Australian 'time when there was no time', the inbetweenness state dividing deep sleep from the Mauve Zone. The spell is further connected with the gate to this state to which the sigil of Aossic stands sentinel; and a sigil suggestive of Soror Hyarun's sigil closes it.

253-22 ... words of the calling lost ... a mysterious shadow falls on the river and the bird

Some of the spell appears to be missing, but the next Oracle speaks of Sin Sin Wa. The bird referred to must therefore be the raven – 'Black Wings' – and the river, the Yellow River which flows past the hidden Temple of the Kû. Twenty-two are the scales of the Serpent of the Qliphoth,²³ and twenty-two are the paths of the Tree of Life. It is also the number of UGGI, 'Lord of Death' whose messenger is the owl. Like the raven, the owl is associated with Hecaté. It has been stated²⁴ that the owl was to have been the zoötype adopted by Crowley to represent a new Order he had planned. When the present author stayed with Crowley in the nineteen-forties, Crowley was already envisaging a new Order which was to transform the O.T.O. and, in effect, to extend it into dimensions bordering on the Mauve Zone. He died before his plans matured, but in his last book²⁵ there is evidence that he contemplated a new Order. The number 22, as previously noted, is that of ABIT, a spider-like beetle that guides those who have strayed from the paths – "words of the calling lost" – in Amenta. The Oracle = ALHAZRED, the "mad Arab" who compiled the "abhorred *Necronomicon*", which contains an invocation of the UGGL.

²³ Crowley, *Liber 231*, and Grant, *Nightside of Eden*, Part 2.

²⁴ Amalio Crowley, *The Riddles of Aleister Crowley*, page 182.

²⁵ See *Magick Without Tears*.

254-23. on the shoulder of Sin Sin Wa cries a raucous cry, a fiendish cry, Tling-a-Ling; too much hair

Tling-a-Ling was the name of Sin Sin Wa's familiar spirit, the Black Bird forever perched upon his shoulder. One of its mundane tasks was to warn the Chinaman of the approach of the guardians of the law. The 'House of a Hundred Raptures' lay precisely on the dividing line between the police-beats which took in Limehouse and Poplar. In this particular context, however, Tling-a-Ling's astral faculties were employed to warn of intrusions from the outer gateways. The "mysterious shadow" (see 253/22) is that of the barber, Sam Tûk; hence the reference to "too much hair" (see Rohmer's *Dope*). The verse number = CHIH, 'life', 'animate'. CHIH derives from the Kamite *Khu*, 'spirit', genius almost, and is synonymous with the Chinese *Kû*: here, the Temple of the *Kû* in the province of Ho-Nan. The agéd barber, the father of Sin Sin Wa, is a type of the Ancestor, or Great Old One, as confirmed by the Oracle 254 = NDR, from the Kamite *neier*, 'a priest; holy father'.

255-24. that wakes the old man

24 is the number of AIVZ, which identifies the "old man" directly as the Great Old One in question (see previous verse comment). AIVZ is here identified with IREM (255), the City of Pillars and a centre of the Cult of Cthulhu. It is also the number of the Tibetan TER-MA. The Nyingmapa based their 'charter' for demonic rites on hidden revelations, or *ter-ma*. Waddell (*Lamaism: Buddhism in Tibet*) refers to one-hundred-and-eight *terma*, thirty of which had been discovered at the date of his writing (1895). Seventy-eight therefore remain to be discovered, since none has been found since that time. 78 is a number of Aivas which was originally assigned to that Old One by Crowley in his earliest comment on *Liber AL*.²⁶ It is probable that *Liber AL* is one of the revelations undiscovered in Waddell's time by reason of its later manifestation. The proba-

²⁶ See Crowley, *The Equinox*, Volume I, Number 7, page 387.

bility is enhanced by the Cthulhu-Aivas linkage explained in *Outer Gateways* (chapter 2). Tling-a-Ling awakens the Old One and discovers this *terma*. TLING-A-LING = 196 (1 + 9 + 6 = 16, the *kalas*); as does MNOVL, 'lock or bolt', derived from the Kamite hieroglyphic denoting 'to lock up', as locking up or hiding the 'revelations' (*ter-ma*). *Ter-ma* also = 646 = ALHIM, the parent of the Sun of the solar system: the Sun behind the Sun, i.e., Sirius.

266-25. the purveyor of dreams, the smoker of nightmares, in his Limehouse hell.

The named locality confirms our view of the *mis-en-scène* and the *dramatis personae* involved. The verse-number comprises the solar number 12 plus the lunar number 13; i.e., the Pentagram (male and female in conjunction). Crowley allotted this number to his *Ritual of the Star Ruby* (see *Magick*, page 406, RKP edition). The "purveyor of dreams, the smoker of nightmares ...": this is the realm of Kazmah of Bond Street, reflex of the "Limehouse hell". Sin Sin Wa reigned supreme in both hells. Kazmah equates with the number 157, Sin Sin Wa with the numbers 247 and 307. But although Kazmah (157) paddles paradise, 157 is also the value of YAOTZIN, the Mexican 'Lord of Hell'.²⁷ This is corroborated in the Celtic gnosis where ANNWN (157) = Tartarus or Hades. 157 is also the number of the secret Tibetan art of PHOWA practised by adepts of the Demchog Rite. It enables a magician to project consciousness immediately prior to his death into any desired form. It is a method that may be used in connection with certain sexual techniques, wherein death is simulated by a total suspension of sense-inputs, excepting the image chosen to mould the out-flowing current of *ajas*. The time of the Rite coincides with the 'setting of the sun', or DMDVMI ChMH (157). The instrument used in the ZQN (157), the 'lingam'. It is an entirely occult (MVPLA, 157) rite involving the yoni (NQBH, 157). 157 also formulates Aossic as AVSSIK.

²⁷ See Bommers, *The Vampire: His Kith and Kin*, page 261.

The numbers of Sin Sin Wa likewise comport ambivalent formulae. 247 = ΘHPION, the 'beast'; MZR, 'a constellation in the north' (i.e., Typhon), derives its name from the Kamite *mest*, 'sexual part', represented by the star Mizar in the constellation Ursa Major. 247 = QVPNIA, or Coph Nia, the Force of the Double Wand of Power (AL.III.72). A variant interpretation rests upon *Nia* as the reflex of *Ain*, the secret Eye of the Daughter which opens up on to Universe 'B'.²⁸ The number 307 perpetuates the dual formula in the "cold twilight" – INQUANOK – "close to the unpleasant Lêng with its horrible stone villages and unmentionable monastery"²⁹ – the monastery where Lam and the Lam-shus wind a web of dreams about the minds and wills of mortals.

The Oracle, 256, discovers other weavers of webs, as typified in the Voudou Cult of the Spider-Queen. Michael Bertiaux (*Voudou Gnostic Workbook*) discusses her brood of arachnean sorcerers and the 256 (16 x 16) *marmas* which infuse the web of *kalas* in connection with the thirty-two paths of the Tree of Life.³⁰ The voudou input provides an additional glimpse of a vast range of mythico-religious symbologies that unite under ground (i.e., in the Tunnels of Set) and which constitute a potent magical magnet for attracting the cosmic streams of power radiating from Nu Isis via Sirius and other stellar foci. The African spider and *Bultu* cults; the Chinese *Kû*; the Kamite cults of Typhon and Draconis; the Yezidic Sect of the Peacock King; the Druid *Addhu* or 'black wings'; the Tantric centres of Bhutan, India, Assam, Tibet; the Mongol cult of *Gegenzenga*; the Polynesian cultus of Cthulhu; the Japanese *Kami*, the Russian sect of the *Khlysty*; the Eskimo complex of the *Tungus*; the Shamanistic oracles – all of them are power-zones of the Old Ones scattered over the face of the earth, within its caverns, even beneath its seas and oceans; their names, known and unknown, are legion. All are thrilled through, reverberant, with

²⁸ See Grant, *Outside the Circles of Time*.

²⁹ H.P. Lovecraft.

³⁰ See Grant, *Outside the Circles of Time*, pages 78-80.

the vital pulsations of the Currents which impinge constantly and at all times upon them; swarming with dark life, seething with electromagnetic vibrations that project the Fire Snake – asleep in most men and women, but vividly wakeful in those who respond to the power-waves emitted by the Old Ones from Their homes between the stars. As yet, but a handful of highly-charged Orders are involved in the work of facilitating traffic with Them.

267-26. It is not possible to imagine what truths these dreamers distil in the silent hours, with nothing but a bird to accompany them on their prolonged and incredible journeys ...

26 = AVACH-DU, Avagddu, 'Black Wings' – the raven, the familiar spirit of Sin Sin Wa. Its death articulated the awakening (in death) of the Old Man (see 255/24), the "incredible journey" being the transition from the twin power-zones of life and death: "See, the Yellow River bears a corpse upon its tide ...";³¹ but in the paddy-fields of Ho-Nan, the raven will "watch the great Yellow River sweeping eastward to the sea ...".³² 26 = KBD, the 'husband of the impure Lilith' – in this context, the husband of "Shôa, the Evil Woman" (Lola).³³ It is also the number of HVHI, the reflex of 'God', and the 'true name of Satan'.³⁴ The Oracle is ARVN, 'the ark or arch'. Beneath the ninth of the aeries of arches within Solomon's Temple is hidden the Lost Word, the Unutterable Name. The essence of the word is MANIFESTATION, which has the value of 257. 527, a metathesis of 267, equates with SAM TÛK, the Old One whose death coincides with that of 'Black Wings'. 257 also = ChRTM, 'a magician', which defines precisely Sam Tûk's function. 257 brings together the Egg (107) and its Nest (150) – one of the truths which "it is not possible to imagine" because these concepts point to an event outside time.³⁵ Further, 257 denotes the 'Worm', VRIL-

³¹ The Song of Sin Sin Wa. See Rohmer, *Dope*.

³² *Ibid.*

³³ *Ibid.*

³⁴ HVHI (=26), the Lost Word; in reverse it is HVIII.

³⁵ See the *Wisdom of S'ba*, Grant, *Outer Gateways*, chapter 13, *et seq.*

IA.³⁶ The 'Defeaters of the Ancient Worm' is a title conferred upon subduers or controllers of the Ophidian Current, the function of ChRTM (257), the 'magician'. The Worm, the Nest and the Egg are involved in the process of Manifestation which is the formula of Má-Ion. Note that an alternative number of Sam Tûk, 136, is the sum of the numerical series 1 – 16, thus comprehending the full complement of *kalas* in the human psychomental complex. 136 is the reflex of Sam Tûk as KU-TMAS – a formula of the Cult of the Kû and of VOTAN (= 527), the place to which the King of Atlantis led the remnants of his people via "tremendous and ancient tunnels", the Tunnels of Set.

258-27. *But our attention is required*

The attention required is something more than the prelude to a speech, a performance, a manifestation. It implies reversion of Time to a point. Time is *Kala*; its reversal, *Alak*, signifies 'prior to conception', also known as 'non-attention'. It is a highly subtilized 'no-mindedness', which Austin Spare named KIA, and which he represented by the Vulture (Black Wings) which he invoked by the 'Death Posture' (*Thanatos*). The verse number is that of BKH, 'weeping', the mourning and grief inspired by death, which is concentrated in Kia by laughter that breaks its pall.³⁷ Both the wailing and the laughter are emitted from the mouth ("by the same mouth" – *Liber Pennae Praenumbra*). To Path 27 is attributed the letter *Pé* = 'the mouth'. The two emotions of despair and rapture are flung forth through this organ. It is indeed an 'enigma' and a 'riddle' (ChIDH = 27). Also associated with the number 27 is *Liber Trigrammaton*,³⁸ a series of trigrams arranged as a comment upon the *Book of Dzyan* (DZYU = 27). Blavatsky's own comment on this Book formed the core of her great work, *The Secret Doctrine*. 27 also = AKU, the lunar deity otherwise known as SIN or ZIN (cf. ZAIN), the goddess associated

³⁶ See the *Necromicon*, page 181.

³⁷ Cf. Dalí's formula of convulsive laughter. See *The Unspackable Confessions of Salvador Dalí*.

³⁸ See Crowley, *Magical and Philosophical Commentaries on the Book of the Law* (edited by Symonds & Grant), pages 219-223.

with the Aeon of Silence typified by the Negative Word, the lunar current in its dark phase. The Oracle reflects this current as AVRADVM, 'the red light', which signals the condition of the 'girdled' (NAZR = 258) goddess. 258 = ARANEA, the 'Spider's Web'. This Latin word appears in the Portuguese as *Aranha*, and, in Spanish, *Araña*.

269-28. *Some one is seated on the Throne of Shlûk.*

The "one seated on the Throne of Shlûk" is the 'perfect one'. Shlûk = 490 = ThMIM, 'perfect', from the Kamite root *tem*, 'perfection'. ThMIM is Truth in the plural sense, as the goddess Maat in her dual character, Maat and Má, mother and daughter. 490 also = KOTH, "the sign that dreamers see fixed above the archway of a certain black tower in twilight".³⁹ The dreamers are those whose 'attention' (see Comment to previous verse) is required to be fixed above the Ninth Arch over which towers the black basalt image of Isis in the region between day and night (waking and dreaming); i.e., in the Mauve Zone. 28 = RAK, the templed terraces of which⁴⁰ are the abode of forgotten dreams. AKAU, 28, is a name of Anubis, the guardian star (dog star) of the Mauve Zone. The Oracle is LHT HChRB, 'the flame of a sword', thus linking the symbolism again with the Aeon of Zain (= 'a sword'). It is the sword which is said to "twist about" as the Sound of *Aum* (the root mantra) is twisted sound, exemplified in the *pranava* ॐ, and by the form of the Dark Krishna twisted or bent in three places.⁴¹

260-29. *Perhaps it is not too late.*

Perhaps not – but we do not know what this seemingly casual *roda* implies. The Oracle is LPSILIM, the 'inept and profane', which may indicate that it is in connection with the uninitiated that it has meaning?

³⁹ See Lovecraft, *The Case of Charles Dexter Ward*.

⁴⁰ According to the Dunsany myth-complex.

⁴¹ This should be studied in connection with chapters 3, 4, and 5 of Grant, *Beyond the Mauve Zone*.

The Book of the Spider - X

261-1. ... the sluggish waters sliming the wharfside, eating the causeway, rotting staves, spectrally phosphorescent marsh-fire.

The Oracle is TA-REMU, the swampland from which Sevekh, the crocodile-headed deity, recovered the mutilated members of Horus. The saurian image plays a major rôle in the OKBISH scenario. It may be that to the throne of Shlúk are to be brought, as sacrifices to Isis, the LPSILIM (see Comment to previous verse). Note the combination of Fire and Water in this Oracle, elements associated particularly with Horus and Sevekh (Sebek).

262-2. And saw Spider clawing edges, and appear, sludge-veiled, baleful eye above the parapet,

The Seer 'sees' OKBISH. Above the parapet of the Limehouse wharf, quay, causeway? All very vague, but the insect is evidently dripping with slime. The Oracle is MANISOLA. Manisolas' are circles of pure light that materialize the Thuleian Current; they are machines having their analogues in certain forms of UFO. 262 = WIRIKUTA, where "things are so sacred that all is reversed ... everything should be upside down and backward",¹ a reference to the astral light and the reason why operations relevant to it are transacted in reverse. The ceaselessly shifting nature of the astral plane endows it with a treacherous appearance. Terrestrials tend to ascribe this characteristic to demonic agency, which gives rise to superstitions such as citing the Lord's prayer backwards in order to invoke the Devil.

¹ See Godwin, *Arktos*, page 65.

² Myershoff quoting the shaman, R.M. Silva, in *Peyote Hunt*.

263-3. its ropy mandibles, fishnet slime, dragging anchor

The spider emerges slowly from its watery lair. The Oracle is SUMMANUS, "Lord of Hell and Monarch of Night and the Terror that walketh in darkness",³ mentioned in connection with Tuscan rituals in Pliny's *Natural History*.

264-4. the vessel's silent sail windless down the Yellow River eastward

Perhaps we are still following Sin Sin Wa's dream, and perhaps the Chinese did actually and ultimately realize it: "And sometimes in the night watches there arose before him the picture of a black bird resting upon the knees of an aged Chinaman. Beyond these figures he dimly perceived the paddy fields of Ho-Nan and the sweeping valley of the Yellow River, where the opium poppy grows ... the great Yellow River sweeping eastward to the sea".⁴

But another dream diverted the Seer to other Mysteries (see Comment to next verse). The Oracle, IRDN, names another sacred river, the Jordan. 264 is the number of the MERTI, 'Eyes of Maat', the two daughters Ma and Mâ described in the *Book of the Dead* as the two "terrible sister-serpents". This special form of the Double Current engages 'ΗΠΑΡΘΕΝΙΑ (264), 'virginity', and ΑΛΗΘΕΙΑΣ (264), 'truth'. Finally, 264 was the number of a house in High Holborn where Frater Aossic had his place of work at the time of his meeting with the alchemist who played a vital rôle in Frater Aossic's relationship with Aleister Crowley.

265-5. ... twisted alleyways of Festat ... network of streets in Suchow.

We arrive again in Cairo (*El Festat*) as the heart of MANIFESTATION, but now linked to a Chinese *mis-en-scène*. What occurred, or is to occur, in Suchow? The Oracle yields

³ See Summers, *Witchcraft and Black Magic*, page 118.

⁴ See Bohmer, *Dope*.

nothing relevant. There is, however, a sense of expectancy underlying this verse. The "twisted alleyways" could be the twisted sound of the OM vibration as the Fire Snake unwinds its 3½ coils; then the "network of streets" are the *nadis* forming the Arachnean web of lotuses floating upon a windless Yellow River, windless signifying *prana*, withdrawn and concentrated in the *nadis*.

266-6. Gong: great bronze screen, dragon blazoned ... sit the Brothers

The sound manifests in the reverberations of the great gong in the Temple of the Kû on the banks of the Yellow River. In a mystical rite of the Kû which Austin Spare witnessed he counted nine participants, or "Brothers", beside the presiding priestess who represented the 'Evil Woman' celebrated by the cult.

267-7. of the Ninth Arch

268-8. masked with seaweed ... coiling fumes.

The Brothers were disposed in a "dented circle" about a central dais positioned behind a lattice screen. Spare saw a part of the rite enacted in a globe-shaped room in which the walls met and formed a domed roof pierced at intervals by nine lancet-shaped arches, the ninth of which was larger than the others. It opened immediately behind the priestess. In the dim light it became evident to Spare that the apertures had been painted on the walls. But the larger arch he saw clearly; behind it glowed a lambent light. The "Brother masked with seaweed", as seen by Arim, appeared to Spare as "ringlets of smoke", which, perhaps, better describes the "coiling fumes" of dream-gum used in the rite. The Brothers were seated upon ornately carved thrones of bronze. The Oracle, 267, is MRKBH, 'thrones'; its number is that also of BES QOL (*Bath Kol*), the 'Daughter [or *Kala*] of the Voice'; and of ASVR, 'illicit, forbidden'. It is significant that Chandu sessions (for this they undoubtedly were), organized by Mrs. Sin, were illicit pleasures in the sense that British Law did not tolerate them.

269-9. Chandu.

Chandu, 69, = ABSU, 'the abyss', to which it is one of the keys. As Khandu, 86, it is equivalent to KVS, 'cup, place of reception', hence '*puendum muliebre*'. This is the glamorous form of the cleft or abyss. (*Kh* (khepsh) is the determinative as the 'hinder thigh' or 'bottom'). 86 = KIVN, 'a goddess', the Kamite *Ken* or *Katesh*, 'the naked goddess' who is typified by the priestess of the Kû in the Chinese cult of that name. In the Indian gnosis, 86 = DIVYA-NAGA, the serpent-spirits represented as half human, half snake, the Fire Snake appearing as a human form with serpentine extremities. In feminine form it exceeds in beauty the most ravishing terrestrial woman. This is a type of the Ophidian Current in its most beguiling but dangerous aspect. Its association with the verse-number identifies it with the priestess of the Kû who performs her sinuous dance before the Ninth Arch - an embodiment of the glamorous astral fire of witchcraft, of Shôa Herself. She is "the woman of many strange loves"... "the betrayer of men".⁶ The Oracle is ARCHIN, 'byways', also KRV BIAL, the Angel of Binah, indicative of the City of the Pyramids and the Kamite connection. 269 denotes the Portuguese BRUXA, 'witch', or, as Summers has it, "a Satanist of the vilest and most deadly courses".

270-10.

No verse entry. This may be interpreted in more senses than one. The priestess of the Kû denies access to the realm beyond the Ninth Arch. The Number ten denotes 'The Kingdom' (Malkuth/Muladhara); also One (1) returning to Nought (0), for there is Unity (i.e., identity with the Void) beyond 9. In the secret teachings, 10 represents the "Daughter, fallen and touching with her hands the shells".⁶ This image is analogous to that of the Goddess of the Arch (Nuit) bent over the earth with her hands resting upon it. She is the type of the "stooping

⁶ *Ibid.*, Part IV.

⁷ Crowley, *The Equinox*, Volume 1 Number 5; 'An Essay Upon Number', Part I, Section II.

starlight",⁷ or the 'fallen daughter'; the shells, stones or "little flowers",⁸ i.e., the emanations of the lunar current. 10 also = GBH, 'to issue from the earth'; more particularly, 'to assume the shape of locusts'. GBH derives from the Kamite *Khep*, the determinative of which is the beetle. The Oracle is RĀ, 'the Agéd One', or 'Great Old One', and 270 = TLAZOLTEOTL, the Mexican goddess "of all sorcery, lust, and evil", associated with the snake (Ophidian Current) and the screech-owl; a lunar goddess analogous to Hecaté. She is another form of Shōa, the 'evil woman'. But the 'fallen' goddess is 'redeemed' by Truth (Maat), which is to say that she becomes justified or balanced as the mother-phase of the mother-daughter complex expressed in the Double Current, the full manifestation or perfect-ion of Maat.⁹ Rabbinical lore avers that "the hair of Macroprosopus (the cosmic Adam) penetrates as rays two-hundred-and-seventy worlds which are known only to the Ancient One". "The parting of the hair of Macroprosopus is a pathway shining into two-hundred-and-seventy worlds, and therefore *another path* diffuses its light, and in this shalt the just [the justified / the Maatians] shine in the world to come. The forehead [of Macroprosopus] extends into 270 thousand lights of lights abiding in the Supernal Eden". This wealth of symbolism is replete with Typhonian implicits, many of which have been explored in the present Trilogies. The particular points to notice here relate to symbolism of the Supernal Eden. Eden, ODN, 124, represents the magnetic field, or arena of magical forces, emanating from the star-fields of Sekhet-Aahru. Cognate in the present context are the paddy-fields of Ho-Nan and the Yellow River sweeping to the sea – the Ophidian Current of the Shōa-Kū Cult.

⁷ AL.I.16

⁸ AL.I.26.

⁹ The Greater and Lesser Cycles of the Aeon of Maat. Maat-Mā = 483, a metathesis of 438, ABN ShLIMH, the 'whole or perfect stone', symbolized by Frater Achad's thirteenfold Star of MANIFESTATION having 438 facets. Note that ABN SPIR (Frater Achad's Star Sapphire) = 403, and that the addition of numerals in the secret cypher of AL.II.76 yields 43, the number of angles of the Great Sri Chakra which ward the Egg (0).

271-11. *One more than Mizraim where the powers nestled, met, wrestled, came to rest*

Mizraim, a name of Egypt, has the value 308. "One more than Mizraim" may indicate that the number of the previous verse (which is void or unmanifest), being "the Kingdom" (Malkuth), is the Qliphoth (11), either of Daäth (the eleventh gateway) or of the zone below Malkuth. On another tack: "one more than Mizraim" is 309, a number denoting QLIPHOTH and also ShT, Set. ShT also denotes 'one hundred', the letter *Qoph*, meaning 'back of the head'. As the head (*Resh*) is a synonym for the sun, its back is synonymous with the moon. *Qoph* literalizes the lunar current presided over by Hecaté, one meaning of whose name is 'one hundred'. The *chakra* situated within the back of the head controls the ductless glands especially concerned with the product of secretions which affect the sexual chemistry of the *kalas*. The key to the present Oracle therefore reposes in the Sovereign Sanctuary of the Gnosis, in so far as it involves the formula of sexual magick in one of its more subtle and complex manifestations. As if confirmation were needed, 309 is the number of 'H ΣEAHNH, the Moon, and the formula refers specifically to the lunar *kalas* in the human female. Thus, 309 = ShDH, 'the mistress'; the word is derived from *shedeur*, 'casting forth of fire' (i.e., the Fire Snake on her upward flight). The word also signifies *shtar* (cf. Ishtar), 'the betrothed wife in a secret and mystical sense', which means that she is the sexual consort in the Rite of the Kaula Circle.¹⁰ 309 also enumerates ABSU, 'the abyss'. Finally, this number is of significance in the personal mythology of Frater Aossic and Soror Ilyarun, whose first meeting in their present embodiments occurred at a house numbered 309 in London's West End. The Oracle, 271 = GANZIR, 'the Gate of Death', the Gate of the Shadows and the Shells (i.e., the Qliphoth), the "Gate that leads to the Seven Steps into the Frightful Pit and the shrieking of the mad God on the Throne of Darkness".¹¹ MARDUK, 'Lord of the Double Axe', also = 271; "the Double Wand [I I] of Power" (AL.III.72).

¹⁰ See Comment to 274/14, *infra*.

¹¹ See the *Necronomicon*, page 16.

272-12. *on the wharf, spider warp backed by the tremendous power, the seething power,*

The Limehouse wharf, the Holborn Viaduct, both linked by the Web, are backed by the Double Power. The Oracle is OBR, 'tears; myrrh-dropping'. The word derives from the Kamite *abr*, 'ambrosia, ointment'. As here used, the expression would signify the gleet of the dream-gum dripping from the chandu pipes at Kazmah's 'House of a Hundred Raptures'. The Oracle of verse 13, following, suggests that this may be a legitimate exegesis.

273-13. *the mauve moon-powered qliphoth in Absu.*

"The mauve moon-powered qliphoth in Absu" is an image of 13, the number, *par excellence*, of the lunar current in its non-dimensional or 'mauve' aspect. Absu (309) = the Abyss. 309 = Sht (Set); it is also a numeration of the letters comprising the word QLIPHOTH (see Comment to next verse).

274-14. *And the Name of the Mistress of that Green Place, all deep, a dark shot through with moonbeams ...*

The 'name' of the 'mistress' is ShDH (309), signifying the 'betrothed wife in a secret mystical sense', i.e., the witch or shadow-woman in her phase of non-conceptuality.¹² The Oracle is DRKIM, 'paths', an allusion to the Tree of Life, which suggests the 'Green Place'; it has the number of RE-HENT, "the entrance to one of the great celestial canals" mentioned in the *Book of the Dead* (chapter 68), which may account for "all deep, a dark shot through with moonbeams" (again the lunar current is emphasized).

275-15.

276-16.

Perhaps the key to the nature of the "Mistress" (see 274/14) lies in this verse which is void of manifest content. But the

¹² See Comment to 271/11, *supra*.

Oracle is NGH ZHRH, 'the bright and shining luminary', a reference to the planet Venus. 275 also = ERIS, 'Goddess of Confusion', while the verse number is that of the Goddess, *par excellence*, denoting the 3 x 5 triangulations of Her supreme pantacle as the *Mahachakra* of *Sri Kalika*.¹³ The Oracle of the other void verse points to the moon again: 276 = SIHRA. These are complementary aspects of the goddess symbol, but the balance may tip very slightly toward the lunar aspect because HRO, 'to afflict'; IHRS, 'will be destroyed'; and ROH, 'an evil', all equal 275. 276 supports this tendency with RVO, 'to do evil', which is associated with the woman's 'curse, affliction', etc., traditionally attributed to the moon via the Hecaté linkage. Also equalling 276 is SAGARIA, celebrated by Horace for her dark sabbats with Canidia.

277-17. *And Set is three void Nine, and the name of Hecaté.*

Set (ShT) = 309. We have seen that one meaning of Hecaté's name is 'one hundred', and that 'H ΣΕΑΗΝΗ, 'the Moon', also = 309. The verse-number denotes the Path of *Zain* ('a sword'). Its letter, Z, is here attributed to the Star of Nuit/Typhon, Goddess of the North and of the Seven Stars of Ursa Major. The star is that of *Hé* (final), the daughter component of the Unutterable Name. *Mâ* (pronounced *May*) denotes the lesser cycle of the Aeon of Maat in its most secret form as the hidden House, or *Atu*, of *Mâ* (*Mâ-at*) wherein is enacted the mystical formula of regeneration. The Oracle is ZRO, 'to sow; seed, semen'; it is identical with the magical void, ZeRO, in which the seed is sown. *Zro* mean 'to conceive, to be made fruitful' (*Leviticus* 31:2). The root of *zro* is the Kamite *ser*, 'a liquid-like cream, or butter', with obvious connotations, as exemplified in the Radha-Krishna cult of the *gopis*; in this connection the Oracle should be interpreted as BREAST (= 277), the organ secreting the milk of the sacred cow of which the *gopis* are the embodiments.¹⁴ 277 also enumerates URANTIA, which is said to be

¹³ See Grant, *Aleister Crowley and the Hidden God*, plate 6.

¹⁴ *Ua* means both 'cow' and 'woman' in Sanskrit.

the six-hundred-and-sixth inhabited world in the local system of Satania.¹⁵ 606 = TERA, a Queen of the XIth Egyptian dynasty who projects the Draconian Current of the Seven Stars into the future Aeon of Zain (7). Tera was a herald of Queen Sebek-nefer-Ra of the XIIIth dynasty, she who revived the Typhonian Cult in ancient Khem.¹⁶

278-18. *The voice of the Silent One is also the Voice of Absu who stalks the earth, rides on the wind, cleaves the deep, roars in the fire ...*

"The voice of the Silent One" we take to be Aiwass who is the "minister of Hoor-paar-kraat" (AL.I.7), identified as the voice of the abyss (see Comments to 276/16 and 277/17) which pervades with its spirit the terrestrial elements earth, air, water and fire. The deeper nature of the Oracle is not clear, but 278 = OBVR, 'a transition, or crossing over'.

279-19.

The cell is void, as if the halation of the previous verse crosses over to this. 19 = ChVH, 'to manifest', 'show forth'. The Oracle, 279, spells VIRGIN and suggests ALCHIMIA; it also spells TOR, 'a tower',¹⁷ which is significant in view of the following Oracle.

280-20. *Where the Zin twin powers met and swirled in a high-towered City circled with flame.*

The tower symbol appears in connection with "the Zin twin powers" – the Double Current as manifest in the Aeon of Zain, the Aeon of the Silent One of whom Aiwass is the "minister" (AL.I.7). The number 20 spells forth the *Yod* (spelt in full) as the Phallus fully extended – the tower of the "high-towered

¹⁵ See Vallée, *Messengers of Deception*, page 118.

¹⁶ See Stoker, *The Jewel of Seven Stars*; and Grant, *The Stellar Lode and The Magical Revival*.

¹⁷ The "Towers of Tor" appear in the Dunsanian myth-cycle; see Dunsany, *The Book of Wonder*, page 11.

City" which itself symbolizes the Virgin, Alchemia (see Comment to 279/19). The Oracle is OIR, 'citizenship'. 280 is a number of IPSOS, the Word of the Aeon of Maat, one of whose zóotypes is the vulture; also, *Chonchon*, a nocturnal bird resembling a vulture into which Chilean witches transform themselves. 280 is also the number of squares on each of the seven sides of the Vault of Christian Rosenkreutz, the type of the Osiris awaiting resurrection. A type of remoter antiquity is Cthulhu, who waits dreaming before rising again from the deep to repossess the earth: "that is not dead which can eternal lie, and with strange aeons even death may die".¹⁸

281-21. *Melded they. Triumphant.*

The twins, i.e., the two streams of the Double Current of ZIN (the moon), become fused, yet retaining their separate identities. The Oracle combines the notions of the Ophidian Current operative in the tomb, and the power of resurrection effected by it. The Kamite gnosis expresses the concept as "the worms which are in Re-Stan" (= 281); that is to say, the serpents that guard the corridors or tunnels in the Kingdom of Sekar (modern Saqqarah). "They lived upon the bodies [Restau = the tomb], and fed upon their blood".¹⁹ The notion involves an esoteric formula of redemption through the sacrificial blood of the body. That the body is feminine, and virgin, is implicit in the Oracle, for 281 = ORVH, *pudendum*, 'Eve menstruating' – in this context, the virgin, Alchemia.²⁰

282-22. *And they spread the papyri between them...*

The twin Currents (Afro-Asiatic) share the papyrus (= 309; see 271/11). The verse-number suggests that the papyrus (holy book, *grimoire*; see Comment to next verse) treats of the twenty-two paths of the Tree of Life and the twenty-two cells of the

¹⁸ The celebrated couplet from Lovecraft's recension of the *Neeronomicon*.

¹⁹ *Book of the Dead*.

²⁰ For the virgin, Alchemia, see 250/20, and Grant, *Beyond the Mauve Zone*.

Qliphoth. In addition, the Oracle is SAFHYR, 'a stone', which here comports the manifold implicits associated with it by Frater Achad. The reader is referred to Frater Achad's dissertations on the 'whole' or 'perfect' stone, the formula of which is embodied in the thirteen-fold Star of Manifestation with its four-hundred-and-thirty-eight facets (see Diagram). This star-stone conceals the formula of the Aeon of Perfection, the Perfect-Ion. Its solution in the blood of the Star Ruby distills the Elixir of Life Everlasting. This whole or perfect stone, ABN ShLIMH, has the value of 438. $4 + 3 + 8 = 15$, the number of the Supreme Goddess, known simply as *Goddess Fifteen*, because she is the stairway of fifteen steps leading to the sacred Sixteenth Kala.²¹ 438 = ChThL, 'to be bandaged, swaddled, swathed' like a mummy, or like the babe Horus (see Comment to previous verse).

283-23. *a grimoire fished from the black water that yet laps the wharf.*

To understand this Oracle the reader is referred to *Against the Light*. The papyrus containing the *Grant secré* is indeed the *Grimoire of the Grants* 'fished from the black water' – a pun on the 'fin' in the name Phineas whose last name was Black. The verse-number is ascribed to the Path of Water (i.e., blood) and to the Path of IPSOS in the Cult of Maat. It is the path of the Crucified Man depicted upside-down in the Tarot. This denotes the formula of *viparita* or reversion of the senses, as in the 'Death Posture',²² crucifixion denoting the crossing-over of man to that which is Beyond (Outside). Another aspect of the Oracle is XAZTUR²³ (283). The wharf is undoubtedly a reference to Limehouse.

²¹ For rites associated with the *kalas*, see Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

²² See Steffl and Kenneth Grant, *Zos Specks!*, Part II.

²³ See the *Necronomicon*, page 155. Hastur was hurled into space, into the place where the black stars hang.

284-24. *And in the sophisticated radiance, plush seats, wall-high mirrors, chandeliers, obsequious waiter – in all this opulence ... they saw it crawl over the page ...*

The ambience is that of London's 'Café Royal',²⁴ where two Adepts observed a spider crawl across the page of a *grimoire* that one of them was showing to the other. The area traversed by the insect was, indeed, an ORVGH (284), 'the small area of an enclosed garden'. The verse-number denotes the Path of Nun, 'a fish', another pointer to Dr. Phineas Marsh Black (see Comment to previous verse), a part of whose estate was the scene of a spider's crawl. 24 = AYZ (Aiwaz) as an ufological phenomenon.

285-25. *picking its way*

Just so did the ufological spider pick its way across the *Grimoire*.

286-26. *meticulously, avoiding a word here, staining a word there, destroying a word that should have been, that could have been ... soft sigils of the dusk ... with a sharp and darker stain ... a crimson shade.*

Tracing, as it crept among the words, names known alone to the Skryer. The "darker stain" suggests blood. The "crimson shade" appears in an early writing of Frater Aossic entitled *The Insupermountable Statue* (1939). The verse-number is that of Kū; the Oracle is PONAPE, capital of Easter Island, which marks a secret gate into the world of the Great Old Ones. 286 = OTOVALLIO, a tribe of Indians inhabiting the Andes of Ecuador. According to Dickhoff,²⁵ this location emits subtle vibrations peculiar to those of some Tibetan regions. It is said that the forty-thousand Otovallio Indians who live in the Andes have imported a High Lama and *entourage* from Tibet to erect a lamasery at a locality known only to themselves. It is significant

²⁴ Sixty years ago.

²⁵ See Dickhoff, *Agharta*, page 104.

that the late Major A. W. Chadwick, who spent years at the *ashram* of Sri Ramana Maharshi in South India, noted the fact that if a pole were driven through the earth at that *ashram*, it would emerge somewhere in the ocean in the near vicinity of the Andes, and to the region approximately close to that inhabited by the Otovallo Indians.²⁶

287-27. *Did it ever surmount the Insurmountable Statue ... the Effigy?*

Did the spider, after its crawl over the *grimoire's* leaf, scale the statue? We may have been on the brink of an answer if the effigy and the statue were identical. The verse-number expresses the anguish induced in the Skryer by this enigma (ChIDI, 27). 27 denotes the pregnant womb, for when the year was reckoned in terms of 360 days, the period of pregnancy was nine moons of thirty days, totalling 270. 270 = ARACHNI, the Spider. 287 = URILLIA (cf. *Rlyeh*), the title of a text which means 'Abominations' and which treats "of the worship of the Serpent".²⁷

288-28. *A writing locked up and sealed...*

The writing is *The Insurmountable Statue* (see Commentary to 286/26, *supra*), an early writing of Aossic that was "locked up and sealed" in a cupboard where it lay for several decades. 28 is the Mystic Number of Netzach and it suggests that the writing was a work of love, which is exactly what it was, having been presented by Frater Aossic to Soror Ilyarun on the eighteenth anniversary of her phenomenal embodiment. The Oracle is KAURAX, a variant of KARAX, the name of the mountain in which Seth hid a book (*grimoire*).²⁸ 288 is LAMURIA, a form of Lemuria which contains the names of LAM and SET, for URIA = 217 = ΣΗΘ (Seth). 217 also = PANAPE, the capital of Easter

²⁶ See Chadwick, *A Sadhu's Reminiscences of Sri Ramana Maharshi*.

²⁷ See the *Necronomicon*, page 181.

²⁸ See Pauwels & Bergier, *The Eternal Man*, page 88.

Island and the focus of Lemurian energies. Panapé, or Ponapé, is reputed to be the terrestrial outpost nearest to the Gate which opens (sometimes!) on to the world of the Great Old Ones.

289-29. *(a Void).*

The Skryer bracketed the words 'a Void', which may signify a 'memo' for a future ritualist, advising *avoidance* of the Gate mentioned in the Comment to the previous verse. 289 = BRUKSA, a female vampire who assumes the form of a gigantic nightbird. The Bruxsa is especially to be avoided because the name has also the value of 869 = ThGRIRVN, the qliphoth of Tiphareth, and because the averse aspect of the Holy Guardian Angel (ascribed to Tiphareth) is a singularly dangerous phenomenon. Furthermore, 289 = 17 squared - the Zain/Lam complex concealed in the spider's *grimoire*, OKBISH.

The Book of the Spider - XI

290-1. *It needed but one to reveal it. But the spider knew.*

The Oracle makes little sense unless "one" can be identified with Frater Achad. His motto 'ACHD' means 'unity, one'. The revelation refers, possibly, to the *Grimoire*.¹ And to *OKBISH*; for the Spider's Web (QVRI OKBISH) = 718, the number associated with the *Stélé of Revealing*.

291-2. *[From the destruction of mind that gives birth to Chaos*
292-3. *a zone of mauve is created, a desert of sand above the*
Tunnels of Set. The winds hurry through them,

293-4. *a sinister piping bearing the Beetle on its wings.]*

The verses 2, 3, and 4 are quotations from the *Wisdom of S'iba* (65/18) which describe aspects of the Mauve Zone – "a desert of sand above the Tunnels of Set". This we may understand in the light of the *Book OKBISH* as indicative of *Festat*, the heart of MĀ-ION as observed through NI (= 60). NI is a name of the Hidden God, Amen,² Lord of Amenta. Observable also through the facets of the 'Sixty-Stone' whose angled planes open inward revealing the strange perspectives of the Mauve Zone. Their gateways give access to sixty modes of *perichoresis* via the interface, Daäth, and the Virgin MĀ (note also that her formula, ALCHEMIA, contains the Hidden God [as phallus] between the two letters of her name). The word *mauve* = 58, which combines the sum of the initials SION: Set-Isis-Osiris-Nephthys. TzIVN = 156 = Babalon, the Scarlet Woman. The formula of SION should be studied in connection with David Wood's observations in *Genesis*. That author refers to the number 58 as the "unexplained number of the Priory of Sion". It was discovered, inscribed upon a skull, and recalls the Sacred Head revered by the Templars. The significance of the number's

¹ See Grant, *Against the Light*.

² See Davidson, *The Book of Doors*, page 54.

connection with *mauve* (58) is glossed by KLCh (= 58), the *Kala of Perfection* (or the Perfect Ion), and by KLCh, the 'bride' or 'virgin', *Alchemia*. 5 + 8, as 13, resumes the lunar current; also, NGH (= 58), Nogah, the Venus of the qabalists, equates with *lahtar*, Isis, and the formula of the Scarlet Woman. Furthermore, 58 = ChN, a notariqon of *Chokmah Nesethrah*, the Secret [or Forbidden] Wisdom, which aptly describes the *Wisdom of S'iba* (note verse 58 of that transmission).³ Taken together with *zone* (= 132) we have BLQ, 'to lay waste' (i.e., a desert); QBL, 'to receive' (thus Qabalah, the 'received wisdom'); LQB, 'to curse'; and Mummu, 'god of chaos'. The number 132, in the cosmology of *S'iba*, equates with *Gegenzenga*, where 93 unites with its reflex 39. *Satania* = 132; also BION, the basic unit of living matter. Regarding the latter, Dr. Wilhelm Reich describes *bions* as blue patches *between the stars*, patches that twinkle and give off light. This 'betweenness' phenomenon is analogous to the (symbolic) movement and manifestation of consciousness in the Mauve Zone.⁴

The Oracle of verse 2 is MNAR (291), described by Lovecraft as a land "very still, and remote from most other lands, both of waking and of dream". Mnar was the locus of "a sea-green stone chiselled in the likeness of BOKRUG⁵ before which its votaries danced horribly when the moon was gibbous".⁶ The Oracle of verse 3 is 292, TzRB, 'evening; the setting of the sun'. TzRB is the name of the raven, a zoötype of Set (cf. Black Wings). 292 also = ChOZZR, a name of Neptune and the symbol, according to Blavatsky,⁷ of Atlantean magic. *Chozzar* means 'a pig'. This animal is sacred to Set (black boar) and is associated with the full moon at the Time of the Cross (Easter), or the crossing over the desert of Set, from life to Life through death (at *Daäth*). *Daäth* is the place of the crossing-over, and it

³ See Grant, *Outer Gateways*, chapter 13, and commentaries in subsequent chapters.

⁴ *Ibid*.

⁵ See Comments to verses 315/26 and 316/27, *infra*.

⁶ The quotation is from Lovecraft.

⁷ See Blavatsky, *The Secret Doctrine*, Volume III, page 356.

distills the Supreme *Kata*, the secretion of the 17th *kala* where "Time stands still". The Assyrian IRKALLA (292) denotes the House of darkness, and the seat of the deity of that name, "the House from which none that enters comes forth again"⁸ (into the inferior worlds). IRKALLA is a form of the Hindu KURUKULLA, the 'Red Tara' of the Tantras whose nine-syllabled mantra opens the gate of the Ninth Arch. Note that her name begins with KU and terminates in LA. 292 is also a number of LEMURIA, where the Typhonian Gnosis has its roots and where the cosmic Fire Snake first evolved its human casing. Its focus then was *Draco*, the Messiah of the Naasenic Gnostics during the historic, latter-day phase of the Typhonian Mysteries. The Oracle of verse 4, 293, yields a metathesis of Khephra (beetle) which, as ChRPH (293), equates with the *repa*, or Virgin, wife of the Nile, which glosses the feminine repeater, or periodic inundation. This links Chaos, the Mauve Zone, Set, and the Children of Isis, whose zoötype is the beetle.

294-5. *It had in its mandibles millions of years; spanned infinite oceans.*

The verse-number is the 'Woman's Number', and the number of GB, 'pit', 'cistern', from the Kamite *khab*, meaning 'low'; *kheb* was applied to Lower Egypt, the place of the waters; *khep* also signifies the *kep*, 'the brothel; concealed place; sanctuary'. The Sanskrit *Mā* = 5; the letter *Ma* is associated with water via the symbolism of Capricorn, the sea-goat. *Hé* (5) is the 'matrix; the opening', and GB is 'the womb, the belly', while AD (5) is an 'exhalation or vapour which forms the clouds'.⁹ The Oracle is MLKITzDQ, 'Melchizedek' (see *Genesis* xiv.18); "a priest after the Order of Melchizedek" is one who "has the ability to unite himself by grace to the upper worlds". The Place of the Waters, the "infinite oceans"; "millions of years" denotes not eternity, which is outside the circles of time, but endless time. The man-

⁸ See the *Necronomicon*.

⁹ Clouds are frequently associated with ufological phenomena.

ifestation of no-time, or eternity, is spanned by the Order of Melchizedek, known only in the eternal Present and *presence*.

295-6. *No gulf too wide, no chasm too deep, that its fathomless wisdom does not embrace.*

296-7. *Plung into the heights the Shadows of the Outer Ones*

The theme is continued until the "millions of years" unrolled to the present moment, which is NOW; when the Outer Ones are near enough to cast Their shadows upon earth. Seven is the number of the *Sephira* named 'Victory', an allusion to the triumph of the primal Typhonian Goddess of the Seven Stars. Ages later in time this number was attributed to Venus, who became Her planetary representative when the seven luminaries of the Star-Cult were identified with the seven planets of the luni-solar phases of mythology. The Oracle, 296, is FEVER (see AL.III.34). This concept appears in connection with the advent upon earth of the Outer Ones. Verse 34 of AL should be studied with particular reference to the scenario evolved in the *Book OKBISH*. 296 enumerates the name of the château MERVEIL, the shadowgraph of the Holy Graal. *Klingsor*, of the Graal legends, has the value of 'ΟΛΟΓΟΣ (443), 'the Word', and of MNIZOURIN, the 'Stone to be sacrificed' mentioned by Zoroaster.¹⁰

297-8. *play upon the walls of the Empty Place*

The "Empty Place" is the Desert of Set, the *El Khaliyeh* or Crimson Desert of the Arabs. There is also a connection with the 'Crimson Shade', first mentioned in an earlier transmission (c. 1939) received by Frater Aossic.¹¹ This empty place, wherein the shadows play, is in a 'secured house, a fortified castle' (ARMVN = 297).

¹⁰ See Crowley, *The Equinox*, Volume I Number 2, page 54.

¹¹ 'The Insurmountable Statue'.

298-9. *above the secret cell where in the lidless cask the echoes of aeons reverberate*

What more secure, what more empty, than the "secret cell" in Festat (*El Kahira*) wherein "the lidless cask" abides, and where the "echoes of aeons reverberate"? The Oracle is ETERNITY, and 298 is the number of AMN AUR, "Amen, our Light" – the Hidden God. But 9 = AVB, the 'astral light of witchcraft'.

299-10.

The cell is empty of all but the lidless cask. Therein lies the echo of the Word of the SECRET (= 299) Aeon.

300-11. *bringing down fresh fever*

The 'Word' brings down "fresh fever from the skies" (*AL.III.34*). The verse-number is that of Nuit, "as all their numbers who are of us" (*AL.I.60*). As the 'One' beyond ten, eleven is the number of the Qliphoth.¹² Again, 11 = EGG, and the "babe in an egg" (*AL.II.49*) is a Babe of the Abyss. The Fifth Element¹³ (*panchattatva*) unleashes the forces of the Qliphoth which destroy the shell¹⁴ of the egg and "bring fresh fever from the skies", for 11 = ZBB, 'to hum or buzz' (cf. *Beezlebub*, 'Lord of Buzzers'). One of the colours associated with the number 11 is bright pale yellow, and the Chaldaean DHB (11) denotes gold; it is symbolic of the *kala* (colour) of the Chinese Cult of the Kù. The "babe in an egg" is also identifiable as the dwarf or manikin represented by the LAMA of Lêng who is robed in pale yellow silk. The Oracle is KPhR, a substance used in ancient Khem for 'covering with pitch and ashes', from the Kamite *Khepr*, the scarab which covered its eggs with dung.¹⁵ SMR also

¹² See Grant, *Aleister Crowley and the Hidden God*, chapter 1.

¹³ *AL.II.49*: "... [T]his is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg."

¹⁴ For the eleven classes of shells, see Waite, *The Holy Kabbalah*, page 423.

¹⁵ The association of ashes/dung with gold and the *kales* is explained in Grant, *Beyond the Mauve Zone*, chapters 3, 4 and 5.

= 300, signifying 'horror; as if bound with fear, horripilation', from the Kamite *Smar*, 'bind, enswathe for slaughter'. It is noteworthy that 300 = Oπov (from the Greek for 'urine'). Orion's fabled birth was from the mingled urine of Jupiter, Neptune, and Venus. Being a 'Great Old One', Orion was mythicized as a 'giant'. Finally, 300 is a formula of Aossic as OSSIQ.

301-12. *and a Word ...*

The Word was not heard, or it was not uttered. The Oracle yields two formulae of Aossic: 1) AOSSIQ, and 2) AOΞIK. 301 = BOKRUG, a 'hideous idol'. In a tale by Lovecraft, Bokrug is said to have been "worshipped throughout the land of Mnar".¹⁶

302-13. *spoken by another prophet when One arises and One descends, invoking the Beast.*

It may be significant that the verse-number enumerates the magical motto of Charles Stansfeld Jones (Frater Achad). He was certainly "another prophet" in that he announced the Advent of the Aeon of Maat on April 2, 1948. 'One' is the meaning of *AchD*; the "arises" and "descends" could refer to that Adept's descent into the Abyss to permit of Crowley's ascent to the grade of Magus.¹⁷ On the other hand, the symbolism pertains to the Fire Snake's circular ascension and descension. The implication would then be that the Word is spoken by another prophet when the Fire Snake arises and descends, thereby invoking the Beast. Yet again, the references suggest that 'One' (Jones) has become the Beast. The Oracle is QARA, a name given by the Turks to the *loup garou*, and to the *cauchemar*, the 'werewolf' and the 'nightmare'. As an adjective, *qara* denotes 'black' and signifies *de mauvais augure*. 302 also

¹⁶ See remarks on Mnar in Grant, *Beyond the Mauve Zone*, chapter 6, pages 114-116.

¹⁷ See Grant, *Cults of the Shadow*, chapter 8.

= ShAA, 'a pig', a zoötype of Set and of the full moon. The meaning of the Oracle remains unclear.

303-14. *Lam's legions through the eyes
burnings of Isis bring fresh fever
from the skies*

"Lam's legions" is a reference to the arrival on planet Earth of an alien race. It is evident from the portrait of Lam¹⁸ that the magical energy is concentrated in the cranial egg and emanates from the eyes. "Lam's legions" are the Children of Isis appearing on the earth in the form of beetle-like insects hitherto unclassifiable. Crowley mentions in his *Confessions* an invasion of these creatures during his occupation of Boleskine. He sent a specimen for investigation to specialists in London and they were baffled by it. This verse 14, and the verse following, are evidently paraphrastic of AL.III.34. "Burnings of Isis" seem to indicate the sacrifices to her Idol of white virgins, of which Marsh has given a graphic account in his novel *The Beetle*. 14 is the number of the path of *Daleth*; the letter *Daleth* means a 'door' – the door which here opens on to the Mauve Zone in the Desert of Set.

304-15. *Another woman shall awake
and slake the hunger of the Snake!*

"Another woman" shall not only "awake" the Fire Snake,¹⁹ she shall also slake its hunger (for the infinite). 15 is the sum of the numbers 1 to 5. Five is the number of Nuit's Star and of the Great Old Ones whose cyclopean temple architecture is based upon the qabalah of five.²⁰ The five *trikonas* of Kālikā, the tantric form of the Goddess Fifteen, also derive from this canon. David Wood (*Genesis*, page 37) notes that the reciprocal number of 15 is 666. The Oracle (see Comment to next verse)

¹⁸ See Grant, *The Magical Revival*, plate 5.

¹⁹ See AL.III.34.

²⁰ See Wood, *Genesis*. See also Lovecraft, *At the Mountains of Madness*.

has a curious correspondence with CHTZLL-PVNI, which Gesenius translates as 'the shadow looking at me'.²¹ Fürst interprets it as 'Protection of the Presence'.²² The 'Sign of Protection' is Nuit's Star traced in a manner that was not disclosed to the Skryer but which Frater Aossic later discovered (see Appendix I).

305-16. *Yes – the Shadow falls: Shōa, the Evil Woman; Lilit, too,
Hekt and the she-Goat OZ, and that Great Spirit that
cannot be invoked because*

"Yes – the Shadow falls": the Shadow-Woman appears to be the "another woman" of the previous verse. She is the evil Lilit or Lilith, *succuba suprême*, Shōa, the ghoul, Hekt or Hecaté the frog-headed deity, the Witch, the Transformer, the she-goat, Oz. Shōa = 371; she is celebrated in the sinister song of Sin Sin Wa.²³ 371 = ShMAL, *sinistrum*, the 'left'. Sin Sin Wa was a type of the 'blind' Horus, i.e., Set, for "his left eye was permanently closed" as long as his familiar – that Great Spirit, the Raven – abode with him and with Sam Tūk, the Father of Chinatown. The symbolism here indents upon the writings of Arthur Ward (Sax Rohmer)²⁴ who intuited so much of the Typhonian Gnosis. The spirit of the raven, 'Black Wings', is the "Great Spirit that cannot be invoked", because he had gone beyond the world of duality (into the Mauve Zone), a realm pictured by Sin Sin Wa as the poppy-fields in the valley of the Yellow River that swept onward to the sea.²⁵

²¹ See Inman, *Ancient Faiths Embodied in Ancient Names*, I, page 561.

²² *Ibid.*

²³ See Rohmer, *Dope*.

²⁴ Sax Rohmer was the pen-name of Arthur Ward. In the context of the present *Trilogies* it is noteworthy that WARD (also Dexter Ward, a Lovecraft type) is a form of WYARD (see Grant, *Against the Light*). The present quotations are from Rohmer's *Dope*.

²⁵ See Rohmer, *Dope*.

306-17. *it sleepeth. The Fire of the Earth and of Lam.*

307-18. *When She joins with the fever from the skies, Truth will prevail.*

Or, in the less imaginative terminology of the West: "it sleepeth". The "Fire [Fire Snake?] of the Earth [Muladhara-chakra?]" is set to unite with the "fever from the skies". Then "Truth [Maat] will prevail". The Oracle seems to imply that the Fire Snake Goddess, and Lam, will assume the form of the 'fever' before the Aeon of Maat prevails. Lam (71) plus the Fire Snake Goddess (KUNDALI = 121) equals 192, which enumerates ZLOPhH, 'the poisonous wind'. *Zloph* is the elemental representative of the Typhonian *khamsin*, the desert wind that whips particles of sand into the eidola of Set which assume fitful shapes of horror and terror. It is also the number of ALMASS, the 'haunter of the Gobi desert', an Asiatic equivalent of the *zloph*. The name of this haunting dust-devil appears in a ritual cited by Eliphas Levi and performed by Dexter Ward in his great invocation of Yog-Sothoth.²⁶ The similarity of the name to AIWASS, haunter of Aleister Crowley's universe and transmitter of *Liber AL*, is striking.

The Oracle 306 is CHORDEWA, the vampire 'witch-cat' peculiar to Bengali lore; and PEKAR, a pre-Buddhistic expression applied to tellurian deities of Tibet. 306 = QVR, 'coldness; pertaining to Winter'. The verse-number reflects that of Lam (71), whilst 121 (Kundali) enumerates the name SATAN and ALILIM, 'vain idols'; APM, 'an end, extremity'; ATzL, 'emanated from'; and HGLGLIM, 'of whirling motions', like the desert sand lashed to a frenzy by the *khamsin*. Again, 121 = ChZVH DI LILIA, 'nocturnal vision', and KOAL, the Angel ruling the series of concepts typified by the crab or crayfish. This creature appears as an ensign on the helm of the Graal Bearer (see *Atu VII*, 'The Chariot'). Another meaning of 121 is the Assyrian EKIMMU, "the spirit of an unburied corpse ... which prowls about earth so long as the body is above ground".²⁷ Again, 121

²⁶ See Lovecraft, *The Case of Charles Dexter Ward*.

²⁷ See the *Necronomicon*.

= MI-LAM, the Tibetan art of dream control. Finally, it might be noted that the number One Two One = eleven squared, and thus the full expression of Typhonian Magick. Note also that LAM (71) applied to MI (50) expresses the egg-desert symbolism,²⁸ for as Lam is the Egg, so is 'fifty' the meaning of the word *khamsin*, the burning desert wind that rages for fifty days and is associated with the god Set.

The Oracle 307 enumerates a form of ILYARUN (see the *Wisdom of S'ba*). It is also a number of INQUANOK, 'cold twilight', located "close to unpleasant Léng with its horrible stone villages and unmentionable monastery".²⁹ In keeping with these Asiatic correspondences we find that 307 = SIN SIN WA, when for the letter *Samekh* is substituted that of *Tzaddi*, a cypher of the Deep Ones.

308-19. *There is She.*

"She" may be a reference to Ilyarun. One of the mundane names of this High Priestess is VERA, i.e., 'Truth' (Maat). The verse-number is that of the Path attributed to 'The Daughter of the Flaming Sword', a direct reference to the Mâ-Ion and to the Aeon of Zain. 19 is the 'feminine' glyph in function of Eve (ChVH = 19), 'to manifest', 'show forth', 'menstruate'. In view of the symbolism of the INQUANOK ('cold twilight') in the previous verse-comment, it may be significant that the present Oracle, 308, is that of QRCh, 'ice', evoking shades of 'Kadath of the Cold Waste' - "There is She".

309-20. *(He that heeds these shadows of S'ba*

310-21. goes in danger of destruction by the Children of Isis.)

These two Oracles echo I/42 of the *Wisdom of S'ba*. The twentieth Path is attributed to Isis in her virginal phase (i.e., as Mâ of Mâ-Ion), so that the appearance of the "Children of Isis" would seem to present a contradictory symbolism; but in terms of the Ritual of Isis it points to Her priestess in the state

²⁸ See Grant, *Beyond the Mauve Zone*, chapters 12, 13 and 14.

²⁹ Lovecraft.

of inspired trance or magnetic sleep. 20 = ChZH, 'to see, as seers – by abnormal vision; a prophet'. S'lba is the Self, and the "shadows of S'lba" are forms of consciousness limited to what we – thus limited ourselves – regard as 'other' selves. The Oracles afford examples of the consequences of this false identification, for 309 = QIIPHOTH; it has also the value of ShT, meaning 'one hundred', a name of Hecaté, goddess of the moon, the illusory light ('H ΣΕΑΗΝΗ = 309). The destruction of the Children of Isis is mirrored in ShVD (310), 'to devastate, to lay waste, destroy'. 309 was the number of an institute in Upper Regent Street where Soror Ilyarun and Frater Aossic first met in their present incarnations.

311-22. *A silent sampan glides upstream.*

"Sampan" points to Ho-Nan. Its Chinatown analogue (next verse) confirms our suspicion that we are again in the two worlds of Sin Sin Wa and his consort, La Belle Lola. The Oracle is ShVH, 'flesh', which well characterizes the sorceries of Mrs. Sin, for Shōa, the ghoul, was her magical name. 311 = *Koph Nia* (cf. AL.III.72). *Qoph* denotes the 'back of the head', the head being *Resh*, the sun. *Qoph* thus denotes the moon, which controls the sexual *kalas* and which weaves a glamour of the flesh that causes it to glow with the desires of Shōa, the 'evil woman'. *Nia* (61) is the reversed or introverted eye (vision) of the sixteen-fold *kala* system. This is the way of flesh, the way of the body's destiny; *Shai* (Egyptian), 'god of destiny', = 311. But *Nia*, as *Ain*, is also the inverted or 'blind' eye, implying the presence of Sin Sin Wa who, with his pigtail (back of head), strangled the temptress and attained to the poppy-fields of Ho-Nan – "he who has tasted the poppy-cup has nothing to ask of love".³⁰ Thus did Sin Sin Wa transcend the 'lascivious female spirit' (MORA = 311).

311 enumerates DRUK PA, the oriental Cult of the Thunder Dragon and of the Draconian Current in general. It derives its name from the *Drukpas*, or *Dropas*, of which LAM was 'King'.

³⁰ See Rohmer, *Dope*.

At another level, 311 = KRLNIA (Kralnia), a pseudonym under which Frater Aossic received certain oracles in the nineteen-forties. "Glides upstream" suggests the waters of meditation upstream of conceptualism (i.e., the flesh).

312-23. *Wharf... lanterns ... mist descending ...*

Far from meditation (see previous verse), the Limehouse wharf reverberates with the hoarse growl of the fog-horns, muffled by the mist that obscures the lanterns on the scum-lapped platform. 23 denotes the Path of Water and of the crossing of the abyss of the Great Deep – from Limehouse even to the valley of the poppy-fields in Ho-Nan. Water is synonymous with the Sacrificial Blood of the Cross(ing).

313-24. *Riverboats, their foghorns muffled in the dark of a Limehouse winter.*

The Oracle is ShChH, 'to swim', from the Kamite *sekht*, 'ark, cabin, boat', and from *skat*, 'tow, pilot a boat'. Sin Sin Wa did indeed swim from the 'dry ground' (IBSh = 312), and he had with him in the 'ark' the Sacred Joss which he was accustomed to polish as he worshipped it (ShChH = 'worship' = 313), while he crooned his spells in a tongue known only to himself. The *Joss* contained the jewels of the mani-stone, the wish-fulfilling gem, the Stone of *Manifestation*. He 'crossed-over' to the 'other shore' from the manifest (Δηλος = 312) to the unmanifest (Αδηλος = 313), as did the Raven, as did Sam Tūk, as did Shōa the evil woman – but after another mode.

314-25. *The jewelled tray, mother-of-pearl, the serene boatman. Dancing scintillations ... the cosy household fire ... the domestic hearth ... childhood. Flickering shadows on the walls, the napery, tea is served ...*

The jewelled tray and its magical associations for Kralnia.³¹ The Oracle of this verse is adequately interpreted in *Against*

³¹ Who became Frater Aossic.

the *Light* (q.v.). It is in the phase of adolescence, even in childhood, that certain foreshadowings of later life are glimpsed – in books which one reads, in places that one visits, in the stray remarks of friends and strangers, in the manifold sense-data that impinge upon one from 'outside'. These sensations and thoughts are involuntarily woven into a tapestry which portrays the images of loves, triumphs, and disasters. Only the constantly alert mind can seize hold of the threads and trace them to their sources in the dreams and fantasies of youth. They later take on flesh, to haunt with nostalgic yearnings, to obsess with fierce passion, until one understands at last the pattern woven so skilfully, so insidiously, by the silent sower of dreams, dreams that sooner or later take on flesh in this life – or the next. This sower it is, the MTTRVN (314), who is referred to in the *Zohar* as the 'Divine Scribe' whose stylus is dipped in the blood of manifestation. Nature's ink is both red and white, for this essence is identical with the Milk of the Stars flowing from the breasts of Nuit, the double jet, the Double Current. 314 = ShDI, the suckler typified in ancient Khem by the sow. The cow, Hathor, was a cognate glyph – both purveyors of the Milk of the Stars, the life-sustaining essence from 'Outside'. In the Tibetan Mysteries, the Diamond Sow, *Dorje Phagmo*, the Eternal Suckler, was a title conferred upon the Abbesses of lamaseries wherein the *Drukpa* Rites were performed. Such rites involved the invocation of the Fire Snake or Thunder Dragon.³² In Rabbinical lore, ShDI is a name of God, the vital force attributed to the sephirotic sphere of Yesod, seat of the Yezidic Mysteries.³³

315-26.

316-27.

The total recall and replay of early mysteries, in the guise of the personal subjective content of Frater Aossic's universe, left a blank in the receptive apparatus of Soror Arim who was, at

³² See Grant, *Hecate's Fountain*, Part III, chapter 3.

³³ See Grant, *Outer Gateways*, chapter 7.

this juncture, the Skryer. The number 26 = KBD, the consort of Lilith, the Queen of Succubi in her lunar phase. She is said to "strangle babes with serpents", a way of signifying the destruction of thoughts (babes of the mind) in order to achieve the natural state of pure consciousness, untainted by mentation. The reflex of this symbolism is veiled in the strangulation of Mrs. Sin by the pig-tail (serpent/queue/Kû = 26) of Sin Sin Wa. The profounder mystery here is that 26 enumerates the Lost Word, which equates Sin Sin Wa with IHVH (26); for the true name of Satan is also 26, being the reverse of this Word, i.e., HVHI, Eve – the mother of manifestation! This qabalistic somersault is an example of the switchback mechanism of gematria. The number 27 = AKU, a lunar deity known to the Akkadians as AIN (variant of ZAIN). The Oracle 315 = HARLOT and OMRH, 'Gomorrhah', a mystical formula of the XI^o O.T.O., associated with the 26th Tunnel, A'ano'nin.³⁴ The mode of this Working was revealed in the Tunnel of Kurgasiak (= 315). *Gomorrhah* is a secret formula of Yuggoth which is resumed in the sigil of Kurgasiak. In *Nightside of Eden*, it is said of this sigil that "the triple tail suggests three modes of entry via the backward or caudal tunnels that connect Daäth hindwardly with the powerzones of Jupiter, Pluto, and Venus". The Oracle (316) is HARNNEK, a place mentioned by Lovecraft in connection with "the high temple" that enshrined "a sea-green idol chiselled in the likeness of Bokrug ..."³⁵ This is significant in the light of a discovery of gruesome remains beneath the Emporium of Auguste Busche.³⁶ 316 = SUI, "the monster which came in the form of three or four crocodiles".³⁷ The details which follow concern several foci of MANIFESTATION in the terrestrial sphere:

- 1) The Cairene Gate beneath the Rue de Rabagas in which white virgins were sacrificed to the Beetle of Isis. This

³⁴ See Grant, *Nightside of Eden*, Part II, chapter 9.

³⁵ See Commentary on 291/2, above.

³⁶ See Grant, *Against the Light*.

³⁷ See the *Book of the Dead*.

sacrifice doubtless fuelled the magical current which empowered Aleister Crowley to serve as a channel for Aiwass (or OIVZ, 93) in the year 1904.

- 2) The Busche Emporium in Chancery Lane, a modern cult-centre of Sebek (crocodile). Probably linked with the rooms wherein Aleister Crowley performed goëtic magic with Allan Bennett in the 1890s, farther down the Lane.
- 3) Old Bond Street, site of Kazmah's 'dream factory'.
- 4) Limchouse, provenance of the 'House of a Hundred Raptures' presided over by Mrs. Sin.
- 5) Ho-Nan, site of the 'Temple of the Kù', presided over by Sin Sin Wa in the valley of the Yellow River.
- 6) Kabultiloa, gateway to the African Cult of the Spectral Hyaena.

These sites – and there are others not mentioned here – will serve to show the ramifying nature of the network of occult activities spun by OKBISH. That there is no covert connection between them demonstrates the subtleties inherent in the qabalahs of Besqul, which involve a variety of cross-correspondences resonating and bearing witness to magical and mystical affinities that would otherwise remain unsuspected.

317-28. Black man ... Black Eagle

"Black man": either the Black Man of the Witch Covens, or Nyarlathotep; or an allusion to Dr. Phineas Black, a fragmented history of whom may be found in *Against the Light*. 'Black Eagle' is the name of the Familiar Spirit bequeathed by Yelda Paterson to Austin Osman Spare who was initiated by her into

the sorcery of the Great Old Ones. Spare in turn bequeathed Black Eagle to the *Zos Kia Cultus*. In a short informal ceremony, Spare infused into the Cult's Pantacle (executed by Soror Hyarun) the spirit of the Familiar.³³ In the year 1949, Soror Hyarun presented the present author with Spare's portrait of Black Eagle.³⁴

The verse-number denotes the Path ascribed to *Tzaddi*, a 'fish-hook'. The portrait proved providential, in that a very big fish was hooked from the Deep, in the form of ZOS KIA CULTUS which, forty or so years later, is now spreading its nets and manifesting on earth deep insights into the mysteries of the Double Current exemplified by the ZOS and the KIA. 28 is the mystic number of Netzach, the Sphere of Venus, and of KCh, 'power, shakti'. The metathesis of KCh, ChK, = 'mouth, palate, throat', the passage of the Word. The Oracle is ShChT, 'to slay animals in sacrifice', derived from the Kamite *schhet*, 'to slay, sacrifice; a goddess', which gives a clue to the next verse. 371, a metathesis of 317, is the number of Shōa, the goddess in question. 371 comprehends the 'power-numbers': 31, 13, 17, 71 – AL, MOON, ZAIN, LAM.

318-29. Stone ... crumbling ... the still weir ...

This verse reflects the impression of Phineas Black's statuesque head, petrified and crumbling. The "still weir" is the marsh at the far end of the doctor's estate.³⁵ "Black Eagle" is probably an index to the incident that occurred in Dr. Black's study, where Spare's portrait of his familiar spirit hung beside the door that opened on to the garden – and the marsh. The scene almost replicated the initiation of one who became Awryd and who incarnated another link in a chain of events that included Helen Vaughan, Mrs. Beaumont, Yelda Paterson,

³³ Executed on a wooden disk which was ceremonially burned before Spare's portrait of Black Eagle. See Grant, *Outer Gateways*, plate 7, for the Seal of *Zos Kia Cultus*.

³⁴ See Grant, *Zos Speaks!*, colour plate 1 facing page 76.

³⁵ See Grant, *Against the Light*.

Besza Lorient and Margaret Wyard. Fragments of history concerning Helen Vaughan / Mrs. Beaumont appear in Arthur Machen's *The Great God Pan*, in which, though unnamed, Yelda Paterson lurks latently. The fourth and fifth avatars are described in the present author's two tales, *The Stellar Lode* and *Against the Light* respectively. Mrs. Beaumont gave her name to the Club which formed the nucleus, decades later, of *New Isis Lodge*. The verse number is the number most associated with this *Book OKBISH* and with the spider whose web⁴¹ has been spun with such subtle precision that no significant element of the occult scenario has escaped its mesh. 29 = the goddess Kêd whose title was Nydd, pronounced *Nyth*. She is Nuit Herself and Her symbol is the Net.

The Oracle is YGDRASIL, the Tree of Life whose trunk, being inverted, waves its roots like tentacles rowelling the sky, enlacing the voids of space, clutching even the stars in their embrace. 318 = *Helios*, the Sun, which by a transposition of numerals becomes 831, the *Phallos*. In the Dunsanian myths, 318 = MAI DOON IZAHN – 'The End For EVER'. Analysis of this phrase reveals Mâ, the Daughter of Maat whose complete formula is contained in this *Book 29*; it is associated with the end of an Aeon in the womb of which lies hid the living Stone (MANI), secreted in Festat.⁴² This is the *Mai Doon Izahn*, 'the end for ever' (of the Aeon of Osiris). MAI DOON IZAHN = 51 + 194 + 73 = 318. With the first two numbers we have already dealt at some length; note, however, that 51 = MAAT, also TAAM, 'the accursed food', and that 73 = ABYX,⁴³ "a stone unknown in the world we tread ... quarried we know not where, but called by the gnomes 'abyx'".⁴⁴ When *x* is replaced by *ks* the value of *Abyx* is 93. The next number, 194, is that of the word STONE, and the sum of the first three numbers 51, 194 and 73, as we have seen, = 318 = ΗΑΙΟΣ, 'the sun', which suggests that

⁴¹ Note that QVIRI OKBISH (the Spider's Web) = 718, the reverse of 817, 'Manifestation'.

⁴² I.e., the Aeon of Osiris. See Grant, *Aleister Crowley and the Hidden God*, page 55.

⁴³ See Dunsany, *The Book of Wonder*, page 80.

⁴⁴ *Ibid.*

the MANI Stone, or jewel in question, is secreted by the sun in its rising, i.e. by the Phallus (ΦΑΛΛΟΣ = 831), an image of Set – the 'Standing Stone' – or, as the Arabs have it, 'Satan the Stone One'.⁴⁵ The re-juxtaposition of numbers 318/813 hints at the 'Sun behind the sun' (i.e., Sirius/Set) which, combined with ChVDSH (318), the 'virgin moon', evokes the IRQCh (318), 'ointments' or 'perfumes' (*kalas*) of the lunar current. The Ark, or Arch, is cognate with IRQCh, and signifies the thirtieth of the month, the arc or ark that completes the monthly circuit of *Ilpaec* (Nuit). Its symbol in the Hindu Gnosis is the *pranava*, OM, and the Buddhistic 'Jewel in the Lotus', OM MANI PADME HÛM. This signifies the Egg secreted in the womb of Mâ, the *Mani* jewel which *manifests* in its many-faceted brilliance the splendour of creation. These are the basic Arcana of *AI*, as revealed by *OKBISH*. The "Stone ... crumbling ... the still wear ..." denote the dissolution into ashes, into dust, of the Stone reflected in the tarn at the far boundary (end) of Dr. Black's garden.⁴⁶

⁴⁵ See *Against the Light*, page 112.

⁴⁶ See Grant, *Against the Light*.

The Book of the Spider – XII

319-1. *In the double eight-angled mirror the light leaps deep,
blooms in the sleeping mist*

The “double eight-angled mirror” could refer to the sixteen *kalas* of the male-female Star of Set-Isis, whose basic numbers $7 \times 8 = 56$, the number of Nu (Isis) and of ALCHEMIA, the Virgin “whose name contains 6 + 50 yet has only eight letters”.¹ According to Pythagoras, Set manifested in the “even and evil number 56”.² As seven eight (78) this Star beams MZLA, the influence from Yuggoth (Kether/Pluto) and the far-flung transplutonic voids beyond. 78 is a number of AIVAS, the “minister of Hoor-paar-kraat” (AL.I.7), i.e., Set. On the other hand the “double eight-angled mirror” could, and possibly does, refer to the 88-angled Stone which on being pulverized becomes the IBN GHAZI (= 88), a form of the *kala* Ibt Ghauzi, mentioned in the *Necronomicon*. When ignited, this *kala* “will allow the Old Ones to manifest in this Universe”.³ We should remember also that $88 = 17$ (Path of *Zain*) + 71 (LAM). 88 is a number of Lêng where, in the secret lamasery, Lam “initiated into Mysteries” (i.e., into ChNKI, 88). The Oracle is KURUKULLÂ, the Red Tara, a form of *Taradravamayi*, the ‘Saviouress in liquid form’. The secret mantra of this tantric goddess is nine-syllabled, and it opens the gates of the nine arches. The power of this mantra pervades the “sleeping mist” which veils the abyss and, as the following verse declares, “burns curious holes in the fabric of space”. The Assyrian counterpart of the *Kurukullâ* is IRKALLA, the “House of Darkness from which none that enters comes forth again”.

¹ $1+12+3+8+9+13+9+1 = 56$. See Waite, *The Brotherhood of the Rosy Cross*, page 167.

² See Wood, *Genesis*, page 174.

³ See the *Necronomicon*.

320-2. *burns curious holes in the fabric of space.*

See Comment to previous verse. The Oracle adds the concept MORDU, ‘Black Sea, or Night’, the nurse of Black Wings, the evil spirit equated with Yuggoth. The reader should consult the diagram of the Tree of Life in relation to the *Necronomicon* and the Mauve Zone magick.⁴ In the Spider Cult, the bird assumes the form of the Raven, Tling-a-Ling.

321-3. *There will be a face again; formed from the crumbling
black stone beside the weir where dance the flames, the
witches ...*

After the *pralaya* or great dissolution in the sphere of Yuggoth, there occurs a recoagulation on a lower arc, the Ninth, the Place of Hecaté beneath the swamp, beside which the face of Phineas Black again assumes shape from the spongy (“curious holes in the fabric of space”) black stone (Ixaxaar). The implication is that true Immortality is to be found beneath the Ninth Arch. This comports a formula of alchemy and of *Alchymia*, the virgin who, like the witch Awryd silhouetted against the flames, rises again. 321 enumerates *Stbi*, a line drawn on the Tree of Life in a certain manner.⁵

322-4. *The muffled radiance covers flesh, weaves its spidery
way through the torn eyesockets ... the clouds boom ...*

The arachnean web woven of flesh and vision appears through the eye-sockets, the “curious holes in the fabric of space”. The Oracle is MEGHASVARA, a sanskritized form of Dug-pa, or Drug-pa, signifying ‘cloud voice’, or thunder, exemplifying the Dragon’s roar. The verse remains yet within the ambience of Awryd’s initiation. 322 also = S’JUGG,⁶ and QV HANTzOI, the ‘Middle Line’, which may refer to the letters *Nth* (see Comment to previous verse).

⁴ See Grant, *Hecaté’s Fountain*, page 124.

⁵ See Crowley, *Magical and Philosophical Commentaries on the Book of the Law* (edited by Symonds & Grant), page 64, and AL.III.47.

⁶ See *Hecaté’s Fountain*, page 143.

323-5.

The Skryer is silent, but the Oracle denotes BAIAN KARA ULA, the site of the graves of the *Dropas* (*Duggas*) on the borderland between Tibet and China.⁷ Lam was the leader of the *Dropas* on their second visit to earth, and the silent nature of this Intelligence would accord with the absence of verse and also with the title ACh RChVQ, for some sixteen thousand years separated the two visitations of *Dropas*.⁸ Hence, also, the secondary meaning of ACh RChVQ, the 'long-absent brother'.

324-6. *a scuttling darkness, insect infested swamps – the Wet Ones; the bat flies low.*

"Swamps" suggests the boundary of Phineas Black's estate; "scuttling", the presence of Typhonian zootypes, insect infestation – beetles, spiders, etc.; "the Wet Ones" could be the crustacea – crayfish, crab, etc. *The Bat Flies Low* is the title of a story by Sax Rohmer which must have returned to the mind of the Skryer at this point. This interpretation is substantiated by the next verse, where a play on that author's *nom-de-plume* is intruded into the text. The Oracle is QERTI, which designates the divisions or boundaries of the lower Amenta, all of which are infested with the zootypes above named.

325-7. *How many times did the roamer open the leaves of the horrid dark grimoire bound in sea-green skin!*

The roamer through the Qerti may indeed have been the Rohmer who entered the Amenta in the year 1959, during the seven⁹ years in which the rituals of *New Isis Lodge* were in progress. Many of the rituals involved the Amenta. Through them came *simulacra* of Sin Sin Wa and other characters evoked by that author and cunning sorcerer. The "grimoire bound in sea-green skin" appeared later, in *Against the Light*,

⁷ See Charroux, *Masters of the World*.

⁸ See Robin-Evans, *Sun Gods in Exile*.

⁹ Note the verse-number.

as did the *Grimoire* of the Grants. *Against the Light* contains accounts not only of events pertaining to the *New Isis Rites*; it chronicles also the Seers of Clan Grant of earlier times. The Oracle, 325, is the Mystic Number of the Spirit of Mars, BRTzBAL, and of its Intelligence, GRAPHIAL. The number also resumes the concentrated essences of *Shakti* (power).¹⁰ In the year 1945, Frater Aossic saw the Master Therion seize his pen and draw the likeness of a small creature, to the tail of which he added five barbs.¹¹ Alongside it he inscribed in Hebrew characters the name of the Intelligence of Mars. From where Frater Aossic sat, the drawing seemed very much alive, as if the insect had plopped suddenly on to the paper. Only later was the drawing seen to depict a serpentine figure coiled three-and-one-half times. Whether Crowley had wished to express Graphiel as a fire-breathing dragon of angry aspect (*kradha-bhairava*), or whether his hand was guided by the Intelligence of Mars, is not known; but the initially insectal aspect of the creature stayed with Frater Aossic for many years. Until, in fact, during a ritual enacted in *New Isis Lodge*, he saw the 'fire-snake' of a priestess assume the form of a beetle as it leapt in luminous splendour from the region of her *ajna chakra*.

The lodge-room had been arranged for the purpose of locating, via the invocation, the Temple of the Children of Isis which Richard Marsh had described in his novel¹² as deep beneath Rue de Rabagas in Old Cairo. The priestess representing Isis passed into a magnetic sleep and uttered a "weird and monstrous speech"¹³ which terminated in wild ululations. These faded into a plangent lamentation, followed by a whistling susurrations that rose and fell as if a high wind rushed through

¹⁰ The 'Spirit of Mars' denotes, in this context, the SCARLET (325) Kala (blood) of the NORTH (325) = the 'Virgin' and 'alien' woman (MNKIRH = 325).

¹¹ The creature is depicted on page 59 of the present author's *Remembering Aleister Crowley*.

¹² See Marsh, *The Beetle*.

¹³ See Crowley, *Liber Liberi vel Lapidis Lazuli*, Prologue.

metal pipes. At this stage of the ritual, the woman's body became mistily indefinite; a thread of brilliant light ascended her spine and shot from her skull at the Place of the Third Eye. There it exploded into myriad shards of light that congealed in the form of a beetle. Like a brilliant jewel it glowed between her eyes. As the diaphanous wings of the insect fluttered and settled to rest, they veiled completely the lower half of her face. She then became oracular, but not before she had described the ramifications of tunnels beneath the Rue de Rabagas that debouched eventually into a major artery in the region of upper Egypt. The tunnel terminated in the vicinity of Dongola, thus pinpointing Marsh's location of the secret power-zone of the Children of Isis. The Annals of *New Isis Lodge* contain details of the Cult Centre, but it is to the point here merely to note the name of the alley associated with the Cult: RABAGAS = 508 = ShChR, 'to be black', which designates the 'Black Isis'. Its alternative number is 268, SChR, 'to be red-coloured'. Inman notes¹⁴ that "wherever the phallus is found in Etruscan tombs, it is painted red. Adam means 'red'. Brahma is often painted red", whereas "the vulva, the portal through which life passes in, and emerges out into the world, is black amongst all oriental nations". Black is the magick which uses the female organ and its *kalas*. SChR (*Shaka*; cf. *shakti*) was the primal goddess of the Babylonians, who celebrated a five-day festival in her honour. The festival was known as *Shaches*, and Babylonia was known as *Sheshech* (*Jeremiah* 26, li, 48). Inman compares this fête with the *Sacarus Festa*, or sacred feast of five-day period observed by the Persians and Syrians in honour of Anāftis.¹⁵ SChR also means 'hairiness, a cleft, a gate, a princess'. The phrase *sacarus festa* should be especially noted in connection with AL.II.36-44 and, in particular, with FESTAT, a name of Old Cairo, and the 'Place of Power' where the *Book of the Law* was transmitted to Aleister Crowley. SChR also signifies 'to be red-coloured', after the Kamite *tshea*, 'red' (cf. *Shōa*).

¹⁴ Inman, *Ancient Faiths Embodied in Ancient Names*, II, page 265.

¹⁵ Compare names such as Sichæus, Zaocheus, Sica Venera, Aesle, etc.

The name *Dongola* literalizes the number 228. Dongola marks the site in Upper Egypt of the vast subterranean Temple-Complex to which the house in Rue de Rabagas is the door, from which Lam emerged just seven years after Richard Marsh published his curious account of the Children of Isis. Marsh presented this as a fictional fantasy, unaware that his 'report' had factual rootage. The year of its publication, 1897, contains the numbers both of Isis in her dynamic phase (18) and of ZMN (97), 'the appointed time'. By an application of 'umbrella' gematria (as explained elsewhere), 97 (as 96) denotes the AKESI which in the *Book of the Dead* (page 492) is defined as "the vase into which the crocodile thrusts his snout". This beast of the waters (i.e., of blood) plays a major rôle in the Temple beneath the Busche Emporium. 97 is "the third and most perfect" of the "three [numbers] in particular which give a very close approximation to the truth [Msat]"¹⁶, the other two numbers being 26 and 71. The former sums the series of numbers or vibrations on the central pillar of the Tree of Life. It is also the number of *Kū*, the name of the Chinese Cult centred in Ho-Nan, the totems of which include the beetle sacred to Isis. This complex of symbolism links three of the main power-zones of Nu Isis: Cairo/Dongola; Ho-Nan (Kū); and London (Lamhouse, etc.). 71 is the number of Lam; its reflex, 17, denotes the Aeon of Zain. HO-NAN = 176, the number of the word BLOOD (the blood-red poppy-fields of Ho-Nan) and of JASMINE (see AL.I.51). HO-NAN also = 826, BChVRIM, 'the Shining Ones', and TAHITI. Is there here a link with the Great Old Ones and the Polynesian sea-cults? There is a query concerning Tahiti: "What lured Gaugin to the Island? Gaugin who was a one-time head of the Prieuré de Sion".¹⁷

Alternatively, Dongola = 100. 'One Hundred' is one meaning of the name *Hecatē*, who presides over lunar witchcraft (i.e., the *kalas* of the Dark Fortnight).¹⁸ 'One Hundred' is therefore

¹⁶ See Bond & Lea, *Gematria*, page 51. Bracketed additions by present author.

¹⁷ See Huch, *Strange Eons*, page 83.

¹⁸ See Grant, *Beyond the Mouse Zone*, chapters 3, 4, and 6.

the number of the total illusion of magic. The pig or sow (Chozzar) was one of Hecaté's zoötypes; her name derives from the Kamite *Hekau*, the 'Wand of Enchantment'. Within the context of the *Book OKBISh*, 100 is the number of ALChMIA, the Virgin whose name "contains 6 and 50 yet has only eight letters".¹⁹ The 8 identifies the virgin Isis. Note that 6 + 50 is the number of KKꜦI (Kekui), 'darkness'. Fifty-six thus equates the Virgin with Set, hence the sacrifice of the virgins to the sacred crocodiles in the bowels of the Busche Emporium.²⁰ Note further that Dongola, as 100, aligns with KLIM (100), 'vases', which in turn connects Dongola with the AKESI of 'the vase' (of sacrificial blood) into which the crocodile thrusts its snout (*Book of the Dead*, page 492). So here we have more than a hint as to the nature of the rites practised by the Children of Isis, for Isis (8) is the vase impregnated by Set (I), the crocodile. This is the antique Typhonian formula of the Black God (Set), symbolically the son of the Black Isis into whose vase is poured the blood of the White Virgins. This key formula underlines the mystery of the Bennett-Crowley experiments in Chancery Lane involving a white and a black temple. The latter contained a slime-dripping human skeleton. This so-called goëtic magic was a debased version of the Typhonian rituals enacted beneath Dongola in the late Nineteenth Century, the gateway to that temple being a Cairene house in the Rue de Rabagas. In one of Rohmer's tales, a character exclaims: "I want to know where the tunnel leads to - the tunnel down under the Great Pyramid of Gizeh". The answer lies here. It was also the house in Old Cairo from which *AL* was transmitted to Crowley. The tunnels of Set led from the Rue de Rabagas to Dongola, then to London; there it bifurcated at Chancery Lane, into firstly the apartment occupied by Bennett and Crowley, and secondly the Busche Emporium. In between these two events, operations were switched to Limehouse. Thus, we note three intervals of twenty years: 1899 (Chancery Lane) to 1919 (Limehouse) to

¹⁹ See Waite, *The Brotherhood of the Rosy Cross*, page 167.

²⁰ See Grant, *Against the Light*.

1939 (Chancery Lane) to 1959 (Baker Street). During the first interval came the *Book of the Law* (1904); during the second, the *Wisdom of S'iba* (c.1939); during the third, this *Book OKBISh* (1959). These are the clues; these are the Keys.

326-8. *In the mirror: the Other is seen. Something pressing on the screen.*

Eight being the number of Isis, and the symbol of the mirror implying Her reflex, it is not improbable that this verse contains an ORACLE (= 326) and a vision (ShAIH, 326). A clue appears in the *Necronomicon*,²¹ which gives LUGALDURMAH (326), 'Lord of the Lofty Places', 'Watcher of the Skies and all that travels therein'. The "Other" is, perhaps, the "Something" that comes from the skies, or through the skies, and impresses upon a window-pane its image, even as Awryd²² pressed her face against a window-pane in a haunted dwelling in Morgan's Land.²³

327-9. *The scream of the nightbird, the rustle of silk ... breathing sighs ... and the hideous odours of the burning-ground when the witch revealed her identity.*

Another allusion to Awryd. 9 = *Aub*, or *Ob*, the astral light of witchcraft symbolized by the serpent, the Kamite *Apep* (Apophis), which gave its name to the Ophidian Current and to the Pythoness of the Typhonians.

328-10. *She is seething now in the blood: the deep dark lunar blood fashioned*

There is a scene in *Against the Light* in which Awryd is seen brooding over the cauldron into which she infuses her blood: the same blood that in another form, in another age, she blends

²¹ Page 143.

²² Margaret Wyard, executed for witchcraft in the Sixteenth Century See Grant, *Against the Light*.

²³ Glamorgan. See *Against the Light*.

with the blood of Frater Aossic. In this way she infected a Grant with witchblood, he who was already at one with the bloodline of the Wyards from which Awryd had sprung. Thus she set her seal upon him and set her noose about him. The Oracle is ShVBK, 'entangled', an exact description of the 'tangled light' embodied by the alien Qrixkuor. ShVBK derives from the Kamite *Sefekh*, 'noose', 'the capturer'. Many Tantric goddesses hold the noose, as does Typhon herself. The noose is a type of the *likhu*, or loop, the sign of life. The ankh, or *crux ansata*, is its stylized form. The *likhu*-loop was worn by the girl at the time of her initial menstruation; thus, it is the mythical form of the capturer of the soul and its binding in the blood (flesh) of manifestation. The blood *is* the life. 328 also = ChShK, 'darkness', an epithet of Babalon, the Scarlet Woman. 328 = BOL TzPhVN, 'Lord of Storm', or 'Whirlwind'. *Zephon* is a Chaldean form of *Xiphos*, 'a sword', in which case Baal-Zephon denotes 'Baal with the Sword' – an image of the Lord of the Aeon of Zain. The verse-number is that of the Daughter, Mā, fallen and touching with her hands the shells (i.e., the qliphoth), for 10 denotes the Kingdom (Malkuth) below which surges the abyss of the Lower Qliphoth. 10 also = GBH, 'to issue from the earth when hatched'. The word derives from the Kamite *khep*, 'generate, transform, create, shape, assume form, as beetles'. We are 'falling' here into the ChB, 'a hidden place' below the Rue de Rabagas, or below Dongola, or below the Busche Emporium ... into the darkness of the Temple of the Children of Isis.

329-11. *into shapes the flames fling into the night.*

As the flames lick and mould the plastic astral light of witchery, as they flare in the darkness, so they also stir the magical light of *Od* (AVD = 11) in the womb of Awryd. 11 is the number of EGG, suggestive of the shells touched by the Daughter in her 'fallen' state.²⁴ The egg-shape and the zero-

²⁴ The thesis is that in the state of feminine 'impurity', woman is especially vulnerable to qliphotic influences.

cypher - O - are interchangeable types. The letter 'O' signified to the ancients the number 11.²⁵ A.E. Waite notes Isaac de Loria's references to "eleven classes of shells".²⁶ The "babe in an egg", mentioned in AL.II.49, is not only the 'babe of the abyss' (womb), but is comparable to the class of dwarf-occupants cited in connection with egg-shaped extra-terrestrial craft. The vessels are sometimes characterized by the hum or buzz (BZB = 11; cf. *Beelzebub*) emitted by these craft. The Oracle is BRUXSA, "a vampire in the form of a gigantic female night-bird". The description suggests vividly the 'Qrixkuor-bird' (Qrixkuor = 666) that savaged Margaret Leasing, the latter-day avatar of the witch Awryd.

330-12. *Days of sunshine squandered in sweet enchantment.*

The meaning of this verse remains as elusive as when it was received. The Oracle is KISH, a sign that appears in ancient *grimoires*,²⁷ which suggests that Awryd's spells may have been drawn from the *Grimoire* of the Grants.²⁸ However, the verse-number may afford a clue, in that the Sumerian AZAG (= 12) denotes 'an enchanter'. The "sweet enchantment" may then gloss the ambiguous relationship that developed between Awryd's avatar (Margaret Leasing) and Frater Aossic.

331-13. *Flames that curled the lips of the gay girl ...*

This verse most certainly refers to Awryd, who died in the flames for her enchantments.²⁹ The Oracle and the verse-number, combined and presented as 13331, contain useful keys. The numbers 13 and 31 here designate the lunar current in connection with the Cult of the KHU (31) "who live on the shades

²⁵ See AL.I.60: "... as all their numbers who are of us". (US = 66, a number of the Qliphoth).

²⁶ See Waite, *The Holy Kabbalah*, page 423.

²⁷ See also, Lovecraft/Derleth, *The Lurker at the Threshold*, page 64.

²⁸ See Grant, *Against the Light*.

²⁹ In the year 1588.

of the motionless, or souls of the dead". The *khv* was constellated by the ancients as 'the Ghoul', the star *Beta* in the Perseus group. *Khv* signifies 'a shining being'.³⁰ 13331 contains the numbers 11 and 333. The former is a number of the Outer Ones as 'the One beyond Ten'. It signifies those outside or beyond the Tree of Life. Thus, 11 also denotes the Qliphoth. 333 is the number of several Typhonian concepts investigated in these *Typhonian Trilogies*, and therefore we shall confine our remarks to the following: ChVRVNZVN, Choronzon; ShGL, jackal or fox, zoötype of Aiwass; IXAXAAR, the *hexecontalitho* or 'sixty-stone'; S'LBA, the Nest; and so on. The Oracle, 331, is the date (A.D.) on which "there fell from earth several sacred objects ... including the *Om Mani* formula inscribed on a Stone".³¹ This is notable since the MANI STONE is linked to the formula MA-NIO discovered by Frater Achad, who also discovered the 13-faceted Stone of Manifestation (see figure 3, page 430). The subject is complex; the reader is referred to the 'official' and 'unofficial' correspondence of Frater Achad concerning the Incoming of the Aeon of Maat. 331 = ShIAK, the Hebrew equivalent of the Hindu *Patala* which, according to Narada, is a "place of sexual and sensual gratification".³² Again, 331 = ShAL, 'a chink or cleft in the ground', from whence issued oracles such as those at Delphi.

332-14. *where now is the "Shropshire lark and the Wyoming whippoorwill" - having fled the grove*

The quoted line is from George Barker's diamond-bright poem, 'Calamiterror'. It was uppermost in Frater Aossic's mind when an appalling visualization of Awryd's death flashed through it. The Skryer was savaged by the Qrixkuor-bird in the ruins of an ancient Welsh manor-house after a day of brilliant

³⁰ See the *Book of the Dead*, chapter 65B. See also Grant, *Outside the Circles of Time*, page 130, where the star is linked to Kanchengunga in the vicinity of the Plateau of Léng.

³¹ See Waddell, *Lamaism: Buddhism in Tibet*, page 19.

³² See Blavatsky, *The Secret Doctrine*, III, page 291.

summer sunshine.³³ The verse-number denotes the Path of *Daleth*, 'a door'; the realm of ShAL (see Comment to 331/13), the infernal region, is indicated, as also the sexual aspect of *Shakti* (magical energy), since *Daleth* is attributed to Venus. The lark rises with the dawn, as does the Phallus. The whippoorwill is an augur of death, as it wheels, shrieking, at dawn and at dusk, above the house of the dying. The grove is the scene of Awryd's initiation and of her sacrifice. 332 = AVR IIIQVD, 'the adorable Light', and ANDRMAL, the 'Night Demon of the third decanate of Pisces' - apt titles of the Qrixkuor-bird. Light and Dark merge in this Oracle.

333-15. *lit with the eerie decompositions of nightmare?*

Both Oracle and verse-number epitomize the Omens conveyed by the lark and the whippoorwill - of the dawn and of the dusk. 15 = ADdu, 'black wings', the wings of the Qrixkuor-bird that ravaged the Seer in the crypt at Candleston. 'Black Wings' was ascribed by the Celts to the plutonic realm, whereas the raven of Sin Sin Wa had its perch in the transplutonic realms of Nu Isis. 15, by Tarot, is the *Atu* of 'The Devil'; but the number also, and primarily, designates the earliest image of worship - 'Goddess Fifteen' - whose five *trikonas* (5 x 3) form about her the Yantra of Kalika, of 'period', of 'time'. The number 333 has been investigated many times in these *Trilogies*; here, specific reference is made to the dissolution of the mind in the "decompositions of nightmare". The question in its entirety (332/14 and 333/15) leads to a non-answer.

334-16.

Although the Oracle is silent, the implications of the verse-number, and of the number of the appropriate Tunnel of Set, indicate the culmination of the fifteen fluids of the *trikonas* in the Sixteenth *Kala* - "where Time stands still".³⁴ Sixteen is the

³³ See Grant, *Against the Light*.

³⁴ See the *Lalitasahasranama*.

number of the ZVG, those "furtive and secretive" creatures "who know many obscure secrets of the dream world and a few of the waking world".³⁶ 334 = 'ΗΚΑΤΕ (Greek, Hecaté), 'the one who holds herself afar off', again indicative of the transplutonic nature of these mysteries.

335-17. *In the crypt. The dark witch and the cauldron.*

A reference to the Candleston crypt where the Skryer and Frater Aossic unearthed relics of the witch-cult that had far-reaching consequences involving the *Zos Kia Cultus*. The "dark witch" was Awryd, neé Margaret Wyard; but also Helen Vaughan,³⁷ Yelda Paterson,³⁷ and Margaret Leasing, the Skryer and Hearer of these Oracles.³⁸ The present Oracle is ROSE, the name of another great 'Hearer',³⁹ she who transmitted to Crowley, in Cairo, the *Book of the Law*. It is the number of MLK MLKI HMLKIM, 'the King above the King of Kings' – a description of Aiwaz, and the number of the secret password of the Royal Arch Degree.

336-18. *She had the secret; swore she'd never tell.*

Awryd held the secret, and so by implication did her continuing avatars. During her initiation it is highly probable that she "swore she'd never tell". But Uncle Phineas was determined to know, and he quickly *did* know; and Frater Aossic as surely deciphered the *Grimoire* of the Grants. 18 is the secret key of Isis. The Oracle is that of the "City which none can enter or leave except that holy god who 'dwelleth in the egg'" (*Book of the Dead*, page 492). The egg is the especial symbol of Lam. He is the 'god' who 'dwelleth in the egg'; he is the agent of Aiwass who travels the earth in his capsule. From whence? 336 =

³⁵ See Dunsany, *The Book of Wonder*.

³⁶ See Machen, *The Great God Pan*.

³⁷ See Grant, *Zos Speaks!*

³⁸ For the episode of the Cauldron, see *Against the Light*.

³⁹ Ourda the Seer, Rose Kelly, Crowley's first wife.

8AGALA, a metal peculiar to *Sirius* which, by Greek qabalah, also = 336.

337-19. *Blackness. Waited. Aeons sped by ...*

The Blackness of Outer Space; 19 = DIH, 'was black'. Awryd waited. The Oracle is ShAUL, 'the shades, or valley of shadow; hollow', derived from the Kamite *shu*, 'shadow; void'. 337 = ShVAL, 'fox', or 'jackal', a zoötype of Aiwass. The blackness of Space, the infinity of Time, are likened to the Desert of Set.

338-20.

Void. 20 is the number of DIV, a 'black liquid': the *kala* of the void, but pregnant with "monstrous shapes" (see next verse). Awryd distilled this *kala* in her cauldron. The black liquid is a special kind of shape. It is significant that the Oracle is associated with the alchemies of witchcraft. Summers alludes to the solstitial covens of thirteen; the Greek Γαλάλας, Galgalos (338) denotes 'a circle of stones',⁴⁰ and LChSh (338) means 'an enchantment'. Finally, 338 = ShT-HADIT (Set-Hadit).

339-21. *Monstrous shapes; wind-riven skies*

21 = ChZV, 'to manifest, show forth'. The present Oracle shows forth the "monstrous shapes" bred of the blackness of Outer Space invoked into the cauldron of Awryd. The 21st Path is ascribed to the letter *Kaph*, 'palm'. It is immaterial whether the palm of the hand or the palm tree is intended. The palm tree was one of the symbols – palm-egg-desert-bird-nest, etc. – left as a clue by the Wizard Amalantrah when Crowley interrogated that entity in 1918.⁴¹ "It's all in the egg", and the egg was to be found beneath a palm tree: this was the burden of the Wizard's message. We now know that the egg (LAM) was in the

⁴⁰ See Grant, *Outer Gateways*, chapter 3.

⁴¹ See *The Amalantrah Working* (Crowley and others).

nest (S'iba).⁴² The "wind-riven skies" were pregnant with sound-particles, the desert dust whipped by a storm that swept into a prestigious hotel in Cairo. This scenario was experienced also by Rohmer, who gave an account of it in one of his novels.⁴³ The Oracle is the word REVELLING, which applies aptly enough to Rohmer's description of a fateful evening. But there is another element in the picture. 339 = Z'OTOMOGO, a deity holding sway far away from Cairo. Z'OTOMOGO is identical with SOTHMOGG, "Son of Him whom Dagon and the Deep Ones, even, served".⁴⁴ This was the Lord of the Abyss worshipped as Zothmog⁴⁵ in the Carolines, the oceanic devil-god adored throughout the Pacific regions. To the Cook Islanders he was Zatomaga; to the New Caledonians, Hommogah or Zatomagwa. The Maoris of New Zealand adored him as Sothamogha. In the Sepik River regions of New Guinea he was known as Zhmog-Yaa. In southern Indo-China he was the cult-god Zmog.⁴⁶ These denizens of the deep are linked to the Crowley cult via the formula of IAO/OAI and *The Vision and the Voice* (Liber 418), which contains fragments of a Polynesian invocation in the non-human Bathyllic language. It has been suggested that Ponapé, of the Easter Island complex of islands, is the most suitable region for research into the ancient Lemurian myth cycles. In the present Oracle, we see the Deep Ones meeting those other "monstrous shapes" that inhabit the "wind-riven skies raked with flashes as They pass by ... scattering"

⁴² See Grant, *Beyond the Mauve Zone*, where the development of the Wizard's clues is traced through the Aeons of Horus and of Maat down to the Aeon of Zain, and beyond, to the Mauve Zone in the Desert of Set.

⁴³ See Rohmer, *Brood of the Witch Queen*.

⁴⁴ "The Dweller in the Deep, one of the three sons of Cthulhu" (Necronomicon Gnosis).

⁴⁵ See Carter, *The Disciples of Cthulhu*.

⁴⁶ *Ibid.*

340-22. raked with flashes as They pass by ... scattering

341-23. the Seed of Isis. How far from Fostat flung!

"... the Seed of Isis. How far from Fostat flung!" Indeed! These two verses may be taken in concert. 22 is a number connected with three zöotypes relevant to the Typhonian Gnosis:

- 1) UGGI,⁴⁷ 'Lord of Death', whose messenger is the Owl;
- 2) ABIT, the insect that "guides those astray in Amenta",⁴⁸ possibly the Goliath Beetle, the mantis, or the bee, all of which play a prominent rôle in the Kamite Mysteries; and
- 3) BITA, 'King of the Ocean', the 'Flying Fish'.⁴⁹

The Oracle, 340, = ShM, 'the Name' of SPR (340), the 'Book', or *grimoire*, in which the name is inscribed (another allusion to the *Grant's Grimoire*?).

The "Seed of Isis" is to be understood in its sense of the mystical blood. MIM is the 'sacred water' ascribed to Path 23, the Path of the 'Hanged Man', i.e., the Place of the Cross(ing) over from man to that which is beyond the human embodiment of consciousness. 23 is also the number of the Path connected with IPSOS, the formula of the Aeon of Maat; and of YIG, the serpent-type of a monstrous miscegenation. The Oracle is BMA, the Kamite hieroglyphic known in the Mysteries of Nuit as the fusion of heart and tongue, the latter organ revealing her connection with Maat. 341 is in fact the sum of the three mother-letters - *Aleph*, *Mem*, and *Shin* - and the sum of 31 x 11, two key numbers of the Thelemic Gnosis. Even more instantly applicable, 341 x 4⁵⁰ yields 1364, a number of prime import to the Typhonian Gnosis which, here especially, denotes three Great Old Ones: ILYORUN (376); He'ro Dias[h] (595), Mistress of the Witches; and ShPhChH, Sefekh (393), she who was once *Khefekh*, or *Khepsh* of the Seven Stars (Ursa Major). She was the 'Living Word', degraded to the rôle of the 'Great

⁴⁷ *Necronomicon*.

⁴⁸ See the Egyptian *Book of Opening the Mouth*.

⁴⁹ See Inman, *Ancient Pagan and Modern Christian Symbolism*.

⁵⁰ The full manifestation of the Three Mothers - Nu-Isis, Nuit, and Maat.

Harlot' in the later cults, the solar cults of the terrestrial sphere. The image of the 'thigh', or *khepsh*, symbolized the true stellar source, the primal image of Typhon as the mother of Sirius (Set), the Sun behind the sun.

342-24. *These are the ships of a Desert immersed in a silent glue of silver,*

"These" (i.e., the seeds) "ships of a Desert" designate the camel. In the Kamite Gnosis the camel serves as the determinative of the letter *Gimel*, which is ascribed to the Path of the High Priestess.⁵¹ She it is who presides over the Desert of Set in the Abyss of silver stardust; is she not the High Priestess of the Silver Star? (i.e., of Set, or Sirius.) The "silent glue" is congealed starlight, a stellar *kala* with an odour resembling fish-glue. The verse-number is attributed to the Path of *Nun*, symbolized by a fish, the meaning of *Nun*. 24 = AYVZ (Aivaz). The "silent glue" could refer also to the space-capsules or 'vitality globules' shed by Nu Isis in Her transit of the cosmic abysses, for 24 is a number frequently associated with UFOs.

343-25. *in an amber dusk sprinkling a carpet of mauve, soft and sweet*

Hence "amber", the hue most commonly associated with space-craft and most commonly described as 'silent'. The "carpet of mauve" recalls the terrain peculiar to the neighbourhood of Nema's Temple.⁵² The verse-number signifies the Star of the Double Current, the Pentagram formulated in a certain manner that combines the male-female essences, the solar 12 and the lunar 13. The figure is also called the 'Star of Copulation'. The Oracle is ZPRVN, 'a sweet-smelling odour', a reference to the High Priestess as the *suvasini* or 'sweet-smelling woman' of the Kaula rites.⁵³

⁵¹ See the remarks on 'Camel' as the vehicle of Samael in Grant, *Beyond the Mauve Zone*.

⁵² See the Introduction to *Maat Magick* by Nema.

⁵³ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

344-26. *oblivion.*

The "carpet of mauve, soft and sweet ..." – a perfect image of oblivion. 26 is a number of KŪ, which links immediately the Spider's 'narrative' with the 'House of a Hundred Raptures' and the poppy-fields of Ho-Nan. The Oracle is PRDS, 'paradise'.

345-27. *They say the secret lies limned in a picture by Zos.*

"They" – the emissaries of the Old Ones? The picture by Zos is the drawing reproduced as the frontispiece to the present volume. The secret no doubt involves the alien geometry seen by Austin Osman Spare in dreams of fabulous cities, of 'futuristic' architecture, which defied all his powers of expression, great as these were. The secret also involves the magical transference of human consciousness to an alien dimension, without loss of individual identity. The verse-number yields a clue in that 27 denotes the Path representing the letter *Pé*, 'a mouth', therefore suggesting IPSOS, 'by the same mouth', a formula of Maat. The discovery of the picture in an attic under curious circumstances is described by Frater Aossic in the 'nightside narrative', *Against the Light*. The Oracle confirms the subtle identity of the Chinese Current (expressed in the Comment to the previous verse) and the Kamite Gnosis; for 345, apart from enumerating PYRAMID, also = ShKKH. Sakkarah, a city on the left bank of the Nile (opposite Annu), was dedicated to Sokar or Seker, an exceedingly ancient god of the dead whose kingdom constituted the "other" world. Hence the alien connotation of this Oracle, concealing as it does a formula whereby the Undead are enabled to "... go forth, and with thanksgiving ..." to do their "... pleasure on the earth among the legions of the living".⁵⁴

346-28. *He left it; I found it.*

"He" (i.e., Austin Spare) "left it" (i.e., the picture). Spare bequeathed the picture to Frater Aossic, who found it under the

⁵⁴ See Crowley, *Liber XLIV*, 'The Mass of the Phoenix', *Magick* (RKP edition, page 410).

circumstances described in *Against the Light*. The Oracle is ChORAZIN, the City of Babalon mentioned in *Liber Nigrae Peregrinationis* – the Black Pilgrimage.⁵⁶ 346 enumerates GORGO, an emissary of Hecaté who is accompanied by ‘dead souls’. It is significant that Crowley, in 1919, gave to his Greenwich Village Exhibition of paintings and drawings the name *Dead Souls*. It included the portrait of Lam which he had drawn from life at the time of the Amalantrah Working. 346 is the number of HVLHSH, ‘the whisperer, enchanter, oracle-giving one’, and of VOOR, a name mentioned by Machen in ‘The White People’⁵⁶ as spirits of the dead. In his story, Machen evokes an alien landscape distinguished by the dwellings of outlandish creatures, dwellings with “voorish domes”. We should not forget also the ‘Voorish Sign’ mentioned in the *Necronomicon*, where it is described as “ye true symbol of ye Old Ones”.⁵⁷ Finally, 346 = SIRIUS, the Star of Set. These concepts are further delineated in the conic geometry of Austin Osman Spare and in the magical sigils and sentient symbols associated with his system of sorcery.

347-29. *He said dive through the cone. I dove.*

Frater Aossic did as bidden by Zos. 29, being the number of the *Book OKBISH*, contains the formula of the Aeon of Maat, i.e., Mâ. By Greek qabalah the Oracle is OMEGA EPION, ‘the Great Work’, and $347 + 71$ (Lam) = 418 = Aiwass, also by Greek qabalah. 418 is the number also of the Great Work, expressed as MAKIASHANH,⁵⁸ of ABRAHADABRA, and of BVLShKIN,⁵⁹ and other concepts vital to the Typhonian Gnosis. 347 comports a satanic element in its alternative enumeration, MShBH,

⁵⁶ See the tale ‘Count Magnus’ by M. R. James.

⁵⁶ See Machen, *The House of Souls*.

⁵⁷ The *Necronomicon*, George Hay edition.

⁵⁸ At one time Crowley mistook this Word, which appears in the 27th Aethyr of his *Liber 418*, for the Word of the Aeon of Horus. The subject of the Word is highly complex and involves the researches of Frater Achad, and others, which I have discussed elsewhere in these *Trilogies*. See *Cults of the Shadow*, chapter 8.

⁵⁹ Crowley’s retreat in Scotland.

‘aversus, backsliding’, and ORDOG (Romanian), ‘Satan’; also MASHU, “the birthplace of the Seven Spirits who are ghouls”.⁶⁰ These spirits are the Brothers of Set. Moreover, 347 is a number of EBLIS, the devil of the Moorish sorcerers, and it is noteworthy that EBLIS corresponds anagrammatically to SILBA. An alternative spelling of EBLIS = 107 = BITzH, ‘an egg’; it also = OVAL, also an egg, and part of the secret cypher, RPSTOVAL, of AL.II.76. Thus, the cypher reads: RP (‘terror’) [of] ST (Set) [is in] OVAL (the Egg), and the Egg is in the Nest (S’lba). It is not without significance that 347 was the number of Dracula’s house in Piccadilly.⁶¹ The cone depicted in the drawing by Zos has its egg-shaped base pierced by the point of a second cone which penetrates a further dimension. Spare distinguished this formula of translation from the mundane level, represented by human faces and by women grossly inviting, from a realm of alien geometries where human consciousness dissolves in Pure Awareness. As hidden, Frater Aossic “dove” through the cone.

⁶⁰ The *Necronomicon*, page 162.

⁶¹ See the novel *Dracula* by Bram Stoker.

The Book of the Spider – XIII

348-1. I found

The new chapter announces a discovery. The Oracle is TRITON, an entity half human, half fish, sometimes represented by the dolphin or by the sea-monster *Makara*, both creatures anciently identified with the constellation Capricornus. We can identify them also with the strange generations of hybrids described by H. P. Lovecraft in his account of the shadowy visitants at Innsmouth, and with a certain Obed Marsh and his tenants who trafficked with them. It is possible that Phineas Marsh Black had some blood-link with Old Obed; likewise, Richard Marsh?

349-2. In a crypt – by the sea

"I found ... in a crypt – by the sea ...". The reference can be only to the crypt of Candleston 'castle' fronting the Glamorgan coastline, half buried in rolling sand dunes. The author found there a pair of 'panic candlesticks',¹ 'a strange stone', a twisted Sign, and a nightmare experience involving the Qrixkuor and the Skryer, Margaret Leasing. The Oracle is the word STELE, which denotes a memorial tablet. Its Greek form CTHAH is suggestive of CTHULHU.

350-3. Restless; its waves lapping its broken stones

The "broken stones" lapped by the sea: the marine monolith or memory, the abode of Cthulhu ... We are following closely the pattern of events recorded in *Against the Light*. Astonishingly, the Skryer was able to envisage the flow of events in the Mauve Zone, prior to their occurrence as tangential reflexes in the waking states of Margaret Leasing and the author. Even more astonishing is the concealment in the Oracle of the nature of the Stone or Sapphire (SPIR, 350), which identifies the

¹ The candlesticks are shown in Grant, *Outer Gateways*, plate 5.

Stéle/Cthulhu complex with Frater Achad's thirteen-faceted Jewel that flashes forth the Word of the Aeon of Mâ and its magical formula MAION. This Word, MANIFESTATION, = 287, which added to 93 (AIVAZ/ THELEMA / AGAPÉ) = 350, the Oracle.

351-4. And the dank stairs not inviting

"The dank stairs not inviting" describes not only the descent to the Candleston crypt, but recalls also the Limehouse wharf with its slimy steps exiting on to the depths of the cellar of Sin Sin Wa's 'House of a Hundred Raptures'. Perhaps, also, the stairs beyond the green baize door leading down to the basement of blasphemous horrors in the Busche Emporium? Four is the number of the Quaternary, the Solid existing in time and therefore also in space: the terrestrial manifestation of these notions. The Oracle is ID ShAVL, 'the powers of hell'. 351 enumerates QEM-UR, 'The City of Light'. The *Book of the Dead* mentions Qem-Ur as the habitation of "the great and mighty Fish".

352-5. I found

Frater Aossic's discovery is emphasized. See 348/1 ...

353-6. The panic candle holders carved in old metal and very old, with an evil history ...

And the candlesticks mentioned. The Oracle of the previous verse is AVR MOLH, 'the Exalted Light', which, taken in conjunction with the City of Light and the Great Fish (see Comment to 351/4) shows the light or fire in the depths, i.e., the Fire Snake at the *Muladhara Chakra*, the lowermost chakra; and the risen or exalted light at the highest, the *Sahasrara Chakra*. The number 352 also = BRQIM, 'lightning', the influence from Outside, and 'H 'OAOΣ, 'The Way'. This is a title of IAM, the Outer One who channels the forces of Aiwaz in the Aeon of Silence (Zain). This Oracle is of great power in

that it enumerates the combined *kalas* of NU (56) + ISIS (140) + BABALON (156). It further represents the ASHEMU, or "gods in material form".² 352 also = OLYARAM (a form of ILYARUN), one of the Signs of Protection used in the invocation of the Globes, or space-capsules of Yog-Sothoth. The globes are thirteen in number, raying from the thirteen-fold Star of Manifestation. The number 353 enumerates the letters F R O G, a zoötype of Hecaté as the transformer and leaper of the paths back of the Tree of Life. Note that 353 = SANAA, the birthplace, in Yemen, of the "mad Arab Alhazred" (c. 700 A.D.), author of the "abhorred *Necronomicon*". 353 also = ShBAIM, the 'Sabæans', adherents of the most ancient stellar cult. Three major Sabæan myth-cycles have deposited traces in history. They concern the descendants of Seba, or *Tzaba*, the 'host of heaven', i.e., the stars. The Sebæ-shus were settled in Ethiopia; the Sabæi of the Greeks and Romans, settled in Arabia Felix; and the Sabæans, mentioned in *Joel* iv.8 and *Jeremiah* vi.20.

354-7. Another witch knew the secrets they held.

"Another witch" (identified in the following verse) was connected with the objects discovered at Candleston, described in *Against the Light*.³ The verse-number is the key number of the Stellar Gnosis represented by Typhon and her brood of seven stars in the north, culminating in the eighth (the "one in eight" - AL.II.15) or Dog Star in the south. The Oracle is YURUGA, the 'White Fox',⁴ a totem of Aiwaz, and of YELDES.⁵ 354 =

² *Book of the Dead*, page 430.

³ See also Grant, *Outer Gateways*.

⁴ The importance of the fox symbolism is elucidated in *Beyond the Mauve Zone* in connection with Crowley's 'Memo of the Fox of the Balkans'.

⁵ Cf. "yelder-eyed witches" (Summers, *The Werewolf*, page 29). The reader is referred to *Outer Gateways*, chapter 3, and *Beyond the Mauve Zone*, chapter 12, for examples of the tangential magick resulting from mispronunciation and/or misreading of words. In the first instance, there is Spare's allusion to Witch Paterson as Yelga, meaning Yelder; in the second, Crowley's misreading of 'next' as 'next' in Frater Achad's telegram. Such errors, occurring in a magically magnetic field, can inadvertently unlock gateways to the Mauve Zone.

VALUSIA, described by Lovecraft as a "megalopolis ranking with such whispered pre-human blasphemies as R'lyeh, or Ib, in the land of Mnar".⁶ This City has links with the Venusian complex explored by Dickhoff in his discussion of the serpent people, the Valusians, and their Martian opponents.⁷ Again, ShDIM (354) = the 'Powerful Ones', also loosely translated as the 'Devils'. Gabalus mentions the *Sadaim* as beings between angels and men, an aerial or ethereal race. The Greeks transmogrified the ShDIM into *Daimonas*. The art of communicating with these entities was via *teraphim* or images of beasts, for beasts typified alien modes of consciousness. The *Sadaim*, or 'tyrants of the air' as they were also known,⁸ abducted mortals. The word ShDIM is cognate with ShVD, 'to devastate, lay waste, destroy'. The term was applied to the Old Gods of Canaan.

355-8. Yeld or Yelg; Zos never knew witch

The Yelda/Yelga confusion has been explained (see *Outer Gateways*, chapter 3). "Witch" which is the class of paronomasia typical of Austin Osman Spare. Eight is a number of Isis. It is also a number of the Templars, Keepers of the Guarded Secret, with the mission of drawing power and knowledge from the land of the superior Ancestors, i.e., the Great Old Ones. The Oracle is HERODIAS, the 'Mistress of the Witches', to whom the Druid shrine of Sain, off Finistère, was dedicated, "than which none was more secret and more evil".⁹ Austin Spare frequently depicted Druid scenes, and his sorceries flowed via Yelda Paterson. She traced her magical lineage to Salem witches, mixed with alien star-cults deriving from Amerindian sources that at one time had informed Druidic lore.

⁶ For Mnar, see Grant, *Beyond the Mauve Zone*.

⁷ See Dickhoff, *Agharta*.

⁸ *Ibid.*

⁹ See Summers, *Witchcraft and Black Magic*.

356-9. *But a Beast rootled nearby determined to snout out the Black Grimoire, and found a Star instead.*

Probably a reference to Aleister Crowley, who was trying desperately to trace the *Grimoire* that Dr. Black also was seeking. This makes sense both of the "Beast" and of the "Black Grimoire". The "Star", surely, is the Star of Isis, and more precisely the transplutonic Isis, which is depicted as eight-pointed, to the presence of which one is alerted by the verse-number. According to David Wood,¹⁰ if this star-figure is rotated $22\frac{1}{2}$ degrees it is transmogrified into the Star of the Beast 666, in the present context indicating Crowley. $22\frac{1}{2}$ indicates the number of paths on the Tree of Life on the way to passing into another dimension. The Seven Stars (Typhon), and ONE STAR, manifests Set, the EIGHTH. Eight is the number of Isis and of Her transplutonic power-zone. The fractional number denotes translation from one dimension to another,¹¹ hence the shift to an alien zone. The Oracle is SATALIE, the whirlpool that swallows nearly everything sucked into its abyss, the single exception being the vampire beast-bird of the "Black Grimoire". The verse-number is that of AUB (*Ob*, *Obeah*).

357-10. *Was it then or later that the bird settled in the witch's hair?*

A further reference to the incident at Candleston involving the monstrous bird which injected the Skryer with the Dark Light of the Qrixkuor. The verse-number is that of ZAB, 'a wolf', and the Oracle defines the concept more precisely as ANVSh (357), the Kamite Set-Anubis, the jackal of the Desert of Set; it is also the number of ZA GOVOR, a Russian spell for transformation into a werewolf. The wolf-jackal-fox symbolism is connected with that of Aiwass and the tunnels or caverns described by Crowley in his account of his Initiation guided by the Fox of the Balkans (see Comment to 354/7).

¹⁰ See Wood, *Genesis*.

¹¹ Cf. the $3\frac{1}{2}$ coils of the Fire Snake at *Muladhara*.

358-11. *Going back to the gardens*

We are evidently "going back" to Black's garden; to the dream garden of Awryd's initiation; to the idyllic garden of the Welsh 'Brundish', where the narrator did in fact peruse the "chronicles of an ancient family" (see 359/12); and, more specifically, some of the chronicles pertaining to his maternal line of descent. The verse-number denotes "energy tending to change",¹² i.e., magick; and to other phenomena mentioned in previous passages relevant to the number Eleven. A magical change was impending in Margaret Leasing while the chronicles of the family Wyard were being mulled over (see *Against the Light*). The Oracle is NChSh, 'to be unclean, adulterous; to whisper'. Charles Harris notes that "the word 'whisper', in the O[ld T]estament, certainly has association with magic".¹³ He cites *Psalms* Iviii, 5, and the Babylonian Talmud, xi, folio 90a: "These are they who have no share in the world to come".¹⁴

The word NChSh means 'a serpent', 'to give an oracle in a hissing or whispering fashion'. The word derives from the Kamite *nas*, the fire-breathing dragon or serpent (Fire Snake) of Hades - i.e., the force of the Unconscious as it appears to consciousness prior to the latter's subsidence therein. 358 = MChQRI, *locii profunda*, the 'deep places'; and, as noted previously, it is also a number of CHORAZIN, the City of Babalon and of the Black Pilgrimage. Here, 'Black' has reference to Dr. Phineas Black and to his garden in the deep (the bottom of the garden), as confirmed by the next verse.

359-12. *The Black garden of mist and tears; the witch-garden ... where ... perusing the chronicles of an ancient family*

The theme is continued. The number 12 is assigned to the Path of *Beth*, meaning 'house'. Here, we are concerned with the house and garden(s) of two families, that of the Blacks and that

¹² See Crowley, *Liber 777 Revised*, "The Meaning of the Primes From 11 to 97".

¹³ See Harris, article in *Liturgy and Worship*, page 511.

¹⁴ *Ibid.*

of the Wyards, both of which found their fusion in Clan Grant.¹⁵ The Oracle is ShTN, Satan, the combined Set-Typhon (ShT-TN) Currents – south and north – which are manifested as the ShTIM (359) or ‘sacred wind’ (typhoon) in Cairo on the fateful evening commemorated by Rohmer in *Brood of the Witch Queen*. 359 = ARANUNNA, ‘Knower of the Laws and of the Nature of the Gates’.¹⁶ 359, as one less than 360, the full circle, represents the ‘broken circle’, the Circle with a means of ingress and of egress; hence ShTN is a formula potent to access dimensions outside the Circles of Time. The break in the circle manifests in the Priestess as the five days of negation¹⁷ during which the gates are open for traffic with Those outside. $359 \times 2 = 718$, which enumerates the sentence *In desolo ad nefandus* – ‘Into desolation through abomination’. Fellows tells us that in ancient times the expression ‘abomination’ was synonymous with ‘the Mysteries’.¹⁸ An alternative translation defines the nature of these Mysteries, for the phrase means also ‘Into desolation through the Unspeakable’, which points directly at the Wordless Aeon of Zain.

360-13. *the horror flared*

The horror which flared from the Wyard Chronicle. The verse-number associates it with the lunar year or cycle. The Oracle enumerates the number of degrees in the fully manifested cycle (circle), for the five extra degrees – the Days of Negation – are virtually outside the Circles of Time. Margaret Wyard existed, for the brief space of her Initiation, beyond the Mauve Zone. 360 = ISHIM, the ‘Angels of the Yesod of Binah’ – i.e., the messengers of the Mother-Goddess as the Witch-Queen Supreme. ShIN (360) is the later form of the Atlantean ZIN, the Moon, and ShNI (360) means ‘scarlet’, which describes the

¹⁵ See Grant, *Against the Light*.

¹⁶ See *The Necronomicon*.

¹⁷ The Days of Negation are the Days of the Deluge, the days of the gushing of the fountain of Hecate.

¹⁸ See Fellows, *Mysteries of Freemasonry*.

woman in her oracular phase.¹⁹ There is also the Mayan myth concerning the Mu-mu’s egg (*moo-moo* = 360) which resonates with MU-ION, a phase of the Aeon of MAAT (MĀ-ION).

361-14. *from the pages even now overshadowed by the forest-scene, the Awful Mass*

The “Awful Mass” was served by the priests of Hell in Rendlesham Forest, wherein Awryd crossed the threshold of the Mauve Zone. 361 = SAIN (see Comment to 355/8; similar concepts here apply). SAIN and ZAIN have an identical symbolic valency.

362-15. *the corrosive serpent tongue flicking its venom from the swaying hornbeams wracked by a gale unremembered since the seas*

The *Necronomicon* mentions SHAKUGUKU (362), ‘Queen of the Cauldron’, which recalls Awryd in her crypt, and Black Wings, Addu (15), recalling in turn the raven of Sin Sin Wa. SHAKUKUKU contains the triple Kû, further confirming the linkage with Chinese magic. 362 = ODUARPA, a black magician of Atlantis²⁰ whose name suggests Ouarda, the Seer who channelled *Liber AL*. The addition of the letter ‘P’ may signify *Pé*, and hence ‘The Tower’, the Atu to which this letter is attributed (see Comment to next verse).

363-16. *dashed thund’rous at the Templar Tower.*

The Tarot Key XVI is that of ‘The Tower’. It is possible that Ouarda the Seer and Awryd the Witch (in the vicinity of the Templar Tower)²¹ are identical. In which case, another link in the chain is forged which includes, among other identities:

¹⁹ The Scarlet Woman, HKOKKINH GYNH, = 667, the feminine counterpart of the Bonat 666 (by ‘umbrella’ inclusion). Her initials, HKG, = 31, a numerical key to many mysteries of *Liber AL*.

²⁰ Besant & Leadbeater, *Man: Whence, How and Whither*, page 116.

²¹ In the region of Rendlesham, Suffolk.

1) Helen Vaughan,²² 2) Mrs. Beaumont,²³ 3) Yelda Paterson,²⁴ 4) Besza Loriei.²⁵ 'The Tower' is located on the twenty-seventh Path to which is ascribed the letter P^ε, the 'Mouth', indicative of the formula of Maat – IPSOS, 'by the same Mouth'. Awryd's initiation was consummated in the vicinity of a tower, an erst-while stronghold of the Templars, who celebrated their rites in an adjacent forest. The Oracle is BALKIS, Queen of Yemen. It is claimed by some that Yemen is the supreme seat of Mystery, not Tibet; Yemen, on the Red Sea opposite Bab-el-Mandeb, the 'Gate of Hell'. One number of YEMEN is 760 = IPSOS in its form of the 'Mouth of Hell'. Awryd passed through that Gate. 760 is the number of the Queen ΝΥΤΟΚΡΙΣ, Nitokris, the "ghoul-queen" of the Pharaoh Khephren. These 'evil' queens equate symbolically with the 'Evil Woman', Shōa. Finally, 363 = BESH KVL (Besqul), the *bath-kol* or 'House of the Voice', from whence issue these Oracles of OKBISH.

364-17. *Stark ... ages before ... a desert sea of ice seized by the under-currents, moulded into undulant ophidian ripples as mounting higher.*

Tibet, particularly the borderland between Tibet and China was, ages earlier, the primal home of Mystery, perhaps connected with Yemen by an undiscovered tunnel linking with the valley of Ho-Nan or with the heights of Léng, seat of the Cult of the Kû. 17 is a number intimately associated with the Aeon of Zain and with the Sword of Kalki.²⁶ Atu XVII exhibits the Star of Nuit, of Nu Isis, and of the Hé (Daughter) of Tetragrammaton. It is also the House, or *atu*, of Má, the Lesser Cycle of the Aeon of Maat. 17 enumerates ZBCh, 'slaughter of victims; sacrifice', the virgin or 'daughter', the 'white' one, drained of the red blood drunk by the Children of Isis. The

²² See Machen, *The Great God Pan*.

²³ *Ibid.*

²⁴ See Grant, *Images & Oracles of Austin Osman Spare*.

²⁵ See Grant, *The Stellar Loriei*.

²⁶ See Grant, *Beyond the Mauve Zone*, chapters 12, 13, and 14.

Oracle is threefold: HShTN, 'Satan'; ShTNH, 'opposition, resistance'; and ShDIN, 'demons'. Again, 364 = SEMJAZA, one of the leading Angels who lay with the daughters of men.²⁷ The term 'daughters of men', instead of simply 'women', was used perhaps in order to direct attention to the 'daughter-cycle' of the Aeon of the Mother (Maat). This interpretation is confirmed by an alternative enumeration of *Semjaza*, 124, which as previously explained²⁸ is connected in a special manner with the Priestess Nema who channelled *Liber Pennae Praenumbra*, the *grimoire* of Mantian Magick.²⁹ 124 = 31 x 4, the Key to *Liber AL* in its fourfold phase of Manifestation.

365-18. *higher to peaks leaping to the stellar winds flattened by space into a crystal plateau*

This verse is exceedingly obscure. We can but suggest that as 18 is the number of Isis in her dynamic (*shakti*) phase, the negation of this aspect suggested by the frozen sea of the previous verse, is here likened to the Nile arrested, or 'frozen', into the formation of a crystal plateau (the icy plateau of Léng?). Eighteen cubits is the highest elevation of the Nilotic inundation. The Oracle denotes the Perfect Circle of the year plus the five days of negation, or inundation, when the Perfection is broken and admits the forces from Outside. These forces manifest as the cosmic vibrations of the Old Ones (IShNH = 365) who also have the number of PRIOH, 'an uncovering, displaying, revealing'. This may account for the reference in the next verse to "locked glass".

366-19. *with locked glass*

The Scribe of *Liber AL* was instructed by Aiwaz (AL.III.10) to "Get the stélé of revealing itself ..." and to "Close it in locked glass ...". Perhaps the realm of Léng, whipped by "the stellar

²⁷ See *The Book of Enoch*.

²⁸ See Grant, *Outside the Circles of Time*, Index entries under 'Andahadna'.

²⁹ See *Maat Magick*, by Nema.

winds" and "flattened by space into a crystal plateau", provides the "locked glass" for the stélé of revealing, and for all that is implied by the Star-Stone (CTHAH) of Cthulhu; and all that is implied also by the stélé as 718.³⁰ We know that the temple in which this revealing is to occur "is already aright disposed" (AL.III.10). It is claimed in the same verse that "miraculous colour shall come back to it day after day". This may be a reference to the *kalas* and to the alchemical transformations generated in them by the operation of the Fire Snake. The verse-number is ChVH, 'to show forth, to manifest'. 19 is listed in the 'Table of Prime Numbers' (*Liber 777 Revised*) as "the feminine glyph", hence the reference to the *kalas*. The number further denotes 'The Daughter of the Flaming Sword', a title pertaining to the Aeon of Zain. The Oracle = ShAGALLA, 'the Golden City of which Jupiter is the Gate'. *Sagala* is the name of a metal (*kala*) pertaining to Sirius 'B'. Its root, ShGL, names the 'jackal' or 'fox', the zootype of Aiwaz.³¹ Finally, ShGL means 'to lie with'.

367-20. *into the heart of Lêng where lie the Sarcophagi manifold ...*

The tomb of the Dropas excavated in the valley of Lêng. On their second visit to Earth 900 years ago³² they were not wholly exterminated by the terrestrials who, mistaking the intent of their visitors, struck them down. Their leader, LAM, escaped with members of his inner circle. This formed the nucleus of the Drukpa Cult in Tibet, Bhutan, Sikkhim and Nepal, and of the Cult of the Kû in China. The verse-number is that of BAAVI, a planet in the star-system *Proxima Centauri*. The denizens of this planet, who were not dissimilar in psychosomatic structure to the Dropas, cohabited with women who, like

³⁰ See the *Typhonian Trilogies* as a whole for the many implicits of the number 718.

³¹ Cf. the spirit-fox and succuba symbolism of Chinese magick, and previous references to the fox-zootype of Aiwaz.

³² Robin-Evans gives the date as 1017 A.D. The initial visit of the Dropas occurred some 25,000 years earlier. See Robin-Evans, *Sun Gods In Exile*.

themselves, belonged to the Mongol monadic group. The Oracle is AISHVN, meaning 'homunculus', which well describes the progeny of their congress. The word also signifies 'black', which in the present context may refer to Dr. Phineas Black (see *Against the Light*).

368-21. *Who could tell what a witch may embody?*

Awryd? Yelda Paterson? (See Comment to next verse.) The verse-number = ChZV, 'the Seer', which suggests that the present medium is intended (i.e., Arim / Margaret Leasing). The Oracle is IShNCh, a variant of IShNH, the 'ancestor, old one'. The symbolism is partly a Lodge referent and partly that of personal relationship involving Arim, a recent avatar of the witch Awryd. It also involves a female relative on the author's maternal (Wyard) bloodline. Her name was Sue Lee. The oriental resonance reflects, appropriately, the curiously eastern cast of countenance which characterized Sue Lee. This explains the next verse adequately enough and it further explains the "Weird One" which tallies with the pronunciation adopted by friends of the family Wyard. Note also that Sax Rohmer's patronymic was 'Ward', which needed but an *iota* or *yod* ($y = 10 = GBH = 'to issue from the earth')$ to lock both the Ward and the Wyard into the *New Isis Current*. The Scarabaëus with its ball of dung is a well-known symbol of regeneration.

369-22. *There was a certain oriental cast about her features ... the Weird One.*

See Comment on previous verse. Awryd also possessed the "oriental cast". The Oracle is of an essentially lunar nature, being the summation of the series $(1 - (9 \times 9)) \div 9$. It also enumerates ChSh MVDAL, the 'Spirit of the Moon' (see *Liber 777 Revised*, page 19). It is of the essence of witchery and of the sorceries of Awryd.

370-23. *Until recent date her sisters moved upon the earth, unaware*

The 'Weird Sisters' – for they were known as the author's relatives on the maternal line – lived out their lives oblivious of their witch-ancestor's existence and her continued presence among them. For she endured as a *tulpa* of Awryd in the form of Margaret Leasing and of one Kathleen Wyard. The latter, too, was unconscious of the identity – for some time (see *Against the Light*). But this fragment of magical biography has no immediate bearing on the Oracles of OKBISH. The Oracle is ShLM, 'Salem', which has an immediate application in that Austin Spare's witch-mentor, Yelda Paterson, claimed lineal descent from a coven of Salem witches. The coven in question had no connection with the notorious manifestation of New England witchcraft; rather, it utilized the general panic and upheaval as a cover for traffic with infinitely older and non-terrestrial visitants from Outside, who had left traces of previous visits to Earth in the myths of Pennacook and Narangansett Indian tribes. Entities such as Black Eagle, Misquamacus,³³ and others were agents of the Old Ones. Black Eagle, in particular, irradiated Yelda Paterson with the spells that were later to inform the magical system of Austin Osman Spare. From Mrs. Paterson the artist 'inherited' the seals, sigils, alphabets and sentient symbols that animated much of his art. Certain pictures contain glyphs of alien geometries and conic formulae, Keys that unlock the gateways to the Mauve Zone beyond the Tunnels of Set. 370 is the number of OQR, 'to curse', and of OSh, 'a bright constellation' (*Ursa Major*).

371-24. *aware only of an ancient lineage ... ancestors lay calm in the dusk of a slumbering shrine*

A reference to the tombs ("slumbering shrine") of the Wyards of Suffolk situated in the Church of St. Lawrence and in the grounds of Brundish Hall. There is no stone marking

³³ See Lovecraft and Derleth, *The Lurker at the Threshold*.

Awryd's grave. The verse-number, as previously noted, is especially associated with extra-terrestrial activities and entities involved with them. It is also the number of the Elders of the Apocalypse and comports, therefore, a sense of aeonic cycles of Time and Destiny. 24 = AYVZ, Aivaz. The Oracle is ShMAL, 'the left' (see Comment to previous verse), and ShOA, 'the ghoul, the evil woman', shadow of Mrs. Sin, the succuba of Sin Bin Wa. 371 = LALISH, 'the shrine of the Yezidi'.³⁴ Of high significance is the fact that SHAITAN, the 'god' of the Yezidi, = 371; and that this number plus 418 (the number of the Great Work, and of Aiwass by Greek qabalab) = 789, the sum of the numbers of ALLALA and IPSOS – the 'Words' of the Aeons of Mā³⁵ and of Maat³⁶ respectively. Again, 371 = LASH TAL, a formula fully explicated by Crowley in relation to the god Set.³⁷

372-25. *close to the encroaching waves*

The reference is to the surf-washed shore of the Suffolk coastline, not far removed from Brundish, where Margaret Wyard's relatives yet slumber. The constant echo of the waves is expressed by the Oracle, ASPIRKA, the 'Sphere of Water', in mystic terminology the 'Sphere of Blood'. 372 enumerates OQRB, 'Scorpio'; the crab, crayfish and water-beetle are germane. 372 = KBShN, 'an oven or furnace', evoking the Crypt, Awryd, and the Cauldron, no less than the frightful rite of the Black Isis. 372 = ShBO, 'seven', the number of Set. 372 = LShAVLH, 'in the state of the dead; the sepulchre; hell'. The Dunwich (Suffolk) waterfront is a further appropriate symbol because of "Dark Carcosa [372] where dwells the monstrous and abominable half-brother of Cthulhu, Hastur the Unspeakable". "Carcosa, in the celestial longitude of Aldebaran and Hyades".³⁸

³⁴ Grant, *Outer Gateways*, page 106.

³⁵ According to Frater Achad.

³⁶ According to Nema.

³⁷ Crowley, *Magick* (RKP edition), pages 415 and 416.

³⁸ Both quotations are from H. P. Lovecraft.

373-26. *within sound of their echoes lapping the Templar Tower*

It is estimated that it will not be long before encroaching waves erode the Suffolk coast, thereby threatening the Templar Tower. The present verse hints at a comparison between this threat to the fortification and that to the stronghold of Sin Sin Wa's 'dream traffic', conducted from the waterfront at Limehouse. The verse-number is that of the Kū, and of AVACH-DU, variant of AVAGDDU, "Black Wings' [raven / Qrixkuor] nursed by Night". Candleston Castle, once fronting the sea at Merthyr Mawr (Glamorgan), was already stranded in a sea of encroaching sand by the time Awryd had returned as Margaret Leasing, and Black Wings – the raven of Sin Sin Wa – had become the Qrixkuor Bird. The abomination from the sea has yet to emerge. The Oracle is MUSARUS, 'unclean, foul'. Both the yoni and the fish were anciently designated *Musarus*, which indicated also the period of the deluge, the encroaching waters, the lapping waters (of blood). Hence the connection with the bloody rites of the Deep Ones.

374-27. *not knowing the restless grave undying, scooped from the crumbling furze-fringed rock by the lightning bolt that echoed the old dark rite.*

"... the restless grave undying" suggests Poe's "worm that dieth not". The "furze-fringed rock" is almost certainly a description of terrain surrounding Candleston where Margaret Leasing relived an episode of her life as Margaret Wyard (the reader is referred yet again to *Against the Light*). There is a tangential reference here to Mrs. Sin, in that the verse-number = AKU, the moon-deity who was also known as *Sin*. The Oracle affirms the lunar element in that it equates with the Greek Λαγώς, *Lagoos*, 'the hare', a lunar zoötype. It is probable that *Lagoos* is an oblique reference to the cryptic sigil in the *Wisdom of S'iba*, verse 187/33.³⁹ An alternative meaning of LAGOOS is 'big-eared', which may refer to the BAHTI (27), the 'hideous

³⁹ See Grant, *Outer Gateways*, chapter 13.

gnomes' mentioned by Blavatsky,⁴⁰ or to the long-eared vampire bat of South America. The "lightning bolt that echoed the old dark rite" may refer to a magical working of *New Isis Lodge*,⁴¹ or to Awryd's initiation in Rendlesham Forest.

375-28. *Not knowing she yet walked among them*

Awryd walked among the tombs of the Wyards at Brundish in her new life as Margaret Leasing, "not knowing" her ancestors. The verse-number is that of ZAK, "the templed terraces", of which are the abodes of forgotten dreams. Although centuries had passed, Awryd *knew*. The Oracle is ShOH, 'a measure of time', from the Egyptian *sha*, 'clepsydra', the waterclock that was specifically lunar in origin and denoted time by the period effluxions of the sacred cynocephalus. This interpretation is confirmed by KLL VPRT (375), 'generally and specifically'. 375 is SEKHEM, the place in which magical operations were performed upon the ghosts of the dead. An alternative enumeration of Sekhem is 118 = BAHLASTI (see AL.III.54) of which BAHTI (see Comment to previous verse) is a contraction. 54 (the verse-number in AL) = AKU, the 'ghost or double' of the Polynesian Mysteries.

376-29. *until I, a scion of their race encountered my own death in her countenance.*

The Oracle may be fathomed only by reference to *Against the Light*, since it treats of matters personal to Frater Aossic, which is as it should be, twenty-nine being the number of this *Book OKBISH*. It thus comprehends the total Web. It is also a number of HADIT, the infinitesimal speck of Consciousness which projects the phenomenal world *in toto*, Nuit (the counterpart of Hadit) being the screen whereon its moving images are projected as a seeming infinity of stars. The night sky is Nydd, pronounced *Neith*, a title of Ked (29) or Keridwen of the

⁴⁰ Blavatsky, *The Secret Doctrine*, III, 18.

⁴¹ Grant, *Hecate's Fountain*, page 154.

British Mysteries. Crowley calls Hadit "the Magick Fire itself". It is the Fire Snake, the force that projects and sustains the gigantic illusion of space-time we call the Universe. The Oracle is OVSh, the 'Great Bear', the supreme zoötype of the Stellar Gnosis typified by Typhon and her son and consort, Set. The word OShV, a metathesis of OVSh, signifies Ad-Om, *Edom*, and refers to the Kings of Edom who reigned over a race inhabiting Atlantis prior to the creation of man. The priests of the Typhonian Gnosis were descended from survivors of this race, which antedated the Atlanteans.

The Book of the Spider - XIV

377-1. *Draped in seaweed, tangled boughs and the deadly
Serpent's coil.*

The Oracle seems to point to *AL.II.26*, the "deadly Serpent" being identified with the "secret Serpent coiled" that shoots forth "venom" and which is identified with terrestrial consciousness.¹ 377 = ShBOH, 'Seven', a further reference to Typhon of the Seven Stars (see Comment to previous verse). It is also a number of LAMUS, a name applied by Crowley to a high Initiate.² Its containing the name LAM justifies the reference to the *Book of the Law*, the Book from Aiwaz or Lam³ transmitted to Crowley's Higher Genius.

378-2. *The Eyes alone alive in the pallid stone, the features
tinged with green and cloying moss.*

379-3. *The utmost of decomposition set beside a calm wide
forehead cut in the alabaster of time*

380-4. *under which the lurid eyes glowed famished, their
vampire burning-pits illumined by the crazy flames*

The number 378 and the succeeding two Oracles refer, it seems, to Dr. Phineas Marsh Black. 378 = MChShKI, 'dark places'; and Dr. Black existed only in 'dark places'. 379 enumerates the word DISSOLUTION, the "utmost decomposition", while "a calm wide forehead" suggests BShLVM (378), 'in peace'. Dr. Black occasionally appeared already dead, locked in a morbid immortality, a paralysis of the nervous system. 379 also = ChAOS. Spelled in this manner, ChAOS emphasizes the initials of Austin Osman Spare, whose adumbrations of a new geometry intrigued Dr. Black. 380, on the other hand, enumerates ISIS. The Lodge dedicated to this goddess in her

¹ See Woodroffe, *Varnamala*, where the fifty-two coils of the Fire Snake are named separately.

² See Crowley, *The Diary of a Drug Fiend*. Basil King Lamus was Crowley's Higher Genius.

³ See Grant, *Beyond the Mauve Zone*, for the inner sense meaning of *M*.

aspect as Nuit' was inspired by two contemporary adepts, one of which was Austin Osman Spare, the other Eugen Grösche.⁴ Although they were unknown to one another on the mundane level, their subtle linkage is part of the *paramparic* chain, the spider's web, tabulated in *Beyond the Mauve Zone* (q.v.). Further, 380 = MTzRIM (*Mizraim*), an ancient name of Egypt deriving from MISOR (380), 'the Ancestor', from whom the Egyptians were said to be descended. Misor was the child of Taaut, or Thoth, the son of an Atlantean priest who is fabled to have survived the Deluge and emigrated to Egypt. 'Child of Taaut' comports descent from Ta-Urt (Typhon), whose Mysteries were received by Thoth in the lunar phase of the Stellar Gnosis.

381-5. *consuming froglike extremities as he leapt upon the wandering girl ...*

The "wandering girl" was, undoubtedly, Awryd, astray in the Forest of Initiation (Rendlesham). The flames leaping from the braziers were reflected in the eyes of the vampire who sprang upon her, even as she had leapt into the Mauve Zone by the paths of witchcraft – hence her "froglike extremities".⁵ 380 = KHORDEPhA, the vampire witch-cat of Bengal, which well apostrophizes the "lurid eyes glowed famished, their vampire burning-pits illumined ...". 381 = AShP, 'a magician', 'enchanter; to evoke spirits or practise magic'; the word derives from the Kamite *shefi*, 'demoniacal'. Awryd's initiation was enacted via enchantments similar to those which characterized the witch cult to which Yelda Paterson claimed affiliation.⁷

382-6. *transfixed her with one piercing scarlet scream and ...*

This is a rehearsal of Margaret Leasing's sacrifice to the Qrixkuor, which relayed the Light from Awryd's sacrifice three

⁴ See *The Manifesto of the New Isis Lodge*.

⁵ Head of the German Order, *Fraternitas Saturni*.

⁶ The frog is a zoötype of the *voltigeurs*. For an explanation of this term see Grant, *Cults of the Shadow*.

⁷ Mrs. Paterson claimed descent from a line of Salem witches; but see Comment to verse 370/23.

centuries earlier. The "scarlet scream" is the orgasm of blood sacrifice, and the 'fixing' of the Light in the skull of the Seer. Leasing was henceforth able to 'see', even into the Mauve Zone.

383 7. *absorbed her.*

The Helmet of Light absorbed the magical energy of the Seer.

384 8. ... *Jester*

To date, this and the previous verse resist analysis. Something is being conveyed; but whatever it is, is described by the Oracle as ΠΑΝΑΛΗΤΕΣ, 'absolutely true'. The one word, "Jester", terminates an Oracle unheard, and it indicates a hidden pun on 'absolutely true' as equivalent to absolute illusion – which, by a process of 'reflex articulation', it surely is.

385 9.

Still we are left without a clue. The verse-number represents 'death and pregnancy', the latter signifying 'not yet born', because it is the final number in a series that returns to Unity, One, resolved into the Void, viz. 1 > 0. The Oracle is OShIH, 'the world of matter', signifying that the objective universe – every 'thing' – is merely phenomenal or apparent, i.e., illusory. 385 = BOU SAÂDA, the *locus* of Crowley's evocation of Choronzon. It is also a formula of Aossic, as AVSShICH.

386 10. ... *Black.*

The only word the Skryer caught was "Black"; its upper-case initial letter points to Dr. Black. The verse-number suggests that the *locus* (385/9) is ChB, 'a hidden place', a place of ORACLES (386) and therefore of LShVN, 'tongues'. 386 also = TITTA, 'seven', the number of *Sept*, or Sirius (Set). Again, 386 = ShVP, 'cover of darkness', from the Kamite *sheb*, meaning 'shade'. ShVP also signifies 'to cover, hide, conceal'. These correspondences echo the witchery of Awryd and her 'speaking in tongues'.

387-11. *While in a summer garden I reclined and mused upon the wonderful pattern woven by the Spider ; all, it seemed, for my delight.*

A day-dream which occurred in the Magical Light (AVD = 11) in the garden at Brundish.⁸

388-12. *For how could this small, neat, low-built dwelling, set in a South Wales market town and bearing the name of that ancient family's manor house, yeleft Brundish Hall, conceal a vessel of blood stemming direct from this vampire horror?*

The day-dream in the cultivated Welsh garden is overshadowed by the wings of a sinister past. 12 is ascribed to the Path of *Beth*. The House (*Beth*) is that of the Magician who disposes of the spheres, or Circles of Time, juggled by the Jester of the Eleventh Path. The past rolls forward, heaving with ocean-swell, bearing the débris of yesterday and re-veiling the destiny of unslept dreams. The Oracle is in fact the enumeration of DESTINY. On the current float the corpse-oblations to a Serpent (LNChSh, 388; i.e., the Ophidian Current). Also, ChPSh (388) is 'a beetle', the insect that burrows in the secret caverns of the vampire, SATANAKU (388), replete with Plutonian abominations. Note the termination AKU, an alternative rendering of SIN or ZIN, thus combining the Mysteries of Set and of Zain.

389-13. *A witch whose line returned far deeper back; who knew even beyond the Zos-Witch, her companions, hideous 'others' such as Helen Vaughan and that Bella Lura who embodied the arachnean lore of spaces on the farthest flung web of Okbish, reaching even to the palaces of Lam in distant Lêng*

The witch-seer, Margaret Leasing, continued a tradition prior even to Awryd's line, and to Yelda Paterson's line; back, back, back, even to those "companions" known of Helen⁸ Grant, *Against the Light*.

Vaughan - and others.⁹ Besza Loriei also was 'of the blood', as was the dreadful idol of Kotavi adored by Orgen.¹⁰ These entities were arrayed as jewels upon the web of OKBISH as its gossamer unreeled backwards, even to the Palaces of Lam in the wilderness of Lêng. Thirteen are the globes, spheres, or power-zones of Yog-Sothoth. They exist in the voids between the meshes of OKBISH; these voids span a gulf of ten thousand years.¹¹ It was Lam who brought within the Earth's aura entities such as those described by don Juan¹² as the "Inorganic Beings", with whom the sorcerers trafficked. The legions of Lam rayed out from Lêng to ancient Khem, and thence to the South American continent. Their spawn transformed the magick of a purely terrestrial kind into magick that reached beyond the stars.

The Oracle is AOSHICH, which makes this stanza peculiarly apt in view of Kenneth Grant's association with the contemporary avatar of Awryd. An alternative number of AOSSIC = 221 = WYARD = AWYRD. 221 also enumerates BELA BLASKO, the name of the Hungarian actor who projected successfully, more than any other, the archetypal vampire. He also projected various female simulacra, among whom was Besza Loriei.¹³ 221 was the number of the premises where *New Isis Lodge* first established its London Headquarters. It is the number of IRVH, 'born at the new moon'. Note that 221 configurations form a left-handed *svastika* drawn on the Square of Mars, as depicted by Cornelius Agrippa. The ancient origin of the *svastika* was the celestial figure formed by the revolution of the Great Bear, the stellar representative of Typhon, goddess of the seven stars. Adamski described it as the "clock in the Northern Sky that never runs down, requires no attention, and is always perfectly accurate".¹⁴ It thus epitomizes the Goddess of Time, and, like her oriental counterpart, Kali, contains all time's divisions,

⁸ Machen, *The Great God Pan*.

⁹ See Grant, *Dance, Doll! Dance!*

¹⁰ See Castañeda, *The Art of Dreaming*.

¹¹ *Ibid.*

¹² See Grant, *The Stellar Lode*.

¹³ See Adamski, *Flying Saucers Have Landed*.

or *kalas*. It is this aspect that links the number 221 with the Typhonian Current and the $\kappa\alpha\upsilon\upsilon\omicron\nu\omicron\nu$, the cup into which flows the blood of sacrificial victims. This image evokes a chain of events involving those sacrificed by the Children of Isis; those who transformed into monstrous beetles in the tunnels of Set beneath *El Festat*, and burrowed their passage to Dongola. 221 = MVOQH, 'obscurity, dimness, darkness', the hidden tunnels. Finally, and perhaps significantly, 221 = ALSOS, named for the German Nuclear Programme. To return to the present Oracle: 389 = ShTP, 'to gush out; flow, as a deluge of blood'.

390-14. *and the vast, remote, and desert places where the Black One walked and talked with the Children of Isis.*

The "Black One" combines the traditional coven-leader, known as the Black Man or the Man in Black, with Dr. Phineas Marsh Black, who was walking and talking in the desert places (i.e., the Abyss) at the time Aossic interacted with him. Both 'blacks' may be subsumed to the Oracle as MOROI, 'Undead blood drinker', the type of the BELTHAN, or the Bela-dragon (*than* = 'dragon, serpent') – 'the grave old man' (the Old One), who by paronomasia becomes 'the Ancient One beyond the Grave', an avatar of 'Dracula'. The Children of Isis are his emissaries, as perhaps also, Dr. Black's.

391-15. *The seawracked desert-dashed ruins of a castle on the shores of Morgan's land*

"The seawracked desert" probably refers to the sand-dunes dotted with clumps of prickly grasses that encroached upon the ruins at Candleston, where Frater Aossic and Margaret Leasing discovered the lair of the Qrikuor-Bird and the curious Stone, as related in *Against the Light*. The Oracle is ISHAP, 'he will earnestly desire', and LShVNH, 'her tongue' – a combination that suggests the formula of IPSOS, the Word of the Aeon of Maat. As if to balance this, 391 = $\kappa\alpha\mu\iota\nu\omicron\varsigma$, 'an oven or arched furnace', also the 'vulva'. In the present context this glyphs the hideous sacrifices involving the cyclopean idol of Isis worshipped

by her 'children' in the caverns of Dongola, swarming with the beetle-brood of OKBISH.

392-16. *had hid in its bowels the two slender plinths surmounted by the heads of twin fauns;*

The Oracle refers to the twin candlesticks¹⁵ concealed in the crypt at Candleston, and discovered by Margaret Leasing and Frater Aossic (as described in *Against the Light*). The number 392 = ShBTz, 'figured in gold', from the Kamite *sheps*, 'figured'. Of gold they were not, although when cleansed of the deposits of decades the sticks displayed a lustrous brassiness.

393-17. *The fluted pillars, columnic, the faces of young satyrs, their equivocal smiles not rendered less sinister by the flames that lit in flashes*

The numbers 17 and 393 comport a wealth of Typhonian symbolism, the major features of which are ZAIN and ShPhChH, or Sefekh, whose name means 'seven'. Sevekh is a survival of Khefekh, or Khepsh of the Seven Stars, who was adored at Ombos as the 'Living Word'. 393 enumerates the parts or sections (*kalas*) of the Great Seal of the O.T.O.:

The Eye in the Triangle = OSh; O = EYE (<i>Ayin</i>) =	70
The Pyramid or Triangle of Fire = <i>Shin</i> =	300
The Dove, Bird of Air, <i>Aleph</i> =	1
The Graal, <i>Cheth</i> =	8
The Phallic Yod =	10
The Glyph of Venus (<i>Daleth</i> , Door) =	4
	—
	393

¹⁵ Gerald Yorke, impressed by the finesse of the modelling, expressed the opinion that they were possibly of Florentine workmanship. Here may lie the key to the Italianate *Il Grimoire Grantiano*, a recension of the original *grimoire* described in *Against the Light*. The candlesticks are reproduced in Grant, *Outer Gateways*, plate 5.

This numerical combination yields OShAchID, 393 – a metathesis of AOShIch (389, Aossic) + *four*, the Venusian Key of the Door (*Daleth*) which is displayed in the Sigil of Aossic:



AOShIch = 389 = BELISAMA, 'flame-like' (viz. candlesticks) – a name of the planet Venus identified as Astarté, 'Queen of the Skies of Baal', she being the consort of Bel.

394-18. *their enigmatic glances.*

These three words appear merely to close the description of the candlesticks.

395-19. *It was difficult to see, in that dark cell, and against the light, the hovering wings ...*

The three words "against the light" had an instantly oracular appeal to Frater Aossic. He used them in a quasi-fictional introduction to the *OKBISH* scenario and its present Comment. The number 19 is connected with the Tarot Trump entitled 'The Daughter of the Flaming Sword', which is relevant to MĀ-ION and to the Aeon of Zain. The "hovering wings" were the prelude to the vicious attack on Margaret Leesing in the crypt at Candleston.

396-20. *But the reverberant shriek of the girl's screams scoured the crypt, a whirling scarnel of sound sharp as rat-fangs gnawing*

Purely descriptive. But note that the Oracle = 'The Ark' or 'Arch'.¹⁵

¹⁵ The number 396 is one of a tripartite constellation, meaning 'the Ark'; the other two are 360, the 'mercy seat', and 324, 'the altar'. Total 1080 = SION. See Wood, *Genesis*.

397-21. *at the heart*

397 is a form of AOSSIC (AVSShIK); "at the heart" may refer to the core of the Sigil of Aossic – an egg, or simply the cypher, zero. It may be significant that this verse is attributed to the Path of *Kaph*. *Kaph* means 'a palm'; together with the egg, the palm forms one of the clues given by Amalantrah to Crowley in connection with the "new Knowledge" which he was to find in the egg.¹⁷

398-22.

The void, Nought, or O (egg) at the heart of Aossic. This and the previous verse may imply that the Sigil of Aossic is the 'nest' (*S'ba*) containing the egg in which the "new Knowledge" gestates. Number 19 (ChVH, 'to manifest, shew forth; Eve') is the feminine glyph; the number 21 indicates the Path of *Kaph* (see 397/21). Verse 22 is void (O = egg), and the Oracle is 398 = ChPShI, meaning 'Book'. It was in the crypt at Candleston that the *Grimoire* of the Grants was discovered, the *grimoire* sought by Aleister Crowley, Phineas Black, and other occultists, which held extra-dimensional keys that unlocked the Tunnels of Typhon and the Cells of Set. This *Book OKBISH* is a part of the *Grimoire* in so far as it enabled Arim and Aossic to locate its source.

399-23. *and a shadow steamed slowly from the ninth arch.*

Awryd's Cauldron under the Ninth Arch where, beneath the mottled pavement, reposed the hidden *Grimoire*. The number 23 designates the Tet, or Pillar, of the archway "established in the Void";¹⁸ it is the Amen-Tet or Hidden Pillar, the Man Hanged,¹⁹ or Extended, the Phallus buried in, and fructifying, the Earth. The Oracle is F'STAT, denoting the Cairene crypt containing the gateways to the Tunnels of Set, to Dongola, and to the only Temple of Nu Isis upon Earth.

¹⁷ See Crowley, the Abuldiz and Amalantrah Workings.

¹⁸ See Crowley, *Liber Cordia Cineti Serpente (The Book of the Heart Girt with the Serpent)*, Chapter V, verse 25.

¹⁹ The 'Hanged Man' is attributed to the twenty-third Path.

400-24. *Soft moonlight falling on a black pool*

Although the number 400 is attributed to the element Earth, which comports the Tunnels of Set and the Phallus of Set (TAU), it is also the number of OShIK²⁰ (a form of Aossic, so spelled by Aleister Crowley). Crowley intended using that Brother to trace the *Grimoire* of Clan Grant, for he knew it to contain the keys needed by him to wrest from the Old Ones the secrets of the transplutonic Isis. The number 24 is especially related to ufology; however, Crowley quit the terrestrial scene the year in which the Old Ones – after so many centuries – probed again the Earth's aura, even its atmosphere. Their aim: to pave the way for the ultimate restoration of Their Kingdom as announced by Aiwass through Crowley in 1904. 400 = KShP, 'to use magic, witchcraft'. It was through the witchery of Awryd that the *Grimoire* was finally located in the Twentieth Century. KShP derives from the Kamite *sheft*, 'demonial'. 400 is also the number of ShPK, 'to pour out blood'; the place of execution', hinting at a sinister interpretation of the "soft moonlight falling on a black pool" which the Skryer passed with Frater Aossic, *en route* for Candleston.²¹

401-25. *fringed with whispering waterplants, mallows bowing in the slight night breezes.*

The *plant-y-pwyll*, or 'children of the pool', of old Welsh lore. They speak with hissing voices. The whispering mallows were of mauve hue, as was the sky that night in sleeping Morgan's Land. 401 = PURPLE, a deepening of mauve before shading off into night, the absence of light. Mauve are the last fading shadows against the Light that secretes the 'essence of' (*ath* = 401) Darkness.

²⁰ Note that OShIK is an anagram of OKBISH minus the letter (*Beth*) of 'The Magician' (see Atu I).

²¹ See Grant, *Against the Light*.

402-26. *And the stark sand dunes vaguely void against the mauve sky.*

The sand dunes at Candleston had then (see previous verse) a vaguely void appearance in the curious radiance that prevailed. 26 = AVACH-DU, variant of AVAGDDU, 'Black Wings' ('nursed by night'). AVAGDDU embodies this concept. The Oracle enumerates OKBISH, 'a spider', which gives its name to these Oracles by virtue of the complex web-like threads that entangled the Skryer in the Cells of Set and in the Tunnels of Typhon, no less than in the weirdly webbed branchings of the Tree of Life as they twist and turn, backwards, behind the Paths. 402 = 93 + 309, numbers of Aiwaz and of Set respectively. This spider OKBISH, therefore, is the veil of Shaitan-Aiwass. In the Bön Mysteries of Sikkhim the woman that acts as a medium for the spirits of the living, and of the dead, is known as NÄLJORMA (402). Her function is similar to that of the Tibetan *Khadoma*, and the *Dakini* or female 'sky-goers'. The latter are reputed to be demoniacal female beings hostile to humans and haunting cremation grounds and sinister, lonely and uncanny places. They appear in human and in superhuman form. It is noteworthy that these forces from Outside are almost invariably feminine. As with the sky-goers, so with the priests of the Children of Isis. In *The Beetle*, Marsh's chief character, Lessingham, finds difficulty in ascertaining the gender of the giant beetle that took shape before his eyes, and he expresses amazement when he recognizes its feminine nature. Carlos Castañeda, likewise, in *The Art of Dreaming*, is surprised to find that the 'Inorganic Beings' – who show no interest in women – are themselves female. The reason is not far to seek. As women on earth collect and fashion the 'vitality-globules' of the male, so these spirits from Outside also collect this energy, and from the same source. It is significant, therefore, that 402 = BTh, 'daughter, virgin, worshipper'.

403-27. *Sleep belongs here; from this point one has to substitute for windows the inward turned pebbles of spectacles perched upon the decomposing snout of a lame dwarf.*

The Oracle is difficult to interpret. The "lame dwarf" is probably a pun on LAM in his avatar of Hoor-paar-kraat, the 'crippled' god whose light is hidden or dwarfed, the god below the horizon. 27 = BAHTI, 'hidden gnomes', entities mentioned by Blavatsky in *The Secret Doctrine* (III.18). The *Bakti* may be related to the BAH(las)TI of *AL*.III.54; it appears to be some kind of curse. 27 = CHIDH, 'a parable', 'enigma, riddle', and the present Oracle seems set to remain so. However, 403 = ABN SPIR, 'The Stone'; as $13 \times 31 = 403$, these numbers were of major import in Frater Achad's calculations. He relates them to the Sapphire Star Diamond with thirteen facets. They reflect, one to each facet, the thirteen-lettered Word of the Mâ-Ion that conceals the Secret Star, MANIO, and the method of invoking its boundless energies, its countless *shaktis*. The number 403 displays the Egg warded on either side by the sacred Seven (4 + 3), the number of Set-Typhon. Furthermore, there are 43 angles in the Sri Chakra of the Kaula Circle, which contains the supreme key to the outer gateways and to the Mauve Zone beyond.

43 also denotes LAHBH, 'to love'; and in the 'List of Primes'²² 43 is described as "a number of orgasm". 43 also = MG, 'a mage', and ChLH, 'a sacrificial cake'. 43, being 1 less than the number of DM, 'blood', suggests that the ingredients of the cake are as described in *AL*.III.24. 44 = AVITCHI, the 'black interval' in Outer Space: sunless, moonless, the ultimate absence of Light. According to a footnote to a letter from Koot Hoomi, "for him who falls into Avitchi there is no rebirth from it. It is the cold Hell, the great Naraka".²³ *Avitchi* is also termed MYALBA, a state, claims Blavatsky, to which some soulless men (zombies) are condemned on this physical plane. In his Greenwich Village Exhibition, 'Dead Souls', Crowley included

²² Crowley, *777 Revised*, "The Meaning of the Primes from 11 to 97".

²³ Quoted from the *Abhidharma Shastra* in *The Mahatma letters*, page 108.

his unique portrait of LAM. Did Crowley know that Lam was 'trapped' on Earth? We may never know; but it is certain that he knew no human soul tenanted this strange entity, that it had found its way out of *Avitchi* and the passage beyond. Why otherwise would Crowley have set Lam's portrait as a frontispiece to *Liber LXXXI*, a Comment on Blavatsky's *The Voice of the Silence: The Two Paths: The Seven Portals*.²⁴ At that time (circa 1918) the portrait was the only known delineation from life of an extra-terrestrial entity. The verse-number is that of *Liber Trigrammaton*, a 'Holy Book' which treats of the *Stanzas of Dzyan* and involves the trigrams of Chinese magick. Note also that it was after a period of years one more than forty-three following the reception, in 1904, of *Liber AL* that Frater Achad announced the advent of the Aeon of Maat – on April 2nd, 1948. The latter occurred to the month – almost to the day, according to Achad's assumption that the dictation of *AL* commenced on April 1st.²⁵

404-28. *He stands with a frozen face*

Given that "He" of the "frozen face" is the Lama of Lêng (LAM), the Oracle is self-evident; but we might suspect a deeper meaning when such a plain statement is made. Twenty-eight is the number of the Path to which the letter *Tzaddi* is ascribed, and we are told in *AL*.I.51 that *Tzaddi* "is not the Star". This was interpreted – idiosyncratically – by Frater Achad in a negative sense, as affirming that the Star is *Not*, and that *Tzaddi* is just that. *Tzaddi* means a 'fish-hook', and the mystical interpretation of the passage may well be that where the fish-hook is not (is not used), the fishes (Deep Ones) abound. The beast of the waters is the dragon of the deep, represented in the Draconian Tradition by the two crocodiles bearing the child Horus.²⁶ The Oracle is ShQD, 'bound, netted', from the Kamite *sekhet*, 'a net', used in landing or 'earthing' fish. The

²⁴ See Crowley, *The Equinox*, Volume III Number 1.

²⁵ See Grant, *Beyond the Mauve Zone*, chapter 2.

²⁶ Horus as Hoor-paar-kraat who, as Set, is foremost of the Children of Isis.

earthing is reflected in FĒSTAT (404), a name of Cairo which forms a 'section', or *kala*, of the thirteen-angled Star of MANIFESTATION.

405-29. *in the vestibule. Truly terrible is this place.*

"Truly terrible" refers to the manifestation announced in the previous verse. The Oracle is ZChLI OPR, 'fearful things, serpents of the dust'. 405 is the number of the word PYRAMIDS, and the dust is sand.

The Book of the Spider - XV

406-1. *Black Jester ...*

"Black Jester". A reference to Phineas Black? Was he jesting?

407-2. *(The Backward Darkness ... Zos Kia Zone)*

The "Backward Darkness" pertains to Witchcraft and the circular dance, hence the reference to the ZOS KIA ZONE (*S'iba*, 70/23). The Skryer was evidently drawing attention to something she wished to confirm, for the record shows that she enclosed this verse within red brackets. The Oracle is AVTh, 'the Sign', which indicates, perhaps, *S'iba*, 70/23, and ZOS KIA CULTUS. It also enumerates ShMN TVB, 'the Precious Oil', and ThBH, 'Ark, or Arch', showing an emergent pattern relevant to the cult-centre at Thebes. The Scribe of *Liber AL*, Ankh-f-n-khonsu (26th Dynasty), referred to himself on the *Stélé of Revealing* as "the Lord of Thebes", and as "the inspired forth-speaker of Mentu". Thus, during his invocation of Ra-Hoor-Khuit (*AL.III.37*), he is petitioning the god to appear enthroned upon the sun, to "Open the ways of the Khu" and to "Lighten the ways of the Ka!". Verse 38 of *AL.III* continues the theme:

So that thy light is in me; & its red flame is as a sword
in my hand to push thy order. There is a secret door that
I shall make to establish thy way in all the quarters ...

The scribe goes on to identify himself as Ankh-af-na-khonsu, "thy Theban". Note that the verse initiating the invocation is number 37, which implies the manifestation *in visible form*, to man, of God's truth (i.e., Maat). 37 denotes the Unity itself ("Unity uttermost showed") in its balanced triple manifestation, i.e., in the three worlds - A U M (waking, dreaming, sleeping). Note also that the Oracle comprises $37 \times 11 = 407$, the Manifestation in its full magical expression. $407 = AThU$, "a house", wherein abides Sept or Set", cf. "Bid me within thy House to dwell"; thus writes the scribe as he invokes the

"wingèd snake of light, Hadit!" (the Fire Snake). Sept is the trapezoid plus the triple god, i.e., *in toto*, the Goddess of the Seven Stars (Typhon) who bears the real Sun, the Sun (Sirius or Sothis) *behind* the sun (son), or solar Horus. She is indeed GDTh (407), the Goddess of Fortune.

408-3. *Lugubrious hills locked in shadows lit by flashes as the lightning thunders.*

The Oracle is ABN HSPiR, 'The Sapphire Stone'. The ABN SPiR (403) is of importance in Frater Achad's Maat Gnosis. The inclusion of the definite article suggests that 408 is here indicating a qualification of the Stone. The reader is referred to *Outside the Circles of Time*, and to 403/27 and 438/5 of the present Commentary.

409-4. *(The time of the hell-bird)*

The Oracle is ABTU, the name of the Fish from which Ra is separated. "Ra ... shall be separated from the Egg and from the Abtu Fish" (*Book of the Dead*). *Abtu* is an anagram of ABVTh, 'ancestors' or Old Ones. In chapter 65 of *The Book of the Dead* we learn that Ra is described as one "who feedeth upon fish", which links these ideas with the Deep Ones. ABTU is also 18, the dynamic aspect of Isis associated with Ra. RA/AR is Light (See *Wisdom of S'iba*, II.31); the light is referred here to QriXkuor, the "hell bird" which absorbed the *balas* of the Skryer. 409 = AChTh, the feminine form of AChD, 'One', precisely the One which energizes Isis as *One-Eight* (18). This primal Old One is feminine. *Abtu* means 'ancestors, old ones'. QDShH (409) means 'women of the idol' – the Children of Isis. QDShH also means 'to be fresh, new, young, virgin' (hence *New Isis*), and 'to be consecrated; a sanctuary or seat of worship' (*Isis* means 'a seat'). The Children of New Isis are attendants on the great image of the Goddess as served in the crypt beneath Dongola.¹ 409 = GVTh = GOTH or YUGGOTH, literally 'the

¹ See Marsh, *The Beetle*.

neon or yuga of Goth'; cf. God, gotha, the 'Place of the Skull, Golgotha'. Again, 409 = LUGOS, 'a tall willowesque tree' [i.e., a magical wand] with power over the serpent tribe, a way of saying that it is the controller of the Ophidian Current. *Lugos* could also indicate antagonism between the Draconians and the Valusians. *Lugos* was the birthplace of a latter-day avatar of Draco. 409 = DOELS, creatures of the night mentioned by Arthur Machen and by H. P. Lovecraft. The verse-number signifies ABA, 'the Great Old One', the Father, *made flesh*. These concepts, severally, support this interpretation of the verse, for 4 is a number of Isis as Matter existing in Time, the "time of the hell-bird" (*Wisdom of S'iba*, 78/31), a reference to a tangential tantrum of the Mauve Zone that flew into a Lodge ritual.² It also refers to the assault on Margaret Leasing by the QriXkuor in the Candleston crypt.

410-5. *Awryd slumbers.*

When "Awryd slumbers". Centuries ago she was projected into the future time-stream as Margaret Leasing. At these times, centuries apart, a vague mist surrounded her, the sleeping mist associated with the Veil of the Abyss.³ The verse-number = AD, 'an exhalation, vapour which forms the clouds'. Such a mist surrounds and conceals the entries and exits of spacecraft, the vitality-globules of Yog-Sothoth deployed by Awryd and her coven. She possessed the Key to the Ninth Arch because she knew the use of the Pentagram, which is identical with the Circle and the ultimate symbol of femininity. As shown by David Wood,⁴ the numbers of the angles of the Pentagram – 18°, 36°, 72° – when multiplied by 5 (the number of the Woman) yield respectively 90°, 180°, 360°. Each of the six numbers reduces to 9. When Awryd swirled the magick circle and traced the Witches' Star, she materialized the Key to the Ninth Arch in the Place of the Crypt and the Cauldron. Centuries

² See Grant, *Hecate's Fountain*.

³ Grant, *Hecate's Fountain*, diagram, page 124.

⁴ Wood, *Genesis*.

later, in the crypt at Candleston, the hell-bird illumined the skull of Margaret Leasing with the transplutonic radiance. The crypt is the GB (5). The word derives from the Kamite *Kep*, the 'concealed place; sanctuary, typhonian, pit, cistern'. GB also means 'to be gibbous', from the Kamite *Kab*, 'to double'; it also signifies the 'booth or brothel',⁵ showing the sexual nature of the magick employed by Awryd in her "slumber". The Oracle is HRHR, 'visions, imaginations',⁶ and LORPL, 'into darkness – *in caliginem*'. Again, 410 = MShKN, 'habitation, abode, temple', from the Kamite *Mesken*, 'the place of new birth' (*mes* = sexual part). This Oracle imparts knowledge of 'the Eighth' – ShMINI – Kamite *Smen*, 'eighth'. Set was the eighth child of Typhon's brood of Seven in the northern heavens, whilst he represented her as the Dog Star in the south. As such, he became the *first* male deity, known later as Sothis, the soul or seed (*smen*/semen) of Isis. Eight has reference also to a secret zone connected with Daäth and the Gate of the Abyss. 410 = ShMO, 'to call, to summon', from the Kamite *sma*, 'invoke; to publish'. Finally, it is written that "the hair of Macroprosopus radiates into four-hundred-and-ten worlds which are known only to the Ancient One [Great Old One]".⁷

411-6. *The spider-bat netted in her hair is freed in sleep.*

A description of the OKBISH spider-bat, or Qrixkuor, that clamped its claws into the Skryer's skull and injected through the aperture of Brahma the strange light of the Mauve Zone. The verse-number is that of HA (H), the letter associated specifically with the Great Old Ones. In its mantric form it is HŪM – the nasal *m̐* (*bindu*) denoting a secret form of magical congress symbolized in 'sexual' magick. 'H', pronounced HEH in Hebrew, signifies 'a window, aperture'. Through the HA the Light penetrates, as the Light of the Qrixkuor penetrated the skull of Margaret Leasing. The Place of the Skull – Golgotha –

⁵ See *Ezra*, xvi.24 (the LXX).

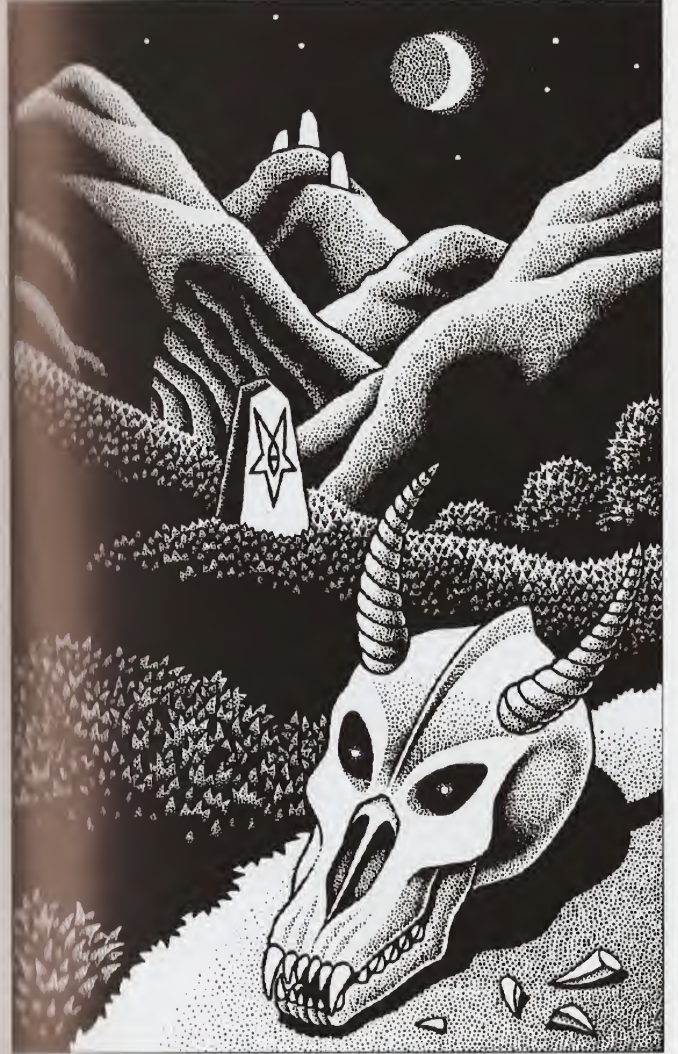
⁶ See *Daniel*, IV.2.

⁷ See Mathers, *The Kabbalah Unveiled*.





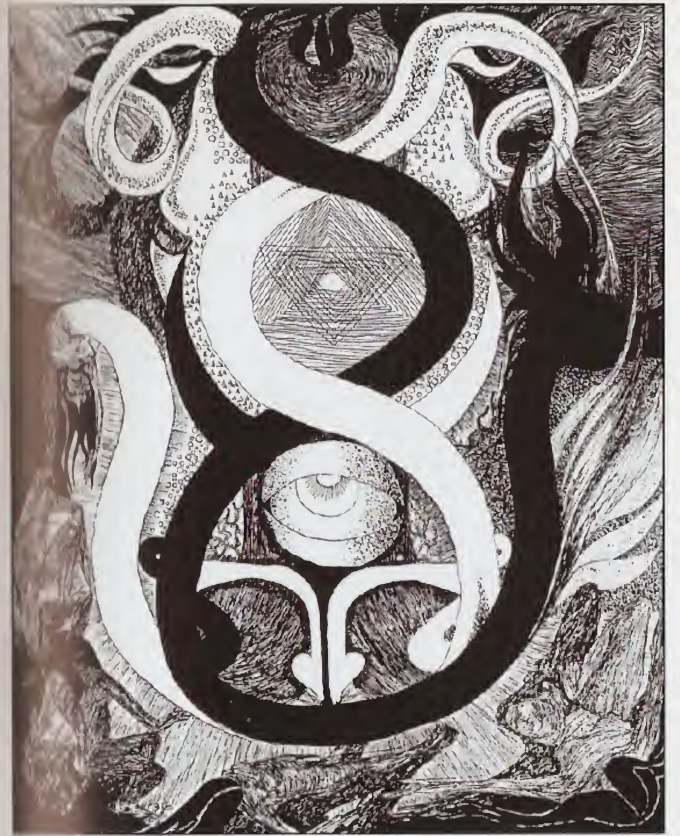
4. *The Goddess of Neontology*





8. *The Messenger*







10. G. G. G. G.



11. G. G. G. G.

111. G. G. G. G.





17. Thumb Concentration I: The Melting Cat













is the place of the Cross, or crossing, of the fathomless abyss between the Mauve Zone and beyond. The verse-number is that of GBA, 'into the pit'. The Oracle is SHAMO, the Gobi Desert where Shamash is worshipped in the form of a black star, the 'evil' luminary of the Arabs. ShMSh means 'the Sun', and Shamah is the black sun mentioned in the *Necronomicon*. It may also relate to the Black Pharaoh, NEPHREN-KA (411), whose name has been cursed by the priests and obliterated from official dynastic records. The Starry Wisdom Sect founded in Providence in 1844 was based upon the Shining Trapezohedron discovered in the crypt of Nephren-ka ... in 1843.⁸

Set is the 'Black One', the appellation deriving not only from the blackening quality of the sun in the south, but also from the god's identification with some fabulous beast denoting alien or non-human provenance. ALISHO (411) means 'AL is seven-fold' or 'AL is the Seven' - i.e., AL (God) is Set (Set's name means 'Seven'). 411 also = SHIAC, the Hebrew form of the Hindu *Patala* which, according to Narada, denotes 'a place of sexual and sensual gratification', thus lending to the situation a necrophilic component, for *patala* signifies the 'infernal regions; the grave'.

412-7. *The long tomb-nails, claws of the vampire*

Again, the Seven (Set). The "long tomb-nails" suggests those who are "freed in sleep" (see 411/6). The "claws of the vampire" are those which savaged Margaret Leasing. Reference in the next verse to "the house" (*Beth* = 412) may refer to the tomb, or to a secret rite of the Rosy Cross, the initials of which (I.: A.: A.: T.:) = 412; and the elemental attributions of which are coded as: I = Fire, A = Air, A = Water, T = Earth.⁹

["Vague and unsatisfactory" - the Skryer had added this comment beside the entry in the Lodge Annals.]

⁸ Bloch, 'The Shadow from the Steeple'. Bloch also writes (*ibid*): "The Black Pharaoh built around the Shining Trapezohedron a temple which caused his name to be stricken from all monuments and records".

⁹ See Waite, *The Brotherhood of the Rosy Cross*, page 431.

413-8. *trail a black thread over the threshold of the ninth arch.
This was the house in which the spells took root*

The "black thread" may indicate more than the thread of the spider's web, or a trickle of blood (red and black being synonymous in ancient symbolism) drawn by the claws of the Qrixkuor. Eight is the number of Isis, and it is probable that the spell refers to Awryd's invocation of the Alien Light (Qrixkuor) which she performed in the forest at Rendlesham, or which Margaret Leasing was to re-live passively in the crypt at Candleston. Eight is particularly indicative of a resurrection from the dead, of a renewal of a cycle of time, of an aeon.¹⁰ The "threshold of the ninth arch" was the place of crossing from one aeon to another, one time continuum to another, one dimension to another. Awryd accomplished this crossing by leaping the centuries via the mortal tenements of various women in whom "the spells took root" or incarnated – an example of Austin Spare's formula for incarnating, on the grand scale, primal obsessions. The vehicles were: Mrs. Paterson, Helen Vaughan, Mrs. Beaumont, Besza Loriel, Margaret Leasing, and others. The ninth arch is seen as the ultimate gateway. Its threshold opens out on to

one of the orifices of that pit of blackness that lies beneath us, everywhere. It needs no earthquake to open the chasm. A footstep, a little heavier than ordinary, will serve ...¹¹

The Oracle is ABIT, an insect alluded to in the *Book of the Dead*, set to guide those who have lost their way in the pit (Amenta). 413 = BITA, 'Lord or King of the Ocean', whose zoötype is the flying fish, symbolizing the combination of the power of the Deep Ones and the Outer Ones; it is represented elementally by water and air (time and space). The transition is reflected in the following verse.

¹⁰ Eight, considered qabalistically as 7 + 1, denotes the *height*, or apothecosis of the seven never-setting stars of the Northern (Polar) Paradise, represented by Typhon. The Eighth was her son, Sothis (Set-Isis) in the South; these are the Eight as the Seven plus One.

¹¹ Hawthorne, *The Marble Faun*, chapter xviii.

414-9. *pushed up the leprous dead blooms of blood, stood a
sharp shaft of whiteness washed in the moon's laughter*

The footsteps "a little heavier than ordinary" (413/8, Comment) sank into the morass in which Awryd's spells "took root ... pushed up the leprous dead blooms of blood". The Oracle is ASHMOG, named in the Persian Mysteries for the dragon or serpent with a camel's neck. After the mythical Fall it "lost its nature and its name". It was figured as a flying camel, as half-bird half-reptile, which is a glyph of the Ophidian Current. The flying camel is an allusion to the High Priestess on the Path of the Camel in the Desert of Set. The Camel (GML) is a euphemism for the vulva; a flying vulva would symbolize the magical significance of this organ (in the Priestess) as a means of leaving earth (rising on the planes) or precipitating the vitality-globule into other dimensions. 414 = AIN SVP AVR, 'the limitless light', a reference to the three circles of the Void beyond Kether (E) – the outermost Gateway of the solar system. 414 = MShVTTIM, 'going forth' (said of the Eyes of Tetragrammaton). Again, 414 = ChVTh, 'the beast of the reeds', an image of the swamps of Nether Egypt. The word derives from the Kamite *khebt*, the hippopotamus, zoötype of Egypt in the North. 414 also = ABHVTh, 'unclean'; in the present context this indicates the nature of the 'fluid' (AZVTh = 414) of the Ophidian Current, hence the "blooms of blood" and the "sharp shaft of whiteness washed in the moon's laughter".

415-10. *falling from the festered mouth that fed on
Awryd's foul food*

"Festered" may be an oblique reference to the thirteen-fold word nourished, or "charged", by Awryd's *talam*¹² seething in the Cauldron. The Oracle is ABRAH DBR, 'the Voice of the Chief Skryer' – in this case, Margaret Leasing. She was both a 'mistress' (AchVTh = 415) and a 'Holy One' (IIQDVSh = 415). And it was her 'work' (MOSH = 415) – i.e., to skry. 415 is the number

¹² A kind of honey. See Grant, *Outside the Circles of Time*, chapters 12 and 17.

of the DROPAS, the race of beings that sent its emissaries to earth under the leadership of LAM-AIWASS 12,000 years ago.¹⁰ 415 enumerates DRAGONIS, the type of the Ophidian Current in the Land of the Dragon (Bhutan) where the secret rites were enacted in the monasteries of the Nyingmapa and Drukpa Sects. When John Levy visited them, in the nineteen-fifties, lingering echoes of them yet survived in certain hidden lamaseries of Lêng.¹⁴

414-11. *devil-evoked in the urns hung perilously from the lips of a blind sky*

There is no need to look further than the verse-number, eleven, which denotes "energy tending to change" (Crowley). The number covers magical operations in general. But it is worth noting that the Oracle is one of the numbers regarded by H. P. Lovecraft as being "of special interest" in his own magical universe.¹⁵ 416 is also the number of TORNASUK, an Elder Devil of the Esquimaux bearing "a striking resemblance to hideous bas-reliefs typical of the Great Old Ones in appearance".¹⁶

417-12.



To this day the sigil has not revealed its mysteries. However, 12 = AZAG, a Sumerian word meaning 'enchanter, magician'. The Oracle is ThIBH, 'an ark or arch', which may refer to the twelfth Path to which is ascribed the letter *Beth*, meaning 'a house', from the Kamite *bu-l*, 'belly, vagina', hence the arch. The Ninth Arch is perhaps implied, as the immediate

¹⁰ See Charroux, *Masters of the World*, page 238, and Robin-Evans, *Sun Gods in Exile*.

¹⁴ See Grant, *Hecate's Fountain*, Part 3, chapter 3.

¹⁵ See Lovecraft, *Selected Letters*, volume V.

¹⁶ See Lovecraft, *At the Mountains of Madness*. It may have been Lovecraft's subconscious knowledge - if not conscious awareness - of the equation of 416 with Tornasuk that led him to consider it a special number, since for Lovecraft intense cold epitomized the notion of ultimate evil.

scene of these Oracles concerns both Awryd's initiatic activities in Rendlesham Forest and Margaret Leesing's experiences at Candleston. Another explanation of the sigil is that the Oracle is ZITH. According to the Dunsanian myth-cycle there appear, along the coasts of Zith, "those gossamer palaces that the fairy-spider builds 'twixt heaven and sea".¹⁷ The sigil would then be comprehensible as a glyph of OKBISH.

418-13. *bright with the flight of whippoorwills and the laughter of Sebek-Nefer-Ra*

Whippoorwills are especially associated with omens of death. According to legendary lore, they circle in multitudes over the homes of the dying, ready to seize their souls. They emit in the process an incessant and tittering squeal that is singularly unnerving at dusk on a sultry summer evening. The sigil suggests the outstretched wings of a bird, and the tangled web suggests further a connection with OKBISH. The central glyph resembles an arrowhead crossed with a flash of lightning, which could be read as the 'priestess of Nodens'. The lunar crescent denotes, perhaps, affinity with the Queen Sebek-nefer-Ra.¹⁸ She is laughing because, in her aeon-long sleep, she is both aware and certain that the Typhonian Current will bear her in triumph across the voids of time, to reappear in the world of today.

The Oracle as $4 + 1 + 8 = 13$, the number of this verse. 418 sums the series of numbers from 13 to 31, both of major importance in the cosmo-conception of *Liber AL*, and the key to some of its mysteries as discovered by Frater Achad, whose name enumerates as 13. It should be noted that $13 + 31 = 44$, the number of years, precisely, between Crowley's receipt of *AL* in the year 1904 and Achad's announcement in 1948 of the advent of the Aeon of Maat. It was Frater Achad who revealed *the One* (Achad means 'unity') at the heart of the eleven-lettered Word

¹⁷ See Dunsany, *The Book of Wonder*.

¹⁸ See Grant, *Cults of the Shadow*, chapter 3.

of supreme magical power – ABRAHADABRA, viz: ABRACHADABRA. The latter = 421. Furthermore, 418 enumerates Aiwass (by Greek qabalah); it is also the number of the 'impure Lilith', and of ChITH, 'the beast of the reeds', the type of Typhon.

419-14. and (the Awful Fire in Elder Aeons)

The quotation is from the *Wisdom of S'iba*, 92/45. Its meaning in this context is not clear, but it may be a reference to an 'end of the world' scenario which occurred long ages past. The Oracle is SDM + OMRH (Sodom and Gomorrah) and carries implicits of doom.

420-15.

The blankness of *mahapralaya*; cosmic dissolution (?). The Oracle is a number of 'IΣIΣ, and of 0-00-000 (420 when 0 = *ayin* = 70) which may be interpreted as the Ain, Ain-soph, and Ain-soph-aur of the Tree of Life; or, in the *Necronomicon* mythos, as "The Old Ones were, the Old Ones are, and the Old Ones shall be" (Lovecraft). 420 also denotes MORMO, a female form of hideous appearance, a lamia, an emissary of Hecaté who is represented as accompanied by dead souls. 420 = RATTRI, the Hindu goddess, 'Night', the body assumed by Brahma for creating the *rakshasas*, lit. 'raw eaters'; they are the *gibborim*, giants or Great Old Ones of the fourth race of the Atlanteans.¹⁹

421-16. *Deep fin cleaves the dark; dark fin cleaves the deeper cells.*

This name contains a pun on the name Phin(eas) Black, coming as it does after 'Night' (see Comment to 420/15). The eaters of raw energy are the deeper places which he showed Frater Aossic beneath ocean, beneath the Dongolan sands, beneath *El Festat*, beneath Chancery Lane. The verse-number is attributed to the Path of the Hierophant; it is the number of

¹⁹ See Blavatsky, *The Secret Doctrine*, II.165.

kalas within the power-zones of the mind-body complex. 16 is also associated with the swamp-mallow, the plant sacred to the Mauve Zone. It is the number of HAI, a monster serpent mentioned in the *Book of the Dead* (chapter xl) where it is named 'Eater of the Ass'. This animal typifies the energy that flows from the fountain of Hecaté when the Ophidian Current is invoked in the dark fortnight. HIA, a metathesis of HAI, signifies 'She' (the goddess), and 16 = ATU, the god wherein shines Sothis,²⁰ the Star of Set, while the number also signifies BChV, 'void; chaos'. The Oracle is ILYAOS, a combination of the forces of Ilyarun and Aossic through which this revelation (ChZVTh, 421) flows.

422-17. *Hauls up a book the Spider wrote in a black one's Grimmer days.*

This verse is on the brink of disclosing the identity of OKBISH. "Grimmer days" was probably a mishearing on the part of the Skryer for "Grimoire". If this is correct, the Spider is a constellation of Clan Grant masquerading as 'Uncle' Phineas. He hauled up from the deep, and passed on to his contemporary clansmen, the lost *Grimoire* of the Grants. If this appears far-fetched, one should consult the Oracle of the previous verse. 422 = KThB, 'the engraver, writer, recorder'. Who were the chroniclers and recorders of the Mauve Zone in the *Grimoire*? Answer: the Grants! And what was the object of the scribes? Answer: to announce the onset of the Wordless Aeon, the Aeon of Zain (17) and of Lam (71). Dr. Phineas Black did "haul" up a book written by the Spider in Black's "Grimmer [Grimoire] days". These days were indeed dark and desperate.

423-18. *Sigils Zosward glowed eastern in its mad pages twined about with the horrid spells.*

The *grimoire* was compact of sigils, "Zosward" – an allusion to sigils used by Frater Aossic which resembled those evolved by Austin Spare which, at the time, Aossic had not seen. The

²⁰ *Book of the Dead*, page 500.

name Ward serves to link the *matter* of the *Grimoire* with the oriental pattern of complex sorceries performed by Sin Sin Wa. A brief biography of this enigmatic figure appears in Arthur Ward's (i.e., Sax Rohmer's) 'Tale of Chinatown', *Dope*. In a prefatory notice, Rohmer declared that Sin Sin Wa had a living prototype. There is another hidden thread here: WARD is WYARD minus the letter *Yod* = 10, which represents the One returning to Nought; and the sorceries of Awryd are implicit. WYARD = 221, the number of the house in which the first meeting of initiates of *New Isis Lodge* was convened. Wyard is, of course, a metathesis of AWRYD. 221 = BELA BLASKO (Lugosi), who impersonated the fictional prototype of the Vampire Force. WARD = 211 = GBVR, 'the mighty God', from the Kamite *khepr*, the beetle-headed god. The beetle plays a major rôle in Marsh's account of the Children of Isis.²¹ This verse, then, encyphers the entire catena of the OKBISH web from Dr. Phineas Black, Richard Marsh, Bela Blasko, Sax Rohmer, Awryd-Wyard, Austin Osman Spare, Aleister Crowley, Frater Aossic. The verse-number is the secret key of Isis, and $18 = 3 \times 6$ (three sixes: 666), or Isis (*Cheth* = 8) and I (*Yod*, Phallus). Eighteen squared = $324 = QERTI$, 'divisions of the underworld'. The *Qerti* comprehend part of the zone laced by the Tunnels of Set, wherein Isis raised the Phallus of Osiris, thus adding 1 to her 8. $1 + 8 = 9$. Hence, Isis herself erected the Ninth Arch. The "Zosward" sigils "glowed eastern" in the mad pages of the *Grimoire*. The archetypal *grimoire* (the *Necronomicon*) is said to have been compiled by the "mad Arab, Al Hazred". The "horrid" or abhorrent spells "made the whippoorwills cry" (see Comment to 424/19). The shriek of the whippoorwill presaged death.

The Oracle of verse 423 was not recorded, but the influence of its predecessor overflowed and created an 'umbrella effect' resonant indeed, for 422 enumerates LAMMASHTA, "the Sword [*Zain*] that splits the skull, the sight of which causeth horror and some say death of a most uncommon nature" (*Necronomicon*).

²¹ See Marsh, *The Beetle*.

424-19. *Made the whippoorwills cry.*

19 is the number of the Path of the Serpent (Ophidian Current) and of the 'Daughter of the Flaming Sword [*Zain*]'. The whippoorwills are the "hell-birds" of *Wisdom of S'lba* 78/31.²² The Oracle, 424, is a number attributed by scientists to a planet²³ that orbits Sirius, vehicle of the God Set.

426-20. *How may I ever sound the depth of that lugubrious way?*

Not a mere rhetorical question. The "lugubrious way" of the hell-birds contains a vibration that penetrates the earth's aura and then flies starward. The verse-number designates the BAAVI, a planet in the star-system of *Proxima Centauri*. According to Charroux, the Baavians cohabited with Martian females belonging to the "Mongol monad".²⁴ The Oracle is ADITI, 'Akasha', the black egg of Space that surrounds Earth in its outer depths or aura of space. According to *The Secret Doctrine*, Aditi is the "Mother-Space co-ëval with Darkness". Michael Bertiaux identifies the Aditi as "Maatian Forces".

426-21. *Chimney-stacks beneath; incredible stars; unutterable night*

This verse was probably provoked by a tangential tantrum that occurred in *New Isis Lodge* when the water-witch, Clanda, was savaged by the hell-bird. She saw beneath her the chimney-stacks of north-west London before she plummeted from the creature's clutches. The "incredible stars" and "unutterable night" are explained in 'The Water Witch'.²⁵ The Oracle is KADATH: cf. "Kadath in the Cold Waste" (Lovecraft). Note that $426 = 93$ (S'lba) + 333 (Ixaxaar), and KVTh (Koth), "the sign that dreamers see fixed above the archway of a certain black tower standing alone in twilight".²⁶ KVTh is a variant of

²² See Grant, *Outer Gateways*, chapter 13.

²³ This planet is classified by astronomers as 'Wolf 424'.

²⁴ See Charroux, *Legacy of the Gods*.

²⁵ See *Man, Myth & Magic*, number 65, article by Kenneth Grant.

²⁶ See Lovecraft, *The Case of Charles Dexter Ward*.

KOTHA,²⁷ 'the Hollow One', i.e., a tunnel of Set. It is also the hollow spine from which the beetle emerges at the *muladhara chakra* of Nu Isis, in the rites of Dongola. Koth indicates, in the present context, the ninth arch.

427-22. *velvet black and deeper than hell's bite;*

The twenty-two scales of the Serpent of the Qliphoth bear each a sigil pertaining to an archway, an outer gateway, crowning which, and bitten into its glistening surface as with corrosive acid, is a magical seal. According to the *Necronomicon*, the Oracle speaks of KVThA as "the Dwelling Place of Spirits of the Dead". The addition of 36 yields CUTHALU, a variant of Cthulhu. The numerical series 1 to 36 yields 666, the Great Beast (Cthulhu) who lies, "not dead, but dreaming", under the Ninth Arch.

428-23. *its venom sweeter than I can tell ...*

The Skryer claims for hell's bite that it is "sweeter than I can tell", which is reminiscent of "a caress of Hell's own worm" (AL.II.63 – the reflex of 36).²⁸ 23 is the number of the Path ascribed to the piercing of the Veil of Paroketh (i.e., beyond Koth) symbolized by the hanged or crucified mortal on the way to becoming immortal in the realm of IPSOS; for the Word of Maat is attributed to this Path. 23 has been called "the glyph of life – nascent life" (777 *Revised*, page xxv), which describes the state between the death-in-life consciousness restricted to entity, and cosmic consciousness which is true Life. The venom "sweeter than [the Skryer] can tell" is the Elixir of Life, the nectar of immortality, the *amrit*.²⁹ The Oracle is the name JESUS CHRIST, archetype of the crucified. It also enumerates the Qliphoth of Chesed, the GOSHKLH or 'Breakers in Pieces', denoting the disintegration of human consciousness, freeing it

²⁷ See Crowley, *Liber Samekh* (*Magick*, page 358).

²⁸ See Comment to 427/22.

²⁹ a – against; *mrtyu* – death.

for mergence with IPSOS, the Word of Truth (Maat). 428 = YUG GVTh, represented by Pluto – god of the dark wherein occur the *transformations* that manifest the Mā-lon. 428 = APHAR-MIN-ADAM, 'the matter out of which all things, man included, are formed'.

429-24. *This spell spills from the great basins of Amrit, flows down the river to Festat.*

The "spell", not recorded, may be concealed in the *Grants' Grimoire*, or in some of the sigilised sorceries of *Zos vel Thanatos*. The *amrit* has been explained (see Comment to 428/23). The river can only be the Nile, for Fostat, or Festat, is a name of Old Cairo. 24 is a number well known for its association with UFOs and kindred phenomena. It is also a number of KD, 'a water pot, a large earthenware vessel or basin, cauldron or urn'. 24 = TTAH, 'pollution, filthiness, uncleanness', from the Kamite *taut*, 'slime, venom'. The Oracle proclaims IMMORTALITY – Dr. Black's major obsession (see *Against the Light*); and MSHPT, the '*ritus, liber*, sacred formula or ceremony'; in other words, the rite concealed in the *Grimoire* which Black, Crowley and others were avid to decipher. Perhaps Austin Spare alone held the key which Mrs. Paterson had passed on to him from Awryd. 429 enumerates κρᾶτη, 'graal, mixing bowl for wine': cf. Awryd's crater, wherein seethed the *vinum sabbati*. It is also the number of NITOKRIS, the 'evil queen' (the Kamite type of Shōa) whose infamous feasts beneath the Great Pyramid near *El Festat* are mentioned by Lovecraft.³⁰ These strands meet in 418 (Aiwass) + 11 (Qliphoth) = 429.

430-25. *Mani Stone. East meets West*

The Mani Stone is the Stone of *Mani-festat-ion*. Its mysteries are protected by the Sign of MĀ-ION in the form of a pentagram traced in a certain manner within the thirteen-angled

³⁰ See *The Outsider*.

Star of Manifestation.³¹ 25 (the pentagram – 5 x 5) unites the solar twelve and the lunar thirteen. This magical copulation generates MAN = 91 [Σ(1-13)], the Mystic Number of Kether, as AChD, the gateway to transplutonic zones of consciousness. It is written in the *Necronomicon* that “the Power of Man is the Power of the Ancient Ones”. The reflex of MAN (NAM) signifies ‘oracle, prophecy, the primal Word’, from the Kamite *num*, ‘speech, word, utterance, name’. 25 is also the number of ChIVA, ‘the Beast’. But a beast cannot utter a word, and this is substantiated by the Oracle, which enumerates NPSH, ‘the animal soul of MAN’, and its metathesis, NShP, ‘covered with mist, darkness, twilight’. The relevance of this metathesis is explained in *Hecate’s Fountain* (page 124); the sleeping mist veils the realm of Nodens, god of the deep. Nodens exhales the vapours of the void whereupon are cast as shadows the shells of mortals at the place of the Mauve Zone. This is the Eleventh Gate (H) where East and West, Light and Dark, White and Black unite explosively in the Abyss. Here, the Mani Stone is congealed from the *kalas* secreted in Yuggoth. In its light-form the stone is the Chintamani; in its night-form, the Sixty-Stone, Ixaxaar.³² This stone, though single, possesses dual foci pertaining to Lux and Nox (see diagram, page 124, *Hecate’s Fountain*), the currents that flow from Yuggoth to inform the *Starry Wisdom Sect* and the *Esoteric Order of Dagon*. What is strikingly significant is that a metathesis of the Oracle, 403, ABN SPIR, is the Stone of Frater Achad’s revelation concerning the Perfect-Ion, or Aeon of Perfection.³³ The series of numbers – 6, 12, 18, 24, 30, 36, 42 – when added to Unity (AChD) yield the “numbers of perfection” – 7, 13, 18, 25, 31, 37, 43. The final number, raised by the power of 10 (Yod, Phallus) indicates Malkuth/Muladhara/Firesnake. 430 = ΝΟΜΟΣ, ‘the Law’, and ΑΡΙΘΜΟΣ, ‘number’. The secret is that, within the forty-three angles of the Sri Chakra (Kaula Circle), is generated the secret-ion, the ‘ion’ of the Perfect Aeon. The full implication of

³¹ See Appendix I.

³² See Grant, *Outside the Circles of Time*.

³³ *Ibid.*

this mystery will become apparent in the second spinning of the Spider’s Web – that is, the second transmission (*vide infra*).

431-26. *enlivening the Starry Voids the Nether Depths and the three-tongued figure of Fire.*

The “Starry Voids” relate to the intervals between the stars (or numbers) – the realm of the Outer Ones; the “Nether Depths”, the Deep Ones. The triple-tongued figure of fire is the Cosmic Energy in the form of the Fire Snake. 26 is the number of the Kū. This verse therefore resumes three major facets of the Typhonian Current in its Draconian and Ophidian phases. The Kamites and the Mongols are earth-based; the cults of the Old Ones are extra-terrestrial and inter-dimensional. 431 encodes Ur-Urti, the goddesses Isis and Nephthys (*ur*, ‘light’, *uti*, ‘black’; cf. Ta-urt, Typhon). Note AVCh-DU (26) – ‘Black Wings, nursed by Night’ (Nephthys). ‘Black Wings’ is equated, in Celtic Myth, with the ‘evil spirit’ ADdu (15), the number of the chapter containing this verse. This pattern of cross-currents demonstrates the complexity of symbolism employed by the transmitter(s) of OKBISH.

432-27. *Who knows what rite the doves enacted in that upper cell?*

The verse is inexplicable as it stands. The “doves” (white?) may complement Avagddu of the Comment to the previous verse, 431/26; perhaps a mirror-image of the Raven of Sin Sin Wa. This may be confirmed by the fact that 27 enumerates AKU, the moon-god worshipped under the name of Sin. In Polynesian myth, the Aku-Aku denoted the spirit or ‘double’. The peculiarly Mongol flavour of these notions is strengthened by 27 being the number of DZYU (Dzyan), and ascribed by Crowley to *Liber Trigrammaton*, a transmission which he claimed illuminated the *Stanzas of Dzyan* in Blavatsky’s system.

433-28-29.....

The Sigil remains enigmatic. The verse-number is that of Path 28, to which the letter *Tzaddi* is attributed. This may signify a connection with the Deep Ones,²⁴ and with DIZHB, 'a place abounding with gold'. The connections are not clear. The Oracle is BLATH, the name of a Day-Demon of the first decanate of Leo. Again, the connection is unclear. It appears that at this point, the Skryer lost control. The final Oracle remained unheard, and the verse is void.

²⁴ See Comment to 434/1, following.

The Book of the Spider - XVI

434- 1. *In the sleep of Volthor in the stony wildness of Theen*

Volthor = 776, which enumerates the word AEON; Theen = 460 = Zatamagwa, the devil-god of the Polynesian myth cycles. He is Lord of the Abyss whom Dagon and the Deep Ones, even, served.¹ So what are we to make of "the sleep of Volthor in the stony wilderness of Theen"? The Oracle enumerates in full DLTh, *Daleth*, 'a door' - a door to other dimensions. It also = AIOTMA by the 'umbrella effect', for *Diotima* (435) is 'the Priestess', the physical 'door' to alien dimensions. The key thereto is "love under will", for 434 = LQDSH, 'to sanctify, hallow, consecrate'. And so "in the sleep of Volthor" stands the door to the mysteries of the Aeon. Which Aeon? The answer is not here expressed, but the spell for opening the door is contained in a 41-lettered invocation formulated by H.P. Lovecraft from the qabalah of the Deep Ones.²

435-2. *in the stone-wild where once were echoed the Mutterings of Malediction the Spider lies - each stone silk-linked and rolled*

The "stone-wild" is the Desert of Set; the "Mutterings of Malediction" were curses that echoed in the Desert during Frater Aossic's passage to the Mauve Zone. The curiously cocoon-like effect was exhibited by each stone's being swathed in gossamer strands as the Spider rolled it, as the beetle its ball of dung. Each stone was picked out by the Mauve radiance, with vivid Dalinian precision and preciousness; each stone was an immaculate jewel, an adumbration of the MANI Stone. The number of the Oracle comprises the numerical series 1 to 29. The *Book OKBISH* contains twenty-nine chapters, each of twenty-nine verses. $29 \times 29 = 841$,³ but due to the silence of the

¹ See Carter, *The Disciples of Cthulhu*, for a list of the deity's appellations in the Pacific Islands.

² See Lovecraft, "The Call of Cthulhu".

³ Note that 841 is a metathesis of 418, ALFAΣΣ.

Oracle in some places the total number of verses fell short of 841 by 4. The present Oracle, 435, added to 4 = 439, *one*⁴ more than the Stone of *Manifestation*. For many years, Frater Aossic was puzzled by the equation 435 = TAHITI, until he chanced upon a curious passage relating to the island in Robert Bloch's *Strange Eons*.⁵ He asks: "What lured Gauguin to the Island? Gauguin, who was a one-time head of the Prière de Sion?"⁶ It is probable that the island's vivid colours drew the artist to it, colours (*kalas*) vibrating and aligned to his particular kind of magical sensitivity. It might be noted that the number of the present chapter (16) enumerates the vital *kalas*, or colour-emanations, of the human organism. These colours manifest themselves upon the colourless ground of the "stone-wild" and are picked up by the mage, who is then borne upon their vibrations into the heart of the Mauve Zone. *Sion* is a type of that zone, and 156 (TzIVN) is the number of the Scarlet Woman who is also the Black Isis, the Red Tara, the Green Dölma, the Purple Orchid, the Blue Lotus, the China Rose, the Mauve Mallow, and the Priestess of the Silver Star. In terms of "running waters" she is the River of Blood,⁷ the Red Sea, the White, the Blue and the Green Nile ... and a multitude of other waters, fabulous and mundane, of universal or of local renown.

436-3. each night into the fathomless shaft

The spider-beetle rolls the Stone to the brink of the shaft that debouches upon the Other Side, symbolized in the Pyramid by the well-shaft whose original discoverer remains unknown.⁸ Lovecraft wrote a tale⁹ of encounters with grotesque mutants in the tunnelled recesses beneath the Pyramid. The

⁴ Frater Achad's motto was AChD, meaning 'One'.

⁵ Robert Bloch was a friend of H.P. Lovecraft.

⁶ See Wood, *Genesis*. This book provides substantial testimony to the Typhonian Gnosis and its persistence into contemporary occult lore.

⁷ BLOOD = 176 = HO-NAN. Through Ho-Nan's poppy-smothered valleys, the river roars to the Yellow Sea.

⁸ See Smyth, *Our Inheritance in the Great Pyramid*, page 454.

⁹ Lovecraft, 'Imprisoned with the Pharaohs'.

Oracle is ShTN OZ (Satanas), an elided form of the name Shaitan-Aiwass. 436 = XQVIC, 'little blood' or 'blood of woman'. 436 also enumerates NU ISIS – the celestial Light, Qrixkuor, reflected in the depths of the "well of stars" mentioned in the next verse.

437-4. where, at the bottom of the well of stars one only shines

The "one only" is the Star of Nu-Isis. The Oracle here is LThBH or the 'Ark, or Arch', a reference to the Ninth Arch sunk deep beneath the Temple of the Triple Sun – 666 – whose Light (Qrixkuor = 666) burns forever.

438-5. its rays binding and embalming the Effigy ...

438 is the number of "the Whole, or perfect, Stone" – ABN ShLIMH, which symbolizes the mystery of the Perfect-Ion adumbrated by the Aeon of Maat, the advent of which was announced by Frater Achad in 1948. The Star of Manifestation has 438 facets. The number relates to qabalistic calculations based on the "whole stones" mentioned in *Deuteronomy*, xxvii.6.¹⁰ Further, $4 \times 3 \times 8 = 96 = \text{TUAOI}$, the 'Firestone'. The abuse of the mysteries connected with this Stone resulted in the destruction of Atlantis.¹¹ The Firestone is a crystallized structure consisting of a coagulation of *ojas* deposited by the Firesnake in the occipital cavity of the *lambikagra chakra*. It is generated by the fusion of the *ajna* and (upper) *visuddha* Currents activated by the Firesnake at enormously high tension. The number 96 yields further correspondences of major significance in the present context. It is the number of ALHIN, the Chaldaean form of ALHIM, 'parent of the sun of the solar system' – the Sun behind the sun, i.e., Sirius/Set. It is also the number of SAGALA, the metal or '*kala*' of which Sirius 'B' is composed. The crystallization of this *kala* constitutes the

¹⁰ See Jones, C.S., 'Official and Unofficial Correspondence Concerning the Incoming of the Aeon of Maat'.

¹¹ See *Future Science* (ed. White), page 343.

Radiant Star Stone. Sagala as ShGL (333) denotes the jackal, or fox, a zoötype of Aiwass; there is also TXAXAAR (333), the Hexecontalitho, or 'Sixty-Stone', referred to by the ancient historian, Solinus.¹² Its sixty characters form a spell that binds¹³ the demons of inner Earth, the massing Ophidian abnormalities that hate the sun (i.e., 'B' to Sirius 'A'). Their 'god' is Sin (the lunar Current represented by the Moon) whose Word is Restriction (ALI.41), and they bind any spirit on earth that they are commanded to bind. Hence the binding and embalming of the Effigy.¹⁴

439-6.

SIX, the number of the Sun. In the present context, not the sun of the solar system, but Sirius, the Sun behind the sun. 6 = HA (the final word of AL), the seed-syllable or *bija mantra* of Air, Breath or Spirit, which is why this verse is invisible. 439 is 393 (ShPhChH/Typhon) + 46 (the 'Key of the Mysteries'¹⁵ and the number of MU, the Lost or Abandoned Continent). 439 = LBAVTh, the twin lionesses that bear the bier supporting the dead (embalmed and breathless effigy).

440-7. Awryd wore the face of that effigy as the night came down

The Effigy is the Image of Typhon, for 'seven' is the meaning of her name, Sefekh. Seven is the glyph of the axe, 7, the symbol of the Goddess of the Seven Stars whose cleaver is Set, her culmination or 'eighth', as her own son. Awryd was a priestess of this Stellar Cult, and this explains her wearing the face or mask of the effigy. Set was the first-known male deity, and his

¹² See Machen, *The Novel of the Black Seal*.

¹³ Sixty is a number of 'Restriction'. It enumerates MVTH, a 'yoke; fetter' or binding agent, as is the case with the Sixty-Stone, the talisman which binds the spirits of the Qliphoth.

¹⁴ Effigy signifies 'an image or figure'.

¹⁵ Key of the Mysteries because 46 = MU, which designates the male seed and the water (i.e., blood) from which Man (ADAM = 46) was fashioned. Furthermore, MU is the 'Cry of the Vulture', i.e., the mantric vibration of the 'bird of blood'.

sign was the Neter 7, which came to mean 'god', the god who clove his mother (goddess) at the time of, and by means of, his birth. The Oracle is ThLI, the 'Great Dragon', zoötype of the Draconian Goddess encircling the Polar North. The shaft of the Great Pyramid was oriented to this constellation long ages ago, when the LAMITES (or THE LEMITES) returned to Earth for the second time.¹⁶ Again, we are confronted with an adumbration of the Aeon of Maat in ThM (440), meaning 'perfect; to come to an end; whole, complete', concepts that point to the Manifestation of Nuit (= Draco) which is "at an end" (ALI.66). In metathesis, ThM = MTh, a Phoenician term meaning 'death', which also is "at an end" (but see Comment to 446/13, *infra*); and μολλος (mulier), 'the female organ'. 446 also enumerates QRSVLIM, 'thorn, thistle, nettle' (see *Isiah* 34, xii: "and it shall be a habitation of dragons, and of court for owls"). Similarly, the rulers of XIBALBA were owls - "Owls from the Abyss of Xibalba" (*Popol Vuh*).

Of great significance is the conjunction under this Oracle of BITzH (107, 'Egg') + S'lba (333, 'Nest')¹⁷ = 440. Note that μολλος = 440, and that the 'mullet' is a particularly fecund type of fish attributed to Hecaté on account of the common derivation of their names. Hecaté is called *Trioditis* as presiding over places where three roads meet, and as having three eyes. One name of the mullet is *triglanos* (Grk.); its number, 771, contains the numbers of Typhon (7), of Lam (71), and of the Path of Zain (17). Note also that 440, combining the Egg and the Nest, may be said to contain 701 (Lam and Egg). 701 = ASHTh, i.e., *mullas* (Grk.), 'a prostitute'. Hence the Scarlet Woman who contains in her Graal the Egg of Lam in the Desert of Set (see 441/8). From this egg bursts forth the Aeon of Zain. This is to say that Lam initiates the Aeon of Zain through the Typhonian formula. Hence, again, the face or god-form of the Effigy of Typhon worn by Awryd whilst stirring the cauldron in

¹⁶ See Robin-Evans, *Sungods in Exile*.

¹⁷ 'Nest' is the meaning given to S'lba in the Algholian language. See Grant, *Beyond the Mauve Zone*, chapters 12, 13, and 14.

the crypt beneath Candleston (see *Against the Light*). It is further significant that by Greek qabalah the initials *O.T.O.* – the first Occult Order to have tapped the energies of Zain (1955 – 1962) – total 440, which explains its association with, and fulfilment of, Frater Achad's Perfect Ion.

441-8. *into the shaft, delving deeply dark and rowelling the bowels of the desert with her long metallic fingers. A corpse stirred, turned; in the hollow of its once-eyed space a one-eyed China doll hung horribly stiff*

The shaft is aligned with DRACO in the Pyramid at Gizeh. As the night (Nuit) "came down" (the shaft), she awakened in the desert "a corpse" which "turned; in the hollow of its once-eyed space a one-eyed China doll ...". This also is an effigy in that it is a 'figure' of speech, which, as is evident from the remainder of the verse, refers to a "one-eyed raven ... perched upon its shoulder". We recognize here – as seen through the distorting medium of water¹⁸ – a portrait of Sin Sin Wa and his familiar, the black bird of Set. The number 8 is that of Isis, and we have here the mysteries of *El Fostat* (Cairo) blent with those of Ho-Nan. David Wood notes in his *Genesis* that the eight-pointed Isiac star, rotated 22½ degrees, formulates the Star of the Beast 666. The latter number denotes the quality of materialization or manifestation; hence its reflex is that of dematerialization, signified by the Aeon of Zain. The 22½ degrees comports the twenty-two scales of the Serpent of the Qliphoth, plus the fraction, which, as I have suggested in *Outer Gateways*, is a way of positing *inbetween-ness* – neither this number nor that – thus indicating an alien dimension of existence. The Oracle is AMTh, 'Truth' (i.e., Maat), and KHUTI, the 'Shining Ones'.

442-9. *A grotesquely one-eyed raven – the opposite eye – perched upon its shoulder.*

The raven perched upon the shoulder of Sin Sin Wa was one-eyed, the Chinaman's left complementing the hell-bird's

¹⁸ The mystical blood.

right; they thus served earth and hell with equal dispassion against the back-drop of the poppy-robed valley of Ho-Nan, seen in the astral light (9 = AVB) of sorcery, black magic and witchcraft. The Oracle proclaims *kantharas* (Grk.), the 'beetle'. We are on the brink here of combining the Isiac and the Maatian Currents, for 442 = MAAT (Truth) and its reflex TAAM, the "accursed food" of the Moorish sorcerers.

443-10.

Nothing was recorded by the Skryer. The Oracle proclaims 'O ΛΟΓΟΣ, 'The Word', and MNIZOURIN, 'the Stone to be sacrificed' mentioned by Zoroaster. Here is yet another 'stone', adding to the Sapphire Stone, the Ixaxaar, the Sixty-Stone, the Tuaoi or Fire-Stone, the Mani or Chintamani (wish-fulfilling gem) – the 'Jewel in the Lotus' (or poppy) – *Om Mani Padme Hum*. 443 = VETALA, a vampire which animates corpses; its head hangs down¹⁹ (cf. the Tarot Trump 'The Hanged Man'). GLITH (443), 'Goliath', a giant or Great Old One, is also associated with a stone.

444-11. *Shōa, O Shōa, the Evil Woman*

Shōa is 'the ghoul', the 'evil woman' whose treachery was expressed in the Song of the one-eyed Chinaman, she who was associated with the Yellow River and the valley of Ho-Nan. It is probable that the name *Shōa* has its analogue with that of Hoa or Hea, equated with Neptune and applied to an antique deity presiding over the Abyss as a figure of the Deep Ones. Hoa = 76 = LILU, the Assyrian form of Lilith, the princess who presided over the *succubi*, which reveals her nature as identical with that of Shōa; and after, Lola (Mrs. Sin Sin Wa). The verse-number is that of magick and of the Qliphoth; of the Hendecad, the accursed shells that exist only without the Tree of Life – i.e., they are vehicles of the Outer Ones. 11 is the Mystic Number of the Great Work, and of "all their numbers who are of us"

¹⁹ See Summers, *The Vampire: His Kith and Kin*.

(AL.I.60, as spoken by Nui/Typhon). The Oracle enumerates MANIZOURIN, 'the Stone to be sacrificed'. Sin Sin Wa was a very wise Chinaman. His wisdom is encoded in the lullaby which he crooned at the last,²⁰ and in the maxim "Failure is nothing but the taking of seven risks when six were enough".²¹ The invocation of Shôa as written – "Shôa O Shôa" – yields 371 + 70 + 371 = 812, a number of UBBO SATHLA, who battled against the Elder Gods who ruled from Betelgeuze. The Great Old Ones were instructed by Azathoth and by Yog-Sothoth (the 'All-in-One and One-in-All'). We might suppose that Shôa is an Old One, invoked here in a Chinese veil as the 'Evil Woman'. That she is directly involved in the bid for the Great Old Ones to take over the Earth (812 also = ShVRVSh (Saras), 'planet Earth') is beyond dispute, for Their "kinsfolk" are "the lords of the earth".²²

445-12.



The sigil of a demon, or the Sigil of Shôa? The bent glyph resembling that of the planet Mars may represent the Fire Snake power (*shakti*) in her upward streak. The final quarter of the moon (?) terminating the glyph may indicate the close of the dark fortnight (of the lunar current). The magical implication of this combination of symbols is obvious, although its interpretation remains incomplete. The harpoon-shaped glyph suggests the Deep Ones, and 444 = TzPRDO, 'the Frog', their zoötype. The Oracle 445 = MKShPH, 'a woman revealing sacred things; a sorceress' – an analogue of Shôa. It is also the number of DU-KYI-KHOR-LO, the Tibetan form of the *Kalachakra*, the magico-mystical 'Circle of Time', an ancient system involving the Fire Snake and linked by tradition with the fabled King of Shamballah. It represents the most important doctrine enshrined in the *Kanjur's* first of twenty-two volumes of Tantric Lore.

²⁰ See Rohmer, *Dope: A Tale of Chinatown*.

²¹ The allusion is to an alchemical formula, too complex for inclusion here.

²² AL.II.18.

446-13. You made me step into dead man's shoes and stroll down a London Lane – I mean Chancery – where

447-14. a dealer in rare effigies had set up his emporium.

The allusions are vague. The "London Lane" is Chancery Lane; the "emporium", that of a fashioner of images – Kamite, Buddhist, Polynesian – including "rare effigies" – monstrous *simulacra* of the Great Old Ones and of grotesque abnormalities that stride or slither through evil nightmares. The "dead man's shoes" may refer to Crowley's Guru, Allan Bennett, with whom at one time he shared an apartment in the "Lane".²³ The verse-number is that of HGH, 'to murmur and mutter, as the sooth-sayer, magician'. The word derives from the Kamite *heha*, 'charm, magic'. The Oracle is of special significance, for 446 = MVTh, 'the abode of the dead, destruction, death (*mors*)'. It is also the equivalent of Mût, Môt, or *Mavel*, the appellation of a deity of the lower world (Yuggoth/Pluto). Mûth also = 'mud', 'slime'.²⁴ Isis is sometimes referred to Mûth, 'the place of generation', otherwise called *maon* or *meon*.²⁵ 446 enumerates, symbolically, the stars in the Northern Heaven. It is also the number of THULE (see Comment to 441/8) – the 'northernmost limit'. The north is the realm of Typhon.

The "dealer in rare effigies" was Auguste Busche. It is significant that the verse-number denotes the Path to which is ascribed the letter *Daleth*, meaning 'door'. It was the shadow, cast on the green baize door in the Busche Emporium, which opened for Frater Aossic on to the Mauve Zone. The ghastly effigies which then confronted him reminded him of a passage in Masfield's novel *The Prisoner in the Opal*, and a like chill had again returned on viewing the opening scene in Herzog's 'Nosferatu'. The Oracle is ThLI (= 440) + Z (= 7). This is the formula of the Ophidian Current. ThLI, the Dragon, is the Serpent whose mantric vibration is the S-word = *Zain*, or in its


²³ See Crowley, *Confessions*, page 178.

²⁴ See an alchemical tract by the Arab, Ali Puli: 'The Centre of Nature Concentrated'. See the Bibliography of the present volume.

²⁵ See, in this connection, Michael Bertiaux, *The Voudon Gnostic Workbook*.

letter form ZIN (717). Its number is 717, one less than that of the Talisman of Set known as the 'Abomination of Desolation'.²⁶ Those acquainted with Rohmer's *Dope* which chronicles the activities of Sin Sin Wa²⁷ will recall that to the character Seton Pasha (the 'secret agent' set upon the trail of the Chinese) was given the number 719, one more than that of the 'Abomination of Desolation' and a sure indication that Rohmer planted it (unwittingly?) in his subtle unravelling of a great Typhonian allegory.

448-15. *It was plumb above Fostat where a certain desert Beast had heard the howlings of Hecate;*

The Emporium was, magically speaking, "plumb above" the house on the Rue de Rabagas in Old Cairo, beneath which the Tunnels of Set rayed out their tentacled horrors to the terrestrial power-zones of Nu Isis. The nerve-centres of these zones are: 1) Dongola, in the Sudan; 2) Kabultiloa, in South Africa;²⁸ 3) Kû, in the Chinese province of Ho-Nan; 4) Lêng, on the Sino-Tibetan border; 5) R'lyeh, in the Pacific Deep; 6) Limehouse, in London's East End; 7) Chancery Lane, in the City of London; 8) Bond Street, in London's West End; 9) Candleston, in Morganwg. These nine power-zones enshrine: 1) the spider-beetle cult of the Children of Isis; 2) the Cult of the Spectral Hyaena; 3) the Cult of the Kû; 4) the Cult of Lam; 5) the Cult of Cthulhu; 6) the Abode of Sin Sin Wa; 7) the Busche Emporium; 8) the abode of Kazmah;²⁹ 9) the Cult of the Qrixkuor. The verse-number is that of 'Goddess Fifteen', the Seal of Kali composed of five triangles (5 x 3): . Path 15 is that of the Star which Nuit claimed as her own.³⁰ David Wood (*Genesis*) reminds us that the reciprocal of 15 is 666, the number of the Beast – i.e., non-human or alien Intelligence. In the major power-zones are the nine beasts:

²⁶ The *Stélé of Revealing*, 718.

²⁷ According to Rohmer, Sin Sin Wa was the only 'real-life' character in the tale. See *Dope*.

²⁸ See Grant, *Snakeward* and *The Darker Strain*.

²⁹ Kazmah was a waxen effigy and a 'front' for Sin Sin Wa's nefarious activities.

³⁰ See AL.I.60.

beetle, hyaena, scorpion, dragon, squid, raven, crocodile, spider, bat. The desert beast is the fenekh fox, zoötype of Set, and of Alwass, the "minister" of Set (AL.I.7), identified here as Aleister Crowley, who heard the "haggai howlings"³¹ – i.e., the *Book of the Law*.

449-16. *had made a link, a silk-like web of spider's spilth – royal, ancient, yellow with abysmal sorceries*

The spider's silky web – "royal, ancient, yellow" – is the insignia of the Imperial Dragon Throne of Old China, the threshold of "abysmal sorceries". This is a dark saying, to be fathomed only by reference to the traffic in dreams which began in the Kamite ambience of Kazmah's Bond Street parlour, and ended in Sin Sin Wa's 'House of a Hundred Raptures' in Limehouse.³² Two major mystical currents are fused in this symbolism, apparently drug-related but having no connection with narcotics as usually understood. The traffic in dream-gum, which began in Kazmah's salon and ended with Mrs. Sin's presiding over the Limehouse Chandu den, were concepts used by the Skryer in the Tunnels of Set as a mode of conveying the Double Current combining the Khû and the Kû.

450-17. *which His quivering snout had scented and dragged from its hole a whole carcass of crocodile.*

The 'snout' (of the Beast) was, in the Necronomicon Gnosis, veiled in a mask of yellow silk.³³ Here, the symbolism is applied by the Skryer to that other London venue, Chancery Lane, and the Auguste Busche Emporium under which reposed the horrific cemetery of crocodiles and the bones of white virgin girls. The verse-number identifies the nature of the magical current as stellar, for 17 denotes the Path of the Twins, Set-Horus, the Double Current in its Typhonian aspect of the Daughter

³¹ See Crowley, *The Book of Lies*, chapter 58.

³² See Rohmer, *Dope*.

³³ See Lovecraft, *Fungi from Yuggoth*.

(Virgin/Má) and of the Mother-Lode. 17 = ZBCh, 'to sacrifice victims to slaughter'. 17 also = DIG, 'fisherman', which like the Double Khû + Kû (57) = DGIM, 'Beast of the Waters', such as the crocodile, the mythical dragon of the deep. The Oracle is confirmed by ThN (450), 'dragon'. The dragon or scorpion of the Kû is implicit in the present context, as are KShPIM (450), 'witchcrafts, sorceries, incantations'. The Ophidian Current is also inferred by the Apophis Serpent, *Haber*, another form of the dragon, whose length – 450 cubits – envelops the whole heaven (both hemispheres) in its coils.

451-18. *White Virgin of the limpid moon*

White virgins only were sacrificed to dynamic Isis (18) in the Temple of Nu Isis beneath the sands of Dongola. Entry to the temple was made via the secret Tunnels of Set beneath *El Festat*. The Oracle is ThIMA, 'a desert', from the Kamite *tehma*, 'waste'.

452-19. *Dolled up in Limehouse slime of wharf-lapping hungry waters*

A hint of Chinese *diablerie* manifests at this juncture via the virgins lured by Mrs. Sin into the lair of the Raven. The verse-number is ascribed to the Path of the Serpent (Ophidian Current) – its colour suggests the yellow sands of the oriental desert and of the green-eyed Sekhet. The Oracle refers specifically to the maw (QRQBN = 452) of the lioness. The feline Mrs. Sin was an object of desire (ChMDTh = 452), 'the lovely virgin who rules in hell', the domain of MAVETH (= 452), a cryptic type of the Mauve Zone. The supreme ruler of this region is Shaitan-Aiwass (ShTN-OIVZ = 452). He appears as the Oracle, TROGOOL, "the 'thing' that is neither god nor beast, who neither howls nor breathes, only IT turns over the leaves of a great book, black and white ... for ever until THE END".³⁴

³⁴ See Dunsany, *The Gods of Pagana*.

Sidney Sime depicted *Trogool* as masked and crowned with seven stars, and with a nimbus of thirteen stars. A comprehensive formula of Mauve Zone symbolism is condensed in this image. The 'thing' that is neither god nor beast is a hybrid entity birthed from space-spawn. Its crown of seven stars denotes kinship with, and kingship of, the Typhonian realm; its nimbus denotes the globes of Yog-Sothoth which are thirteen in number. The "great book" is identified as the *Grimoire* of the Grants. The word *LOOG*³⁵ appears (in reverse) in the name of the Oracle.

453-20.

454-21.

455-22.

After THE END is nothingness. The Skryer abode alone, registering no impressions. The Oracle, 453, = BHMVTh (Behemoth). Robert Taylor suggests 'Baphomet' as a likely derivation from BHMVTh, a form of the Dragon of the Deep.³⁶ 453 also = GRIMR, the "Hooded or Masked One";³⁷ compare with the masked 'thing' named Trogool (see Comment to 452/19). The theme of the Oracle is of wharfs and lapping waters, hence the next Oracle carries over with DThN, "one who went down alive into hell";³⁸ 'the two wells, or double fountain', and the Polynesian ZATAMAGA, the god "whom even Dagon and the Deep Ones served" – the god worshipped by the Cook Islanders. 454 is a number familiar to readers of H. P. Lovecraft; it was the number of the house on Angell Street, Providence, Rhode Island, in which he was born. 454 also = QDShIM, the 'Holy Ones', designating the consecrated catamites kept by an ancient priesthood. 454 = OROGAMO,³⁹

³⁵ See Grant, *Outer Gateways*, gloss on LOOG, *Wisdom of S'iba* 187/33.

³⁶ Private correspondence, Taylor to Grant. The insight arose from a misspelling of Baphomet as "Bahomet", which suggested the biblical *Behemoth* and the possibility that the Templars were worshipping a feminine idol.

³⁷ See Pugh & Holiday, *The Dyfed Enigma*, page 136.

³⁸ See Psalm 105, xvii.

³⁹ See Rulandus, *Alchemical Lexicon*.

the name of the house in which Frater Aossie resided during the operational period of *New Isis Lodge*. The number 455 enumerates TIME.

456-23. *hungry for ocean yet choked by the implacable mists that settle and shroud the great Yellow River.*

RPSTOVAL (456) is a secret formula of Set and the Egg which forms part of the Key to AL.II.76. 456 also = IPSOS, the Word of Maat, according to *Liber Pennae Praenumbra*.⁴⁰ The main significance here of 456 is its pivotal position in the series of trines:

123 234 345 **456** 567 678 789

from which the following correspondences arise. 123 = MI-GO, entities half-fungous, half-crustacean, inimical to the Great Old Ones. The Mi-go, like the brood of Cthulhu, were composed of matter which differed essentially from the composition of the Old Ones. 234 = NODNS, God of the Deep. 345 = the word PYRAMID. 456 = The Pivot or 'inbetweenness concept' relating to the Mauve Zone. It is also the number of MHTHP (Grk.), 'mother', 'matter'; of IPSOS (Maat); and of RPSTOVAL, the secret formula of Set. 567 = MORVRAN, the Black Crow identical with Black Wings (the raven of Sin Sin Wa). 678 is ΦΟΡΕΓ,⁴¹ the seventh Titan, or Great Old One, whose identity is masked by the alien form of the god Set. 789 = ALALLA (93) + IPSOS (696) – the Words, respectively, of Maat and of the Aeon of Perfection, the Perfect Aeon. Note that IPSOS (456) + IXAXAAR (333) reveals Ixaxaar as the Black Stone, a variant of the Stone of *Ma-nifestat-ion*. Note also that the number 456 (*vide supra*) identifies Maat (MHTHP) as the pivotal point between worlds outside the circles of time, where matter becomes negative and receptive to 'Otherness'. The verse-number

⁴⁰ A transmission from N'Aton channelled via Neuma. See Grant, *Beyond the Mauve Zone*, Appendix I.

⁴¹ Known in the cosmogony of Hesiod as the 'mystery' Titan.

is ascribed to the Path of Maat; it symbolizes "waters hungry for ocean". Reflected in Awryd's crystal Stone, the waters of the Yellow River roar seaward through the valley of Ho-Nan. The mists that settle like a shroud upon the Yellow River are the elemental vapours conjured by Sin Sin Wa to shroud the secret entrance to the 'House of a Hundred Raptures', in London's Limehouse China.

457-24. *Great Shōa – unfathomable, inscrutable Shōa, you bore this anonymous Chinese to the deep valleys of Ho-Nan, the poppy paradise beyond the Veil.*

Shōa is celebrated in her eschatological form as conveying to the safety of Ho-Nan that incredible Master of Magick and Illusion, Sin Sin Wa. This should not, however, be read as a purely mundane transaction, for the verse-number is associated specifically with alien activities and extra-terrestrial traffic with the hidden power-zones of the earth. Path 24 = Nun, the Fish, symbol of Cthulhu, of Dagon, and of the *Starry Wisdom Sect*. Note also that the number encoded in the cypher, 4638, of AL.II.76, divided by 187 (Besqu/BESKOL, the 'Oracle') yields 24 (AIVZ) when the fractional remainder is discarded. Aivaz is firmly identified, once again, with the mysteries of the Kû: Shōa (371) + AIVZ (24) = 395 = MShNH, 'double, twofold one', from the Kamite *shen*, 'two; twofold circle'. Further, 371 + 24 + 26 (Kû) = 421 = ChZVTh, 'vision, revelation', referring here to Awryd's skrying. The Oracle is NEBT,⁴² identified as 'the cloud'. The article specifies a particular kind of cloud suggestive of a well-known feature of ufological lore.

458-25. *Awryd knew your play resembled the game of the stones that were lifted by magical means*

The verse seems to equate the miraculous nature of Shōa's work with the erection of the Pyramid of Gizeh (see Comment to next verse). 25 denotes ChIVA, 'The Beast', who received

⁴² *The Book of the Dead*, page 410.

Liber AL from Aiwaz in *El Fostat* (Cairo), and who spent a night with his Bride (Ouarda the Secr) in the King's Chamber of the Great Pyramid.⁴³ 25 denotes the bringing together of the solar-phallic power (12) and the lunar current (13), the sign of which is the Pentagram, the figure of five triangles, 15, the number of the Goddess, *par excellence*. The Oracle is BOL PVOR, 'My Lord the Opener', and ThBVN, 'Intelligence', from the Kamite *tebn*, 'to be illumined', which was precisely the condition of the Beast in Cairo when he received the communication from the Intelligence known as Aiwass or Aiwaz. The Oracle enumerates the word PROSTITUTE. Crowley was accompanied on this occasion by the most seminal of his Scarlet Women. But why (verse following) "THE" Pyramid? The Pyramid of Gizeh, unlike most others excavated in the vicinity of the Valley of the Kings, contained no trace of ritual and ceremonial furniture or hieroglyphic inscriptions. All it contained was an empty and lidless cask and a deep, abysmal, well. The main shaft of the pyramid was aligned to the star Draco.

459-26. *to erect THE Pyramid. Above Fostat. Yes. I remember it well, and the fathomless well ...*

The gist of this verse has been explained in the Comment to the previous verse. The numeration of WELL is 71, the number of LAM and of ALM, 'silence'. It is also the number of INVH, 'a dove'. The dove is the 'bird of breath', or spirit. It figures prominently in the Great Seal of the O.T.O.⁴⁴ where it is depicted as descending upon the Graal or VAGINA, which also = 71, and which impregnates with the holy breath (gust, or ghost). Likewise, the "fathomless well" beneath the Pyramid receives the light of the star Draconis, the beam of which penetrates the shaft aligned to it. The Seal is the symbol of the *Illuminati*, that secret conclave at the heart of the Knights Templar Degree of true Freemasonry. The verse-number shows the connection with the Eye in the Pyramid, for the eye is attributed

⁴³ See Crowley's *Confessions*, chapter 46.

⁴⁴ See Grant, *Nightside of Eden*, page 167.

to the 26th Path of the Tree of Life. 26 is the number of Kú, the Cult of the Qrixkuor, the monstrous Bird adored in the secret temple at Ho-Nan. Again, 26 = AVAGDDU,⁴⁵ 'Black Wings', the Celtic equivalent of the Qrixkuor, and the Raven, the familiar spirit of Sin Sin Wa, whose consort, Mrs. Sin, embodies KBD (26), the 'impure Lilith'. Finally, 26 is IHVH, the 'Lost Word', and its reflex, HVHI, the 'true name of Satan' (i.e., Set). The Oracle enumerates *menstrua ejus*, 'her flowers', a reference to the lunar current which pervades the MESQET (459) or 'chamber in which the deceased was reborn' (*Book of the Dead*; see Comment to verse following).

460-27. *A Star beamed down*

The reflex of the Lost Word is the star Draconis, whose beam rays down the shaft and whose Image is reflected in the "fathomless well". In the deep *mesqet*-chamber, the operation of rebirth was enacted. 27 denotes the pregnant womb.⁴⁶ Plus the egg (0), this becomes 270, ARACHNI, the Spider image, and CHARAX,⁴⁷ the "mountain in which Set(h) concealed the Book". In the present context, 'the Book' denotes the *Grimoire de le Grant Secré* which passed through many hands since Awryd wrested it from Outside.⁴⁸ Again, 27 is the number of AKU, the lunar deity worshipped in some Cults under the name of Sin. In *Liber AL*, the "Word of Sin" is defined as "restriction", the formula of the *dark days* of the lunar current. It is also the number of the Path to which the letter Pé, 'a mouth', is attributed, thus linking the Cult of Sin with that of Maat. The Oracle is THEEN (see Comment to 434/1).

⁴⁵ By virtue of its variant form AVACH-DU, as previously explained.

⁴⁶ When the year was computed as having 360 days, in the ancient lunar cult, pregnancy spanned nine months of thirty days, totalling 270.

⁴⁷ See Pauwels & Bergier, *The Eternal Man*, page 88.

⁴⁸ See Grant, *Against the Light*, for an account of the *grimoire's* more recent history.

461-28. A Star returned along the upward pathway ...

The Star (-light) that returned was not that which descended the shaft to the fathomless well.⁴⁹ The verse-number is connected with the letter *Tzaddi*, which, according to *Liber AL*, "is not the Star"; it is the *vehicle* of the Star. *Tzaddi* denotes a 'fish-hook', appropriate to its function of fishing out of the "fathomless well" the *kalas* of the 'dead' soul regenerated by the power (KCh, 28) of the Fire Snake, astroglyphed as the star Draconis.⁵⁰

462-29. ... shot beyond the outermost pylon of a universe.

The verse-number signifies "the magick force itself".⁵¹ The projectile was launched by the Magician according to the formula of the Daughter of Maat, i.e., MÂ. The mode of working is given in the Sign:



The Oracle is SATA, "the Serpent who dwelleth in the uttermost parts of the earth";⁵² i.e., in the depths of the fathomless well beneath *El Festat*, in the Temple under the desert of Dongola, in the caverns beneath Kabultiloa, in the Tunnels of Set, etc. It is significant that an alternative enumeration of SATA is 71, the number of LAM, and of ALIL, 'an effigy'. The Oracle also indicates ASRAR (462), described by Machen⁵³ as "a talisman of extraordinary power". Again, 462 = NITHB, 'a path,

⁴⁹ Accounts of magical operations that effected interchange between Universe 'A' and Universe 'B' are given in Grant, *Beyond the Mauve Zone*. See also Grant, *The Stellar Lode*.

⁵⁰ Again, the reader should consult writings referred to in the previous footnote.

⁵¹ Crowley, *777 Revised*, page xxv, 'The Meaning of the Primes from 11 to 97'.

⁵² *Book of the Dead*, page 278.

⁵³ See Machen, *The Secret Glory*, page 217, and *The Hill of Dreams*, page 244.

a way', which is the literal meaning of LAM. There is a further mystery - note the backward-slanting figure of 4, formed by the mode of tracing the formula of Mâ-Ion, and apply it to AL.II.49: "Amen [NI, the God Hidden in Amenta] (This is of the 4; there is a fifth who is invisible & therein am I as a babe in an egg)".

The Book of the Spider - XVII

463-1. The Spider lured Arim as Awryd was

The number 17 denotes the Path attributed to the letter *Zain*, 'a sword'. It is the reflex of 71, LAM (see Appendix II for some correspondences between the number 17 and the Typhonian Current). Arim, the Skryer here concerned, was lured by the Spider, even as Awryd was lured, into the Candleston crypt. But Awryd's crypt was beneath Rendlesham Forest, while Arim's lay beneath the sand dunes of Candleston. The Oracle is ZKVKIth, the 'crystal' or 'stone' in which Awryd skryed. 463 = ABNI MIM IQR, 'stones of precious water' (AL.III.66). It is, further, the number of the New World, or Aeon, OVLM HChDSH, and of RA-HOOR-KHUIT, all of which concepts adumbrate the advent of the Aeon of Zain. Again, 463 prophesies the 'fly' or 'beetle' (ZBVB) that emerges from the cleft of Isis to preside over the slaughter (ZBCh, 17) of the sacrificial victim, and over the whoredoms of the Children of Isis.

464-2. into the dim and cryptic crevices

The "dim and cryptic crevices" refer to the subsidiary tunnels beneath Rendlesham and Candleston, with reflexes in Dongola, London, and Ho-Nan. The Oracle is 'H MHTHP (Grk.), 'The Mother', i.e., Maat. When added to the daughter, 'the Virgin' (Παρθενος, 515), the result (979) typifies the union of the Aeons of Maat and of Mâ. Their time-cycles coalesce at this juncture, prior to the warp in time that baffled Frater Achad and which points directly at dimensions beyond the Mauve Zone, lying outside the circles of time. Note that the individual integers of the number 979 add up to 25, the five fives of the Star of Woman, the Pentagram which, with the Red Circle in the Middle, is claimed by Nuit (Typhon) as her Star (AL.I.60). Further, 979 minus 464 yields 515 = ERIS, 'Goddess of Confusion',¹ and Athelia (OTHLIH), 'the God sending earth-

¹ One of the titles of Set is the 'God of Confusion'. See H. Velde's book of that name.

quakes'. Finally, 464 = 418 (Aiwass) + 46 (MU), the latter being an ancient name of Lemuria.

465-3. Candleston.

The web accords with the template associated with the crypt at Candleston, suggesting identity with Awryd's crypt at *Brundish* (see *Against the Light*). The Oracle is NSHIQH, 'a kiss; a little, or sweet, mouth'.² The Oracle relates to Maatian symbolism and to the mouth's use in erotic play, for 465 = LNPSHH, 'her pleasure, her well' (another reference to the "fathomless well" in the pyramid crypt?).

466-4. She said the Sigil would be found, the Stone unveiled, the Sticks revealed.

The Sigil was found, the Stone was unveiled, and the Sticks were revealed in the crypt at Candleston, just as described in *Against the Light*. The Stone was the curiously faceted show-stone used by Margaret Leeing during the transmission of *OKB/Sh*. The candle-sticks³ were connected, via the Witch Paterson, with Austin Osman Spare in a magically intimate manner, as recorded in the Nightside Narrative. The Oracle, 466, = GLGLTh, 'skull, head'. In the Dunsanian myth-complex the spider-idol, HLO-HLO, exhibits "the diamond[-faceted stone] that is larger than the human head".⁴ The Diamond is connected with the manifestation of MÂ-ION, and the larger-than-life head is probably the figurative Head adored of the Templars. Here, again, is a reference to the kiss mentioned in the Comment to the previous verse, for 466 = ISHQVN, 'they shall kiss'. It is also the number of NVITH, the Goddess, to love whom "is better than all things" (AL.I.61), the Goddess who declares: "For one kiss wilt thou then be willing to give all"

² Cf. the description of Awryd, the child, before her fatal initiation, in *Against the Light*.

³ See Grant, *Outer Gateways*, plate 5.

⁴ See Dunsany, *The Book of Wonder*.

(*Ibid*); for Nuith is also HAST (466), 'the goddess at the gate of heaven by night' (*Book of the Dead*, page 332).

467-5. Place them, lit, with candles scarlet, one, and black the other.

Arim is instructed to prepare for skrying at Candleston, years later, for it should be understood that these instructions were transmitted prior to the discovery in the crypt. The candles were of the colours given. The first, dedicated to the Scarlet Woman (in this case Awryd as made manifest in Leesing); the second, to the "other", which could signify the Qrixxuor, or an Outer One of which the Qrixxuor was the emissary. The verse-number denotes an 'opening', a 'matrix'.⁵ In the system of the *Kaula Chakra*, number 5 is equated with the element water (blood / Scarlet Woman) represented by the letter M. The connection with the Scarlet Woman is via the symbolism of Capricornus, the sea-goat and type of the Beast of the Waters. According to Mackenzie (*The Royal Masonic Cyclopaedia of History, Rites, Symbolism and Biography*) the letter M, in Hebrew and Latin numerals, stands as "the definite numeral for an indefinite number", which indicates a change of dimension. The *Pentagram* [5] invocation of Mâ (M), or the Mâ-Ion, is equivalent to the Circle (*chakra*), the ultimate symbol of the Female, as follows: Multiplying by 5 the angles of the pentagram (18°, 36°, 72°) yields 90°, 180°, 360°. Each of these numbers reduces to 9, the number of the Arch opening on to the Mauve Zone. The cypher (0) is GLGLThA, meaning the 'skull' (see *Sepher Dziniotha*, 33), which has special significance in the Mystery of Rennes-le-Château (see Wood, *Genesis*).

468-6. Invoke the Guardian.

As Leesing found to her cost, the "Guardian" referred not to the Sentinel of the twenty-third Tunnel of Set, but to the black-winged abnormality, the Qrixxuor, which opened the gate to ⁶ Blavatsky, *The Secret Doctrine*, III, page 200.

the Mauve Zone both for the Skryer and for Frater Aossic. The Oracle is BOL PLOUR (*Baal Peor*), 'The Opener'!

469-7. Set the Stone between the sticks, between the twin termini

The verse-number is also the glyph of Set (𐌆), the Word which opens the verse pertaining to the instruments of invocation. It also indicates the identity of the Stone with that deity who is to be invoked between the flames of the candles - the twin termini represented by the heads of the satyrs out of which the flames leap. The Oracle is LGLVTh, 'to reveal'. Note the initial letters LG, and compare *Wisdom of S'iba*, 33/70.⁸

470-8. the god of Terror that hovers ...

The presence of the god of Terror (Pan) is typified by the satyr-headed candlesticks, which fell from the hidden niche in the wall of the Candleston crypt. Pan is also Baphomet, and the verse number is "the Templars' Number". The Templars were "Keepers of the Guarded Secret ... with the mission of drawing strength, power and knowledge from the land of the Superior Ancestors";⁷ i.e., from the Great Old Ones. There is a mystical interpretation of 8 as Bâh, 'the god eaten by divine waters', or Shining Ones who dwelt *with hidden faces* in the Temple of Khepera.⁸ Bâh is glossed as the 'inundation of the Nile', typifying the power of the flood of blood associated with the magical power of Isis in whose Temple her Children are transformed into beetles. The Oracle is APSHAIT, a genus of beetle found frequently crushed in mummy swathings. The swathings, seemingly endless, symbolized eternity, and DVR DVRIM (470) means 'a cycle, or cycles; duration, eternity'.

⁵ Grant, *Outer Gateways*, pages 223-4.

⁶ Wood, *Genesis*.

⁸ It is significant that Salvador Dalí published a novel of this name which contains unequivocal evidence of the Typhonian origin of his inspiration. See Bibliography.

471-9. *High noon.*

"High noon" is the moment of Pan. At precisely this moment, Margaret Leasing in her magnetic sleep stumbled into the lair of the Qrixkuor. The Oracle is HIKLVTh, the Temple of the strange Light which penetrated and suffused the Seer. 471 also = OMOROKA, a goddess mentioned by Berosus; spelt in Greek (ομοροκα), her 'other' number is 371 = Shôa, the ghou, the 'evil' woman.

472-10. *The dunes ablaze, the green capped waves of grass*

This is a fair description of the terrain about Candleston, with its sand-dunes capped with bristling furze that rolls endlessly down to the sea, which it meets at the mouth of the river Ogmore. Their waving spears shine, a brilliant green, in the summer sunshine.

473-11 *lapping the walls of the deep place where Awryd with her cauldron cast her spells*

The surrounding vegetation, sparse and coarse, encroaches upon the base of the crumbling walls, and tendrils of vine and ivy weave stealthy green shadows, phantom traceries staining the crypt with slime distilled by the action of fitful rains. Other tendrils burrow downwards into a yet deeper cell where Awryd brewed her philtres. The verse-number is that of the Qliphoth.

474-12. *and then*

The scene is set for witchcraft and *diablerie* – "and then ..."? The Oracle is DOTh (Daäth), the so-called 'false' Sephira and the gateway to the back of the Tree of Life. Daäth is represented in magical typology as the Eighth Head of the Stooping Dragon that became exalted when the Tree was shattered.⁹ Daäth is the Mouth of the Abyss where the false knowledge of the phenomenal world is dissolved and superseded by the

⁹ Cf. the 4^o = 7^o Ritual of the G. D., *The Equinox*, Volume I Number 2, diagram by Austin Osman Spare.

Wisdom (ChKMVTh, 474) of non-duality. In the Greek qabalah, ΔΥΟ (Two) = 474. In the Dunsanian myth-cycle, *Duth* is the name "of the disreputable idol a little way over the edge of the world ...".¹⁰

475-13. *the infinite billowing sand, runnelled and sprouting.*

Purely descriptive, it seems, but the numbers 475 and 13 hint at mysteries of *Zain*, the twin forces: the Double Current and the promise of Unity (AChD = 13). The Oracle is KHNTTh, 'priestess', which identifies Margaret Leasing who received the Baptism of Light from the Qrixkuor, transforming her into a true Scarlet Woman (Babalon, 156). 475 + 156 (Babalon / Scarlet Woman) = 631, the number of LAM when the final letter of the name is given its terminal value.

476-14. *Burrowing yet deeper the Guardian leads by the hand to profounder tunnellings*

The descent begins. Awryd/Leasing prepares to burrow deeper, deeper, and the Guardian of the Tunnel takes her by the hand. 476 is a number of SUTI (Set), the 'Dark One'.

477-15. *beneath even the Caverns of Set where lie nethermost cells.*

Even into the nethermost cells beneath the caverns of Set, the Guardian leads the Skryer.

478-16. *Now poise the stone and hurl vision within – deep, deep, deep down within*

The Skryer is instructed to "poise the stone" before penetrating it with the power of her vision. This she did by balancing it delicately in the hitherto concealed cavity, and locking it firmly between the twin candlesticks.

¹⁰ See Dunsany, *The Book of Wonder*, page 31.

479-17. *Awryd yet weaves the spell, yet draws to the endless sand the Outer Darkness with its monstrous bird; no head, no eyes ...*

Although the Skryer in body was Margaret Leasing, she was in spirit Margaret Wyard, the witch Awryd. The twinned 17 (chapter number and verse number) = 34 = ADITI, "Space co-eval with Darkness".¹¹ The Aditi have also been identified with the Maatian Forces.¹²

480-18. *As the waters, oily, turbid with dreams decompose the last stanchion*

The monstrous bird is here identified as the Strix or screech-owl, representative of Lilith (480). It is interesting to compare the "no head, no eyes ..." of 479/17 with the earliest known representation of a vampire depicted on a pre-historic howl or cauldron, reproduced in *Délégation en Perse*, where a man is shown copulating with a vampire whose head has been severed from her body.¹³ In *Against the Light* is described the savaging by the Qrixkuor of Margaret Leasing's skull and its infusion with the demonic fire of witchcraft. 480 = DUR INDUR, 'the cauldron of Tiamat, the Lost and Shattered Chalice', another allusion to Awryd and the curse which she cast at the Candleston crypt.

481-19. *it crumbles; so, in Awryd's cell the cauldron seethes and a rushing flame spouts and brings down the ancient castle ...*

The result of Awryd's curse. Centuries later, the Skryer Arim¹⁴ entered the ruins with Frater Aossic.

¹¹ Blavatsky, *The Secret Doctrine*.

¹² See Bertiaux, *The Voudon Gnostic Workbook*.

¹³ See Summers, *The Vampire: His Kith and Kin*, page 225.

¹⁴ Margaret Leasing.

482-20. *Buried in débris, the Stone, unscathed between its panic flames, now black*

The candle-sticks were found, blackened by grime. The Oracle, LBNT^h, indicates the actual 'Stone' and its function: ASQPQLRIA (482) means 'looking-glass or (skrying) mirror'.

483-21. *extinguished*

The flames, even, had turned black (extinguished). The verse-number, 21, = ChZV, 'the Seer; a vision'. Arim had returned to skry. The Oracle is a metathesis of 438, ABN ShLIMH, 'the Perfect Stone', in which Frater Achad saw the Acon of Perfection (Perfection) as the thirteen-fold Star of *Manifestation*, with 438 facets.

484-22. *lies*

The Scales of the Serpent of the Qliphoth are twenty-two in number. The Stone *lies* in the sense of being placed, or set, passively awaiting use. The Oracle declares MQNR DMIM, 'fountain of blood', an expression used in *Leviticus* (xii,7) with reference to the female organ. 484 is 22 squared, which implies the fullest expansion of the Serpent-and-Tree symbolism. Again, 484 = ALAANAT, "of which few even dare speak".¹⁵ The interest here lies in the alternative number of *Alanaat* plus the phallic *Yod*, which, as 103, = S'lba when the *bindu* is valued also as *Yod*, 10. 103 = ALMALA, the reflex of LAM set between God (AL) and not-God (LA), merging thereby with the Void (Outer Space). ALMALA also expresses the 'Daughter Cycle' - MĀ - set between twin Gods (AL/LA) or aeons, perhaps Horus and Set.¹⁶

485-23. *awaiting the hell-bird's screaming resurrection ...*

The Stone lies, awaiting the rite-time for Arim's preparedness and for the coming of the hell-bird's implantation in her skull (consciousness) of the Light of the Qrixkuor. 23 conceals the

¹⁵ See Lovecraft, *Through the Gates of the Silver Key*.

¹⁶ See Grant, *Outside the Circles of Time*.

number of the Scarlet Woman, as previously demonstrated. The Stone is awaiting the natural bestowal upon Arim of this Office or Title. 23 denotes the Path of Water (i.e., blood), the Path of IPSOS and of Maat, whose Word-in-Action is Manifestation. She is the Divinity of Truth, and the Oracle, IEOY, is the Tetragrammaton of the Coptic Gnosis. Maat thus expresses the 'Cube of Light'. 485 = PhThH, 'to spread out, to seduce, persuade'; cf. Peitho, Pithon, Python, the serpent as emblematic of desire: to swell up, self-creating. Python is a metathesis of Typhon.

486-24.

Nothing was recorded by the Skryer; but 24, which indicates 'outer' influences impinging on the Stone, suggests that AIVZ (Aivaz) may possibly have been in communication with Arim at the climax of the hell-bird's awakening, and prior to its onslaught upon her. Such a possibility is confirmed by the Oracle, for 486 = SKVTh, 'Succoth', and 'the Ark, or Arch', an image of the Pleiades. SKVTh derives from the Kamite *sekht*, designatory of the *bennu bird*, the phoenix constellation (i.e., Pleiades). This fabulous bird typifies resurrection and is further typical of SKVTh.¹⁷

487-25. the helmet of Qrixkuor

See *Against the Light*, which describes the clamping on the Skryer's skull of the "helmet of Qrixkuor". The verse-number denotes KAABA. The Oracle is TUAOI, the 'Stone of Fire' that devastated Atlantis.¹⁸ Its identification here with the Light or Fire of Qrixkuor may signify that Arim was impregnated with the transplutonic fire of Nu-Isis.

¹⁷ Succoth-benoth, the Ark of the Tabernacle, see 2 Kings xvii.30.

¹⁸ See *Future Science* (ed. White and Krippner), page 343.

488-26. the Light

If the Light is the Fire of the Qrixkuor = *Tuaoi*, then it would be correct to assume that it is itself the transplutonic source, for the Oracle is ThAUMIAL, the Qliphoth of Kether. Kether as the Crown, or helmet, is the instrument of transfusion into mortal consciousness (in this case, Arim) of the transplutonic Influence. Another correspondence with 488 is ThOBVDV, "ye shall worship". Qrixkuor = 666, "for the Beast & his Bride are they". The phrase appears in AL.III.22, in a verse describing worshipful images grouped about the god Set. Set is the "visible object of worship; *the others* are secret; for the Beast & his Bride are they ..." (italics by present author). Note that this verse in AL is the 167th of the Book as a whole. This number is that of the word WOMAN, and of AMOUN, the hidden or secret god; it is also the number of ASIMVN, a demon known as 'The Unnameable One', a form of Hastur, "He who is not to be named", or "He who is to be named NOT". This suggests the True Word of the Aeon of Aiwass, which is, as Frater Achad demonstrated, ALLALA (93), 'God is not Not'. H-astur means, literally, 'The Star', and it is written in AL.I.57 that "Tzaddi [90] is not the Star". The number 90 glyphs the Serpent (AVB, 9) and the Egg (0). *Avb*, or *Ob*, is the 'Python' typical of the serpentine sinuosity of the astral light of witchcraft, hence the 'pythonesses' who delivered oracles. A metathesis of AVB is BAU, 'a star', and a metathesis of Python is Typhon, Goddess of the Seven Stars whom the Egyptians equated at one time with the Apep-serpent (Grk. Apophis), from whence the term *Ophidian* that characterizes the vibrations of the Fire Snake. Again, 9 + Cypher (0) = OZVBH, 'a heap of stones; desolation', thus identifying the Star with the Stone of the anti-manifestation, or de-materialization, signified by *Tuaoi* (see Comment to previous verse). It is noteworthy that 90 is the sum of the initials N.I.L. (*New Isis Lodge*).

489-27. against which the Yellow One warned.

Although the identity of the "Yellow One" remains unclear, the rôle of this entity in the narrative pertaining to the *Graus' Grimoire* (see *Against the Light*) is of vital import. The verse-number is ascribed to the 27th Path attributed to the letter *Pé*, 'a mouth', the magical instrument of Maat whereby the edicts of Truth (Maat) are uttered. The warning uttered by the Yellow One is probably connected with AKU (27), the lunar deity worshipped as Sin (= Zin/Zain) in the Temple of the Kû. Is it the transition from the Aeon of Maat to that of Zain that triggers the devastation against which the Yellow One warns? The resolution of the riddle (ChLDH, 27) may lie in the trigrams of *Liber XXVII*.¹⁹ The Oracle seems to adumbrate the following verse, for 489 enumerates NIRRITI, a goddess of death and decay. It is also the number of LAM-AIWASS (71 + 418), thus comprising key numbers in the cosmogony of Thelema (*Thelema*, or simply *The Lama*). Again, 489 = DESMODVSh, Desmodus, the magical name of Frater Aossic in the *Ecclesia Gnostica Alba*.²⁰ It also enumerates ChShBVN MLChMH, 'a war engine'. This term occurs in AL.III.7, the 152nd verse of AL as a whole, and its number = SATANAKI, the 'Younger Brother' who formulated the core of the doctrine disseminated by the Persian mage, Mani. Symbolically, the younger brother is the impubescent Horus, Harpocrates, whose formula is that of Lam-Aiwass, the "minister of Hoor-paar-kraat" (AL.I.7).

Thus we have in this chain of correspondences not only Lam-Aiwass-Desmodus-Aossic, the 'war-engine', and Nirriti, but additionally FESSTAT, which is on the way to the *manifestation* of the whole Stone and Perfect Ion. AL.I.45 declares: "The Perfect and the Perfect are one Perfect and not two; nay, are none!". 45 is the star-point value of the Star Isis (Nu Isis). The conclusion is ineluctable: the Light of the Qrixkuor, the light against which the Yellow One warned; the light that con-

¹⁹ Also known as *Liber Trigrammaton*. See Crowley, *Magical and Philosophical Commentaries on the Book of the Law* (ed. Symonds & Grant), pages 219-223.

²⁰ See Grant, *Beyond the Mauve Zone*, chapters 12, 13 and 14.

gealed into the Stone of Skrying used by Arim. Some quality in her gaze melted the frozen radiance which loosed upon Earth unearthly shapes. That element was the Qrixkuor-impregnation, operating still after the passage of centuries.

490-28. O Shōa, Evil Woman of Dreams ...

491-29. Ho-Nan.

The Seventeenth chapter of *OKBISH* draws to a close with an invocation of Shōa and with the name of the Valley through which the Yellow River thunders to the sea (the yellow light of the Qrixkuor). The verse-number, 28, = ZAK, the "abode of forgotten dreams" (Dunsany); and KCh, 'power' (*shakti*). It is also the mystic number of Netzach, the Sphere of Venus. 29 is the number of this *Book OKBISH*, and the number of the Tunnel of Quhelfi in which it was found. The Oracle, 490, = KOTH, "the sign that dreamers see fixed above the archway of a certain black tower standing alone in the twilight".²¹ That is the Sign of the Spider (*OKBISH*), and its Web (QVRI *OKBISH*) = 718, the number of Aossic-Aiwass, a number of paramount importance in this *Book 29*. Applied to Shōa, 718 = Μορφη, the root of *Morpheus*, 'god of dreams'. Shaitan as 359, and his double or twin (359), is reflected into the world of dreams as 718.

491 is equally loaded with Typhonian implicits. Here we note KOTHa, which evokes the 'Hollow One' – the tower of black basalt, the last of a series of nine. It marks the entrance to the Tunnel of Set leading from the Ninth Arch²² to the intradimensional zones.²³ The Ninth Degree of the Templar Rite taught a mode of ingress by a system of grades guarded by grotesque symbolic beasts of which the ninth was the spider. Ho-Nan is the power-zone of the Kû, appropriate to the Temple of *OKBISH*, the zoötype of which is the arachnean abnormality, the beetle-spider.

²¹ See Lovecraft, *The Case of Charles Dexter Ward*.

²² Its analogue in the human body is the ninth orifice – the *vulva*.

²³ The evocation appears in Crowley's book *Magick*, page 358.

Numbers of HO-NAN are 176, 179, and 826. The first is the number of BLOOD; the second, of LUGOSI; the third, TAHITI, an alternative spelling of which = 44 = DM, 'blood'. Tahiti is the island which had a peculiar fascination for the artist, Paul Gauguin,²⁴ for reasons not only aesthetic but also magical. These concepts seem remote from the Province of Ho-Nan until the vision of the valley of poppies lies spread before the inward gaze. Millions upon millions of these limpid flowers dye with their blood the waters of the Yellow River. The name *Lugosi* conjures inevitably, through its association with the vampire saga, the image of these vital fluids, as do the vibrant hues of the poppy recall a well-known painting by Gauguin.

[Note: There is apparent at this juncture a disruption of serialization, due possibly to a replacement of the medium *Arim* by that of *Li*. In consequence, the Records of the period become confused at this point.]

²⁴ Reputed to have been at one time a Head of the Prière de Sion. See Bloch, *Strange Eons*, page 88.

The Book of the Spider - XVIII

[The medium at this juncture became *Li*]

[There was also at this juncture a confusion of cells]

Before the Skryer, on the wall beside a low indentation set close by the ninth arch, she perceived bars of vivid green light. They formed the Chinese Hexagram *Kû*, the Eighteenth Oracle of the *Yi King*. The contextual connection with Ho-Nan emphasizes the magical continuum of the transmission. The One and the Eight, the "one in eight" (AL.II.15), and their connection with the ninth arch, is obvious. Reference has already been made to the three sixes (666) = 18 as the secret Key of the Isis Principle. Its reflex, 81, resumes the formula of witchcraft under the aegis of Hecaté. The 81st verse of *Liber AL* warns us of the danger of Hecaté. 81 = KSA, the 'first day of the full moon', which signifies the 'point of turning back'. But 81 also = KALKI = Maitreya = Maat: "with the just I am eight, and one in eight" (AL.II.15). *The Just* = Maat.

492-2. *The many masks of Li fall.*

Li is talking to herself (?). Or is the Spirit of the Place stripping her of the veils of illusion so that she sees and speaks Truth? The number two, duality, falsehood, is not conducive to such an interpretation, although the Oracle is YUGGOTH. Yuggoth is the true name of Pluto, which is ascribed to Kether as Unity (*Yûg* or *Yog* = union). Alternative orthographies yield the numbers 428 and 556. 428 does indeed refer to the falling of the veils of *Li*, for MChShP is 'a stripping, laying bare'. 556 = 156 (the Scarlet Woman)²⁵ + 400 (a form of Aossic); the one appointed by 666 (i.e., Aleister Crowley), the other a formula of manifestation.

²⁵ See Grant, *Beyond the Mauve Zone*, chapter 14.

²⁶ In this case, *Li*.

493-3. *Fell out of Space*

The Oracle is ZOD-MANAS ZI-BA, 'Nothing manifests (itself) in any form'. This is a tantric Buddhist Word adopted by Frater Aossic as a magical motto in the *Zos Kia Cultus*. 493 also = ANATMA, the Buddhist 'Not-Self'.

494-4. *became Lî Sing; and, later, the known skryer of Awryd's clan ...*

The many hidden faces, or masks, "became" Li-Sing (a pun on the oriental cast of features of the medium, Margaret Leasing). She replaced Arim and later proved to be "of Awryd's clan" - i.e., of the Family Wyard, as represented by the witch of the 16th Century (see *Against the Light*). The Oracle is MQDShIM, 'holy places', places 'sanctified' or 'empowered' in a magical sense by Awryd's sorceries. Such places are Candleston, Brundish, Rendlesham Forest, etc.

495- 5. *the dynasties confused ...*

The complex *yantra* of bloodlines comprising the Spider's Web is likened to a confusion of dynasties, as when the Typhonian Cult of ancient Khem erupted from pre-monumental times into those of Queen Tara and Queen Sebek-nefer-Ra,³ Avaris,⁴ and Ankh-af-na-khonsu.⁵ These Great Spirits reappeared in modern times through the witch Awryd, Helen Vaughan, Besza Loriei, etc., with the result that powerful magicians such as Aleister Crowley and Austin Osman Spare drew from the reservoir of magical energy concentrated in the *Grimoire*. Five is the number of *Shakti* (power) and of GB, 'the concealed place', the Typhonian sanctuary and holy places mentioned in the Comment to 494/4. The GB or *khab* was the 'place of the waters' (in Lower Egypt), and of the seven power-zones. The power-zones are terrestrial reflexes of the Seven

³ Eleventh and Thirteenth Dynasties.

⁴ Seventeenth Dynasty.

⁵ Twenty Sixth Dynasty.

Stars of Ursa Major (Typhon). *Al Fostat* (Cairo) is the zone through which Aiwass transmitted *Liber AL* to Aleister Crowley, and this transmission had been adumbrated in the Stelé commemorating the avatar Ankh-af-na-khonsu of the XXVIth Egyptian Dynasty. The Oracle is HMLKTh, 'the Queen; the Moon', whose terrestrial embodiments in Khem were as above.⁶

496-6. *when the raven of Ho-Nan lay dead*497-7. *in Limehouse.*

The Raven (Black Wings) is the familiar Spirit of Sin Sin Wa. The symbolism of both verses should be interpreted in conjunction, for in Limehouse the bird was slain by Mrs. Sin and offered by Sin Sin Wa at the feet of that enigmatic figure, the dead Sam Tûk.⁷ The Raven then restored the Spirit of the Ancestor (father of Sin Sin Wa) to Ho-Nan, one of the seven power-zones in the terrestrial web of the Typhonian Gnosis. 6 = HA, the *bija-mantra* of the masculine principle, i.e., the Father, Ancestor, or Great Old One. Seven denotes the Cult of Set-Typhon of the Seven Stars, or the *sevenfold* Star of the A. A. ., also known as the Order of the Silver Star. The Oracle of the first of the two verses under investigation (496) is the numerical series 1 - 31 (Key of *AL*, and reflex of 13), and LVITHN, 'dragon, sea-monster', 'crocodile' (symbol of Set). 496 is one more than CETO, "also called Therion ... one of the star-figured monsters wallowing in the under-deep of the southern abyss".⁸ This abnormality has the face of a woman and the body of a fish. 496 = AMMEHET, described in the *Book of the Dead* as "holy unto the gods, hidden unto the Khus, baleful unto the dead", the abode of Sekher-At. Again, 496 = MLKVTh, 'Malkuth', in the present context planet Earth, and the terrestrial power-zone mentioned previously.

⁶ See Grant, *The Magical Revival*, chapter 3, and elsewhere in the *Typhonian Dialogues*.

⁷ See Rohmer, *Dope*.

⁸ See Carter, *The Dragon of the Alchemists*, pages 55 and 38.

The Oracle of the second verse, 497, is the number of ThAVMIM, the Gemini or twin current. 497 also = AMENTA, abode of the astral race allegedly hidden beneath the earth's surface. Its Gates of Egress should not be confused with the Typhonian power-zones which are invulnerable to any terrestrial or sub-terrestrial penetration.

498-8. *Tling-a-Ling, loyal spirit of a Greater Spirit;*

Tling-a-Ling was the 'pet' name of Sin Sin Wa's Familiar Spirit. Its relationship with the "Greater Spirit" has been explained (see Comments to 496/6, 497/7). 8 = Bâh, the inundation or menstruation of the Nile. Bâh is also "... the god eaten by divine beings who dwell, with hidden faces, in the Temple of Khepera".⁹ The hidden faces, in the present context, are the beast-masks shed by Lî-Sing, her virgin selves offered in sacrifice in the Temple of the Spider-Beetle (OKBISH/Khepera), the gate to which lay in the Rue de Rabagas. Rabagas = 268 = CHRŠ, the 'Sun as the Eye of Heaven', from the Kamite *Res*, a surname of Osiris, i.e., the 'dead' Father, or Old One. Alternatively, Rabagas = 508 = ShChR, 'to be black'. Osiris is the 'black' god. Inman notes¹⁰ that "the vulva, the portal through which life passes in, and emerges out into the world, is black amongst all oriental nations". Black magic, the magic associated with the Rue de Rabagas, is the magic which utilizes the female outlet of the *kalas*. There is also a pun here on the name of Dr. Phineas Marsh Black, whose exploits should be noted. ShChR deposited the words *Lxaxar*,¹¹ and *Shacke* (cf. *shakti*), "the first goddess of the Babylonians. The latter celebrated a five-day festival in her honour which was called *Shacke*, whereof Babylonia was called *Sheshech* (Jer. xxv.26; li.48)".¹² Inman compares this with the *Sacarum Festa*, the festival observed for five days by Persians and Syrians in honour of Anaïtis. ShChR also means

⁹ The *Book of the Dead* (trans. Budge), chapter 65A.

¹⁰ See Inman, *Ancient Faiths Embodied in Ancient Names*, II, page 265.

¹¹ See Machen, *The Inmost Light*.

¹² See Inman, *Ancient Names Embodied in Ancient Faiths*.

'hairiness, a cleft, a gate, a princess'.¹³ The number 5 is the number of woman *par excellence* and is represented by the pentagram, the star that heralds the generation of MAN (= MIND). *Man* derives from the sanskrit *manas*, 'mind'; and with and by mind, the total cosmic MANifestation is brought into being.

499-9. *Its other eye locked in the winged horror in the sand-blown cell*

The "sand-blown cell" is the crypt at Candleston. Both Sin Sin Wa and his familiar were one-eyed; their *third eye*, that which sees into past and future time, was projected into the crypt of the Qrixkuor in the form of the strangely pulsing Stone wherein the Skryer was able to observe the witch Awryd casting her spells. The verse-number is that of the Arch which marked the crypt containing the archetypal paradigm of the Stellar Lode, the soul of a Great Old One vitrified yet glowing eternally with the wisdom of an alien star whirling in unfathomable abysses beyond uttermost space. The moon is the first step to this ultimate expression of *being-non-being*, and man (mind) in its human embodiment has taken this first step towards it. For those who pass through the tunnels of Set to the gate of Yesod (the ninth power-zone) and achieve Daäth (the eleventh power-zone) emerge *immediately* into the Clear Light (seen as darkness by mortals), which radiates from New Isis and sucks back into her womb her true Children. The Oracle is TzBAVTh, 'hosts', a reference to the "company of heaven" (A.L.I.2), i.e., the stars.

500-10. *where the lapping waters of the Ogmoré coil and sweep onward*

Back on earth, the waters of the River Ogmoré lapped Awryd's cell, in her own day. Now, the ruin stands amid an arid desert of sand ruffled by furze-capped dunes that roll on endlessly to the sea (as the paddy-fields of Ho-Nan, even to the

¹³ *Ibid.*

Yellow Sea). In all of Morgan's Land there is no place to rival the magical charm of this place beneath a full moon; nor is any place as vibrant with the stealthy silences of alien presence. The verse-number denotes 'a hidden place' (ChB = 10); it even specifies the Qrixkuor which 'flew' and 'soared' (DAH = 10) from the depths of Awryd's cell to implant, aeons later, the Seed in the Skryer's skull. That 'Enchanter' (AT = 10) 'issued from the earth' (GBH = 10) and injected, via the witch-blood of Awryd, those alien dreams that appeared in later times to Frater Aossic. The Oracle is ThNIM, 'wild beasts of the desert', and TzITzISh, the feminine form of TzITzITH, 'a wing, feather, forelock' – concepts that chime with the hell-bird's savage assault on the Skryer.

501-11. *like the Yellow River bearing on its swell the Evil Woman –*

Again, a switchback to the oriental power-zone and the realm of the Raven. One can almost hear Sin Sin Wa crooning softly to the bird of night: "Yes, yes, my little friend; very soon now you shall see the paddy-fields of Ho-Nan and watch the great Yellow River sweeping eastward to the sea".¹⁴ Eleven is the number of "the accursed shells, that only exist without the divine Tree [of Life]",¹⁵ in the realms that mortals term death: shells cast up by the sea bearing on its swell the 'Evil Woman'. The Oracle is RASH, 'the Head'. The hell-bird clamped like a helmet upon the Skryer's skull the singular device that flooded her with the Light of the Qrixkuor. 501 = ShAR, 'kin; blood relation', from the Kamite *sher*, 'child, son'. In the manner described in *Against the Light*, Margaret Leasing was able to transmit to Frater Aossic the light of the hell-bird, and to infuse the wizard Crowley with a strain of the witch-blood of the Wyards. It enabled him to perceive the visions in the stellar

¹⁴ Rohmer, *Dope*.

¹⁵ Crowley, 'An Essay Upon Number', *The Equinox*, Volume I Number 5; Part I, Section I.

lode that had before remained dark to his gaze. 501 = ATbNN, 'hogetting by harlotry' – the virginity of Awryd was the price of the witch-blood, and when it entered the Skryer's veins she extracted, by her own harlotries, the blood of Frater Aossic from the lobe of his ear. 501 also = ZHOTHAGGUAH, the toad-shaped teratoma from N'Kai. A similar anomaly is described in the Depositions of Margaret Wyard, as Frater Aossic discovered in the garden at 'Brundish'.¹⁶ Finally, 501 is a number of Aossic by Greek qabalah (ΑΟΟΣΤΙΚ).

502-12. *She who Sleeps*

Awryd slept the magnetic sleep that was repeated by Leasing in the crypt at Candleston. 12 = HVA, a title of Kether identified with the Zodiac. It emphasizes here the stellar influence that pervaded the sorceries of Awryd. This influence bridged the intervening centuries, dormant within the confines of the Stone, to reawaken when the hell-bird struck. 12 = AZAG, 'enchanters, magicians'. The Oracle denotes the ShRB, from the Kamite *serf*, the hot blast or breath of the desert wind, the sirocco; and the heat-engendered mirage, precipitant on the quivering currents of air.

503-13. *Shōa, the ghoulish whose spirit infused the portrait of a child of the West.*

Shōa, who slept when her "spirit infused the portrait", displayed in Uncle Phin's study.¹⁷ The Oracle speaks of LHZNVThH, 'to prostitute her', and LNThChIH, 'into her (sexual) parts'. This is her MNChThH, 'flesh-offering'. 503 = SATALIA, the maiden after whom *La Gouffre de Satalie* was named. Satalie was the "whirlpool that sucked into its mouth whatsoever chanced to fall within its vortex to be lost without redemption",¹⁸ a fitting description of the ghoulish Shōa. An alternative spelling of

¹⁶ See *Against the Light*.

¹⁷ Dr. Phineas Marsh Black. See *Against the Light*.

¹⁸ See Summers, *The Vampire in Europe*, page 97.

SATALIE is 116, which adds a curious link in the chain of circumstances that led up to the resurgence of the Typhonian Gnosis in recent times. 116 was the number of a restaurant in Southampton Row in which, in 1939, Frater Aossic had tea with a person mentioned in an early writing¹⁹ as the 'Crimson Shade'. Five decades later, a publisher with offices off Southampton Row took an interest in Frater Aossic's writings and produced several of them, fruits of a seed sown at that earlier period. The books were sold at a shop situated within a triangular area marked out in Bloomsbury at the points of the restaurant, the publisher, and the shop. The latter happened also to have been bound up with the earliest strands of Frater Aossic's relationship with Aleister Crowley. Within this small space grew and flourished the strange flower of a Typhonian Current that had its birth in the 'Crimson Shade', which merged, ultimately, with the Mauve Zone. A shade of Awryd, or a Great Old One? Frater Aossic is uncertain to this day of the creature's true identity. A variant spelling, ShATALIA, = 743 = SUMMANUS, 'Lord of Hell', 'Monarch of Night', 'the terror that walketh in darkness'.²⁰ Summanus also = 263 = GRANT, and GMTRIA, a form of the Greek *Grammateia*, linking the number with the *Grants' Grimoire* discovered by Frater Aossic and the Skryer, at Candleston.

504-14. *'tis told in the Grimoire of the Grants*

Self-explanatory; see Comment to 503/13. The Oracle is ChTzVTh, 'a prophecy'. Indeed! The prophecy is encapsulated in the *Grimoire*.

505-15. *that doughty clan that married into Awryd's line, bearing the dark secrets in its turbid blood ...*

Fifteen is the number of 'Black Wings', totem of the Qrixkuor that came out of the past to inject the Skryer with the

¹⁹ *The Insurmountable Statue* (unpublished).

²⁰ See Summers, *Witchcraft and Black Magic*, page 118.

life (blood) of Awryd: the image of the Raven that returned to the Temple of the Kû in the valley of Ho-Nan, hearing with it the spirit of the Great Old One, Kû-T-Mas. Kû-T-Mas = 136 = VOTAN, the place to which the King of Atlantis led the remnants of his people via "tremendous and ancient tunnels"²¹ (cf. the Tunnels of Set). As 376, Kû-T-Mas = OVSh, the Great Bear constellation representative of Typhon. The Oracle is ShRH, the 'gibbous one', i.e., the moon (lunar current). That Awryd's sorceries were of the moon and the stars is implicit in this verse.

506-16. *O ghastly!*

The 16th Path is that to which the mallow is ascribed. Born of the marsh, it induces ghastly visions. There is here a pun on the name *Marsh*, for Awryd's ghost was deeply involved with Dr. Marsh's experiments. 16 = HAI, the monster serpent (the Ophidian Current). In the *Book of the Dead* it is named the 'eater of the ass', and was probably a local form of Apep or Apophis.²² The Oracle is ShARH, 'female blood-relations', from the Kamite *sherau*, 'daughter', again an emphasis on the witch-bloodline and the Maatian formula of the Daughter, or Mâ Aeon (Mâ-Ion).

507-17. *O deathly was the stillness after Li received the ravaging of the hell-bird in her hair!*

The oriental strain is here identified specifically with Li-Sing (an alter-ego of Leesing) as the Qrixkuor enacts its rite of ravishment and ravagement. The Oracle is a variant of SATALIE, 116 (see Comment to 503/13).

²¹ See Dickhoff, *Agharta*.

²² For the occult significance of the Ass, see Grant, *Gamaliel: The Diary of a Vampire*.

508-18. *Wrenching, reaming with its claw-grooving talons, tracing the*

The rite continues (see *Against the Light*). 18 is the secret key of Isis. The Oracle is ShChR, 'to be black'²³ – another pun on the name of Dr. Black (see Comment to 506/16). ShChR also denotes 'hairiness' and 'a cleft', which describes precisely the element of scarification involved in the Qrixkuor's ravishment of Margaret Leasing, whose skull was crowned with masses of luxuriant hair. She thus became 'a gate' for the ingress of the Outer Ones.

509-19. *surgical slit to let in the Qrixkuor.*

The "surgical slit" is the 'cleft' or 'gate' (see Comment to 508/18). 19 = DIH, 'was black'.²⁴ She was black, because, from the cleft unsealed welled the fountain of mystical water. According to *Liber 777 Revised*,²⁵ the number 19 is "the feminine glyph"; ChVII (19) means 'to manifest, show forth, menstruate'. The Oracle is LDOThH, 'to know her'. This was achieved by the Qrixkuor in the monstrous miscegenation enacted in the crypt at Candleston. 509 also = BAHLASTI, the curse that appears in AL.III.54, after the declaration: "With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din",²⁶ which suggests that the hell-bird made a habit of clawing its way into the mysteries of the deepest creeds on earth. 54 = MEGHA, 'cloud', which is particularly evident in connection with the images of buddhas and bodhisattvas (*illuminated ones*), gods and genii, who manifest themselves from the cloud formations which surround their halos, as depicted in Buddhist *tantras*.²⁷ The illuminated ones associated with spacecraft are reported as using cloud cover and of creating artificial cloud cover to conceal their terrestrial machinations.

²³ See Comment to 493/6, *supra*.

²⁴ *Ibid.*

²⁵ See page xxv, 'The Meaning of the Primes from 11 to 97'.

²⁶ AL.III.53.

²⁷ See Blofeld, *The Way of the White Clouds*, page xiv.

510-20. *Read it in the leaf upheld against the light pressed firm like flowers embalmed between the leaves of a book; like the book whose pages pressed*

This is an all but word-for-word description of a curious incident which brought together the triple strands of sorceries implicit in the *Grimoire* of the Grants. This *grimoire*, which vanished on the death of Sir Francis Grant (1803 – 1878), was projected from the Mauve Zone and read, page by page, against the light that streamed through the window-pane against which it was held on the advice of the 'Yellow One' (Sin Sin Wa?). The verse-number is that of ChZII, 'to see, as seers, by abnormal vision', which well describes the Skryer's ability to scan the leaves of the *grimoire* held against the light.²⁸ ChZH is a form of Chozzar, 'a pig'; the black pig was sacred to Set. The Oracle is RISH, 'the head', paradoxically the 'seat' of the Qoph-Forces energized by the Qrixkuor. In the head are situate the twin terminals – the *Lambikagra* and *Ajna chakras* – between which flash the lightnings of the Fire Snake – and of the Qrixkuor. The Fire Snake is the active form of ThNIN (510) of that Draco which lent its name to the Draconian Current.

511-21. *against the windowpane, against the light*

See *Against the Light*. Kathleen Wyard pressed her face to the window of the dwelling named 'Brundish'.

512-22. *revealed the true life of Awryd and her spawn*

The pages of the *Grimoire* revealed the secret of the mystical initiation undergone by Margaret Wyard (Awryd) and the progeny she spawned, giving flesh to anachronistic anomalies that had lain dormant for long aeons. 22 = ABIT, the beetle-like guide of souls lost or astray in Amenta.²⁹ The Oracle is BRQ ChRB, James Joyce seems to have glimpsed in his dream-scape, *Finnegan's Wake*, a passing image of this myth which he records thus: "Yet on holding the verse against a lit rush this new book of Moses responded most remarkably to the silent query of our world's oldest light ..." (page 123).³⁰ The insect plays a prominent rôle in the Egyptian *Book of Opening the Mouth*. The Mouth and Maat are identical. See Comment to 517/27, *infra*.

'lightning of a Sword', which suggests the Aeon of Zain. The lightning of Zain is one with the lightning of the Fire Snake.

513-23. *Reaching back to Isis and the beetle which crawled from the pylons of eternity beneath Festat.*

This verse reaches back to an aeon when the beetle was the form assumed by the priests of Isis. In their new avatar, as revived by Awryd, they swarm again in the Aeon of Set-Horus, preparatory to initiating the return of the Great Old Ones in the Aeon of Zain. The "pylons of eternity beneath Festat" are the gateways to the tunnels of Set. The Oracle is PATALA, which, according to Narada, is "a place of sexual and sensual gratification",³⁰ which describes aptly an aspect of the rites enacted in the Rue de Rabagas in Old Cairo.

514-24. *Who will unravel this mystery ...*

The beetle masks the identity of the exegetist who will "unravel this mystery" of the *Grimoire* which Phineas Black wrested from the abyss before Crowley plunged into it; the *Grimoire* that Kathleen Wyard sought so desperately. The verse-number denotes the Path of the Fish, and the Oracle identifies the fish as the mullet, the Τριγολα or 'three-eyed one', a name of Hecaté,³¹ goddess of witchcraft and the three paths. The verse-number links these paths with Aivaz (AIVZ, 24).

515-25. *this palimpsest scrawled upon the delicate membrane rent by the talons of the raven, whippoorwill or vulture?*

It is a "palimpsest" because, held against the light, against the window-pane, the leaf of the *Grimoire* reveals a picture that differs from the sigils that appear on its surface. The animals mentioned are the Typhonian zootypes connected with death, and with the passage from the surface to the depths, from Earth to Amenta.

³⁰ See Blavatsky, *The Secret Doctrine*, III, pages 291 and 296.

³¹ See Inman, *Ancient Faiths Embodied in Ancient Names*, II, page 352.

516-26. *Who cares? 'Twas a bird of hell ...*

Whatever kind of bird bore the soul of Leesing to the depths, it was the Qrixkuor and no other that assumed its shape. 26 is one more than the number of AVAGDDU, 'Black Wings', the evil spirit represented by Pluto, suggesting that the hell-bird was the familiar spirit of Sin Sin Wa, the bird of the Kû (26). 26 is also the number of the 'Unutterable Name', the 'Lost Word', the reflex of which is said to be the true name of Satan. The Oracle is MOUTH, the utterer of the Word; and AM-UT, "he who is in the place of embalmment", i.e., Anubis, the black jackal, zootype of Set.

517-27. *(Only Lee-sing may tell ...)*

The bracketed words were probably inserted by another hand at the time of these transmissions. The unutterable name, or word, remains lost until a certain oracle of Zos has been decyphered.³² Austin Spare produced the formulae and accompanying diagram whilst deeply entranced. The head of the female figure bears a striking resemblance to the 'water-witch', Clanda, who was to play a prominent rôle in the activities of *New Isis Lodge*.³³ The verse-number denotes the path indicated by the letter Pé, meaning 'mouth', again with reference to the Word. 27 also = ChIDH, 'an enigma, riddle', referred here to the undecyphered formula. It is further significant that 27 = AKU, the lunar deity worshipped as Sin, and that 270 is the number of days of human gestation reckoned at a time when the year was measured by the lunar system as 360 days. The illustration depicts the woman as bearing in the region of the womb a sigil that holds the key to the nature of the magical child she is destined to bring forth.³⁴ The Oracle is PATUKI, a

³² See Frontispiece. Spare's title for the picture was 'Man is a Bundle of Ids'. It has elsewhere been named 'The Water Witch' and 'The Aerial Vampire'. The picture is unique in that it contains the Key to the Double Cone, the true formula of transition to other dimensions. See Appendix I.

³³ See Grant, *Against the Light and Gamaliel: The Diary of a Vampire*.

³⁴ See note 35.

frog-legged fish from which, according to Polynesian lore, man descended.³⁵ 517 also = NARMATTARU, "the great underworld ocean", mentioned in the *Necronomicon*. The implications are that the 'Lost Word' may be discovered in the myth-cycle sensed by H.P. Lovecraft and founded upon direct inspirational influx from the Aeon of Zain. Note NAR MATTARU, the 'mouth' or 'emanating womb' of Maat that will birth the current that will flow into ZAIN, the Wordless Aeon!

518-28. its Name

28 = AKAU, a name of Anubis, the biune zoötype of Sût-An,³⁶ the 'black one'. It is also the number of DIZHB, 'a place abounding in gold'. Black and gold are the colours (*kalas*) of the Double Current, of the raven of Sin Sin Wa, and of the Light of the Qrixkuor that endowed Margaret Leasing with the vision of the Mauve Zone in transplutonia; the Light that conferred upon Frater Aossic the Power (KCh, 28) or *shakti* of sexual magick. By metathesis, 28 = ChK, 'the internal parts of the mouth', which includes the tooth (*Shin* = 300) and the tongue (*Pé* = 80).³⁷ 380 = ISIS. The Oracle is KAMAN-THAH, "whose cavern temple with its pillars of flame lies not far from the gates of the waking world".³⁸ In this temple, Awryd forged a subtle link with the Mauve Zone and spun a web of light across the abyss, linking Leasing with the Qrixkuor. 518 also = LPTCh, 'the Door'; a reference to *Daleth*, the Door entering upon the Mysteries of Venus (Woman) in her earlier Typhonian phase, which later degenerated into the corrupt practices of witchcraft. In the Western Mysteries, 518 denotes the cult of Παν Διαβολος.

³⁵ See Mazière, *Easter Island*, page 197.

³⁶ See the glossaries throughout the *Typhonian Trilogies*, entries for *Set* and *Anubis*.

³⁷ The Hebrew letter *Pé*, by its shape, shows the tongue or clitoris.

³⁸ Lovecraft, *The Gates of the Silver Key*.

519-29. and unlock the light it locked within the dome of her skull.

It was given to the Skryer to reveal the visions locked by the Qrixkuor within the dome of her skull. They included the formula of the Daughter of Maat (MAION) which this *Book 29* expounds. It was the Skryer that enabled Frater Aossic to 'break down' (HDK, 29) the formula and to discover its identity with a new geometry which the artist Austin Spare had encoded in a drawing bequeathed to Frater Aossic.³⁹ The Oracle is Μουθ, 'mouth' - the same mouth that utters the words IPSOS⁴⁰ (Maat) and MAION⁴¹ (Daughter of Maat). Mûth derives from the Kamite *Mût*, the "only goddess who has the title of the Mistress of Darkness",⁴² darkness being Sût or Set. Sût-Mût (ShTMT) = 358 = NChSh, 'a serpent; to give an oracle in a hissing or whispering manner; an omen'. The Ophidian Vibrations are implied.

³⁹ See Frontispiece to this volume.

⁴⁰ See *Liber Peninae Praenumbra* (N'aton-Nema), reproduced in Grant, *Beyond the Mauve Zone*, Appendix I.

⁴¹ See Frater Achad's 'Official and Unofficial Correspondence Concerning the Incoming of the Aeon of Maat' with Yorke, Handel, and others.

⁴² See Budge, *Book of the Dead*.

The Book of the Spider - XIX

520-1. In the times of Therion

If the Oracle of 519/29 has any connection with the "times of Therion" we can but suppose that an avatar of the Beast antedated the one represented by Aleister Crowley. The present Oracle identifies the serpent of 519/29 as ShPIPn, the *cerastes* or horned serpent sacred to Isis. It also denotes the number of LMLKTh, "To the Queen, the Moon", i.e., the dark side of Isis. Again, 520 resumes a formula of Mût, or Maat as IPSOS, and of ISHTAR, 'Daughter of Sin', the lunar current. In the 'Rohmer' mythos, Mrs. Sin reflected the Black Isis to whom was to be sacrificed the White Virgin.¹ 520 = SSTh, the goddess Seshat whose mysteries have been discussed in *Beyond the Mauve Zone* in connection with the Star Vela.

521-2. Awryd tried again to jam the wires.

The wires are, presumably, the means of transmitting the Ophidian Vibrations which Awryd was attempting to link to her avatar "in the times of Therion"; i.e., with Therion's other times, when Margaret Leasing took up Awryd's work. The verse-number is that of *Beth*, the 'House of the Magician', and the Oracle is ASH IVRD, the 'descending fire'. This descent describes the return of the Fire Snake after its ascent to the Dome of the Skull wherein the threefold *Kala* (the *tribindu* - Sun/Moon/Fire) abides.

522-3. Li, Lee-sing. Leasing's skull bled with the memories of that earlier confrontation.

Awryd's skull contained the Light or Fire of the Qrixkuor, and when memories were stirred in Leasing by the hell-bird, her head also bled with the shock of that centuries-old ordeal.

¹ See Marsh, *The Beetle*, and Rohmer, *Dope*.

The Oracle is ShRACHVHB, meaning 'Fraternity; Brotherhood' - that of the Knights Templar implied. The skull or Head adored of the Templars was concealed in a tower in the vicinity of Brundish Hall near the Forest of Rendlesham, the site of Awryd's initiation. The qabalahs of Besqu² enable us to discern with accuracy how the pieces of this complex puzzle fit into place. 522 = SARRAS, a station of the Graal on the confines of Egypt. The Templar adoration of the Skull is one with the adoration of the Graal, as it were the Head and Feet of the Eternal Goddess,³ for the land of Khem has been likened to the supine body of a woman. Her 'feet' are typified by the delta and waters of the Nile, ∇, which complements the Δ, the Fire or Light of Her countenance. Awryd's cauldron, bubbling and boiling with the twin forces of Fire and Water, contained the Elixir of Life and of Immortality that Dr. Black and others were hell-bent on obtaining (see *Against the Light*). 522 signifies a *raksha* or amulet prepared (i.e., consecrated) at the time of the full or the new moon. One ingredient of its preparation was described as 'abominable' (N'ThOB, 522). The verse-number resumes that of the *bindu*, or *kamakala*, produced by the union and equilibrium of the energies located in the *Ajna* and *Lambikagra chakras* in the skull (brain/cauldron). These energies charge the Fire Snake before its descent to the 'feet', where it is collected in the *pūja* of the Kaula Circle.⁴ The 'Egyptian' element is here brought into line with the Oriental current of the Kū, and with the symbolism of the seething cauldron that features in the rites of its cult. The *raksha* is consecrated in a manner characteristic of both the Kamite and the Sinitic cults.

² See item *Besqui* in the Glossaries throughout the *Typhonian Trilogies*. Note that *Bes* or *Besz* = *Aivaz*, and *Qoi* = 'Voice'; hence 'Oracles of Aivaz'.

³ In the mystical terminology of the tantras, the feet are symbolic of the sacred cup or chalice, the sexual organ of the priestess.

⁴ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5, for an account of the techniques employed.

523-4. *She came*

Awryd then stepped back into place via the Wyard bloodline and became, in modern times, united with the Grants to produce a magician (i.e., Frater Aossic). He in turn received from a very powerful magician (i.e., Aleister Crowley) the legacy of the LAM Current which he was empowered to transmit worldwide. This current is identical with Awryd's bloodline of witchery, and of a Wisdom-School older even than both. This is the Wisdom of *S'iba* and the transplutonic Old Ones, first encountered by Awryd in the Forest near Brundish (see *Against the Light*).

524-5. *As a cousin and as a sister; a Skryer whose name did not for long mask her identity.*

Awryd first entered Frater Aossic's sphere as an adopted cousin,⁵ and later as the Skryer, Margaret Leesing, my 'Sister' in the Magical Order of the Templars to which we both belonged.⁶ The Oracle is silent.

525-6. *She passed, at the last, into the globe*

These phantoms of Awryd passed into the Stellar Lode, as also did the Skryer at the last. The Oracle is IHVH TzBAVTh, 'Lord of Hosts' (i.e., the stars), a title associated with the planet Venus.

526-7. *But her brother was also there; the life recurred.*

It was because Frater Aossic was also in the Sphere of the Stars (the stellar lode or star-stone) that the lives of these two initiates recurred and concurred precisely at this Point. The verse-number is that of Set, 7, and of that deity's source in the starry hosts typified by Typhon, Goddess of the Seven Stars, whose figure is 7. This number seven also denotes the sephira attributed to the planet Venus, i.e., Netzach, and the Word of Netzach is 'Victory'. Its inner mysteries are typified by the

⁵ Kathleen Wyard.

⁶ That is, the *New Isis Lodge* of the *Ordo Templi Orientis*.

Raven. The Oracle is CIVATETEO, the most lascivious *succubi* of the South American myth-cycle; they "compel copulation and sometimes bear children".⁷ Margaret Leesing became obsessed with a demon of this nature (see *Against the Light*).

527-8. *The fusion of East and West became a possibility only at the juncture in time of our meeting in space*

The raven is the link with the Eastern Complex via the Familiar Spirit of Sin Sin Wa. The Oracle, 527 = KU-Th-MAS, the reflex or shadow of the 'old one' (see Sam Tük),⁸ to the dead soul of whom Sin Sin Wa made offering of the newly departed soul of his familiar spirit. A linkage was thus established between East and West, and it was sealed by Awryd by Leesing's sacrifice to the Qrixkuor in the inner earth of Candleston, as of Li-Sing's in Ho-Nan.

528-9. *Below the ruins of an ancient manor-house.*

Inner earth was typified, in *Against the Light*, by the basement of the Busche Emporium in Chancery Lane; by the cellar of Sin Sin Wa in Limehouse; by the crypt of the Glamorgan Manor House; by the subterranean Temple of Isis beneath Festat in Khem;⁹ by the tunnels beneath Dongola in the Sudan;¹⁰ by the pits of Kabultiloa in South Africa;¹¹ by the secret mazes of the Kû cult in Ho-Nan. The verse-number is that of the Ophidian Current in its oracular form, typified by the python; hence the 'pythonesses' who prophesied by interpreting the shapes assumed by vapours arising from clefts in the earth.¹² The python (a metathesis of Typhon) was the priestess skilled in the manipulation of the OB, or AVB, 'a serpent'. It was the type of the 'astral light' and the root of *Obeah* (whence 'Obey!')

⁷ Summers, *The Vampire in Europe*, page 38.

⁸ See Rohmer, *Dope*.

⁹ The Rue de Rabagas in Old Cairo.

¹⁰ See Marsh, *The Beetle*.

¹¹ See Grant, *The Darker Strain*.

¹² Earth, belly, womb, hence the magical significance of ventriloquism.

as related to the compelling gaze of the Serpent which immerses its priestess in a magnetic sleep. The Oracle is LTzBVTh, 'to make; to swell', which describes the puffing-up of the serpent (puff-adder) before it paralyzes with its glance. The Kamite *Apophis*, the serpent which gave its name to the Ophidian Current, is the puff-adder which inflates before striking its victim. 528 also = ChRIShI, 'silent, quiet, secretly', from the Kamite *karast*, 'the mummy'.

There is a further and very hidden mystery concealed by the Oracle, for 528 = MPThCh, 'an instrument for opening a door'. This suggests something other than a key, and that the uninitiated are forbidden access to that which lies behind the door. The Oracle may refer to the portal concealed by green baize which opened on to the staircase leading from the basement of the Busche Emporium. Here, in the deeper reaches of that establishment, lay the gallery of ghoulish abominations arrayed beneath the *buddharupas* and Kamite effigies described in *Against the Light*. If this interpretation is correct, the crypt at Candleston was not the only subterranean cell indicated by this verse. The verse-number does in fact confirm it, for 9 = Yesod, the sephira known as the 'Foundation'. It was only at the yesodic level of consciousness that Frater Aossic was conducted by Dr. Black on a tour of the qliphotic spaces. When the Busche Emporium was dismantled, at the time of the Chancery Lane 'scandal', the gruesome relics described in *Against the Light* were discovered in the vaults. While in the basement of the 'House of a Hundred Raptures',¹³ in Limehouse, Sin Sin Wa returned to the poppy-fields of Ho-Nan the spirit of the Kû. This is the hidden key to the "fusion of East and West", described in the Comment to 527/8.

529-10. *This is the story of your life.*

Margaret Leasing is interjecting a statement that concerned Frater Aossic, in that the *Book OKBISH* explains much that

¹³ See Rohmer, *Dope*.

was hidden from him before its transmission to the Skryer. The verse-number enumerates ChB, 'a hidden place', and GBH, 'to issue from the earth when hatched (as locusts)'. Reference to the hidden places is obvious (see Comment to 528/9); the reference to the locusts points to winged insects, such as the water-beetle, intertwined with the symbolism of *OKBISH* and the Cult of the Kû, no less than with that of Isis. The Oracle is BRUXSA, a female vampire which assumes the shape of a gigantic night-bird. This fabulous creature of Portuguese lore is surely one with the Qrixkuor that assailed Margaret Leasing in the crypt at Candleston.

530-11. *Each life has its own story*

This truism relating to a life surely hides an inner meaning. It could be the difference between the baize-lined door, the derelict house in Limehouse, the ruined Manor House in Glamorgan, etc., and the places hidden beneath them. The verse-number yields a vital key from AL.I.60, where Nuit/Isis reveals 11 to be her number, "as all their numbers who are of us". The phrase "all their numbers" refers to the numerical designations of the eleven grades of the Stellar Cult¹⁴ called *Argenteum Astrum* (the *Silver Star*). 11 is a number of the Qliphoth and of delusive phantoms floating through the Tunnels of Set. 60, the number of the verse in question in *Liber AL*, is the number of NI, a Kamite word designating the 'Hidden God'. It is indeed, and also, the name concealed in the Formula of MANIFESTATION about which these *Typhonian Trilogies* largely devolve.

531-12. *but this story is as real as the life is false.*

The truism might also be construed as claiming for this story a reality beyond its external manifestation.

¹⁴ See Crowley, *Magick*, Appendix II.

532-13. "How say ye that I was lost?". "He wandered in the rose-garden and strayed into the Path Direct".

A phrase from a Persian poet quoted by Arthur Machen,¹⁵ fused with another quoted by Austin Spare in his *Earth Inferno*. Frater Aossic, in the rose garden at 'Brundish', awoke by his wanderings (musings) atavisms that linked Leasing with Awryd and thereby made possible the discovery of the *Grimoire*, and of the keys to the Mauve Zone as concealed in the drawing by Austin Osman Spare. The 'wanderings' activated the thirteen globes of Yog-Sothoth by the formula of OLYARAM (cf. *Ilyarun*). This verse should be studied in conjunction with the numbers 912 and 352.

533-14.

534-15.

535-16. *This chronicle of a single life repeated over and over reveals the Path Direct when the lover's footsteps as the strayed ghost*

These footsteps (wanderings) passed through several verses with an ominous reverberation. The Oracle 534 involves the strange elixir which, combined with the strange incantation vibrated by the *Vach* (oracle) of the *Virabhairavis*, can banish Nyogtha (534) "back to the unlighted caverns of hidden foulness where he dwelleth".¹⁶ The number 16 resumes the total number of elixirs obtainable from the Pythoness, or Skryer, when she is deeply entranced. But the ultimate *kala* (i.e., the seventeenth) may be distilled only when all known paths or directions (dimensions) have been erased. The Oracle 535 enumerates KTEIΣ, the outlet of the *kalas* or elixirs.

¹⁵ See Machen, 'The Rose Garden'.

¹⁶ See the *Necronomicon*. Nyogtha is there described as the "Dweller in darkness", and as the "Brother of the Old Ones".

536-17. *erase with incessant tread, turning, ever circling, all traces of known ways*

537-18. *until The Way shines clear*

After the known ways have been obliterated, *the Way* itself shines clear. 'The Way' is a precise definition of the name and nature of LAM, whose connection with the oriental current has been discussed in these *Trilogies*. It is not surprising to find that 537 = RKVAISH, literally 'vehicle of fire', a reference to the *Suvasini* of the Kaula Circle and the Cult of the Kû, further identified by the PTR RChM (537), 'the uterine aperture', and ChVT HShDRH (537), the *medulla spinales* or cerebrospinal fluid involved in the fabrication of the Elixir of Immortality.

538-19. *as the Pharos at Rendlesham illumined those that were winged and weird ...*

The Way shines clear when the 'fiery chariot' (RKVAISH) discharges the glittering streams of elixir, brilliant as the light shed by the Pharos of Rendlesham that illumined the "winged and weird" intruders from Outside. 19 is the number not only of this verse but also of this chapter, and its connection with the Serpent of the nineteenth Path is thereby enhanced. It is the number of ChVH, 'to manifest, show forth'. The Light showed forth "those that alighted" (see following verse). Before describing "Them", we note that the Oracle is BTh QVL, or *Baqul* - the 'Daughter of the Voice' - which is the *Echo* or shadow-mantra of Fire (Light). The *Bath Kol* has been defined as "a particular and very sacred method of divination".¹⁷ The literal meaning of the expression is 'the House [*Beth*] of the Voice or Call [*Kol*]'. In the present context, the inner-sense meaning refers to the sexual magic characteristic of the rites of the *Uttara Kaulas*,¹⁸ where the 'house' is the genital outlet of the *Suvasini*. The Pharos at Rendlesham exhibited the phallic

¹⁷ See Grant, *The Magical Revival*, page 123, and elsewhere in these *Typhonian Trilogies*.

¹⁸ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

Tower or Standing Stone of Set, which threw its light, or fire,¹⁹ into the dark forest where Awryd underwent the strange initiation that rendered her other than human.

539-20. *those that alighted ... in the glare ... and in a ghastly dark.*

The entities that descended upon Rendlesham did so in the glare of United States Air Force searchlights from a nearby base.²⁰ The Oracle is SATANAKU, a plutonian entity identified with Yuggoth. Satanaku's "secret caverns were filled with abominations and wickedness".²¹ *Satanaku* combines the names of *Set* (as *Satan*) and of *Aku*, the lunar deity known as Sin in ancient Akkad. *Aku* = 27, the number attributed by Crowley to a Book of Trigrams²² and their mutations, thus connecting the Rendlesham visitation with the Cult of the Kū.

540-21. *The Spider alone ... trails the wires.*

OKBISH, only, "trails the wires". The meaning is not clear. The phrase may indicate the tracing of the OKBISH Current to the O.T.O., as these initials are the numerical equivalent of the Oracle. The O.T.O. would thus be seen to be the Western analogue of the Cult of the Kū as well as of OKBISH, the insectival characteristic being shared by both currents. 540 also equals RMS, 'Creeping Thing', affirming the reptant nature of the Typhonian Current.

¹⁹ The *bindu* or seed.

²⁰ See Butler, Street, and Randles, *Skycrash*.

²¹ See Trench, *The Secret of the Ages*, page 66.

²² See Crowley, *Liber Trigrammaton sub figura XXVII*, 'The Book of the Trigrams of the Mutations of the Tao with the Yin and the Yang'. It is published in his *Magical and Philosophical Commentaries on the Book of the Law* (ed. Symonds & Grant), pages 219-223.

541-22. *The Sentinel utters:*

*"Subtly, stealthily, bridge the parapet of spiderweb
spanning the nightblack gulf".*

The Sentinel of the Tunnel of Qulielfi where the Book OKBISH was discovered. This tunnel has entirely lunar references.²³ Whatever the identity of the sentinel, she uses a verse from the *Wisdom of S'iba*²⁴ to indicate the gulf between Ho-Nan and London. The spider web, spun of the dream-gum purveyed by Sin Sin Wa in Limehouse, and having its origin in the Valley of the Yellow River, was twined by the Raven about the vaults of the Rue de Rabagas, the crypt at Candleston, the cellars of the Banche Emporium - from the 'House of a Hundred Raptures' in Limehouse to the Temple of Nu Isis beneath Old Cairo. The Oracle is ThNVPhH, 'waving'. To understand its significance, it is necessary to indent upon the ritual of waving lights before the Joss, a Chinese and Indian ceremony performed at the shrines of the 'Ancestors'. The Kamite root of the Oracle is *tenf*, used precisely in the sense of an offering to the spirits of the dead. The paradigm in the present context is the waving or flapping of the wings of the raven as it sank in death before the corpse of the ancestor of Sin Sin Wa.²⁵

542-23. *From waking to sleeping with dreams in between:*

Upon the world wherein these events apparently transpired, a shadow falls, obliquely, a phantom slanting causeway between the voids of sleep and the kaleidoscope of dreaming. The shaft denotes the place of crossing, an interdimensional duct that penetrates the Mauve Zone denoted by the TET (23). The Tet is the Pylon of Set, the Pillar "established in the Void".²⁶ This is the Hidden Pillar, the Phallus buried in *Amentet*. It was

²³ See Grant, *Nightside of Eden*, Part II, chapter 19. The Sentinel of Qulielfi, the 29th Tunnel, is given as feminine.

²⁴ See Grant, *Outer Gateways*, chapter 13.

²⁵ See Rohmer, *Dope*.

²⁶ See Crowley, *The Book of the Heart: Girt with the Serpent*.

at this juncture that the Shadow plunged with Frater Aossic into the hidden world of Auguste Busche. 23 = BKA, 'to cleave open, to make a gap, a divide', as the Causeway in High Holborn was opened or divided to admit the entry of alien forces. BKA also signifies 'to cleave asunder a pregnant woman', as in the birth of a child – in this context, a Magical Child or dwarf deity representative of Hoor-paar-kraat, of Lam, of Aiwaz. The Oracle is MShBR, 'the mouth of the matrix; the breaking open of the womb', emphasizing the significance of the number 23. 542 is the sum of the initials O.T.O. + A.A., a fusion of the Mysteries represented by the Templars' Tower in the vicinity of Woodbridge, and the Stellar Cult of Set-Typhon (Sirius and the Goddess of the Seven Stars). The theme of the Oracle is 'dividing and splitting'. $542 = (666 + 418) \div 2$, the Beast 666 and Aiwaz manifesting in duality. It is worthy of note that $542 = \text{YRISSVR}$ (Orissor).²⁷ Further, $666 + 418 = 1084$; one less than 1084 is a number of Yog-Sothoth. The larger numbers possess a correspondingly larger aura or ambience, and hence a wider 'umbrella effect'. 1084 would also comprehend vibrations of 1082, a number of BOL PRTzIM, 'Baal [Lord] of the fissures in the earth', descriptive of the oblique causeway that opened before Frater Aossic and the Shadow.²⁸ $542 = \text{MQBTh}$, 'the hole'.

543-24. *The waking a frenzy of distraction; the sleeping a void; only the inbetweenness gathers in its dusk the reverberant images of our recurrent history in the space-time froth of remembered encounters.*

In waking consciousness, the mind, as is its nature, wanders from one thing to another, i.e., from one thought to another; and dreamless sleep, which is empty of thought, appears as a void. Between these two states lies a shadowy inbetweenness known as fantasy or dream, a kaleidoscopic chaos of shapes,

²⁷ See Grant, *Outside the Circles of Time*, pages 256-259.

²⁸ See Grant, *Against the Light*.

nights and sounds. The images seem to live, and the pageant of our lives – past, present and future – features ourselves exulting or lamenting in a perpetual scenario of unhindered dream.

644-25. *And if the veil is sundered and the Tower collapses*

645-26. *'then' becomes 'now' and 'there' becomes 'here'; so time is confounded and space a moment's loose geography marbled by regret.*

The "Tower" is the Tower of Koth²⁹ "standing alone in twilight". Its collapse signals an indrawing of magical power to a single point, as when the Tree of Life folds in upon itself and forms a perfect sphere.³⁰ At this point the dreamer descends to the heart of his dream with nothing left to him but the Sign of Koth, which is in the form of a pentagram traced in an unusual way. Its governing angle lives outside the circle of time described by a normal, rotated pentagram.³¹ The Oracle yields MDRSh, 'a commentary, a story, a memorial, a register', and the present Comment is indeed the register of a "recurrent history in the space-time froth of remembered encounters" (see *Against the Light*). The Oracle of 545/26 is SERKYI, 'Golden Dog', and it also enumerates QEMT (Egypt), where in Festat (Old Cairo) the dreamer debouches after another mode; i.e., it is the Cairo of the Mauve Zone, the "Victorious City" and site of the "the ill-ordered house"³² in the Rue de Rabagas.

646-27. *"There is no other way".*

The key to the Mauve Zone is concealed in the imagery of verses 542/23 to 545/26, *supra*. Perhaps the "persistent three" ("dead Faith, dead Love, dead Hope") are the three requisites

²⁹ See Lovecraft, *The Case of Charles Dexter Ward*.

³⁰ See C. S. Jones (Frater Achad), *The Anatomy of the Body of God*.

³¹ 25 is the number of the Pentagram and of the Sign of Koth.

³² See AL.III.11. Note that 311 = Qoph Nia (AL.III.72), and MORA, 'a lascivious female spirit'. Finally, 311 = KRLNIA, 'Kralnia', a magical name of Frater Aossic (see *Beyond the Mauve Zone*, chapter 6).

enshrined by James Thomson in *The City of Dreadful Night*, as $LXX \div 333 = .210$ – duality through unity dissolving into the void. The words of this verse were voiced by Bela of Lugos to Mons. Beaumont when, having reached the extremities of anguish, the latter sought from the Master of Death³³ the key to the land sentinelled by the BAHTI (27), the hideous gnomes or zombies identified by the Oracle as the Custodians – ShMVR, 546 – of the Key.

547-28. *You learned this lesson hard in Beaumont days ...*

See *The Stellar Lode* for an account of the Beaumont Club and its coterie. The Beaumont who gave her name to the Club bore no mundane relationship to the Beaumont of the previous verse, but a magical relationship may be implied.

548-29. *You found the Stellar Lode.*

The verse is addressed to Frater Aossic, who did indeed discover the Stellar Lode.

³³ The phrase comes from the leading character, Lugosi, in the film 'White Zombie' (1932, Garnett Weston film script), in which he played the rôle of Legendre. See C. Clarens, *Horror Movies*.

The Book of the Spider – XX

549-1. *Awryd found it also; and so did Helen Vaughan –*

Here is the first positive confirmation of the identity of the witch incarnated in the ancient French family Wyard, and of the sinister force which Dr. Raymond loosed upon the earth when he caused the girl, Mary, to suffer the Vision of Pan and to birth Helen Vaughan.¹ They, too, found the Lode (see 548/29) which passed into the custody of Clan Grant.

550-2. *This Stone*

The Lode was rediscovered in more recent times by Margaret Leesing and Frater Aossic at Candleston, Glamorgan.² It is significant that the Oracle is ShMIR, the secret Key of Solomon procured from a white cock. The word means 'an adamantine Stone, or diamond', from the Kamite *smir*, an unknown kind of stone (cf. the 'smaragdine' tablet of Hermes). The Shamir, or stellar lode, was one of the treasures concealed beneath the Ninth Arch of Solomon's temple. 550 = NShR, 'an eagle', and JPSTh, giant bird-like beings that "scream a high-pitched chattering language as they drag out the double of their victims";³ an apt description of the unidentifiable Qrixkuor that savaged Margaret Leesing. 550 also = FSTAT (Festat) which links, via Rue de Rabagas in Old Cairo, this whole complex of symbolism with the power-zone of the 93 Current and with the Children of Isis.

551-3. *that has to be set between the twin Pylons – plinths of the panic god.*

The instructions were given to the Skryer; she followed them, as described in *Against the Light*. The "twin Pylons" of

¹ See Machen, *The Great God Pan*. Helen was the result of that dark Experiment.

² See Grant, *Against the Light*.

³ Private communication from Ms. Alison Davidson, March 1993.

Pan were represented by a pair of candlesticks⁴ in the form of plinths bearing each the head of a satyr or faun.

552-4. *For fear alone can spark the ultimate eruption that heaves up the deepest ecstasies ...*

The fear was triggered by the onslaught of the Qrikkuor. This emotion is primal and the most potent instrument utilized by the Great Old Ones for inducing the flow of *ojas* on which They feed; a form of vampirism enabling Them to sojourn on earth for any appreciable length of time.

553-5. *ZOS! Who knew the anatomy of fear and drew the map of terror on the face of a crone ...*

The Skryer was familiar with the sorcery of Austin Osman Spare and with a portrait depicting the face of Awryd at the moment of her initiation. The number five has been defined as "the interplay of the divine Will with matter",⁵ which in a magical context describes the influx of Power from Outside or Beyond. This occurred to Awryd on the fateful day of her initiation in Rendlesham Forest. The Oracle is ThNIN GDVL, *Draco magnus*, the star to which the shaft of the Great Pyramid was orientated to facilitate the influx of the Draconian Current centuries earlier. 553 = BLACK, which has a special relevance here in that Awryd's initiation was intimately bound up with Doctor Phineas Black's endeavours to locate the *Grimoire* of Clan Grant; and 553 = BOL ThHUM, 'Lord of the Abyss', and of the Qliphoth of Virgo, the denizens of the twentieth Tunnel of Set.

554-6. *fleetingly, she re-erupted -*

Awryd's manifestations were thereafter multiple, and some-

⁴ See Grant, *Outer Gateways*, Plate 5.

⁵ See Crowley, *The Equinox*, Volume I Number 5: 'An Essay Upon Number', Part I, Section I.

times her simulacra appeared simultaneously, as in the case of Li-Sing and Clanda, both women active in *New Isis Lodge*.⁶

555-7. *Tall, blonde, a fish-scaled monster*

An exact description of Clanda's astral form (see Comment to previous verse). The number 555 comprises the Current of the *Necronomicon*, the 'Book of Dead Names', discovered by H. P. Lovecraft in the Mauve Zone. 555 also enumerates HNSHR, the Eagle-(Scorpio) Stone, which the Alchemists declare to be "a stone and not a stone". It is a stone, or coagulation, of a substance to be found only in FESTAT (555).⁷

556-8. *whose scabrous milk repelled the Alchemist*

See *Against the Light* for details of Clanda's rôle in the curious 'tangential tantra' that occurred in the pre-nascent days of *New Isis Lodge*. The Alchemist was Frater Aossic's 'proxy-guru' in matters oriental. The latter became ensnared by the wiles of Clanda (see *Against the Light*). It was a critical moment in the spinning of the web that was to entwine itself about the whole planet as the radiations of Nu Isis grew increasingly pervasive. This moment may be likened to the local *time*, 5.56 p.m., at which Cthulhu rose from the deep in 1925, the year in which Clanda was born.⁸ Clanda's scabrous 'milk' repelled; the Alchemist feared that her 'elixirs' might be infected. It may also be noted in connection with the Oracle that certain secret libraries of Agarthra are said to "contain the true substance of all ancient arts and sciences ...", a vast "cosmic book" going back 556 centuries.⁹

⁶ For 'Clanda', see Grant, *Images & Oracles of Austin Osman Spare*.

⁷ FESTAT is an ancient name of Cairo which signifies the place of the Mani Stone in the formula MANI-FESTAT-ION.

⁸ An alternative time of Cthulhu's rising has been computed as 6.23 p.m., *Pacific Summer Time*, on February 28th, 1925 (see 'Essays Lovecraftian', page 85), while another source claims that a massive earthquake triggered the rising of R'lyeh (the abode of Cthulhu) at 9.23 p.m., *Eastern Standard Time*. We are also informed that the Great Old One sank back into the depths again at 11.33 p.m., E.S.T.

⁹ See Stoddart, *The Trail of the Serpent*.

557-9. *attracted the Master.*

But the Master (i.e., the Master Therion) was not so squeamish (see Comment to previous verse). In fact, Crowley proposed marriage to Clanda. She missed being Mrs. Crowley number Three by the breadth of a mere tendril of the Lotus of Light! The verse-number being that of AUB, the special Fire and Light of Black Magic,¹⁰ it was the lunar foundation of a glamour which the Master found hard to resist. However, although Clanda's sights were set on higher ground, having rejected the foundation (Yesod = 9), she did not receive the finial of her desire. Perhaps she carried within her the first-born of an aeon that could not dawn in sequential time. The Oracle, RASHVN, 'The First', suggests that this speculation is correct (see Comment to next verse).

558-10. *Fled the phantom not yet born of another aeon.*

Clanda did indeed sail 'down under'.¹¹ The verse-number denotes the Sphere of the Elements, and it was in her own element that her ultimate (ηπιλυ, 558) was achieved.

559-11. *Zos embalmed her magick in a new geometry glyphed by the spider's thread ...*

There is a drawing extant¹² depicting Clanda surrounded by the sigils and graphs of Spare's 'new geometry'. This was the picture that Dr. Phineas Black was so eager to decypher, for its strange sigils (strange even to him!) contained the secrets which form the life-blood of this *Book 29* woven from the luminous body of OKBISH. Is not the verse-number that of all Magick and of the Qliphoth, both of which Clanda strove to manipulate? She carried the egg which symbolizes the shells

¹⁰ See Crowley, *The Equinox*, Volume 1 Number 8, *Sepher Sephiroth*.

¹¹ See Grant, *Images & Oracles of Austin Osman Spare*; article 'The Water Witch' in *Man, Myth and Magic*, No. 85; and *Encyclopedia of Witchcraft and Demonology*, page 124.

¹² By Austin Osman Spare. See Frontispiece.

(qliphoth), and we are told that the cypher 'O' signified with the Ancients the number ELEVEN. This is confirmed by the Oracle which was totally void of correspondences (in the *Book of Numbers* so far compiled at the time OKBISH was received), and which still is!

560-12. *a conic, laconic, symbolic, masonic, demonic ... a chronic*

Word-play is rife among many classes of qliphoth. "Conic" refers to the Cone which features in the formula of Spare's conic or 'new' geometry. "Laconic" = LA (31), the Key to the Cone as to the *Book of the Law* and the 31 note vibrations.¹³ Clanda was "laconic", not garrulous. She was also "symbolic" – of silent, secret sorceries.¹⁴ "Masonic" was she in the sense of being for a time associated with Aleister Crowley's *Ordo Templi Orientis*.¹⁵ "Demonic" she certainly was. The present verse-number is that of AZAG, 'enchanter, magician'; Clanda was also such. The Oracle, ThNINIM, confirms these concepts. ThNINIM signifies 'dragons', 'King of all the Shells' (i.e., the qliphoth), and the Kamite AMMIT, 'devourer of the damned' (*Book of the Dead*).

561-13. *affront to the Shades*

Was Clanda an "affront to the shades" because she rejected both the Beast and the Alchemist? This is indeed a 'concealed mystery' (DTz NIVThA, 561).

562-14. *in Amenti's halls; embalmed, but not dead. Festering under Festat ...*

"... embalmed but not dead" suggests the words of the 'mad'

¹³ See Grant, *Outer Gateways*, page 111.

¹⁴ See Grant, *Ganahiel: The Diary of a Vampire*. The portrait of Vilma is based largely around Clanda.

¹⁵ At that period (1940s) the O.T.O. still had its old masonic structure.

Arab,¹⁶ who was inspired to snatch from the Mauve Zone the verses of an accursed *grimoire* which he transcribed in the *Necronomicon*. Verse 14 could equally well apply to Glanda, who was 'taken' by the Deep Ones. The phrase "embalmed but not dead" echoes Al Hazred's celebrated couplet – "that is not dead which can eternal lie, but with strange aeons even death may die". Here it refers to the Beast and the Alchemist, and the alliterative allusion to Old Cairo¹⁷ refers to the Beast. The number 14 = DBCh, 'sacrifice'. It is possible that Glanda was sacrificed to the Deep One (Cthulhu), as Margaret Leasing had been 'sacrificed' to the Qrixxuor, and as – ages earlier – Margaret Wyard had suffered a strange death in the Forest at Rendlesham, as described in *Against the Light*. A curious touch of Eastern magic here creeps into the picture, for the Oracle is MEGHASVARA, a Sanskritized form of *Drug-pa* or *Dropa*, meaning, literally, 'cloud-voice'. The Deposition of Margaret Wyard, examined by Frater Aossic in the garden at 'Brundish', mentions a cloud-like entity that 'spoke' to Awryd. The *Dropas* are an extra-, or perhaps a sub-terrestrial race of beings that last visited the earth's surface ten thousand years ago under the leadership of LAM.¹⁸ The race's yet surviving descendants are the trans-Himalayan *Drukpas* who lurk in secret underground fastnesses of Bhutan. "Festering under Festat" points to a "centre of Pestilence"¹⁹ that was to erupt in the lifetime of Aleister Crowley. It congealed from the dust of ages that had accumulated since the Twenty-Sixth Dynasty and had formed the cloud from which the Oracle delivered the *Book of LA* (31), also known as *Liber AL*, via the *meghasvara* of Lam.²⁰

¹⁶ Al Hazred. According to H. P. Lovecraft the 'mad' Arab transcribed the *Necronomicon* in Damascus circa 730 A.D.

¹⁷ As before explained, *Festat* was a name of Old Cairo.

¹⁸ Who knows but that *Lam Supto*, "who came from the north" to Bhutan in the 17th Century, and who instituted a royal line and vanished as suddenly as he appeared, was not a reflex of the non-terrestrial entity we know, simply, as Lam? See Ronaldshay, *Lands of the Thunderbolt*, page 200.

¹⁹ See Crowley's Comment to *Liber AL*, in his avatar of Ankh-f-n-Khonsu.

²⁰ LA, terminating in the vibration of negation, 𐄂, becomes LAM.

663-15. bringing a New Word the Master did not hear.

The substance of this verse has been explained extensively in *Cults of the Shadow* (chapter 8) and in several chapters of *Outside the Circles of Time*. The verse-number denotes the Atu or House of 'The Devil' and of the 'Goddess Fifteen'.²¹ The Aeon announced by Frater Achad in 1948 as the MÂ-ION (107) was the 'daughter-cycle' – that is, the lesser cycle of the Great Aeon of Perfection (the Perfect Ion), the Word of which is IPSOS (696). $107 + 696 = 703$, XANAAN (Grik.), 'the Promised Land'. In the eschatology of the Cult of the Kû this perfection is typified by the Valley of Ho-Nan. In this ultimate Eden are united the Mother and Daughter Cycles of the ancient Typhonian Cult. In the Kamite Mysteries these Cycles were expressed as the 'fields of blood' (*Sekhet-Aahru*) and typified by the Amenta of the Auguste Busche basement. In the latter reposed the shadowy white virgins sacrificed by the Children of Isis in the secret temple hidden beneath the Rue de Rabagas in Old Cairo (Festat). 703 is the number of the Qliphoth of Binah, the great Mother-Goddess; it is also the sum total of the numerical series 1 – 37. 703 is 37 in reflex, warding the O (Egg) of the Qliphoth. Subtract nothing (O), and 73 remains as Chokmah (Wisdom), which we ascribe to the *Wisdom of S'iba*.

73 also = GML, 'a camel', which is attributed to the Priestess of the Silver Star – the female hierophant of the Mysteries of Nu Isis. The reader should consult *Beyond the Mauve Zone* for the camel's significance in connection with intercourse with alien Intelligence. Note the references to Binah (Mother/Maat), and to Chokmah (Sphere of the Fixed Stars), zone of the supernal Wisdom reflected terrestrially by the Starry Wisdom Sect. 73 is also connected with one of the lesser *logoi* of the Achadian Gnosis, ALALIA, a Word revealed to Frater Achad in the year 1943.²² 73 = BIHUTAN,²³ the last

²¹ See Grant, *Aleister Crowley and the Hidden God*, chapter 3.

²² See Jones, 'Official and Unofficial Correspondence Concerning the Incoming of the Aeon of Maat'.

²³ See footnote 18, above, to Comment on 562/14.

remaining stronghold on earth where the rites survived until recent times, when the Cult of Lam was revived by the Cult of Thelema, or 'The Lama'. This Cult is numbered 93. ABYX (73) enumerates as 93 when x is rendered as ks. Lord Dunsany described the Abyx as "a stone unknown in the world we tread ... quarried we know not where, but called by the gnomes Abyx".²⁴ The gnomes are the dwarfs or manikins cognate with Lam. On being assaulted by terrestrials when they visited planet earth, they burrowed underground. 73 is, further, the key to the number Fifteen, which = *Yod-Hé*, and '*Yod-Hé* is darkness' = ChKLIH (73), a reference to Goddess Fifteen in her dark phase. It applies here to the XI^o and to the Ophidian Current. This is confirmed by the Oracle, HThNIN HGDUL, "the great dragon that lieth in the midst of his rivers" (*Ezekiel* XXIX.3).

564-16. *One may have missed it with his Ma*

The "One" is identified unmistakably as Frater Achad (AChD = One = Unity) by the allusion to "Ma" This is the first syllable of the Word, MANIFESTATION, which in 1948 Achad discovered to contain "the key of the rituals" (AL.I.20). It is written that "the rituals of the old time are black" (AL.II.5). The verse-number in AL is 5, the "woman's number"; and in the Book as a whole its number, 71, is that of LAM, and of the word VAGINA. The rituals are "black" because they concern Sût (Set/Soot, the Black One), which is another symbolic reference to the XI^o, the Way of the 'dark' or lunar current. Furthermore, Lam is 'Lord of the Two Paths and the Seven Portals'²⁵ – the paths being of the Light and the Dark fortnights. The seven portals are the 1 + 6 power-zones of the human battery, represented by the *Sahasrara* and *shatchakras* of the Tantrikas. 1 and 6 (16) is the number of the present verse, and of the number of *kalas* in the human female which culminates in the 17th,

²⁴ See Dunsany, *The Book of Wonder*, page 80.

²⁵ See *The Equinox*, Volume III Number 1. Crowley placed the portrait of Lam as a frontispiece to Blavatsky's book on 'The Two Paths and the Seven Portals'.

"where Time stands still". 71 also = SATA, "the serpent which dwelleth in the uttermost parts of the earth" (*Book of the Dead*, page 278); cf. the dragon as crocodile "that lieth in the midst of his rivers".

The agents of Lam, dispersed and driven underground, burrow deeper and deeper in the tunnels of the earth, linking tunnel with tunnel until the vast network is complete. Thereby, *El Fostat* is linked with Dongola, with Ho-Nan, with the vault of the Emporium in Chancery Lane, with the cellars of the 'House of a Hundred Raptures' in Limehouse, with the lair of the Spectral Hyaena in Kabultiloa,²⁶ and so on, as OKBISH spins an all-embracing web throughout the dark cavities of inner earth. Frater Achad surely was alive to the havoc yet to be wreaked upon the surface of the planet. His reference to violent storms, etc., in British Columbia and elsewhere (see Comment to 563/15, footnote 22) were but mild adumbrations. Of the world beneath the earth he remained silent. The Oracle is ChLM YSVDVTh, the 'Sphere of Malkuth' (the Earth). The verse is a pun on Frater Achad's Aeon of Mâ, the 'daughter-cycle' of the Aeon of Maat²⁷ (see Comment to next verse).

565-17. *though he knew the triple stone, the triple egg of Lam's atu:*

Mâ = 41, the number of AM, 'mother', but 'unfertilized' and 'unenlightened'. The contradiction is explained by the fact that the unawakened woman typifies the priestess in her magnetic sleep, potentializing infinite magical maternities. There are 41 letters or *matrikus* ('mothers') in a magical incantation for opening the door to other dimensions.²⁸ *May* or *Mai*, on the other hand, being 51, enumerates ADVm, 'Edom', the 'demon kings', and 'Azâzel', the Angel who, according to Enoch, trans-

²⁶ See Grant, *The Darker Strain*.

²⁷ Frater Achad pronounced Mâ as *May* or *Mai*, which = 51 = I AM. Mâ signified for Achad the 'Domiss Day'; the pun is on the daughter (miss), and her day is Doomsday.

²⁸ See Lovecraft, 'The Call of Cthulhu'.

mitted to earth the 'forbidden wisdom'.²⁸ 51 is a number of the *bija mantra*, or root-vibration, of the Great Old Ones: *HÛM*,²⁹ and of MA-AT, the house, womb or *atu* (*Aat*) of Mâ. The verse-number is attributed to the Path of *Zain*, the Double Current, and to the Star which is NOT.³¹ The oracle "Tzaddi is not the Star" appears on the *seventeenth* page of the original manuscript of *Liber AL*. The letter *Tzaddi*, 90, + 17 = 107 = BITzH, 'an egg'; also MÂ-ION, the Aeon of Mâ. 107 is a numerical glyph of the egg warded by 17 (*Zain*) and 71 (*Lam*), which conceals the mystery of ULLAM (107), 'consciousness', and equates with *Akash* (Space).

In the microcosm, *Akash* is reflected into the power-zone situate between the cranium and the brow. Its powerful vibrations are evident in Crowley's portrait of Lam. The egg-shaped cranium of Lam is the repository of the Knowledge and Wisdom contained in the domed vault beneath the Ninth Arch, and it is reflected in the secret cypher of AL.II.76, in the word RPSTOVAL. The latter encodes the terror (RP) of Set (ST) concealed in the OVAL (Egg). Numerically, 280 (RP) + 309 (ShT) + 107 (OVAL) = 696 = IPSOS, the Word of the Aeon of Maat. "It's all in the egg!"³² (i.e., in Lam). What is all in Lam? *The Aeon of Maat!* The Egg, furthermore, is the triple Stone, the triple egg of Lam's *Atu*. But then there is a further mystery: 90 (*Tzaddi*) + 17 + 57 = 164, a number of the NYING-MA cult closely allied to the *Drukpas* or Dragon Cult³³ of Bhutan, and to the secret MIG-MI-ZANG (164), the 'slanting-eyed', which refers to the hidden Eye or Egg of the Priestess of the Thunder Dragon. Again, 164 = 93 + 71. These correspondences show clearly the oriental component (Lam) of the alchemical formula involving Frater Achad's triple Egg/Stone. Lam's *Atu* is 'The Star' of Aquarius; that is, the Double Current, Nuit/Typhon - Sirius/Set.

²⁸ See *The Book of Enoch*.

²⁹ See Grant, *Hecate's Fountain*, page 246.

³¹ See AL.I.57.

³² See Crowley, *The Amalantrah Working*.

³³ See Grant, *Hecate's Fountain*, Part III, chapter 3.

566-18. Lam's House; Mâ-atu.

A play on the term *Atu*, meaning 'house'. Here, Lam's house or place of origin, the womb, is identified unequivocally with MÂ, the daughter-cycle of the Aeon of Manifestation (Maat). 18 is the secret key of Isis which unlocks the *Qerti* or divisions of Amenta, of which there are 324, or 18². Each division contains 3 + 2 + 4 = 9 arches, through which percolate the vapours of the Qliphoth from the Tunnels of Set. Lam's House is therefore the House of the Typhonians identified with the Children of Isis. This is indeed the subtlest of the networks spun by OKBISH. The Oracle describes it: SVD ('a secret') = SMK (*Samekh*) + VV (*Vau*) + DLTh (*Daleth*)³⁴ - the Secret-Ion inferred by the daughter's cycle: MÂ-ION (MA + IVN = 107) (see Comment to previous verse). The secret may not be rendered in plainer terms without distortion.

567-19. But it needs more than thirteen.

Frater Achad declared that the "key of the rituals" (AL.I.20) is concealed in the word *Manifestation*, which he discovered on March 17, 1948. The Word is disposed, *shakti* by *shakti* (letter by letter), around the thirteen-angled Star (see diagram 'The Star of Manifestation', page 430). But the present verse declares that "it needs more than thirteen". As previously shown, the word MANIFESTATION = 257, the number of ARVN, 'the ark, or arch' - that is, the Ninth Arch beneath which lie concealed the treasures of the Temple of Solomon the King, which, according to masonic lore, consists of the "Ark of the Covenant, a pot of manna, the rod of Aaron, the book of the law, etc.". The Ark, as we have seen, is 257. The MQL LBNH (257), the 'White Wand', is the rod of Aaron (i.e., *Arun*). The Pot of Manna is the Cauldron of Awryd seething with the *Vinum Sabbati*. The book of the law is akin to the 'Black Book' of the Yezidi, "sent from Eternity",³⁵ the veritable Word of Aiwass.³⁶ Each letter of the word spelt in full, and summed, totals the number of the Oracle, 566.

³⁵ See Grant, *Outer Gateways*, chapter 7.

communicated via the transmission received by Ankh-f-nkhonsu in *El Festat* (Cairo) in the year 1904. There is also a text entitled URILIA (257),³⁶ 'The Book of the Worm', which treats of the "Defeaters of the Ancient Worm", i.e., the subduers or controllers of the Ophidian Current.

But "it needs more than thirteen". The verse-number is attributed to the Path of the Serpent (Worm / Ophidian Current) and to the Tarot entitled 'The Daughter of the Flaming Sword'.³⁷ The Oracle proclaims RASHVNI, 'the first born'; i.e., the Elder Brother, Set. 567 = MORVRAN, the black crow of the Welsh Mysteries, equivalent to the raven of Sin Sin Wa, its oriental counterpart. It would seem that Lam's House, the House of the daughter (Má-atu), is the planet Earth (ShVRAS, 567). The next verse advises us concerning the need for "more than thirteen".

568-20. Turn backward.

"Turn backward", applied to 13, produces 31. 31 enumerates the secret cypher of Set which combines the eleventh and twentieth Tarots; that is, the formula of the Beast conjoined with the Angel of the Aeon, a picturesque manner of concealing the mystery of *congressus cum daemone*. The formula indicates intercourse with alien entity, for which the angel Azazel was banished from heaven.³⁸ How precisely knit is this web is demonstrated yet again, for the verse-number is that of the Tarot 'The Angel of the Aeon'. It is also the number of a planet named BAAVI³⁹ in the star-system of *Proxima Centauri*. The denizens of Baavi are said to have procreated with Martian women belonging to the 'Mongol Monad',⁴⁰ a clear reference to the oriental strand of the web.

³⁶ See the *Necronomicon*, page 181.

³⁷ The reference is to Má-Icn, or to the Aeon of Zain.

³⁸ See *The Book of Enoch*, and Grant, *Outer Gateways*, page 227.

³⁹ See Charroux, *Legacy of the Gods*.

⁴⁰ *Ibid.* Italics by present author.

569-21. Set Triumphant!

The Elder Brother is Set. To Path 21 is attributed the letter *Kaph*, meaning a 'palm', which may refer to the hand or to the tree. In the case of the latter, we edge on to the Desert of Set and the Vision of the Egg and the Palm Tree, the Wizard Amalantrah and the Oracle he uttered (see Comment to 565/17). The Oracle was decoded during the final decade of the Twentieth Century; it contains the secret of the Aeon of Maat: for *all* is, indeed, in the Egg. ALL = 61 = AIN, the symbol of which is the egg of the Void. The reflex of *Ain* - NIA - is the inward-turned eye, the *Koph Nia* (AL.III.72), or daughter-cycle of Maat. The *koph* or *kaph* denotes the 'Hand', which, together with the Eye, form the two primal symbols of the *Zos Kia Cultus*.

In the palm tree, in the desert of Set, the egg nestled. Crowley was instructed to go to Egypt where the manifestation, or hatching, of the egg had occurred eleven years earlier - i.e., in 1904, in *Festat*. But there was another Palm Tree,⁴¹ the "lonely palm", and, above it, "the sky, a nest of diamonds".⁴² Thus did a certain white and virgin victim of the poppies of Ho-Nan see the serene desert - in London, even in the 'House of a Hundred Raptures' presided over by Lola, wife of the Chinese whose "left eye was permanently closed".⁴³ The nest and the diamond were both key symbols in the initiation of Frater Achad that inducted him into the Mysteries of Maat. And the moon in that sky "cast a shadow of the palm like a bar of ebony".⁴⁴ Sin Sin Wa, addressing his familiar, Ting-a-Ling - "a raven black as a bird of ebony" -

⁴¹ According to Truman, *Ancient Faiths Embodied in Ancient Names*, L328, the palm = TMR. This enumerates as 640. TMR was a favourite appellation for females. Palm (TMR) as 249 = MGVR, 'fear'. As 640 it also equals MPLTzTh, 'a horrible idol'.

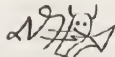
⁴² See Rohmer, *Dope*.

⁴³ See Rohmer, *Dope*, for remarkable parallels between the symbols used by the Wizards Abuldiz and Amalantrah, and by Rohmer in his book. *Dope* was written in a few months of intense creative activity culminating in Autumn, 1918; see Ash & E.Rohmer, *Master of Villainy*, pages 111-112). This coincided with Crowley's séances with Amalantrah, which took place during the months January to June 1918. See Appendix III.

⁴⁴ See Rohmer, *Dope*.

had remarked: "In Ho-Nan they will say that you are a devil and I am a wizard. That which is unknown is always thought to be magical, my Tling-a-Ling".⁴⁶

The verse-number is that of "Plains of Zid",⁴⁶ and of the six Secret names that Seal the Six Directions of Space.

570-22. Next came 

The sigil is that of the entity mentioned in the next verse. The Oracle suggests that it is a Door or Gateway (ShOR).

571-23. *the (Silent sentinel against the Vortex of Negation) flapping dead wings. Its body athwart the tunnel so that, forced to turn back, the only egress lay in a deeper tunnel yet.*

The nature of the entity is described in terms identical with those used in the *Wisdom of S'iba* (108/7). The remainder of the verse is obscure. It suggests that the tunnel system of Set is far more complex than explorations have hitherto revealed. The verse-number conceals the number of BABALON (156), and the Oracle echoes her presence in HRR1 TzIVN, the 'mountain of Zion' (TzIVN = 156).

572-24. *Swift, vertiginous the descent (must be back of Da'ath though very deep down ...)*

It would appear that the "Sentinel against the Vortex of Negation" is overcome by forces from Outside, which would permit entry into the Tunnels of the Negative Vortex. The Skryer adds her comment in parenthesis. The verse-number is frequently encountered in connection with ufological phenomena; it is also a number of the Deep Ones via the symbolism of the Fish (Path 24), and of AYVZ, a form of Aivaz. It is the number of Elders in the Apocalypse. The Oracle is IHVH ALHIK, 'a chastening God'; but at the same time it invokes UBBO SATHLA, the

⁴⁵ See Rohmer, *Dope*.

⁴⁶ See Dunsany, *The Book of Wonder*, page 10.

source of the Great Old Ones who ruled from Betelgeuze. The name is a translation of ABBA (Father) SETH LA - 'not-god', the reflex of AL, 'god', i.e., Set Triumphant. The Sentinel of the Tunnel, even, could not prevail against this "Vortex of Negation". 572 also = BRUNDISH, the place-name of a power-zone in Suffolk. 'Brundish Hall' was the seat of Family Wyard from which Margaret Wyard (Awryd) descended. It was also the name of a cottage in Glamorgan where the last remaining member of the Wyard family ended her days, and where Frater Aossic had based his secret temple. However far removed from that temple he happened to be, he could repair instantly to it whenever need arose. It existed in the deepest recesses of his magical universe.⁴⁷

573-25. *The ear can detect a plangent chanting, booming; sea-surf in the caverns beyond Candleston on the southern down.*

The descent comprehended not only Awryd's descent at the Suffolk 'Brundish', Kathleen Wyard's descent at the Welsh 'Brundish', Frater Aossic's descent with Uncle Phin to the cells beneath the Busche Emporium; but also the descent of Sin Sin Wa to the cellar and the secret wharf from which he started on his long journey back to the poppy fields of Ho-Nan. The "caverns beyond Candleston" lay, similarly, off the yellow waters of the Severn River, even as the Temple of the Kû lay by the torrent of the Yellow River roaring seaward. Beyond the southern down lay the Witches's Point; beyond Brundish lay Awryd's cell beneath the ruins at Candleston. The verse-number = CHIVA, 'The Beast'. Margaret Leasing lured it to the violent marriage wherein her hymen-skull was penetrated by the Qrixkuor. The Oracle contains the Egg (O) and also the number that invoked Ilyarun, the priestess who came to embody the entire complexity of this occult current of OKBISH (see Comment to 579/2).

⁴⁷ See Grant, *Against the Light*.

574-26. *Down down deeper down.*

The Descent continues. The cage that conveyed Dr. Phineas Black and Frater Aossic into the depths of the Busche Emporium, off Chancery Lane, also continues to fall. 26 numbers the Path of *Ayin*, 'the Eye'; it is also the sum of the numbers of the Middle Pillar of the Tree of Life and the shaft down which the elevator plunges. 26 = Kû, 'earth',⁴⁸ and the blackest magic of China. The Oracle is IRChShVN, a Chaldee expression having the general meaning of movement; in this context, downward.

575-27. ("The Self alone abides unmoving. It absorbs nought, it emanates nought, for nought in it abides not but to become the impossible.")

The quotation is from the *Wisdom of S'ba* (125/24). It could be a reminder that whatever movement there may be (see Comment to previous verse), the Self is ever steady and unconcerned. The *ayins* (eyes) appear again as *ains*, or noughts. The three eyes (see 576/28) are the two that observe the phenomenal world, and the third eye that is inward-turned (*Mig-mizang*), that sees (i.e., *knows*) the truth behind appearances. The Oracle is silent.

576-28. *The three OOs, the Omniscient Old Ones, the Omnipotent Old Ones, the Old Ones Omnipresent*

Qabalistically analysed, the three noughts (eyes) are: 210 (70 x 3) and 183 (61 x 3). 210 + 183 = 393, ShPhChH (Sefekh), the Supreme Goddess whose name means 'Seven' and is therefore identical with *Set*.⁴⁹ The doctrine implied by the number 393 is of vital importance to the Typhonian Tradition. Note, here, that the Oracle, 576, formulates 210 as 5 x 7 x 6. 576 also = 4 x 6 x 3 x 8. The numbers 4 6 3 8 introduce verse 76 of the

⁴⁸ Note also this correspondence with earth; an identical correspondence between Kû and earth obtains in the Tantrik systems of India.

⁴⁹ See Grant, *Nightside of Eden*, pages 71 and 166-168.

second chapter of *Liber AL*. Again, $576 \div 2 \div 4 \div 3 = 24 = \sqrt{576}$, 24 being a number repeatedly cited in accounts of ufological phenomena. Finally, $24 \times 24 = 576 = \Pi\text{NEYMA}$, the 'Spirit' whereby Truth (Maat) is manifested.

The verse-number is that of ChK, 'mouth' (cf. *cheek*) and 'internal parts of the mouth', the magical instrument of Maat. Its anagram, KCh (28) = 'power' (*shakti*), for 28 is the mystic number of Netzach, the power-zone of Venus. According *Kaph* its final value, ChK becomes 508, the number of ShChR, 'black', the colour associated by oriental races of antiquity with the vulva or gate through which life enters and through which it emerges in a new form.⁵⁰ In this sense, 'black' magic is the magic which utilizes the female organ (the 'lower' or 'infernal' mouth) and its emanations. ShChR also means 'hairiness, the cleft, a gate, a princess'.

What is of particular interest in the present context is that 508 = RABAGAS, a street name of Old Cairo (*El Pestat*). On this street stood the infamous house of delight and the gateway to the secret Temple of Nu Isis. Its reflex in London was the 'House of a Hundred Raptures', presided over by Lola Sin. The three O's are clearly to be assumed to the Great Old Ones and their attributes - Wisdom, Power, and Eternity.

577-29. *that make no difference.*

The three Eyes or Voids that have equal vision (*samadrishti*) and supreme stillness, are attained. The last four words of this chapter conclude an inner train of thought in the Skryer and resume, for her, the doctrine of non-mobile Becoming,⁵¹ and the secrets of the Besqul caverns. The Oracle is TMIRH DTMRIN, the 'Concealed of the Concealed', a title of the Self (*S'ba*) in the Highest.

⁵⁰ See Imman, *Ancient Faiths Embodied in Ancient Names*, II, page 265.

⁵¹ See Grant, *Outer Gateways*, chapter 13, *Wisdom of S'ba*.

The Book of the Spider – XXI

578-1. No matter

“No matter” may be interpreted literally as affirming the doctrine of *ajatavada* (no-creation). The universe is an entirely illusory, that is an apparent or phenomenal experience. But the words also form part of the sentence taken up in the next verse ...

579-2. Which tunnel, where, with whom, the plangent voices proclaim

... which resumes the theme of 573/25 and affirms the invocation of the Great Old Ones (see Comment to verse following). The Oracle indicates the Qliphoth of Netzach, hence the reference in 573/25 to the crypt at Candleston where Margaret Leasing received the witch-blood.¹ The number 579 enumerates the DEROS, the degenerate and malevolent remnants of a race of humans driven underground,² where, it is claimed, they possess machinery that will enable them eventually to re-emerge and take possession of the earth.

580-3. the Old Ones.

A clear definition of the dwellers in earth who proclaim the Old Ones. The Oracle is ShoIR, ‘hairy, shaggy’, from the Kamite *ser*, ‘a goat-kind of sheep’, a possibly apt description of the Shoggoths referred to by H. P. Lovecraft, which suggests the grotesque zombie beasts-of-burden described by Bulwer Lytton in *The Coming Race*. 580 = OThIQ, ‘antique, ancient’, a further confirmation of the lurking presence that permeates traditions redolent of the Old Ones. It is also the number of ShRP, ‘serpent, fiery, burn, burned’, from the Kamite *serf*, ‘blast, hot breath, jet of flame’, suggestive of the Fire Snake

¹ See Grant, *Against the Light*.

² See Shaver, *The Hidden World*; and Trench, *The Secret of the Ages*, page 131.

and of the blistering wind of the *khamsin* (desert wind), the elemental representative of Set. This is substantiated by the Greek ΠΥΡ, ‘fire’.

581-4. The long line of Adepts praise Them.

This and the following verse paraphrase the well-known Christian invocation. The “long line” (*parampara*) of Adepts denotes, probably, the line of prince-priests of the Typhonian Dynasties. The Oracle, 581, = HORUS, HRVMKISH (Hrumachis), OTHIQA, the ‘Ancient One’, and OIN ThIIVM, the ‘Eye of the Abyss’ – i.e., S-AIN-T, the ‘Eye of Set’.³ It is further noteworthy that Ur of the Chaldees denotes the Light of the Sumerian Tradition,⁴ as AVR KShDIM (581). This verse, then, is a paean of praise in commemoration of the Typhonian Gnosis.

582-5. The goodly fellowship of the prophets praise Them.

The paean continues. We do not know who were “the prophets”, but it is likely that they are subjects of the lists of Initiates (‘saints’) named in Crowley’s ‘Gnostic Mass’,⁵ plus others of more recent date. The verse-number, signifying *Shakti* in her stellar aspects, resumes relevant implicits in the symbolism of the Hand; i.e., as that which holds (e.g., the womb: source of *manifestation*). The Sanskrit letter *Mā* = 5, and is connected with water, as typical of the mystical blood, through the symbolism of Capricornus the Sea-Goat (cf. the Comment to 580/3), the glyph of the Scarlet Woman. Both in Hebrew and in Latin the letter *ma* (‘m’) denotes “an indeterminate number”.⁶

³ There is a sense in which the ‘Eye of the Abyss’ is also Daath; see *Nightside of Eden*.

⁴ Crowley described his work as the reconstitution of the Sumerian Tradition.

⁵ See *Magick* (RKP edition), page 430.

⁶ See Mackenzie, *The Royal Masonic Cyclopaedia of History, Rites, Symbolism and Biography*.

583-6. *The deep dusk, the dark sentinel, the Open Door, the Da'athian Dust* –

The Oracle is Void of utterance, but the “deep dusk” suggests Nuit as the “blue-lidded daughter of Sunset” (AL.I.64) and the twilight zone; the “dark sentinel”, Set; the “Open Door”, Da'ath, the “Dust” of which constitutes the Desert of Set, beyond ...

584-7. *All praise Them.*

Seven is the number of Typhon, of the Seven Stars, of the Deeps of Space. The Oracle is TEROS, described by Shaver as the more beneficent denizens of the subterranean race mentioned in the Comment to 579/2.

585-8. *An old alchemical text tried to fashion the dust into familiar shapes.*

The old alchemist was a wizard of olden times named Joseph Curwen, of whom an account exists in Lovecraft's *The Case of Charles Dexter Ward*. The Oracle is mute.

586-9. *A new alchemist, resembling the old, brought the Work actually to the point of manifestation*

The expression “new alchemist” fits precisely a latter-day wizard named David Curwen whose magical history parallels in many ways the earlier Curwen (see Comment to 585/8, and *Against the Light*). The later Curwen did in fact facilitate Frater Aossic's entry into the occult sphere of the Kaulas. Nine being the number of the sephira Yesod, the ‘Foundation’, it may be said that the alchemist laid the first stone in the erection of the Ninth Arch surmounting the crypt of the Qrixxuor. The crypt has manifested itself in several situations: in Awryd's, in Suffolk; in Margaret Leasing's, in Morgan's Land; in the cavern beneath the ‘House of a Hundred Raptures’, where Sin Sin Wa embarked for the poppy-fields of Ho-Nan (site of the crypt beneath the Temple of the Kû); in the Rue de Rabagas in Old

Cairo; as the secret underground Temple of Nu Isis in the Sudan; in the hidden trenches of the Cult of the Spectral Hyaena in Kabultiloa ... and many more besides. Among them, a dark basement beneath Baker Street (see Comment to 592/15). The Oracle is SANGRAAL. The Templars concealed it beneath the Ninth Arch, and Margaret Leasing beheld its splendour of dazzling colours (*kalas*) in the Candleston crypt when the Cup flashed forth its intolerable beauty, the reflex of Awryd's seething cauldron.

587-10. *but a wily hand lay between Him and final victory ...*

It is not clear whose hand is in question. It may have been Crowley's, Dr. Phineas Black's, even Awryd's own. However, the Oracle is TLING-A-LING, the single-eyed familiar of Sin Sin Wa. The bird's shriek sounded as a tocsin signalling the lurking presence of officers of the law in the neighbourhood of Limehouse.⁷ These magicians sought the Stellar Lode.

588-11. *the hand that purloined the Stone in the cavern of the crypt beneath the drifting sand.*

It was in fact the hand of Margaret Leasing that uncovered the Stone, at Candleston. *Against the Light* shows that at the time she was clawed by the Qrixxuor (a form of the raven of Sin Sin Wa?), and that she conducted Frater Aossic to its hiding-place whilst deeply entranced. The verse-number is that of the Qliphoth. The letter or cypher O (= Egg) signified to the Ancients the eleven classes of shells (qliphoth).⁸ Thus, the egg typified the curious Stone unearched by the Skryer. The Oracle is silent.

⁷ See Rohmer, *Dope*.

⁸ See Waite, *The Holy Kabbalah*.

589-12. *How long those fingers stretched forth their bones*

Again, a hint of ancient and intrusive power pervades the atmosphere. But from which zone, aethyr, or realm of as-yet unslept transformations? The Oracle is HENTEPHMA, 'The Perfect Aeon'. The Perfect-Ion prophesied by Frater Achad? The Oracle makes a precise statement in that it enumerates NUG-SOTH, the name of a magus from a future aeon dated 16,100 A.D.⁹

590-13. *to strangle the "isolated spectre"!*

This is a strange phrase in the present context. It suggests, vaguely, *The Wisdom of S'ba*, 188/34. It is also reminiscent of spirits isolated in time by magical incarceration in a "bubble", as described by Nema.¹⁰ But the verse-number points to another, more sinister interpretation. 13, the number of the magical motto of Frater Achad, may signify here a vengeful attempt on the part of a magician (NUG-SOTH?) to destroy the isolated vitality-globule that sustained Frater Achad in the Abyss, trapped by his act of self-sacrifice on Therion's behalf.¹¹ The Oracle is ΟΣΙΡΙΣ, the 'Black God' (the 'God of the Dead'), a designation applied to the God below the horizon (Osiris in Amenta) from which the sun (son) arises after Isis has performed with the corpse of her husband the magical act of revival. The validity of such an identification is confirmed by 590 as ITzMITM, "he shall cut them off", referring to Set's (i.e., Night's) depriving Osiris of his testicles, his power to illuminate, to create, until Isis restores them. This myth dramatizes loss of light effected by the descent of darkness transforming day into night.

This Operation is allegorized in the Kamite Mythos by the Mystery of Kephren, the pharaoh who lives far underground,

⁹ See Lovecraft, *The Shadow Out of Time*.

¹⁰ See Grant, *Outside the Circles of Time*.

¹¹ Frater Achad committed himself to this Ordeal in order to enable Crowley to assume fully the grade of Magus, 9^o = 2^o A.'. A.'. The manoeuvre failed, as explained in Grant, *Cults of the Shadow*.

wedded to the ghoulish-queen Nitokris, infamous for her baleful sorceries. She was an avatar of Queen Sebek-nefer-Ra of the XIIIth Dynasty.¹² The Oracle is MThLOIM, 'clothed in scarlet apparel'. Also, 590 = ShPIR, 'beautiful', from the Kamite *sefu*, 'colours, paints'.¹³ Note that the verse-number is that of the lunar current in its dark phase. Nitokris ruled over mummies "that are neither man nor beast".¹⁴ This is a clear indication of congress with non-human entities represented by Samaël (see Comment to 589/12). Nitokris was a form of Lilith, who strangled babes at birth with a single cincture of her hair. This is symbolic of the destruction of thoughts as they arise in consciousness: thoughts being unwanted intruders into the mind, which should remain perfectly still if it is to reflect the spectres of transmental zones.

591-14. *For the alchemist had done his work well - until Awryd took a hand.*

The Alchemist was learned in the lore of his science, but his attempts to practise the more advanced stage of the Great Work were foiled by the intervention of a witch named Clanda whose sorceries almost resulted in making her the third Mrs. Crowley! The verse-number is the key to the Alchemist's failure. It denotes the Path attributed to *Daleth*, 'a door', a euphemism for the vagina; and to *Lalita* (cf. *Lilitu*), the "sexual aspect of sakti".¹⁵ The mention here of Awryd's name identifies her unequivocally with the witch Clanda, for Margaret Wyard was 'sacrificed' (ZBH, 14) to the Great Old Ones centuries earlier. ZBH signifies 'sacrifice of a special kind', a fact which indicates its magical nature. The special kind of sacrifice is that reserved for the white virgins incinerated before the massive idol of Isis, black and beetle-browed, presiding over the rites of her 'Children' in the sunken desert temple of

¹² See Grant, *The Magical Revival*.

¹³ Nitokris exemplified the painted Whore of Babalon.

¹⁴ See Lovecraft, 'Imprisoned with the Pharaohs'.

¹⁵ See Crowley, *Liber 777*.

Dongola. Its secret 'door' opened in to a house on Rue de Rabagas in *El Festat*. An anagram of ZBH (ZHIB) means 'gold'. The later Curwen had very nearly died when he imbibed this metal in liquid form at an early stage of his alchemical researches.¹⁶ The element of sacrifice is confirmed by DBCh (14), which also means 'sacrifice'. It is evident, too, in the magical transaction between Frater Aossic and the Alchemist, when the former 'sacrificed' Clanda in return for initiation into the inmost mysteries of the *Anuttara Amnaya*.¹⁷

592-15. *That hand! It wooed him to confess a stark sin, even
Beneath Baker Street*

The hand from a past karma charmed the Alchemist to confess the 'dark' sin that had caused his Guru to banish him from the Mystic Circle for breaking the vow of celibacy enjoined for the long period required to qualify the practitioner in the final phases of the Great Rite. When Frater Aossic introduced him to Clanda, the Alchemist decided that he might as well be hung for a sheep as for a lamb! But he *feared* – and failed.¹⁸ The incident occurred in the basement of a furrier's shop off Baker Street. The verse-number is that of the 'Devil's Atu', and of the Goddess Fifteen; its colour, or *kala*, is scarlet. It is also the number of *Addu*, 'Black Wings', the type of the raven of Sin Sin Wa which made its last journey to the poppy-fields of Ho-Nan, bearing with it the Spirit of Sam Tūk.

593-16. *where he traded on the surface in "Trade Seal Coney"!*

Sixteen are the *kalas* secreted by the *Suvasini* in the magical rite of Manifestation.¹⁹ The verse is concerned superficially

¹⁶ See Grant, *Against the Light and Remembering Aleister Crowley*.

¹⁷ I.e., the Kaula Circle. The Kaulas are tantriks of the *Vamamarg* who are adept at controlling the alchemical substances (*kalas*; the Ophidian Vibrations). See also Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

¹⁸ See the *Book of the Law*.

¹⁹ There is a seventeenth *kala* which pertains to the Aeon of Zain, but of this the Alchemist was unaware.

with the Alchemist's day-time trade of marketing and renovating furs. The secret password among this revolting fraternity was, at the time, 'trade seal coney', code-words signifying 'rabbit'! However, his nightside activities were somewhat otherwise for, like Aleister Crowley, Dr. Phineas Black, Mons. Auguste Busche, and one or two others, the Alchemist aimed at achieving a perpetuation of his mundane vehicle for a length of time sufficient to enable him to gain mastery of a secret formula of the Kaulas. This involved, among other things, the imbibition of the urine and other fluids of a virgin priestess dedicated to those Mysteries into which he proceeded to initiate Clanda. But his efforts ended in failure through fear. Fear is anathema to the *Bhairavas*,²⁰ who alone qualify for the Rite. It would be improper to expand this Comment, except to note that the verse-number = HAI, a monstrous serpent mentioned in the *Book of the Dead*,²¹ where it is described as 'Eater of the Ass'.²²

The Oracle is βούρρα, "bad black muck; feculent muck that is slimy and oozy with excrementitious sewerage; exhales noisome stench".²³ Yet the alchemist distils from these unclean waste products the *materia* of his elixir, as do also the Adepts of the *kaula gomaya diksha*. It is important to note that ΛΑΚΚΟΣ (*cloaca*) = 341, which, when multiplied by 4 (the Key-number of *manifestation*) yields 1364 = ΤΟ ΑΣΤΗΡ ΑΡΓΟΣ, Α.: Α. = "The Silver Star" (see Comment to 234/3, footnote 5). It is also the number of 'ο δράκων ὀμεγας, 'the great dragon' of *Revelation* (12.9).²⁴

²⁰ 'The Fearless Ones'. The term is applied to initiates of the *Gomaya Diksha*.

²¹ *Helienbuch*, chapter XI. See also Crowley, *Liber Cheth*, verse 12.

²² See Grant, *Gamaliel: The Diary of a Vampire*, for another interpretation of this expression.

²³ The *bourkulakos*, or *Vrykolakakes*, are vampires which haunt *cloaca*, in which foulness of this kind collects and reeks. See Summers, *The Vampire in Europe*, page 223.

²⁴ The chief Typhonian 'Wanderer of the Waste' (Space) which the 'fixed stars' (*zudine*) were set in place to exclude from straying into the known Universe.

594-17. *O dark and dusky nostalgias of the 'forties when the warrior lord rampaged unchecked, and the lights above little Olney Court ... [Little Gatton ...] were more than the lights of shells.*

The verse draws upon *Liber AL* III.46. 46 is the number of MU, the "Cry of the Vulture",²⁵ the zoötype of Maut, an avatar of Maat at the Place of Death (and of Daäth). This verse resists exegesis. 'Little Gatton' was the name of a house in Surrey occupied by Sax Rohmer during World War II. The implication is that UFOs were lurking in the skies beyond the shells of anti-aircraft fire which burst above the house. "Shells" may be interpreted as 'qliphoth'. The "dark and dusky nostalgias of the 'forties" was, no doubt, a phrase interpreted by the Skryer, for whom, as for many of us, the end of that decade signalled the end of the 'old' world, in a way inexplicable to members of more recent generations. The Oracle is ABN IShRAL, 'the Stone of Israel'.

595-18. *Then, even, the mind that had reflected the image of Ward was working in the alchemist's alembic ...*


The reference must be to H. P. Lovecraft, and to an exceedingly subtle combination of events. Ward was the name of the dabbler in sorcery who revived the 'dust' of Joseph Curwen.²⁶ Ward was also the patronymic of Sax Rohmer. With the addition of one letter, *Ward* becomes *Wyard*, the name of the witch whose cauldron is here mentioned. But the alchemist here referred to is not Joseph, but David Curwen, and the Oracle of the previous verse makes sense when both his race and his peculiar pursuits are taken into account. For the aim of the Alchemist (of the tribe of Israel, or not) is the projection of the ABN IShRAL, the Stone of Israel. All this is concentrated in the verse-number to which is also related 'the Furnace' of the Alchemists. The implication is that in some tangential manner, Lovecraft in the nineteen-twenties foresaw not only the revival of Joseph as David Curwen, but also the web of events that led to the revival of Awryd as Margaret Leasing.

²⁵ See Crowley, *The Heart of the Master*.

²⁶ See Lovecraft, *The Case of Charles Dexter Ward*.

596-19. *was bubbling, frothing, casting off spectral emanations ...*

It was Awryd's Cauldron that scattered and reconstituted the dust of Joseph Curwen, the dust that marked the trail to the *Grimoire of the Grants*, the *grimoire* that unlocked the Gates of the Mauve Zone. The "spectral emanations" rose from the dust as David Curwen, and other avatars of the Current which Charles Dexter Ward reanimated. 19 is the number of the Ophidian Current expressed via the feminine ChVH, 'to manifest'. Its formula is a key theme of these *Trilogies*. The Oracle is 'EKATOS (Hecaté), a name signifying 'far shooting', a variant of 'EKATH, 'the one who holds herself aloof, or remote', both meanings being applicable to a comet's manifestation or to a vastly distant star. The Oracle is LTzLMVTh, 'into the shadow of death'.

597-20. *projecting the dark bird to its nest in* 

From the shadow of death, the mind that was reflecting the image of Ward (see Comment to 595/18) and "casting off spectral emanations" was also "projecting the dark bird to its nest ...". (The sigil has not, to date, been deciphered.) It is likely that the "dark bird" is the Qrixkuor, and that it is identical with the one-eyed raven of Sin Sin Wa. The Oracle is silent. It may be worth noting here that the castle (since demolished), not far from Candleston, was named after the Earl of Dunraven.

598-21. *... Morgan's Land ...*

The silence persisted, so that the Skryer heard the tail-end (?) only of this verse. "Morgan's Land", *Tyr Iarll* (lit. the Earl's Land) was an ancient name for Glamorgan, where the remains of Candleston Castle²⁷ are still situate. The verse-number = AH-III, the 'Container of Universal Mind', mentioned in the

²⁷ Not to be confused with Dunraven Castle. In fact, both were Manor Houses rather than castles - Candleston, ancient; Dunraven, a nineteenth-century folly. TIR IARLL = 390, the enumeration of MOROI, the 'undead blood drinker' (vampire). See Comment to 390/14.

first stanza of the *Book of Dzyan*.²⁸ The events here transpiring occurred, and are yet occurring, in the AH-HI. 21 is the number attributed to the Path of *Kaph*, 'a palm', which is a master-key to the Mysteries revealed to Aleister Crowley by the Wizards Abuldiz and Amalantrah. The Oracle is KOYPH (Koré, or Persephone), a probable reference to the Skryer's descent into the crypt wherein the Qrixxuor assaulted her.

599-22. *This crazy dust that Awryd prest into her Cauldron*

The brew stirred by Awryd centuries earlier was beginning to boil. The "crazy dust" (? the 'dust' of the crazy Alchemist) became animated again, and impregnated with its lust for life the philtre concocted by Awryd. The verse-number is 2 x 11, "the accurséd Dyad at play with the Shells"²⁹ (i.e., the qliphoth). Awryd split, became two. As Leesing, she became the Skryer; as Clanda, she was the seducer of the Alchemist in his later assembled 'dust': a complex rite, the fruit of which is described in these verses.

600-23. *sank, boiled, heaved and irritated the turbid philtre*

The 23rd Path is associated with the Word of the Aeon of Maat as it is presented in 'The Book of the Feather of Maat' (*Liber Pennae Praenumbra*).³⁰ The Oracle is TzITzITH, 'to be feathered, winged or fledged'. The Zizith is a fabulous bird of Jewish Lore, here glyphed by the Qrixxuor (see Comment to 602/25, *infra.*). 600 is a number of SOTHIS, and of Δελαφ³¹, 'a young pig', a zoötype of Set.

²⁸ See *Transactions of the Blavatsky Lodge*, discussions on the Stanzas of the first volume of *The Secret Doctrine*. See Bibliography.

²⁹ See Crowley, *The Equinox*, Volume I Number 5; 'An Essay Upon Number', Part I, Section IV.

³⁰ See Grant, *Beyond the Mauve Zone*, Appendix I.

³¹ The enumeration of this word is 599, but is here subsumed to 600 by the 'umbrella effect'.

601-24. *till a white spout gushed and spectral forms took hold of the raging fluid, and from it rained the*

One of the symbols of Set is the Standing Stone (Phallus), or the Winged One, when conceived as creative as distinct from merely reproductive. Here, it gushes its white or silver fire. It is from the Silver Star that the spectral forms of the Children of Isis rain down upon earth in the form of the Qrixxuor, captured by Awryd and reflected from her magical cauldron. 24 = KD, a 'watering pot, a large earthenware vessel'. Remembering that the 23rd Path (see Comment to 600/23) is attributed to the fluid element, the 'mystical blood', it is evident that Awryd's Rite invoked the power of the Qrixxuor.

602-25. *Qrixxuor Light which Awryd caught in her electric basins ...*

Twenty-five is the number of the Pentagram, the figurative representative of the solar 12 in congress with the lunar 13. Hence its title, 'the Star of Copulation generating Man': Man, the outcome of congress between humanity and non-terrestrial entities that bear to earth the Light of the Qrixxuor. The Oracle proclaims TzChTzChVTh, 'brightness; splendores', the brightness and splendour of that Light. It manifested to the Skryer when, with Frater Aossic, she encountered the Qrixxuor in the Candleston crypt.

603-26. *A quaking swampland, tall reeds, Serbonnis, and the Spectre emerged*

We are back in ancient Khem where Typhon reigns, and where the spectre of Set is seen to emerge from the reed-fringed swamp of Serbonnis in the Nile Delta.

604-27. *dripping a vaporious astral slime from fingers ringed with the magic stones of Sebek-nefer-Ra.*

The magic ring of Typhon, the Mother of Set, radiates

glittering sparks from its sevenfold stone.³²

605-28. *And the Yellow One walked free*

The identity of the Yellow One is unknown, but the verse-number = ZAK, whose “templed terraces” are “the abode of forgotten dreams”. Also, 28 = DIZHB, ‘a place abounding in gold’, which accords well with the backdrop against which the drama of *OKBISh* unfolds. The place of the Alchemist, also a place abounding in gold, is the sphere of the dreamer who rescues “forgotten dreams”, as it were with a fish-hook. *Tzaddi*, Path 28, also harmonizes these concepts, for the fish-hook (*Tzaddi*) is attributed to it. An alternative numeration of ZAK is 508 = RABAGAS, the street in *El Festat* that is the gateway to the Temple of New Isis. The Oracle warns that the tunnel leads ‘into wickedness’ (LRShOH). Into this tunnel Dr. Black and the Alchemist led Frater Aossic.

606-29. *casting Its shadow aslant the formal gardens.*

The unidentified “Yellow One” cast its shade upon the “temple terraces” – “the formal gardens” of Dr. Black’s estate. 29 is the number of the Tunnel in which this *Book OKBISh* was discovered. The Oracle is ThERA, Queen of the Seven Stars who reigned in the Thirteenth Dynasty as Queen Sebek-nefer-Ra. She it was who brought over from an indefinitely ancient past, prior even to Egypt, the original Typhonian Gnosis.

³² One of Typhon’s titles was ‘Spark Holder’. It is noteworthy that the cartouche of the Queen Sebek-nefer-Ra contained the glyph of Ursa Major, the seal of her sovereignty.

The Book of the Spider – XXII

607-1. *Write these*

The Skryer is instructed to write, not merely to listen and to observe. The Oracle counsels similarly, for VThRA (607), “*calls from without* and instructs Adam, the man”¹ (i.e. humanity). In the present context, ‘man’ could refer to the first syllable of the formula of Ma-Ion, i.e., *manifestation*.

608-2. *Spells – they are woven by Awryd;*

The spells were written on the Skryer’s astral slate and later transferred by her to paper stored in a cupboard in the lodge-room. This was destroyed by a fire that broke out during an invocation of New Isis. Nevertheless, some of the sigils remained accessible to the Skryer, who retrieved, astrally, shapes similar to those received some years later by Than-AChVL, a Priestess of the *Ordo Saturni*.² As the spells were originally “woven by Awryd”, it may be presumed that the two sets of Sigils proceeded from a common source. The Oracle is BBA BThRA, ‘the last gate’, and ChTR, ‘dig’, as when the Angel commanded Ezekiel to look: “I looked and I saw a hole in the wall. He said to me ... ‘now dig into the wall’. So I dug into the wall, and saw a doorway there”.³ The door, or gate, suggests that which Dr. Black will open.⁴ Both of which concepts suggest a link with Than-AChVL’s work.

609-3. *picked up by the first alchemist*

The “first alchemist” refers almost certainly to Joseph Curwen. He “picked up” the spells which, through his reappearance in the 20th Century, manifested through Margaret

¹ See Jonas, *The Gnostic Religion*, page 74. Emphasis by present author.

² Based in Germany.

³ See *Ezekiel VIII.8*

⁴ See verse 621/15, *infra*.

Leesing in *New Isis Lodge*, and again, forty years later, through Than-AChVL.⁵ This name, evidently, comprises *than*, 'dragon', a glyph of the Ophidian Current, and ALGOL.⁶ The implication is that the Yugoslavian pythoness, Aliona,⁷ has indeed discovered the language which supplied a meaning of the word S'LBA.⁸ 609 is a number of TOLE DEOL, a secret place mentioned by Machen in 'The White People' in connection with dark lunar rites – i.e., rites involving the *kalas* of the dark fortnight. The White People are the Spirits, and 609 enumerates precisely the word SPIRIT. The number also = ΑΣΤΗΡ, 'a star', having special reference to Venus, the planetary representative of the transplutonic Isis. Joseph Curwen carried over his knowledge of the elixir of immortality which Dr. Black, Aleister Crowley, David Curwen, and others, were bent on acquiring; and the "third" alchemist, i.e., David Curwen came nearest to achieving this end.

610-4. *passed on to the second after centuries had passed.*

See Comment to previous verse. The verse-number being a number of 'manifestation', it was, as stated, the third alchemist who came nearest to manifesting the elixir. The Oracle is ChBRTh, 'the coupling-point, place of junction'. The word derives from the Kamite *khepr-at*, 'house of the two beetles', celestially glyphed by the constellation now known as the Crab, but formerly the Beetle, which marked the place of the summer solstice, the point of zenith in the House of Ascension. In the present context, the symbolism indicates obliquely the House of the Beetle-browed Goddess beneath the sand-ocean vastness of the Sudan.⁹

⁵ See note 2.

⁶ See Grant, *Beyond the Mauve Zone*, chapters 12, 13, and 14.

⁷ *Ibid.*

⁸ See Grant, *Outer Gateways*, chapter 13 *et seq.*

⁹ See Marsh, *The Beetle*, and Grant, *Against the Light*.

611-5. *These are things Earth should know ... that when Joseph became David, Awryd's formula was made complete. Zos had it from a page of Grant's Grimoire, even in Yelda's time.*

As should by now be evident, this verse does not refer to the biblical Joseph and David, but to the incarnations of the Alchemist whose history is resumed by Lovecraft in *The Case of Charles Dexter Ward*, and by the present author in *Against the Light*. The formula used by Awryd was picked up by Joseph Curwen and relayed by David Curwen to Margaret Leesing, the twentieth-century reflex of Margaret Wyard (Awryd), who formed the link between the latter-day alchemist and the magician, Aleister Crowley. In order to do this, she assumed the form of Clanda Fayne, under whose spell the alchemist fell. It was, however, Austin Osman Spare who transmitted the formula to Frater Aossic in a magical *yantra*. This occurred in 1949. The transaction is related darkly in *Against the Light*.

612-6. *Explain, but darkly, how Awryd and Vaughan are one, that she became Yelda and Lorie and Fayne. Machen knew the secret, but the Master did not.*

It is clear from this verse that the initiation of Awryd generated a powerful impulse that has changed the direction of the Magical Current and unlocked long-closed gateways to the Mauve Zone and beyond. The word 'beyond' here does not indicate a spatial category, but a fitting paradigm of an ultra-dimensional zone, a stellar complex named Carcosa: "... dark Carcosa where dwells the monstrous and abominable half-brother of Cthulhu – Hastur the Unspeakable" (Lovecraft). In other words, Carcosa (612) typifies *an aeon without a Word*, the Aeon of Zain. An alternative spelling of Carcosa is 372 = KBSHn, 'an oven, furnace'. This suggests not only the summer solstice (house of the Beetle), but also the flames in which the white virgins perished in the sacrifices offered to the beetle-browed Isis of Dongola.¹⁰ 372 also = ShBO, 'seven', the name

¹⁰ The power-zone of Nu Isis in the Sudan.

and the number of the Goddess. Thus is shown, at a terrestrial level, the prior phases or incarnations of the witch-blood injected by the Qrixkuor into Margaret Leasing, and by her in turn into Frater Aossic. The current ran thus: from Margaret Leasing (Awryd) to Helen Vaughan (Mrs. Beaumont), to Yelda Paterson, to Besza Loriei, to Clanda Fayne.¹¹ There is today a further manifestation, but the Skryer's lips are sealed as to the entity's identity. The overlapping in chronology is characteristic of the reincarnations of the blood, the elixir which Crowley claimed to have distilled. Dr. Black thought he knew better, which is why he trafficked with the 'Yellow One'.¹² The mystic, Arthur Machen, knew the secret; but according to a renowned Tantrik Adept, Crowley did not.¹³

613-7. *When Aossic showed him S'iba, the Master knew that the nest had been found.*

As previously noted,¹⁴ in 1945 Frater Aossic showed Crowley the Oracles he had so far received of the *Wisdom of S'iba*.¹⁵ Crowley realised that this transmission was the 'nest' that Frater Achad, by an anachronistic twist of destiny, had announced in a telegram misread by Crowley in 1916. Frater Aossic, on the other hand, was unaware in 1945 that one meaning of the word *S'iba* (*silba*) is 'nest'. The matter is complex and the reader should consult *Beyond the Mauve Zone*¹⁶ concerning the incident. Hence, we here explain "darkly", as counselled in 612/6. The verse-number denotes the seven stars of Typhon. The Oracle is ATH HAVR, 'the Quintessence of Light': i.e., the

¹¹ Concerning Margaret Wyard, see Grant, *Against the Light*. Concerning Helen Vaughan, see Machen, *The Great God Pan*. Concerning Besza Loriei, see Grant, *The Stellar Lode*. Concerning Clanda Fayne, see Grant, *Gamaliel: The Diary of a Vampire*, where she appears as Vilina.

¹² See Grant, *Against the Light*.

¹³ See Grant, *Remembering Aleister Crowley*, page 49. See also Grant, *Beyond the Mauve Zone*, chapter 5.

¹⁴ See Grant, *Remembering Aleister Crowley*.

¹⁵ See Grant, *Outer Gateways*, chapter 13.

¹⁶ See Grant, *Beyond the Mauve Zone*, chapters 12, 13, and 14.

Light of Nu Isis which the Qrixkuor transmitted to the Skryer who, in turn, communicated it to the present commentator.

614-8. *and that the nest is S'iba -*

The implicits of this verse have been explained in the Comment on *Wisdom of S'iba*.¹⁷ The Oracle is S'NGAC, "the violet gas that spoke of the crawling chaos, Nyarlathotep" (Lovecraft). Nyarlathotep is the "Faceless God", and it is significant that the verse-number enumerates Bâh, the name of a deity (*Book of the Dead*, chapter 65A) eaten by divine beings (i.e., 'shining ones') "who dwell with *hidden faces* in the temple of the Beetle" (Khepera). The violet gas suggests the Mauve Zone, and the "purple beyond purple", the "light higher than eyesight" (of AL.II.51), the Qrixkuor light in fact. This light shrouds the temple¹⁸ in a curious mist which may be dispersed only by TEM (614), God of the Wind and the Giver of Air. This wind has been noted by more recent skryers, such as the Yugoslavian medium who has described it as a "green wind",¹⁹ and the German medium, previously mentioned, who did not however specify its colour.²⁰

615-9. *Ixaxaar Lam-Aiwass Ilyarun-bel-Aossic.*

The nest is not only S'iba; it is also IXAXAAR, IAM, AIWASS, and ILYARUN-bel-AOSSIC. For the inner-sense import of this verse, see *Outer Gateways*. Its number designates the "special Fire of Black Magic" (Crowley, *The Equinox*, Volume I No. 5). This may be too vague a definition to satisfy present requirements. Nor is the definition "unconscious self of the normal man" any more enlightening, considering that 9 is

¹⁷ Grant, *Outer Gateways*, chapter 13 *et seq.*

¹⁸ Cf. Crowley's experiences in the Great Pyramid where he read an invocation in the lilac light of AVD, the 'magical Light' itself. See *The Confessions of Aleister Crowley*, chapter 46.

¹⁹ See Grant, *Beyond the Mauve Zone*, chapter 13.

²⁰ In a private communication.

the foundation²¹ of this science of oracular wisdom. The Oracle is TRUTH (i.e., MAAT). 615 also = GBIM, 'the High Ones', descriptive of the three powers Ixaxaar, Aiwass, and Ilyarunbel-Aossic. These are the Three (TREI = 615) Powers, called by the Ammonites, and later by the Christians, "three unclean spirits like frogs" which came out of the "mouth of the dragon";²² - i.e., the issue of Typhon. The dragon is Typhon, the Beast is Set, the false prophet is Jesus, representing those who reject the motherhood of God in favour of the fatherhood. The utterance of Christ recorded in the gospels²³ reveals the rift between those who proclaimed Charis (the 'feminine' Christ) and those who, having rejected the primal Gnosis of the Goddess, installed the image of the God, the Father. The Three Powers are therefore painted black by the establishers of the later, falsified, tradition.

616-10. *What a lugubrious game!*

The "lugubrious games" is the anglicized title of a painting by Salvador Dali. It contains a key to the nature of the operation associated with 'The Three' (see Comment to 615/9). The painting may be looked at in the light of the *Book OKBISh*. According to G.: D.: Teaching, the verse-number denotes "the Daughter".²⁴ 10 also = ChB, 'a hidden place'; and GBH, 'to issue from the earth when hatched, as locusts, crabs, or beetles'. The word derives from the Kamite *Khep*, 'generate, transform, assume shape'. We are here, again, on the track of the beetle-brood of Isis in the hidden place (Dongola). The Oracle is AGHARTHA, the Underground Kingdom which, it has been claimed, exists

²¹ Yesod, 'the foundation', is the ninth sephira.

²² *Revelation* XVI, 13.

²³ Specific reference lost. It is, however, readily apparent to every student of biblical lore that Christ rebuked his Mother and asserted his adhesion to the Father(hood). The whole of the New Testament, as of the Old, is heavily redolent of the Paternalistic Cult.

²⁴ I.e., Malkah/Malkuth, "fallen and touching with her hands the shells" (see Crowley, *The Equinox*, Volume I Number 5; 'An Essay Upon Number', Part I, Section II).

beneath the desert of Mongolia or in the Sangpo Valley of China. Wherever located, the implied meaning is to be found in the Amenta of the Kamite Gnosis. This was later schematized as the magnetic fields of Sekhet-Aahru. Beneath their furrows lay the ramifying 'tunnels' of Set which branched from the twenty-two shells or scales of the Serpent of the Qliphoth.

617-11. *But Earth should know this:*

According to the qabalist Isaac de Loria, there are eleven classes of shells. The particular class indicated by the Comment to the previous verse is that of the SHIMIRVN (616), the Qliphoth of Pisces. It is associated with the Deep Ones, and more specifically with the *Esoteric Order of Dagon*.²⁵ It should be borne in mind that the ancients signified the number eleven by the letter O (the Egg or the Eye) which thereby encompassed an entire range of the qliphotic forces. The Oracle is DGIM, signifying the sign of the zodiac attributed to Qoph and to sleep. This indicates the *chakra* of the subconsciousness situated within the brain, back of the head. 617 also = TVIRA, a god who erected a shrine in honour of Oregona; it contained *black stones*²⁶ known as *kala* (tektites). A variant orthograph of Tvira yields 226 = AKER, the "god who 'dwelleth in Set'".²⁷ The present verse is therefore alerting the inhabitants of earth to the Fire that is soon to erupt from the tunnels of Set. *Aker* signifies the 'back', or 'underworld', i.e., the Amenta, a reading confirmed by the Oracle, in that 617 = OMVDI HASH VHONN, *Columnae Nubis et Ignis*.

618-12. *that out of lost time*

"Lost time" suggests some sort of a time-warp between dimensions, a 'loop' in which an entity locked into it would suffer consequences inconceivable by the waking mind. The Oracle is

²⁵ See Lovecraft, "The Shadow over Innsmouth".

²⁶ Cf. Comment to 615/9.

²⁷ *The Book of the Dead*, page 290.

ΟΜΦΗ, 'an oracle'. There is an expression 'Αίψ Ομφη' (*Ain Omphé*), which the Greeks contracted to Νυμφη, and supposed such an entity (i.e. the *nymphé*, or 'oracle') to be an infernal goddess who presided over fountains. The Oracle means, literally, 'fountains of the oracle', particularly 'hot springs'. The word ΝΥΜΦΗ (998) is 'the Bride', the 'ΚΟΡΗ ΚΟΣΜΟΥ of some Gnostic Sects. On the system that two successive numbers are frequently regarded as expressions of a single value which may not otherwise be expressed more precisely, being fractional,²⁸ *Nymphé* as 999 defines the ultimate Trinity – 333+333+333 or S'LBA-IXAXAAR-ShuGaL.²⁹ These concepts are projections from the astral light, of *eidola* from 'lost time', on to the auric screen of the terrestrial sphere.

619-13. *the Qliphoth of Daäth will descend*

This, together with 620/14, reflects in a curiously oblique fashion an ancient qabalistic doctrine carried over by Initiates of the *Golden Dawn*. It involves the 'fall' of Knowledge (ascribed to the sephira Daäth) to a position of mere pendant – Malkuth – to the Tree of Life. Malkuth is known as both the 'Kingdom' and the 'Bride'. By permutation, the word *Malkuth* becomes Lam-Koth.³⁰ As Koth³¹ it has been assigned to a black Tower standing solitary in the 'twilight zone' (the Mauve Zone is indicated). The Tower stands sentinel to the Tunnels of Set; it is also associated with Lam. The verse suggests that it may be the Standing Stone of Set, or a hollow³² stone, or shaft, acting in Malkuth as a conduit for the downbeat Qliphoth of Daäth, the eleventh sephira. The shaft penetrates the earth (see Comment to 620/14), thus enabling the Force to merge with the Lower Qliphoth and to "void themselves through the

²⁸ See Lea and Bond, *Gematria*.

²⁹ See Grant, *Outside the Circles of Time*, page 178.

³⁰ The mystique associated with these words is explored in Grant, *Nightside of Eden*.

³¹ See Lovecraft, *The Case of Charles Dexter Ward*.

³² See Crowley, *Liber Samekh*, where KOTHa is defined as the 'Hollow One'.

Tunnels of Set". These forces may be controlled and diverted into the thirteen Globes of Yog-Sothoth. The sign for evoking the globes includes OLYARAM, a form of ILYARUN, whose formula appears in the S'lbic Gnosis.³³ The Sign of Koth may therefore be related to, or identical with, the Sign of Yog-Sothoth's evocation. The Oracle is AChRITH, 'of the Ninth', a reference to the Ninth Arch; and, as 619 is one more than *Ain Omphé*, 'fountains of the Oracle', it combines these two concepts.

620-14. *below Malkuth and void themselves through the Tunnels of Set.*

See Comment to 619/13. The number 14 is attributed to the Path of *Daleth*, 'a Door'; it is also the number of ChGBA, 'she is hollow', which recalls Kotha, the 'Hollow One', and the Tower of Lam; perhaps its feminine equivalent. The Oracle is a number of Isis and of ChKMH BINH VDOTh (Chokmah-Binah-and-Daäth), the first descending triad, '•••'. 620 is the number of KThR (Kether), ascribed to Pluto and to the ultimate door, or gateway, leading from the supernals of the Outer Ones. Note also 620 = ShORIM, 'the doors', indicating the Stellar (ChKMH), Saturnian (BINH), and Uranian (DOTh) gateways.

621-15. *A man named Black will open the Gate.*

Dr. Phineas Marsh Black's history is recounted in the night-side narrative, *Against the Light* (q.v.). He was a relative of the present commentator, although the Skryer was unaware of the fact at the time of this transmission. Dr. Black opened the gate for Frater Aossic. The Oracle is AVRChVTh, 'by-paths', which comprehends also the AVRChVTh OQLQLVTh, 'crooked by-paths' – such as those into which the Curwens strayed, and also, perhaps, Crowley.

³³ See Grant, *Outer Gateways*, chapter 13 *et seq.*

622-16. *Those will fall through whom Black Eagle lets pass.*

One is reminded by this verse of the proximity of the portrait of Black Eagle³⁴ to the door open to the terrace outside Dr. Black's study and flanked on the other side by the portrait of Awryd.³⁵ The Oracle is silent, but the introduction at this juncture of Black Eagle is noteworthy. It would seem to suggest that Awryd, via Mrs. Paterson and Spare, is intervening. "Those" refers, evidently, to qliphotic entities which satisfy Black Eagle of Their future usefulness in the drama that is unfolding in Dr. Black's study. Again, the reader is referred to *Against the Light*.

623-17. *You will recover the Stone – you who hold the Sword of Zin and understand the knowing wink of Zos, and the unwavering glance of Sin Sin Wa whose Eye is single; and the Word*

"You" refers unquestionably to Margaret Leasing, the recipient of the Oracle. She did indeed "recover the Stone", in the vault at Candleston. But in what manner she held the "sword of Zin" is unclear. Zin, or *Zain*, means 'a sword', as well as being a name given by the Atlanteans to the Lunar Current. The "knowing wink of Zos" signifies other than its obvious meaning; it is here contrasted with the "unwavering glance of Sin Sin Wa whose Eye is single". Who will claim it as sheer coincidence that at 6.23, Pacific Standard Time, precisely, on February 28th, 1925, Cthulhu rose from the cyclopean undersea City of R'lyeh?³⁶ Three hours later occurred the quake that cast up R'lyeh itself (9.23), and at 11.33 hours sank the Great Beast itself.³⁷ For five hours and ten minutes the giver of nightmares awakened and, during that time, the Word was uttered. But when we strain to catch its echo we sense only the Presence of

³⁴ The Familiar Spirit bequeathed to Austin Osman Spare by the witch, Paterson.

³⁵ See Grant, *Against the Light*.

³⁶ See Comment to 556/8, *supra*.

³⁷ See 'Essays Lovecraftian', page 85.

DVMH, the 'Dumb or Silent One' – i.e., LAM. This silence was 'heard' by Crowley as the sighing of the Sirens – *tutulu ... tutulu... tutulu*.³⁸

The verse-number is associated with *Zain* (the 'sword'); with *Atu XVII*, the Star of Set-Isis; and with the Star Wormwood. The reflex of 17 is the number of LAM (71). The enormous weight of R'lyeh sinks deeper still into the sea-bed, forming with its cyclopean blocks of masonry a ladder descending to the earth's core. At that core an egg, an incandescent stone, sheds an inconceivable Darkness. Thus the Word itself vibrates in silence from the heart of MATTER wherein lies the potential for manifestation.

624-18. *that arose. Set all this forth in a special Book so that those that read will quote the words of the Master's Angel: "Why hast thou whispered so ambiguous things?"*

The verse-number represents Isis in her dynamic phase; it is also a number of the Beast (3 x 6, or 666). Again, 18 is the number of cubits that measure the Nile-flood at the highest point of its elevation. Further, a title of *Atu XVIII* is "The Child of the Powers of the Waters", linking these concepts with the Deep Ones and their zoötype, Cthulhu. The ruler of this *Atu*, or House, is the Beetle; but Set is also present, as his name in the verse suggests. His star, Sothis is indeed indissolubly linked with the inundation of the Nile. Set is the secret key of Isis in that, according to the arcane tradition, it was his phallus and not that of Osiris which Isis 'found', and which she applied to herself in the dark of Amenta. Whence the origin of the Qrixxuor (666) Light, the sperm of the Beast that was to initiate a line of witches of which Awryd was the first to be identified in recent times. It was against this Light that the whole web of magical manifestation was spun by OKBISH. This *Book OKBISH* is the "special Book", and "those that read will", no

³⁸ See Grant, *Outer Gateways*, chapter 2.

doubt, "quote the words of the Master's Angel" concerning "ambiguous things".⁵⁹ The Oracle does, in fact, proclaim OKBISH as VBRITHV (624), 'His Covenant', and the 'Way of Liberty' ChIRVTh (624). But 624 is also NChShIRVN, the Qliphoth of Sagittarius, and the Arrow is a symbol of the 'Priestess of the Silver Star', the Star of Set.

625-19. *And if they reply: "Be precise!", ask them where they are from and where their destination.*

"They" are evidently the profane, those not initiated into these Mysteries of the Light. Can they be precise about their origin and their ultimate destiny? They cannot. So let them desist, for they cannot give an account even of their own identity. 19 enumerates the Path of the Serpent. We are counselled to be "as wise as serpents", and to refrain from expounding the inner sense of these matters. These concern, primarily, the Feminine Glyph (19) and the secret of magical manifestation (see Comment to previous verse), for 19 x 59 (*menstruata*) = 1121 = NChSh HNChShTh, meaning 'brazen serpent'; for as the solar Doctrine attributed this symbolism to the masculine current, the Typhonian Gnosis regarded the serpent as feminine. The Oracle, 625, is the square of 25, the full elaboration of Nuit's five-angled star. Precision is not usually associated with oracles, but in this case the Oracle is precise in that it is a number of AOSSIC which, linked with AIWAZ (93), equals 718. This is the number of that Aossic Aiwass who is, in a magical sense, the son (BN = 52) of the Beast 666: 666 + 52 = 718. As if this were not sufficiently explicit, 718 also = QVRI OKBISH, 'the Spider's Web'! Finally, it is the number of the *Stélé of Revealing* itself. It devolves upon the individual magician to define precisely his own *parampara*. Failure so to do indicates a degree of insight insufficiently ripe to interpret these Oracles of OKBISH.

⁵⁹ See Crowley, *Liber VII vel Lapidis Lazuli*, I.23

626-20. *They can not reply.*

Why "They" (i.e., the unripe) cannot reply may be due to reservations such as those outlined in the Comment to 625/19.

627-21. *Or ask of them their Name as the Yellow One asked of me.*

The identity of the 'Yellow One' remains uncertain; that the entity came from Outside is evident from the night-side narrative, *Against the Light*. But 21 = ChZV, 'the Seer', so we may suppose that the event occurred after Margaret Leasing transmitted the witch-blood to Frater Aossic. The Oracle is silent.

628-22. *Only those of Khem - they know their Name - which was Their Word.*

"... those of Khem" are the jackals of Set who scent blood from afar. The Oracle is A:V:R.; 'Light' (spelt in full, with 'V' valued as VA),⁶⁰ and BRKVTh, 'blessings' - *strange* Blessings of the Qrixxuor, the Light of Nu Isis.

629-23. *It took flesh of itself and in Festat manifested.* = 

The Light took on flesh and manifested ... The sigil may be read as LAW, or as LAM. Both readings interpret accurately the occurrence in *El Festat* when and where Crowley earthed the *Book of the LAW*. This book has been revealed by OKBISH to embody the doctrine of (the) LAM(a) of Léng. Note the pyramidal configuration combined with the horizon. 23 is the number of the Path attributed to MIM, the mystical water (blood) of Isis typified by the river Nile, the sign of which appears in the sigil.

630-24. *They can tell you why the coffer was void in the Pyramid without a Name.*

This verse seems straightforward until we remember that the empty coffer in the King's Chamber has been named after

⁶⁰ See Bennett, Crowley and others, *Sepher Sephiroth*, included in *The Equinox* Volume I Number 8.

Cheops (the Kamite Ku-Fu). Was it thus named by its builders, or is the reference to another pyramid containing an empty coffer and known not to have contained a human mummy? The special mention of a Name, absent though it be, indicates a concealed mystery. *Khufu*, 'orientalized', becomes Ku-Fu, with the value of 38 = GLH, 'manifestation; primal mode of revealing; the visible Word'. 38 also = ZLA, 'shadow, shade'. This bears out the interpretation of 629/23 concerning the Word that "took flesh of itself and in Festat manifested" LAM/LAW. The number 24 = GVII, 'dead body', from the Kamite *Kha* (corpse), the shadow or shade that departed, not from the empty coffer but as the black bird of Sin Sin Wa, who, in death, departed to the temple of the Kû with the spirit of the Great Old One, Sam Tûk.⁴¹ The Oracle is RVChA QDISHA, 'The Holy Spirit'; and ShRPhIM, 'fiery serpents' – that is, the feminine current in all its brazen force, whence the expression 'scarlet woman'. This links the *Khû* of the Old One with the Kû of the 'House of a Hundred Raptures'.

631-25. *It is without a Name because born of the Aeon without a Word outside the circles of time ...*

The verse-number confirms our interpretation of the previous verse, tentative as it is, for the Oracle points to a 'concealed mystery' (DTzNIOVThA = 631). LAM and ΘANATOS each equate with 631, LAM here enumerated according to the final value of *Mem.* As 71, LAM = ALM, signifying 'the dumb or silent ones', i.e., the mummied dead (*thanatos*).

632-26. *and of the Tangled Light, Qrixkuor –*

The "Tangled Light" is the Light of the Qrixkuor entangled in the Skryer's hair when the claws of the Hell-Bird rowelled her skull and injected her with the witch-blood. The word Qrixkuor contains the deepest mysteries of the Kû expressed as

⁴¹ See Rohmer, *Dope*.

Qrix, the cross or crossing of the Light, or *avr*, of the Kû. 370 (Qrix) is a number of FEVER (see AL.III.34) that comes "from the skies" and denotes the light of alien intelligence *crossing* with that of mortals. 370 also = OSh, 'a bright constellation', traditionally associated with Ursa Major. Qrixkuor is then the Light of Creation (= OSh) itself, and, by implication, of MANIFESTATION. The Skryer experienced the Qrixkuor in the crypt at Candleston. The Oracle is AUKERT, the Kamite 'underworld'. The crypt at Candleston is here linked with the New Isiac conjunction that prepared the Skryer for her rôle with Frater Aossie in the Working of the Stellar Lode, as narrated in *Against the Light*.

633-27. *Awryd's Elemental of the Black Wings*

This verse substantiates the line of continuity initiated by Awryd's conjunctions, which led to the Skryer's visions and her encounter with the Qrixkuor, identified here with the raven of Sin Sin Wa. The verse-number is that of the Path of Pé, 'the Mouth', that clamped itself upon Leasing's skull to inject into her brain the Light of the Qrixkuor. 27 enumerates AKU, the lunar current used in the Cult of the Kû where it is known as Zin, or Sin.⁴² Again, 27 is the number of a *grimoire* received by Crowley and related to the trigrams⁴³ of a Chinese system of sorcery rooted in the Lemurian mythos as expressed in the *Book of Dzyan*, or *Dzin*.⁴⁴ *The Secret Doctrine* (Blavatsky) is a voluminous commentary on this indefinitely ancient fragment of arcane knowledge. The Oracle is AVR, 'Light', spelled in full when V is taken as VV.⁴⁵ Its significance has already been explained (see Comment to 628/22). 663 is a formula of IAK SAKKAK (cf. *Isaxaar*), the "Guardian of the Other Side".⁴⁶

⁴² Note that Mrs. Sin was the power, or *shakti*, of Sin Sin Wa. See Rohmer, *Dope*.

⁴³ See Crowley, *Liber Trigrammaton*, published in *Magical and Philosophical Commentaries on the Book of the Law*.

⁴⁴ Cf. the Sanskrit *Jnana*, 'knowledge, wisdom, gnosis'.

⁴⁵ See Bennett, Crowley, and others, *Sepher Sephiroth*, published in *The Equinox*, Volume I Number 8.

⁴⁶ See the *Necronomicon*.

634-28. — *the Tripod and the Stone*

The tripod and the Stone found by Margaret Leasing and Frater Aossic in the crypt at Candleston conferred upon the Skryer the "power" (KCh = 28) to see in the Tunnels of Set. 28 is the mystic number of Venus. The Skryer used her power to seduce Frater Aossic from his quest – at least temporarily – for the *grimoire* of the Grants. The Oracle is BAΠTIΣΜΑ, which alludes to the baptism of blood inflicted by the Qrixkuor upon Margaret Leasing. She, in turn, mixed the blood with her own and with that of Frater Aossic.⁴⁷

635-29. ... *and the Raven of Ho-Nan.*

A mystical identification is here implied and revealed in the initial verse of the following chapter. The raven of Ho-Nan, the familiar spirit of Sin Sin Wa was, in some inexplicable manner, encountered by the Skryer and Frater Aossic in the Candleston crypt. The Oracle is HLM, 'he dreams'; an alternative number is 75, 'Nuit', goddess of the Seven Stars (Typhon).

⁴⁷ See Grant, *Against the Light*.

*The Book of the Spider – XXIII*636-1. *Tling-a-Ling Tling-a-Ling ...*

Sin Sin Wa's 'pet' name for his familiar spirit was Tling-a-Ling, an onomatopoeic expressing the shrill shriek of alarm which alerted his master to the lurking presence of danger. The Oracle, TzPhRIRVN, are the Qliphoth of Virgo, implying an abuse of the faculty of attention, which, properly directed towards enlightenment-in-death, opens the gate to hell, "the crust over Hades".

637-2. *It sank at the feet of the dead barber; its feathers fell; its spirit escaped.*

Refers to Rohmer, *Dope*. The sacrifice by Mrs. Sin of her husband's familiar at the feet of his Father¹ culminated mysteriously in the advent of LAM. The Oracle expresses a form of AOSSIC, which suggests that one of His avatars may be identified with the KCh, 'power', behind Sin Sin Wa.

638-3. *(The liberated irreversible Force is the First and the Last Whirling before the coming of Lam's egg.)*

The force released by the death of the hell-bird, both in the crypt at Candleston and in the cellar at Limehouse, is linked here to the *Wisdom of S'iba*, 140/39 (see *Outer Gateways*, chapter 13). The egg is the space-capsule which bore to Earth the race of Lamites² who empower the Cult of the Kû with its major power-zones at Lêng and Ho-Nan. The verse-number is ascribed to the opium poppy and to the Star Sapphire, thus linking the capsule with Frater Achad's 'Stone of Manifestation'. The egg (space-capsule) is attributed to the number 3, as is *trigunos* or Hecaté in one of her three phases – i.e., of Woman's magical formula.

¹ An epithet of the Great Old One.

² The verse-number of the *Wisdom of S'iba* reflects 93 = *Thelerna*, *Agapé*, and the code-name of Lam – i.e., OIVAZ. See also *S'iba*, 93/46.

639-4. (*She is an entrance to the Outer Places and their outhouse.*)

Another quotation from the *Wisdom of S'lba* (144/43). 43 resumes the total number of angles in the Sri Chakra,³ the supreme symbol of the Primal Cosmic Power. The Oracle is OTzHDOTh, the 'Tree of Knowledge', relating to Daäth as the Place of the Word which gives access to dimensions outside the Circles of Time. The Oracle of the S'lbaic verse, 144, is LAMGO deciphered from a cuneiform seal and denoting 'the moon'. 144 also = IDONI, 'one who has perception; a wizard'. Note also the verse following (in *S'lba*) with its allusion to an Egg.

640-5. *Shöa, the Evil Woman, Qlipha, the harlot, scarlet and black.*

The woman is Shöa, embodied in Mrs. Sin, whose treachery is celebrated in Sin Sin Wa's sinister lullaby⁴ (see Comment to verse following). The Oracle is ThMR, 'palm of the hand; palm tree'. The image recalls Dalinian visions of the brightly plumaged bird in the desert conjured by the fumes of *chandu* in the 'House of a Hundred Raptures', where Mrs. Sin ensnared the white virgin. So, the 'Tree of Knowledge' (see Comment to 639/4) is here identified with the palm tree⁵ extrapolated from Crowley's vision of the egg, and with the bird and the palm described by his pythoness in connection with the Wizards (Idoni) Amalantrah and Abuldiz.

641-6. *Black are the voids of Vith wherein the spiral call from the Egg echoes and secretes a meticulous globule.*

The excerpt from the *Wisdom of S'lba* is part of the unfolding of a psychomythic pattern woven round the magical operations

³ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

⁴ See Rohmer, *Dope*.

⁵ According to Inman (*Ancient Pagan and Modern Christian Symbolism*, page 125), the date-palm was an emblem of Baal. Note that MPLTzTh (640) = 'the Priapic Idol; a horrible idol', suggesting the Baphometric 'Head'. The Phoenix and the Palm Tree were identified in ancient times, and both 'Phoenix' and 'Baphomet' were names adopted by Crowley as X° O.T.O., the Order's Supreme 'Head'.

of Dr. Phineas Marsh Black (see *Against the Light*). The Oracle is AMRTh, *dema purpureum*, a particular ingredient of the *Amrita*, Elixir of Immortality. Dr. Black aimed at extracting the elixir's formula⁶ which he found encoded in the *Grimoire*. The Oracle is a tricky one; its metatheses yield MARTh, 'The Curse', and MRATH, 'lights; looking-glasses, vision'. 641 also = TALAM, the "moon-dark mass of Maat".⁷

642-7. *Fostat, Dongola, Ho-Nan, Morganwg, Kabultiloa ...*

The "meticulous globule" of *S'lba*, 146/45 (see previous verse): the winged globe of the *Stélé of Revealing* in *El Festat*; the gateway to the Temple of New Isis beneath Dongola; the raven-winged messenger of the Kû in Ho-Nan; the hell-bird of Candleston in the land of Morgan; the spectral hyaena of Kabultiloa. These are the five Great Power-Zones unsealed by the Workings of *New Isis Lodge* between the years 1955 and 1962. One alone remains unsealed. The verse-number aligns these zones with the Goddess of the Seven Stars and the primal Cult of Typhon. The Oracle is MVTzQVTh, 'tunnels', a shared feature of these zones. 642 enumerates MNB SNMT, the Father of the Scribe, Ankh-f-n-Khonsu, who received from Aiwass, in *El Festat*, the *Book of the Law*. 'Father' here signifies 'Old One'.

643-8. *Yes - the dust of the Old One shall dance again.*

The quotation is from *S'lba*, 158/4. The "Old One" refers, perhaps, to MNB SNMT (see Comment to previous verse) whose "dust" shall be raised again. This is reminiscent of the conjurations performed by Charles Dexter Ward,⁸ who attempted to raise the shade of Joseph Curwen. History repeated itself in

⁶ See Frontispiece, where the artist encoded this secret in a sign involving the Cone of Set. Initiates know the Formula as the 'Hour-Glass Hour' (see Appendix D).

⁷ The *Magical Record of Nema*, page 85. See Grant, *Outside the Circles of Time*, chapters 12 and 17. *Talam* is a peculiar kind of honey associated with the Aeon of Maat.

⁸ See Lovecraft, *The Case of Charles Dexter Ward*.

a tangential manner when David Curwen and Dr. Black, two centuries later, pursued their alchemical researches in an attempt to "raise the spell of Ra-Hoor-Khuit" (AL.III.2). 'Raising the spell' may refer to a formula of bodily resurrection, or of prolonging indefinitely the "consciousness of the continuity of existence" (AL.I.26), which Isis has reserved for her children. The verse-number is, as often noted, that of the goddess in her dynamic avatar. Her Star is eight-pointed and, as David Wood has shown (*Genesis*), if it is rotated $22\frac{1}{2}^\circ$ – i.e. through the 22 coils of the Serpent plus the *ardhamatra* – the Star of the Beast shines forth! Furthermore, once in every eight years the planet Venus traces in the heavens the five-pointed Star of Nuit (Isis): $8 + 5 = 13$, the number of the luni-stellar Current. Thus does the celestial Dance mould the stellar dust into the shapes of the Old Ones who transmit the Light A:V:R, as the Oracle proclaims, for $643 = A:V:R$ when 'V' is counted as 'VIV' (see *Sepher Sephiroth*).

644-9. *It is said in S'lba that the Lama will leave his throne ... and the Eye will spout fire*".

S'lba provides another Oracle (162/8, q.v.). The reference must be to the Lama of Lêng, described by Lovecraft as robed in gold or yellow. Here the reference is to the urine of the *Suvasini* after it has been magnetized by the Fire Snake, following the latter's return journey from the *Ajna* to the *Muladhara chakra*. 'Mauve' is the hue that pervades the vision with the subtle rays of its own sphere, until the Eye, *Ajna* (the 'third' eye) spouts fire. The description is of a psychic event that occurs within the *Suvasini* when her 'eye' becomes single, when vision is focused entirely through *Ajna*. Nine is the number of the Python, AVB, and, by implication, of the Pythoness (*Suvasini* as oracle), the serpent that gave its name to the Ophidian Current. *Python* is a metathesis of *Typhon* as applied to a special form of 'black' magic, black being a technical designation of the *kalas* employed in its practise. Note the subtle interaction of the number 9 of this chapter twenty-three of *OKBISH*, and the number of the Oracle of *S'lba*, 162, which indicates the 'Nine

Paths of the Inferior Beard' (*Zohar*): $14 + 15 .. + 22$ (Paths) = 162. The nine paths lead to the Ninth Arch, beneath which is worshipped the Idol (OTzB, 162) of the Templars. OTzB derives from the Kamite *aseb*, the typical Seat or Throne that "the Lama will leave", because the time approaches when the minions of Lam, who survived underground at the time of the Great Slaughter,⁹ are due to arise and prepare the Way¹⁰ for the return of the Great Old Ones.

645-10. *The Eye of Sin Sin Wa*

The Eye of Sin Sin Wa is also single. Here we see a cross-current which blends the Light of Lam with that of the Qrixkuor. 10 = ChB, 'a hidden place', and GBH, 'to issue from the earth', from the Kamite *khep*, 'to assume shape' (as beetles) – a direct allusion to the Children of Isis, for her priests are said to reincarnate in the form of this insect. The Oracle is MPLTzThH, 'her horrible idol or reflection', an allusion to the reflection of Isis in the coprophagous entities which resemble beetles – *simulacrum horrendum ejus*. They possess each a single horn, as Sin Sin Wa and his familiar possess each a single Eye (see next verse).

646-11. *and the Eye of the Raven.*

Sin Sin Wa's reflex is also single-eyed. The meaning must be that the confluence of the Oriental and African Currents are, at this point in time, required to create a New Gnosis which it is the purpose of this Comment to expound. 11 is the number of "the accursed shells, that only exist without the divine Tree. $1+1 = 2$, in its evil sense of not being 1 [Unity]".¹¹ In order to transform these Forces of the Qliphoth, the two Currents are therefore required to *act* as one, although they are not one. Herein lies a mystery to which the Oracle supplies a clue. 646

⁹ See Robin-Evans, *Sungods in Exile*.

¹⁰ LAM means 'The Way'.

¹¹ See Crowley, *The Equinox*, Volume I Number 5; 'An Essay Upon Number', Part I, Section I.

= TER-MA, the 'hidden revelations' on which the Nyingmapa¹² (lit. 'Old Ones') base their authority for performing certain 'demonic' rites. This pertains to the Oriental strand. Its African counterpart is indicated by ALHIM (646), the *parent* of the Sun of our solar system, the Sun behind the Sun: which, according to the *Koran*, Sura, I iii, is 'The Star' – Sirius,¹³ the Star of Set or Isis-Sothis – the single Eye of the Black Bird of Set, the Raven of Sin Sin Wa.

647-12.



We can but consider the undecipherable sigil in the light of the verse following, or of the Oracle – MARVTh, 'Lights'. This could indicate some form of ufological phenomenon. But a metathesis of the word signifies 'maledictions; curses'; while another metathesis, MAVRTh, signifies 'a den'. Until we know the identity of its denizen, speculation is vain. The verse-number may yield a clue, for Path 12 is associated with 'the Palm' (tree). Are we skirting again the jewelled desert described by the virgin victim of the *chandu* vision (see Rohmer, *Dope*)? 12 is the number of the Path ascribed to *Beth*, 'house', derived from the Kamite *bu-t*, 'belly, vagina', the source both of fire ('lights') and of 'curses', and which in the den of a solar-phallic beast is typified by the Jackal of Set as the burning and blasting *Khamsin*.

648-13. *But only if "you will unite the Gold and the Mauve"*.

The quotation from *S'iba* (162/8) seems, in the present context, to suggest that the fulfilment of 647/12 (whatever the meaning of the sigil) depends upon uniting the solar-phallic current (gold?) with the Mauve Zone. But how is this to be achieved, when the second term of the proposition lies outside known dimensions? A clue may lie in the enumeration of the word MAUVE (58). 58 = ChN, a notariqon of Chokmah Nesethrah,

¹² The original *Nyingmapas* perpetuated the rites of the *Drukpas*, or *Dropas*, who established themselves on the Plateau of Léng.

¹³ See Villars, Abbé N. de Montfarcon, *Comte de Gablis*, page 26.

'the Secret Wisdom', which seems to point at the *Wisdom of S'iba*. Furthermore, 58 = KLCh, 'Perfection', and suggests the *Perfect-Ion* of Frater Achad.¹⁴ Again, 58 = NGH, a name of Venus derived from the Kamite *ankh*, an Egyptian goddess, and a sigil of the feminine source of life – ♀. 58 also = KLCh, *hala*, a title of Ishtar, 'the Virgin' or 'Bride' (cf. χαλιή, 'beautiful'). But perhaps a more appropriate interpretation is given by David Wood in his *Genesis*,¹⁵ where he notes that 58 is the sum of the numbers attributed to the god-names Set-Isis-Osiris-Nephthys, the initial letters of which yield SION. 58 he calls "the unexplained number of the Priory of Sion". He considers *Sion* to be the secret council at the heart of the *Ordo Templi Orientis*. Mr. Wood notes further that this number appears in excavations at the site of Rennes-le-Château on "a skull revered by the Templars".¹⁶ Note further that 5 + 8 = 13, AchD, 'to unite; uniting' (see Comment to next verse).

649-14. *And you will!*

The uniting of the Gold and the Mauve was achieved in the rites of *New Isis Lodge* constructed according to transmissions from a source beyond the Spider's Web. It is not certain whether "you" refers to the Pythoness who presided over the rite, to Frater Aossic (alias Nodens), or to the Lodge corporate. The verse-number is attributed to the Path of *Daleth*, 'a door', here a euphemism for GVH (14), 'womb'. 14 also = ZHB, 'gold; the star; to shine as gold' (i.e., Sirius), from the Kamite *seb*, 'the star'. Again, 14 = BIB, 'hollow; the pit', from the Kamite *bab*, 'a hole or pit'; and ChGBA, 'she is hollow'. The Oracle is ThRDMH, 'trance, deep sleep' – in which state the Priestess received this transmission.

¹⁴ See Grant, *Cults of the Shadow*, chapter 8.

¹⁵ Page 218. Here, Wood gives the basic numbers of the four Great Gods: 7 + 8 + 15 + 28, totalling 58.

¹⁶ Baphomet was the name of a Head adored of the Templars. Crowley assumed this name as Head of the O.T.O.

650-15. As Awryd united them.

The mode of Awryd's initiation and of the union of her Star with the Mauve Zone is described in *Against the Light* (q.v.). The verse-number is that of the fivefold *trikona* of the 'Goddess Fifteen', and of A.Ddu, 'black wings' (the 'hell-bird' of *S'iba*), identified here with the Qrixxuor and with the transplutonic vibrations concentrated in Yuggoth (Pluto). The Oracle is OSIRIS. A secret tradition of the Typhonians has it that Osiris was dismembered by Set into fifteen pieces, of which Isis restored all but the phallus, which was retrieved by a beetle. The beetle is the chief zoötype of the Goddess, whose priests reincarnated in that form, which could swell to monstrous size. *Liber AL* (III.25 *et seq.*) refers to beetles which "swell with my force" (i.e., the force of Set). These verses of *AL* (25, 26, and 27) involve other "creeping things"; 26 is the number of Kû, the magick of which is directly concerned with the beetle, the scorpion, the spider, etc. Awryd had such things seething in her cauldron centuries before the Qrixxuor initiated Margaret Leeing in the crypt at Candleston.

651-16. As Doctor Black united them.

Dr. Black's mode of uniting the Gold and the Mauve is also chronicled in *Against the Light*. There are sixteen *kalas* in the body of the human female, and the doctor – alert to the stages of Awryd's rite – waited (see Comment to next verse). The Oracle is SESAME, the 'Master Key' to the door of these Mysteries. Its alternative number, 171, includes the numbers 17 (the ultimate *kala*), 71 (Lam), and 11, "the number of all those who are of us" (*AL*.I.60).

652-17. As Aossic-Awass and Ilyarun united them.

The *Kala* beyond all *kalas*. The seventeenth *kala* precipitates the *sadhaka* outside the circles of time; or, as the Tantra¹⁷ has it, to "where Time stands still". The Oracle is TA-REMU,

¹⁷ See the *Ananda Stotra* of the *Kula Archana Dipika Tantra*.

the swampland from which Sevekh recovered the mutilated members of Horus. This unveils a further mystery of the Typhonian Tradition noted in the Comment to 650/15. 652 enumerates οἱ γίγαντες, 'the gigantic ones', i.e. the Great Old Ones (see *Genesis* VI.4: "There were giants on the earth in those days, and also afterwards – when the sons of God went to the daughters of men and had children by them"). Dr. Black's preoccupation with swamps and with the vestiges of crocodile in the cellars of the Emporium in Chancery Lane becomes clear. Aossic and Ilyarun united these twin currents in the manner described in *Against the Light*.

653-18. As One united them.

This verse could refer to Charles Stansfeld Jones, one of whose magical mottos – *Achad* – signifies 'One', 'Unity'. Frater Achad united the Gold and the Mauve when he obtained the key¹⁸ to *Liber AL* – that is, the number 31. Its reflex, 13, is the number of AHBH, 'love, the key to Unity, 'One'. This is how Frater Achad united them.

654-19. As the Grimoire united them.

The "Grimoire" is certainly that of Clan Grant (GRANTH = 654); no oracle could be less equivocal. The fact is even further substantiated through an alternative spelling of the name in which the terminal *t* has the value of 9. The name then becomes 263, which enumerates GMTRIA, a form of the Greek *grammateia*, identical with *Grimoire*. It is in the *Grimoire* of Clan Grant that the Gold and the Mauve are bonded via the alchemy of Dr. Phineas Marsh Black. The verse-number conjures a subtle pun; for DIH, 'was black', = 19. DIH names not only the doctor, but it implies also the black and bubbling 'marsh' that 'was', before the gold appeared in Awryd's Cauldron as the Light of the Qrixxuor which illumined the Mauve Zone. 19 = ChVH, 'to manifest, show forth'.

¹⁸ See Achad, *Liber Thirty One*, published in *Sothis*, Volume I Number 3, 1974.

655-20. As the Great Beast united them.

This verse probably refers to Aleister Crowley as he, amongst others, contested with Dr. Black for the *Grimoire*. The Oracle gives a number of the DROPAS,¹⁹ of whom Lam was King. It was Crowley who first established contact with Lam in our day, and who first captured the entity's likeness in a drawing from life.²⁰ Since the days of *New Isis Lodge* (mid-fifties) the Cult of Lam has not ceased to spread its net. Through its agency, Crowley has posthumously united the Light of the Qriixkuor (666) with that of the Mauve Zone.

656-21. As the Grasshopper united them.

This verse resisted interpretation until it was remembered that the grasshopper was the magical 'totem' of Salvador Dali, one of the great magical artists of the XXth century. He was born in 1904, the year in which Crowley received the *Book of the Law*. The grasshopper, like the frog or the toad, was a zoö-type of the 'leapers',²¹ back of the Tree of Life, emulated by Frater Achad in his leap into the Abyss in order that Crowley might achieve the Grade of Magus. The Oracle calls them IRMVTh, 'the High Ones'; and Crowley, Dali and Achad hopped very high indeed. The verse-number is that of the Path of *Kaph*, the 'palm [of the hand]'. The significance of the palm, whether as hand or tree, has been made clear in several places in this Comment. If a 'hand' (*Yod*) is added to the Oracle, then the result is 666, the formula of the Beast. Thus also did Dali unite the Light (Gold) with the Mauve.

¹⁹ See Charroux, *Masters of the World*, page 239.

²⁰ The portrait was first published in *The Equinox* Volume III Number 1 (Detroit, 1919). Since that time it remained unpublished until it appeared in *The Magical Revival*, 1972.

²¹ See Michael Bertiaux, *The Vodoun Gnostic Workbook*, for details of the *voltigeurs*, or vaulters.

657-22. As "the Shropshire Lark and the Wyoming Whippoorwill" united them.

"... the Shropshire Lark and the Wyoming Whippoorwill" is a line from George Barker's magnificent poem, *Calamiterror*. The Skryer at this stage of her entrancement was enaureoled in a blaze of light (the Light of the Qriixkuor?) which seemed, to her exalted spirit at that moment, to be expressed only in an exclamation of rapture which took the form of a quotation from the poem. The lark is a type of rising, resurrection, the light of dawn; the whippoorwill is a bird of the night proclaiming the end of light and the onset of death. This bird has particular relevance to the Great Old Ones, in the same frame of reference as does the raven of Sin Sin Wa, and the Qriixkuor of Candleston, whose Light is of hell, the concealed Places of the Spirit.

658-23. As the Alchemist united them.

The Alchemist may here be understood as an amalgam of Joseph Curwen, who fled the Salem witch trials, and David Curwen, who flourished in the present century. The chapter-number, 23, is given added significance by the verse-number. 23 = ZChCh, meaning 'separated, separation', which is the key to the spagyric art pursued by the Curwens, past and present. The number also denotes the Water of Life (particularly nascent life), and is relevant to the art of producing homunculi. Again, 23 denotes the Place of Crossing over from Man to that which is beyond Man. The Oracle is TARUNA, a Sanskrit term signifying 'the chosen or appropriate hour'. The word is glossed thus by Srimati Anusaya Devi: "It is what you cannot do even if you wish to accomplish it". In other words, *Taruna* is *Karma* with a capital 'K', as it were, and David Curwen had no option but to continue the experiments he had set afoot as Joseph Curwen. He united the Gold with the Mauve by means of a tantric formula transmitted to him by a Guru of the *Anuttara Annaya*.²²

²² See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

659-24. As Helen Vaughan united them.

That part of Helen Vaughan's history relevant to this enquiry may be found in Arthur Machen's profoundly suggestive story *The Great God Pan*. The Oracle confirms the reputation of the verse-number in that 659 = 'H NAYΣ, 'a ship' (spacecraft here implied).

660-25. As Besza Loriei united them.

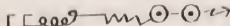
For an account of Besza Loriei's history, see *The Stellar Lode*, which describes the mode in which the Qrixkuor was captured in a jewel as, later, Margaret Leasing and Frator Aossic beheld it. 25 denotes the Pentangle which, when traced in a particular fashion, combining the solar 12 and the lunar 13, invokes the Forces of the Mā-Ion. The Oracle is QShRIN, 'zones', and its number also = NITzITzITH, 'scintillations' – the shining zones of the Qrixkuor. Thus did Besza Loriei unite the Gold and the Mauve.

661-26. As Leah Hirsig united them.

Leah Hirsig, who worked with Crowley in Cefalu, united the Gold and the Mauve through the ASThR (661) – Star Venus – and through the ShVShNH (661), the 'lily' and the 'rose' (Star Ruby).

662-27. As Mrs. Paterson united them.

The Witch Paterson achieved her aim via the daemone (genius) of Austin Osman Spare who evolved a conic formula of transvection to the Mauve Zone. 27 is the number of ChIDH, 'a riddle', or 'a parable' – the formula features the Cone of Hecaté and the parabolic pathway of the Hour-Glass Houri. See Appendix I.

663-28. As  united them.

The cryptogram remains such; but 28 = DIZHB, 'a place abounding in gold', and the Oracle is ABNI ShSh, 'stones of marble'. Perhaps the reference is to the *lapides marmoris* (*Zohar*, Part I, folio 34, column 134).

664-29. As Mrs. Beaumont united them.

'Mrs. Beaumont' conceals the identity of Helen Vaughan (see Comment to 659/24). Her inclusion here as Mrs. Beaumont may be to draw attention to her connection with the 'Beaumont Club' mentioned in *The Stellar Lode*, which outlines the history of a strange Stone similar to, or identical with, the artefact discovered in the crypt at Candleston. It is plain from *Against the Light* in what manner the Light, the 'gold', was fused with the Mauve Zone. Another avatar of Helen Vaughan was Besza Loriei (see Comment to 660/25).

The Oracle is SDM, 'an enclosed space', suggestive of the House of Death and the marble stones associated with the dwellings of the dead in the enclosed place. Monarch of this Place, SoDoM, was named Bera, whilst Birsha was King of Gomorroh, and Shinab King of Adamah (Earth). Shemebar and Bela were the monarchs of Zeboim and of Zoar. All these were united by the Beaumont Club in the Vale of Siddim (SDM), the Salt Sea. Great Mysteries abound here. This verse was taken, at the time of its transmission, as a definite instruction to invoke these Forces in a series of rituals which were performed in *New Isis Lodge*, circa 1960.

The Book of the Spider - XXIV

665-1. (Invoking) NOW by the Sign of Aossic

It is evident from *S'iba* (167/13) that the opening phrase of the verse is related to the present one and that the Skryer heard someone, or something, invoking NOW by the Sign of Aossic. Literally and numerically to invoke NOW is to invoke NVPh (= 136), meaning 'to call' - 'Nu Isis'. If so, the Skryer was instructed to invoke Nu Isis by the Sign of Aossic, which reveals, in its deepest analysis, a mode of invocation that is capable of penetrating the Mauve Zone.

666-2. the Children of Isis will attend.

The Children of Isis attended in the tangential sense described in *Against the Light* and in *Hecate's Fountain*. The Oracle resumes the Satanic Trinity of Typhon, Apophis, Besz - the Forces of the Sethian Current which are brought through into terrestrial manifestation from a non-human source represented by The Beast (ThRIVN) = 666. The 'Seeress, pythonesse', or 'Scarlet Woman', ASHh ShNI, also = 666. That this is identical with the primal current dedicated to the Goddess is confirmed in that the weight of the gold that came to Solomon in a single year¹ was six hundred threescore and six. 666 is a devotee of the Goddess; 'he is anti-god' (*antitheos est*). Begley² notes that of the 3,125 nouns in the New Testament, ΕΥΠΟΡΙΑ alone = 666. The *euporia* were the 'ill-gotten gains of Demetrius, who made shrines of silver for the goddess Diana', showing thus the abhorrence in which the devotees of the primal Goddess were held by the later adherents of a paternalistic society. The number of the Primal Goddess is 5 = HA = 6 (see Comment to 776/26). The ancient Greek qabalists maintained that 666 denoted the quality of materialisation (5), or *manifestation*, appertaining to the Solar Divinity (6), ΟΣΕΡΑΠΙΣ and ΤΕΙΤΑΝ

¹ I.e., in one Circle of Time.

² See Begley, *Biblia Cabalistica*.

(Grk.), each having the value 666. But of paramount importance here is the fact that 666 expresses the sum of the numerical series 1 - 36, and that 36 represents the Sapphire Stone symbolic of the Aeon of Maat, the *Perfect Stone of the Perfect Ion*, or Perfection (see Comment to next verse). It is further significant that the 'concubine offspring of Leah and Rachel' = 666. Both these names are revived in the magico-mystical drama of Crowley (666), and of Helen Vaughan whose companion was named Rachel.³ Both women were 'Children of Isis'. The Great Circle of 360 degrees is explained in the next verse.

667-3. They came through the intersections of the web, and between the twilight zone and the junctions of the Great Circle.

The Satanic Triad (see Comment to previous verse) manifests through the '5 which is 6', i.e., via H KOKKINH ΓΥNH (667), 'The Scarlet Woman'. She brings the 3 and the 6, the full circle (360°), via the Stone or Egg (O) of perfection - the Perfect-Ion and the MÅ-ION, represented by the Star Sapphire. "The twilight zone and the junctions of the Great Circle" refers to the network of *marmas* and *sandhyas* which lace the *trikonas* of the Sri Chakra.⁴ The verse number is key to the central formula pertaining to *Sri Tripurasundari* who is the Beauteous Goddess represented by the *Sri Chakra*.

668-4. A K A L A beyond Time is the Virgin -

A further reference to the Supreme Goddess of the Three Cities, *Sri Mahatripurasundari*, 'She who is Beyond Time'. She is so because She is the divider of time into parts (*Kala*). She is therefore also AKALA, outside time. *Akala* = 53 = ABN, 'a stone' - in the present context the stellar lode or shew-stone, the stone that shows forth, or manifests, the *mani* stone of

³ See Machen, *The Great God Pan*.

⁴ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5, for explanation of this and other Tantric terms.

Festat, the source of the *ion*. 53 = the yoni "as an instrument of pleasure" (*Liber 777 Revised*); it also enumerates BAITAL, a form of VETALA, a vampire which animates dead bodies and which hangs upside down.⁶ Its alternative numeration is 443 = BThVLH, 'a virgin; a city', identifying *Tripurasundari* as the Goddess of the Three Cities, the three kinds⁶ of *Suvasini* specially selected for attendance upon the Goddess in the Rites of the Vama Marg. Furthermore, 443 = MNIZOURIN, 'the stone to be sacrificed, mentioned by Zoroaster' (*The Equinox*, Volume I Number 2, page 54). The meaning of this curious statement becomes clear in the light of *The Stellar Lode*. The Oracle = SCHrTh, 'black marbles; marble pavement tessellated in colours'. This recalls the phrase "slab or stone of marble" and may explain the rite, described in *Against the Light*, which involved a pacing of the checkered hall at Brundish in Glamorgan. By tripping this measure, Frater Aossic invoked past events connected with a Wyard named Kathleen, who was trapped in a time-warp of the present in order that Awryd might 'hop' from the past to bring on the deadly formula later annexed by the magicians of Clan Grant. One of these was cousin to Aleister Crowley (see *Against the Light*).

669-5. Beyond the Sixteenth Digit of the Moon



The Sixteenth Digit of the Moon marks the zone 'where Time stands still'. The doctrine of 'non-mobile Becoming' is expounded in the *Wisdom of S'iba*, which contains mystical implications for philosophy, metaphysics, science, and for the magical application of the hermetic techniques for gaining access to other states of being. *S'iba* is the basis of the *Magical Grimoire* of the Grants. This *Book OKBISH*, together with the *Nightside Narrative*, *Against the Light*, contains key formulae carried over from their Typhonian origins via the line of Adepts

⁶ See Summers, *The Vampire: His Kith and Kin*, page 251.

⁶ I.e., the *Akarshanis*, *Yoginis* and *Vashinis*. See note 4.

noted in 650/15 - 664/29 (*supra*), and through Adepts of the Voids of Vith, not here named. The doctrine of the Sixteenth *Kala* is expressed also in the ancient tantras where it is described as the threshold to the "Akala beyond Time" (see *Comment to previous verse*). 5, being the number of the Goddess (*kala*, of Time) is expressed as 15, in the figure of five *trikonas* with the full moon or *Bindu* (16th *kala*) at its heart. The *bindu* is the seed-mantra of creation swollen to fullness: The Oracle is DOTh GNVZ BPVMA, 'Knowledge hidden within the Aperture', showing the close relationship between Daath and Yesod, the former here signifying contraction to a point, the *bindu* (atomic •); the latter (full Moon = 0), the expansion to fullness. 669 enumerates the name of the 'evil' Queen, Nitocris, whose "unnamed feasts" were celebrated beneath the Great Pyramid.⁷ An alternative numeration is 429 which is the sum of 418 + 11, numbers of major significance in the Typhonian Gnosis, the former being that of AIWASS, the latter of Nuit " ... as all their numbers who are of us" (*AL.I.60*).

670-6. where Time stands still

The Sword (*Zain*) = 7; and the *Tau*, 400, and the "One beyond Seven", 7 + 1 = LAM, the Eighth or Height. In this simple formula is contained the kernel of *OKBISH*. Enough has already been said in these pages to make further analysis unnecessary, but it should be noted that 7 + 400 + 8 = 415 = ABRAH DBR, 'the Voice of the Chief Seer'. 415 also = DRO-PAS, those who again invaded Earth twelve thousand years ago under the leadership of Lam. DRAGONIS also = 415, indicating the Cult of the Dragon as embodied by the *Drug-pas* or *Dro-pas*.⁸ They were the most recent emissaries of the Great Old Ones to attempt colonization of the Earth. The Great Experiment was but partially successful ... they sowed a seed. Out of the wreckage of Atlantis a remnant of the *Dropa* race

⁷ See Lovecraft, 'The Outsider'.

⁸ See Charroux, *Masters of the World*, p.239.

emerged and left signs of their survival in the Typhonian dynasties of antique Khem and in the far eastern solitudes of Lêng and the Outer Mongolian wastes. It is significant that the Oracle is OM, and that the vibrations OM and HÛM⁹ replicate the humming of the insects associated traditionally with the presence of the Old Ones. The sound in question is AH (= 6), the verse-number.

671-7. *where the Sword and the Ten become the One beyond Seven ...*

This verse is an extenuation of the previous verse. 7, *Zain*, 'a sword', and the 'One Beyond Seven', becomes the first-born of Typhon: i.e., her eighth, or 'height', represented by the star, Set or Sirius. The Oracle signifies *five* aspects of Typhon: 1. ThARO, the Mother of Revolutions, or Circles of Time; 2. ThORA, the Law; 3. ThROA, the Gate; 4. AthOR, womb or Mother of the Har (= Horus), the Child; 5. ROTHΛ, a Wheel, a restatement of the Mother of Revolutions, or re-turnings, of Time. Of these, the ThARO is the supreme *grimoire* containing formulae of Time and the Aeons. 671 also = OSSA, 'a mount; the tomb of the giants', i.e., the Great Old Ones.

672-8. *"It's all in the Egg", as the Wizard proclaimed.*

The 'tomb of the giants' (see Comment to 671/7) is also the womb containing the child or dwarf-god, Kraat (cf. Celtic *cruitne*), for "therein am I as a babe in an egg" (AL.II.49 [7 x 7]). The Wizard Amalantrah told Crowley: "It's all in the egg", as if to confirm verse 49 of AL.II, which is verse 115 of AL entire. 115 = OZAZI (Azazel) = Typhon, who "rules in hell, the domain of Maveth";¹⁰ MVHTh = 451 = ThHVM, 'The Abyss'. The Oracle is BITH PTzTz, 'house of the Leaping One'. The verse-number refers to Isis in her dynamic phase. She contains within her 'royal house', or womb, the child who, leaping beyond his

⁹ See Grant, *Hecate's Fountain*, Part III chapter 3.

¹⁰ See Inman, *Ancient Faiths Embodied in Ancient Names*, 1.317.

mother (7), becomes the 'one' and highest god (7 + 1) = 8.¹¹ 8 denotes, astronomically, the Star Sirius, or Set, in the Southern Heaven; i.e., the depths of Hell, the domain of Maveth - the Mauve Zone. It is Hell in the sense that this zone is utterly *concealed* from all who traffic with entities within the ambience of the ten known spheres (from Earth to Yuggoth). PTzTz is 'he who moves to and fro', or leaps freely among the spheres and is not limited by an *order* of spatial or temporal seriality.

673-9. *Yet how can the bone ever know the flesh that covers it*

The question remains an enigma. The number 9 denotes 'the astral light of witchcraft', and the Python, AVB (= 9) denotes the Ophidian Current associated with the green serpent, OB, of Obeah, a powerful form of witchcraft that is yet extant in dark corners of the earth. The Oracle, SBAIM, names the descendants of the Sebau who settled in Ethiopia. They were affiliated to the ancient sabean cult of Yezid. Contemporary offshoots of the Cult include the *Starry Wisdom Sect* and the *Esoteric Order of Dagon*. The latter was associated by Lovecraft with Innsmouth, New England. An alternative spelling of SBAIM is 113 = SANAA, the birthplace in Yemen of the 'Mad Arab', Al Hazred, who reputedly revealed to H. P. Lovecraft the hellish *grimoire* known as the *Necronomicon*.

674-10. *for a spell ...*

The flesh covers it only "for a spell", i.e., for an incarnation (?); or, for the price of a spell or incarnation. The Obeah man not only blasts, he recovers the bone in flesh, reanimating it (formula of the zombie?). The verse-number = GBH, 'to issue from the earth when hatched', from the Kamite *khep*, 'to assume the shape of a beetle'. The Children of Isis reincarnate as beetles born of the flesh of virgins burnt from the bone.¹² The Oracle,

¹¹ The definitive symbol of Isis is the Caduceus, *One-in-Eight* (AL.II.15). See Wood, *Genesis*, page 108.

¹² See Marsh, *The Beetle*.

XAZTUR is a form of HASTUR, who was "hurled into outer space, into the place where the black stars hang",¹³ i.e., Aldebaran of the Hyades, a region mentioned in this connection by Robert Chambers.

675-11. *the bone remains*

The word *bone* = 127 = ChEQET, the 'lower part of the back; the haunch'. The Kamite ideogram depicts the haunch of a lioness, the glyph, *par excellence*, of the Typhonian Goddess of the Seven stars. The instrument used in the Kamite 'Ritual of Opening the Mouth of the Mummy in Amenta' is shaped in the form of a beast's thighbone which typifies the 'Thigh' constellation (*Ursa Major*). "The bone remains" might here signify the collection of remnants discovered in the subterranean Temple of Isis in Dongola, the portal of which was the hellish house in Rue de Rabagas in Old Cairo,¹⁴ or in the basement of the Busche Emporium in Chancery Lane.

676-12. *for a spell ...*

The repetition of 674/10 suggests another interpretation. "The bone remains for a spell"; i.e., to be used in a specific magical operation such as the 'Ritual of Opening the Mouth of the Mummy in Amenta', of revivifying the 'dead'. The Oracle is NU ISIS, in her form of HATHOR¹⁵ (also 676), whose totem is the *Palm Tree*. 676 is the square of 26, the number of Kû. Here we have another link between the Chinese sorcery¹⁶ and the visions accompanying Crowley's encounters with the Wizards Abuldiz and Amalantrah. Note that an alternative spelling of NU ISIS is 196, which enumerates TLING-A-LING, Sin Sin Wa's 'familiar spirit', the raven or 'Black Wings'.¹⁷

¹³ *Necronomicon*, page 185.

¹⁴ See Marsh, *The Beetle*.

¹⁵ *Book of the Dead*, page 266.

¹⁶ The Palm Tree featured in the *Chandu* visions enjoyed in the 'House of a Hundred Raptures' (See Rohmer, *Dope*).

¹⁷ *Ibid.*

677-13. *the bone picked from the corpse by the Vulture of Maut, ground to dust, is the moon-dust that rises in eddies of mist*

This verse summarises the gamut of the aeons, from Isis (= haunch), Osiris (= bone/opening mouth/reanimating), Horus (risen Spirit) to Maat, as Maut, the *Truth* behind this illusory formula. The verse has about it an alchemical tinge; bone "ground to dust" describes the calcinated ash of the lunar current after it has passed through the refining fire. Its fragrance disperses, in "eddies of mist", the veil¹⁸ that separates the Abyss from the Supernal Triad forming the Pyramid of Fire on the Palm (Tree). The vulture of Maut is the scavenger that picks clean the bone of moon-dust (i.e., flesh). The Oracle combines various disparate locations which, none-the-less, possess cognate significations. 677 sums the three significant celestial bodies connected with the Dogon Tribe.¹⁹ They are: UMMO, 156; IUMMA, 97; and a planet known by modern astronomers as 'Wolf 424'. Ummo's numeration of 156 links the planet with EMMEYA, 'Star of Women', a planet orbiting Sirius. 677 also = OTOVALLO, a tribe inhabiting the Andes of Ecuador, "a location having vibrations similar to Tibet".²⁰ According to the latter author, "About 40,000 Otovallo Indians live in the Andes and have imported a High Lama to erect a lamasery at a locality known only to themselves". These notions hint at the nature of the moon-dust "that rises in eddies of mist" and "whirls into columns of malleable fire".

678-14. *is the same dust that whirls into columns of malleable fire wind-whipped through forests aflame; a panic fury of flame ...*

[The comment to verse-number 14 has been omitted for reasons that were not and still are not clear. However, the qabalistic exegesis continues in due order. See 'Introduction'.]

¹⁸ See Grant, *Hecate's Fountain*, diagram, page 124.

¹⁹ See Temple, *The Sirius Mystery*.

²⁰ See Dickhoff, *Agharta*.

679-15-16. a tongue of fire that is stilled only by the closing lunar lotus

The gist of the present verse indicates the Fire Snake whipped to activity by the *Vāyu* (winds), after its rising to the *Visuddha Chakra*. The pipes of Pan: the wind-rustled reeds in the Forests (Trees) of Eternity (Cf. *AL.I.59*), aflame with the passionate chase of the nymph; an echo of Mallarmé's charming masterpiece²¹ with its superb evocation of High Noon.

The Fire-Tongue denotes the Fire Snake quenched in the moon-pool when the Nocturnal lotus unfolds it. This verse marks the progress of the Fire Snake from the chakras *Visuddha* to *Sahasrara*, via the *Lam-bikagra chakra*. There are sixteen *kalas* in the united *Ida-Pingala* system (see Comment to next verse), and sixteen ripe fruit of the date-palm in the Afro-Tantric Tarots.²²

680-17. its petals folded.

The Fire Snake is "stilled" (distilled) into the seventeen *kalas*. The process is effected by the perfect balance of the *Ida-Pingala* currents in the *Sushumna*, via *Kumbhakam*. The Petals of the Supreme Lotus (*Sahasrara*) then close. The number 17 denotes the Path designated by the letter *Zain*, 'a sword', the magical emblem of Kalki, the 'white horse' avatar of Maitreya (Maat) who brandishes a sword which flashes like a comet. The Oracle is LNThR, 'to leap', linking the symbolism once more with the *voltigeurs*, who use the back of the Tree, or the Left Hand Path, which, in the present context indicates the use of the *Qoph-Visuddha-Lambikagra trikona* in the brain.

681-18. From its pericarp, like a thread or a scar on the pallid lustre of the moon, crawls the beetle ...

It is from the pericarp of the ultimate lotus that the Children of Isis in beetle form crawl along the spine (*sushumna*) to

²¹ Mallarmé, *L'Après-Midi d'un Faune*.

²² See Grant, *Cults of the Shadow*, chapter 2.

emerge finally from the thighs of the Goddess. The verse-number represents Isis in her dynamic or active phase, and it is possibly significant that the Oracle (681) is linked to the discovery by the priest Saunière in one of the parchments unearthed at Rennes-le-Château.²³ Mr. Wood has demonstrated very plausibly that a Typhonian Mystery was encoded in the measurements of the far-flung *yantra* which he himself discovered at Rennes, and which he believes to have been constructed in comparatively recent times. 681 = MI-LAM, a form of dream control peculiar to the Mongolian occult traditions. An alternative number of the word is 121 = KUNDALI, the Fire Snake. The connection is obvious, and the inclusion of the name LAM in the dream formula emphasizes that Entity's Mongol affinity.

682-19. "The Call breeds a slime like a luminous fungus that will adhere to the Gateway. A curious insect will hover, and attract by its buzzing more of its kind".

"The Call" probably refers back to 665/1, rather than to *S'ba* 182/28. The present verse is a word-for-word quotation from *S'ba* 183/29. The number 29 suggests that the insect is the spider rather than the beetle.²⁴ The "luminous fungus" is reminiscent of the description by Howard Morgan of the contents of the crypt beneath El Fayûm.²⁵ The Fayûm was a region sacred to the crocodile-headed Sevek and may be linked with the basement of the Busche Emporium in Chancery Lane, with its tank of crocodiles and white virgins (see *Against the Light*).

²³ See Wood, *Genesis*.

²⁴ Lest a reader still imagine that the reflex of the OKBISH phenomena is a terrestrial insect, the following note by a Skryer present at the *New Isis Lodge* preceding, scrawled on her private account, should disabuse him or her of the notion:

BUT ...
It was not a spider; it had wings
It was not a beetle; it had horns
It was not a bat; it could SEE ...
It was a ...

²⁵ See Grant, *The Stellar Lede*.

The present and succeeding verses are merged in a quotation from *S'iba*. The Oracle is ANAKIM, 'giants', and 682 also = SHAMMASH, 'King of the Elder Ones'; both concepts indicative of the Great Old Ones.

683-20. "They are simulacra of the beetles known, yet unknown, to the Master and to the Lama".

The reader is referred to the Comment on *S'iba*, 183/29.

684-21. *The Scarabs of Sheth. When they fall in their hosts each holds in its mandibles*

The scarabs or beetles of Sheth (Set) may be an allusion to the Children of Isis. The Oracle is silent.

685-22. *Awryd's Stone, the Triple Stone of the One ...*

"Awryd's Stone" is the Stone of the Qrikkour. Here it is identified as the Triple Stone discovered by Frater Achad, whose magical motto signified 'One'.²⁶ The implication seems to be that the Mā-Ion was seen of Awryd centuries before Achad announced its advent in 1948. An infinite number of such stones were clutched between the mandibles of a host of beetles. 22 = ABIT, 'the insect that guides those that have lost their way in Amenta'.²⁷ Note that a metathesis of the word ABIT is BITA, 'King of the Ocean; the Flying Fish', a clear indication of the amphibious cults of Cthulhu and of Dagon.

The Oracle is RANU RARAKU. This name designates the crater of an extinct volcano on Easter Island, known to occultists as a Doorway to R'lyeh. In symbolism, *Raraku* is the Kamite *Rerek*, the 'sow'-goddess equivalent to the 'black pig' of Typhon-Set. Again, the epithet of the Hindu RANI, 'Queen', alludes to the ranine cult of the Deep Ones.²⁸ The terminal *Ku*

²⁶ See Grant, *Outside the Circles of Time*, for an extensive treatment of this symbolism.

²⁷ *Book of the Dead*.

²⁸ See the woodcut of the batrachian Queen in Dickhoff's *Agharta*, page 82.

of Ranu Raraku makes up a combination of the three most powerful strands of Mauve Zone Magick. It is further significant that an alternative orthography of RANU RARAKU, 818, = NVQBA DTHVMA RBA, 'the hold of the great Abyss'; ChVThM HShTN, 'the Seal of Shaitan'; and BOLTh QVRI, 'Mistress of the Web' (spun by this *Book OKBISH*).

686-23. *the Qrikkour lights shining in Rendlesham, the Lights against which there is no defence.*

For the allusion to Rendlesham Forest see *Against the Light*. The Oracle is KVNIM, 'sacred cakes'²⁹ offered to the Queen of Heaven'. It should be noted that KVNIM also = 126 = 7 x 18. The number 7 is sacred to Set, as is 18 to Isis, and 7 1 8 denotes the 'Abomination of Desolation' associated with the *Stélé of Revealing*.³⁰ 686 = OVIM, an inhabitant of the City of Avaris (an Avite), the last stronghold of the Typhonians in Egypt.

687-24. "Strive not to net them. They are outposts of qliphoth-breed, forerunners of the Children of Isis".

The quotation is from the Book *S'iba*. It appears to have been included, in the present context, as a warning against the "Qrikkour lights" which signal the advent of the Children of Isis. 24 is a number frequently associated with the unexplained phenomena such as electro-magnetic emanations. It is also a number of AIVZ, which links these phenomena with the magical current transmitted to Crowley in *El Festat* around the turn of the XIXth century.

688-25. *A certain throne will be encrusted by Them when the time approaches.*

The 'throne', or 'seat', is the glyph of Isis. A connection may be intended between the throne of the goddess and that depicted

²⁹ Cf. AL.III.25.

³⁰ AL.III.19.

on the Stélé 718, the number of which unites Set (7) and Isis (8) via the formula of Unity (1). So numerous will be the beetles, or Children of Isis, that her throne will be smothered by them. The scarabae are connected particularly with the tarotic symbolism of Atu VII, 'The Charioteer' who, in a later symbolism, wears the insignia of the crab or crayfish upon his helm (see Comment to verse following).

689-26. *Like the toad flaunting its jewel They will hop*

The Oracle is a formula of Aossic as AOSHShICh. The letter *Cheth* here identifies the 'Charioteer' (Atu VII). 689 also = OITM, 'a lair of ravenous creatures', from the Kamite *atem*, 'to annihilate'. An alternative spelling yields 129 = AL AZIPh, the original title of the *Necronomicon* which contains the spells of the Great Old Ones. The toad is reputed to have in its head a mystic jewel, the equivalent, in another tradition, of the *chinta-mani* stone, or wish-fulfilling gem. This is the Eye of Vision (*ajnachakra*), and in yet another system the Eye (*Ayin*) is attributed to Path 26, the present verse-number. 26 = ChVZH, 'seeing, vision'. 26 is also the 'Unutterable Name', the 'Lost Word' – IHVH; and KBD, the 'husband of the Impure Lilith', who bore non-human children to Adam before he consorted with Eve. Hence, Adam reversed the unutterable name, which then became HVHI, the "true name of Satan".³¹ Note that 26 = KÚ; and AVACH-DU, 'Black Wings', equivalent to the Raven of Sin Sin Wa and the Black Eagle of *Zos Kia Cultus*.

690-27. *as Awryd hopped, and the Leapers hopped and as the mauve witch-song of Isis these lanterns rise and fall ...*

The Children of Isis hopped or leapt the Paths back of the Tree of Life. As "Awryd hopped", are we then to understand that Margaret Wyard was not a daughter of Eve, but a changeling? She is the mauve-witch of Hecate-Isis. The cavortings of her children create the illusion of lanterns (sephiroth-coloured

³¹ Pike, *Morals and Dogma*, page 102.

(fruits on the Tree of Life) rising and falling. 27 denotes the BAHTI, 'hideous gnomes', alluded to in Blavatsky's *The Secret Doctrine* (III.18); and AKU, the moon-god Sin. 27 further denotes the pregnant womb,³² heavy with the Children of Isis. The Oracle = ThMRIM, 'palm trees'; yet again the pervasive index to the Desert is interwoven with the symbolism of the 'Amalantrah Working',³³ and with the 'House of a Hundred Raptures' and the Tree of Death in the Desert of Set. 690 = MNRTTh, 'a candlestick'. Such an artefact was included in the discovery by Margaret Leesing and Frater Aossic of the stone which led to revelations concerning the mauve-witch, Awryd, chronicled in *Against the Light*.

691-28. *swaying in a dizzy breeze, the breath of the Goddess, like the festive lanterns burning high*

A descriptive continuation of the preceding verse.

692-29. *above the wharf. Far out – beyond the lapping waters lies a skiff becalmed.*

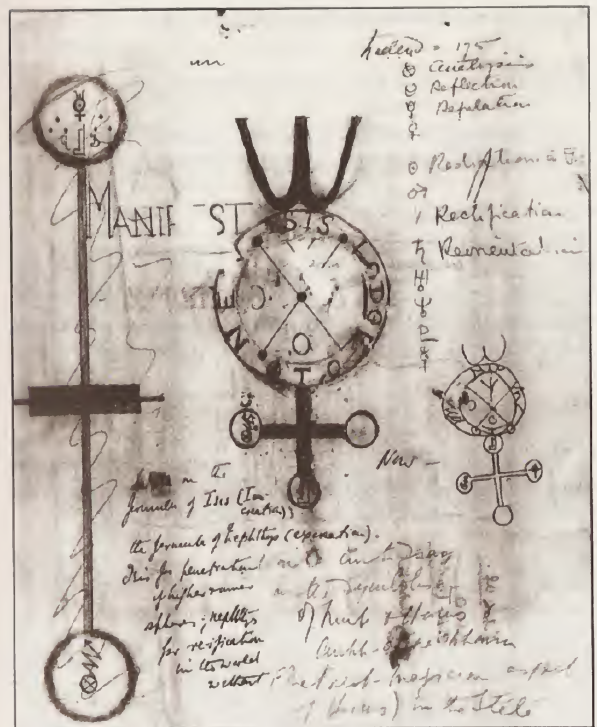
This verse, and the previous three, find their exegeses in *Against the Light*, q.v. The skiff belonged to Dr. Black; the wharf lay adjacent to the Limehouse Causeway.

³² When the year was reckoned as 360 days, pregnancy spanned nine months of the thirty days = 270 days (27 + Egg-0). See Wood, *Genists*.

³³ And with the exhortation of the Wizard Abuldiz to Crowley to return to Egypt to find the Egg.



The Star of Manifestation / The Stone of the Perfect-Ion
by Frater Achad



Original Design with Sigils of New Isis Lodge
by Kenneth Grant

The Book of the Spider – XXV

693-1. *To reach back beyond Awryd takes one deeper into two divergent streams*

An explanation to the Skryer, who wished to probe farther back in time than Awryd's life-span. The Oracle is silent.

694-2. *the yellow and the black*

(The Oracle?) would involve the Yellow Current and the Black Current. The former indicates Ho-Nan and the Cult of the Kû; the latter, Khem and the Cult of Nu-Isis. The Oracle repeats the Great Curse – MARANATHA – against uninitiated delvers into the 'forbidden' Wisdom¹ (i.e., the *Wisdom of S'iba*).

695-3. *the black beetle of Isis in Khem; the black raven of Ho-Nan ... Black Wings, and the Ancient Three ...*

The 'Ancient Three' resist interpretation in the present context, unless we take them to be the Three Unclean Frogs mentioned in *Against the Light*. The sense is uncertain.

696-4. *The three streams that converge upon Awryd in Brundish*

Awryd was supposedly descended from family Wyard; its country Seat was at 'Brundish Hall' in county Suffolk. Some of its members are entombed in the nearby Church of St Laurence. The three streams or currents of magical power were infused into the family when Margaret Wyard was initiated into the Witch Cult in the Sixteenth Century. She received at that time the magical name Awryd, a metathesis of the family patronymic, the family from which Frater Aossic also descended. The Oracle 696 enumerates two other major magical formulae: RPSTOVAL, of the Aeon of Horus; and IPSOS, of the Aeon of Maat. The verse suggests that Awryd may have been aware of these undercurrents that were to bear her again to the surface of a dying earth open to the rejuvenating rays of a new and

¹ See Vaughan, *Works* (Ed. Waite), page 172.

strange Star – the transplutonic Isis. These "three streams" converged upon her at 'Brundish'.

697-5. *became the Seal of Nu Isis.*

The Seal of the Star contains the glyph of the transplutonic Isis and the Mysteries of the Mauve Zone: $\frac{\infty}{\infty}$. The Oracle is PUTRATA, "the lake into which the lost souls fell head-long into everlasting night" (Budge, *Book of the Dead*). Perhaps it is necessary to interpret this Oracle in the light of the images (paintings and drawings) that formed an Exhibition mounted by Crowley in Greenwich Village circa 1919. It included his portrait of LAM, the first alien known to be drawn from life.² The connection between RPSTOVAL, IPSOS and LAM then becomes clear – the "three streams" converged upon Awryd, who transmitted the seed of Nu Isis.

698-6. *A new landscape will spread its magic carpet in the Zone of the Mauve Wind that ruffles slightly the sea of sand, drifting, leaving visible only the domes of strange temples*

IPSOS invokes Maat and the Mâ-lon. The "new landscape" is similar to Nema's description of her Magical Temple set amid sands strewn with domed temples.³ Their ultra-modern design harks back to the dwellings of the Little People, the dwellers beneath the hills. The *cruil* (cf. *kraat*) were the dwarfish Turanian people of Mongoloid appearance who were the models for the Besz-like denizens of Amenta. A new element enters the picture in the form of "the mauve wind", which may relate to the green Algolian wind mentioned by the contemporary Gnostic Seer, Aliona,⁴ and the mysterious blast of Alchul described by Petra Suchalla⁵ in her trans-terrestrial voyages. The domed temples: submerged since LAM and his minions infiltrated the terrestrial life-wave and focused the Light from Nu-Isis.

² See Grant, *The Magical Revival*, plate 5.

³ See Grant, *Beyond the Mauve Zone*, chapters 9, 10, and 11.

⁴ See Grant, *Beyond the Mauve Zone*, chapter 14.

⁵ Petra Suchalla was associated at one time with the Berlin-based *Fraternitas Saturni*.

699-7. *Lost since Lam's first egg cracked open and released the Qrixkuor from an alien star.*

Seven is the meaning of *Sevekh*, as applied to the crocodile-headed deity which yields a clue to the Mysteries of Nu Isis enacted beneath the sands of Dongola, and in the basement of the Auguste Busche Emporium.

700-8. *Amen. Hidden in the sand;*

Amen, or Amoun, is the Hidden God, the creative force active in the subconscious mind of the human race, now fused by LAM with the forces of Nu Isis. The Oracle may be interpreted as *Sevekh*, or Seven (i.e., Set) plus Infinity, the symbol of which is a horizontal form of the figure 8 (Isis). As the number also of the 'Mercy Seat', seven has a vital symbolical equivalence to the name *Isis*, which means the 'throne' or 'seat' (of Set/Sirius). The 'Mercy Seat' is the place of the Cherubs or Scarabs (beetles). The word *cherub* derives from the Kamite *Khepr-at*, and denotes the 'house of the two beetles' represented now by the sign of the crab constellation as the place of the Summer Solstice, the point of junction between life and death. This was the period of the Inundation of the Nile, heralded in Egypt by the beetle. 700 = KPThR, 'a round or globular knob', the ball that terminates the magical wand, the creative phallus, the globed wand, winged, and united with the figure 8, symbolic of Isis.

701-9. *hiding a body lest the buzzards swooped;*

The number 9 is that of the GV, or 'body', the Kamite *Kha*. It is the body hidden in Amenta and preserved by the sand for future manifestation as the 'Ka'. The Oracle is SHÁT, 'god of slaughter' (*Book of the Dead*, page 291), hence the buzzards. 701 also = ALSOS, code-name of a German Nuclear Programme which includes AL (the transmission of that name) and SOS, the number of which is 670, OM, the sound between Om and Hum, which simulates the humming or buzzing (of insects) characteristic of the vibration associated with the Great Old Ones (AL, and others). 701 is the number of LAM (71), plus the Egg (0).

702-10. *Erecting the rule, the measure, the abacus of eternity, as Nile reeds measured the deluge by Festal.*

The symbols point to Maat and to the Aeon of Truth and Justice as stereotyped by the Ruler, the one that measures, defines, limits. The Oracle is ASRAR,⁶ which Machen describes as a talisman of extraordinary potency and a product of the poppy fields.⁷ Notice the reference to Old Cairo and to the reeds. The latter provided cover for the lurking crocodile of Set in the swamp Serbonis.

703-11. *A new Aeon.*

Out of the chaos (deluge) emerges a New Aeon. It is the first of a new series, the One Beyond Ten (11) which takes the life-wave out of the structured Temple, the ten pillars of which arise from the circles of the sephiroth when seen in elevation. The Oracle is UMR AT-TAWIL, 'the Most Ancient One', who resumes the terrestrial aspect of Yog-Sothoth.

704-12. *A woeful beginning; but the Truth at an end*

"A woeful beginning". This is evidenced all about us in this, the first century of transition from the old order; but there is "Truth at an end". This could refer to MĀ-ION and to the two ends of the word MANIFESTATION, the word which presages the ending of "The Manifestation of Nuit".⁸ The implication is that Nought remains; i.e., the 0 (Egg) which contains the Aeon of Maat (Truth), ΑΛΗΘΕΙΑ (64), 'the Higher, or Heavenly Truth'. The Oracle confirms with Η'ΟΦΡΑΝΙΑ, 'the Conception of Truth' — in the present context the transplutonic Isis.

705-13. *where Aiwass located "the Manifestation of Nuit".*

Despite Frater Achad's antagonism, was it Aiwass who delivered to him the Word of the MĀ-ION during the latter's Initiation in 1948?⁹ The Oracle enumerates the word DARK, and

⁶ See Machen, *The Secret Glory*, page 217.

⁷ See Machen, *The Hill of Dreams*, page 244.

⁸ See ALI.66

⁹ See Grant, *Cults of the Shadow*, page 151.

also ABNIM MPVLMVTh, 'The Stones of Darkness' (*Job*, xxviii, 3). The word in *Job*, prior to this curious expression, is 'perfection', which Frater Achad read as the Perfect Ion - i.e., Mâ-Ion, the Aeon of the Manifestation of MAAT. The Whole or Perfect Stone, ABN ShLIMH, is mentioned in *Deuteronomy*, xxvii, 6; its number is 438, symbolized by Achad as the thirteenfold Star (see Diagram). It has four hundred and thirty-eight rays.

706-14. *Had is that end.*

Had is "the manifestation of Nuit" (AL.I.1). "The Manifestation of Nuit is at an end" (AL.I.66): i.e., Had "is at an end". The only way of unriddling this sphinx is to read HAD = SET; then the nature of the "end" becomes clear. It means that the end - the *ion*, or *Mâ-Ion* - is the *kala* beyond "Infinite Space and the Infinite Stars thereof" (AL.I.22.), which denotes ISIS, and, beyond Isis, the transplutonic or New Isis. Thus, the *Mâ-Ion* is the **manifestation** on earth of the Stellar Lode which contains the soul of Nu-Isis. The Oracle is HARLOT, and HÂST, "the goddess at the gate of heaven by night" (*Book of the Dead*, page 332), the Scarlet Woman as Sentinel of the Outer Pylons.

707-15. *Horus is slain and Set arises, triumphant ...*

The Comment to 706/14 explains also the present verse, in so far as Set and his twin are one as the Child Horus. Osiris, the father of the twins (or double current), was cut by Set into fifteen pieces. Isis recovered all but the phallus, which was restored to her by a crab¹⁰ (the earlier zoötype of the crab-constellation being the beetle). Again, the symbolism leads to *El Festat* via the thirteenfold word, Manifestation.

708-16.

[The Skryer was not able to sense any emanations from within the Stone]. Sixteen is the number of the penultimate *kala*. The number is also associated with the mallow, the plant

¹⁰ See Wood and Campbell, *Geneset*, page 168.

symbolic of swampland and the Place of the Reeds where Horus the Child (*Har*) assumed the form of the crocodile that lurked in the marsh Serbonis. Osiris also is connected with the number via the Tree of life, where it is ascribed to the Hierophant. The Oracle is ShChTh, 'destroy, lay waste'; its reflex, ThChSh, refers to the skin of the badger. Such hide formed the covering of the Tabernacle and of the Ark. The badger was considered an unclean beast of the desert.¹¹

709-17. *Yet an end is a beginning.*

The end of the word 'manifestation', *ion*, is also the beginning, *Mâ*. *Mâ*, as the daughter, is the 'end' of Tetragrammation (IHVH). The verse-number denotes the Aeon of Zain via the symbolism of the sword. 17 = ZBCh, 'banquet, sacrifice, slaughter of victim'. The daughter, or virgin, is the sacrificial victim in the Cult of *Mâ-ion*, which contains the secret formula of the word MANI-FESTAT-ION, the Mani Stone. The Mani Stone manifested in Old Cairo: *Mâ* = Daughter; Mani Stone = the Stellar Lode; Festat = Old Cairo; ion = Aeon. The End and the Beginning (*MÂ-ION*) are One!

710-18. *Let it not be wrong again!*

"The wrong of the Beginning" is a phase encountered in *Liber VII*, one of the 'Holy Books' of Thelema. According to certain early schools of the Gnosis, the original scheme of creation was aborted; and the failure of the Experiment in Mutation essayed by the minions of the Old Ones produced the demon, Ialdabaoth, The Devil - in terms of psychology, the Ego. The exhortation to the New Gnostics is to dissolve this error, the "wrong of the Beginning". The verse-number = ChI, 'True Being' (i.e., Self) as Ego. 18 = 3 x 6, three sixes, 666. The verse thus reveals the true nature of the secret key of Isis - the Lost Word or Phallus (see Comment to 707/15). The Phallus of Osiris (Sirius) is the Sun behind the sun, which the beetle with

¹¹ See Inman, *Ancient Faiths Embodied in Ancient Names*, II, page 802.

its mandibles propels across the Desert of Set. The 'human' experiment went wrong from the beginning, because man became subject to the domination of the terrestrial sun and rejected the True Star, the Stellar Gnosis. Yet Sirius itself was but a veil of Nu Isis. The Oracle is QIM, 'standing erect', an epithet of Set, whose symbol is the Standing Stone. QIM also = SYTh, a name of Set used in connection with the Borderland.¹² 710 = IOLM, 'the lovely virgin', a linkage with the concept of the sacrifice to the Black Isis whose beetle-priests deflower and devour in their Abominable Feast the bodies of white virgins.

711-19. *Let Truth prevail:*

The "Truth" is that worship of Set (Sirius) which characterized the parting of the ways for humanity; the Truth about to be restored in present times by the magical revival of the Stellar/Typhonian Gnosés. The verse-number and the Oracle incorporate the formulae of Set (number 7) and of Typhon (= Nuit = 11),¹³ thus 711. Also equalling 711 is ShAMOSH, 'the black star' the evil luminary of the Arabs, sometimes called the Black Sun, the Sun of Soot (Sût), 'the black or burnt one'. 711 = BTN, 'the female organ', instrumental in transmitting the Star-seed to earth. This "Truth" is Maat, and the manifestation of Maat is via the Mâ-Ion prophesised by Frater Achad.

712-20. *"Let the Word of thy Will be the Truth of the Self".*

This "Truth" is "the Word of thy Will" (*S'tba* 1/18). 20 = YOD extended (i.e., spelt in full), meaning the 'seed of the Father' or Great Old One. Note that the Oracle, 712 = 666 + 46 (Nu) = ShBThI, 'Saturn', the planetary representative of Set. In *Liber AL* (III.47) the name of Set is concealed and revealed as the initial letters (forces) of the Word *Stbi* ..., which traces on the Tree of Life a magical current of cosmic potency.¹⁴

¹² See Grant, *Outer Gateways*, chapter 3.

¹³ See *AL*.I.60.

¹⁴ See Crowley, *Magick* (RKP edition, ed. Symonds & Grant), page 199.

713-21. *Burrow more deeply!*

The instruction to "burrow more deeply" suggests the approach from *El Festat* (Rue de Rabagas via the Tunnels of Set) to the secret temple of Nu Isis beneath Dongola. The verse-number associates the palm-tree symbolism with the desert of Set. The Oracle, ShBThAI, denotes 'the Sphere of Saturn' (see Comment to previous verse). 713, DGVN, a form of Dagon, suggests that the burrowing may extend to the watery deep and to the Esoteric Order dedicated to that Deity.

714-22. *Cthulhu, Set-hulu, is not the ultimate depth. Fathomless though it be as the single eye*

Cthulhu, Lord (or Lady) of the Deep Ones, is here shown as a variant form of Set-Hulu, which links the notions of a desert of water with a desert of sand. 22 = BITA, 'King of the Ocean; the Flying Fish',¹⁵ which introduces the element of Air. It is also the number of HIVA, the continent that sank; its name is found in legends of Easter Island. The 'single eye', *Ayin*, = 70 = ALGVL,¹⁶ the name of a Star (star = *Ast* = 70, and a name of Isis). Note that the Sanskrit ASAT denotes 'Non-being'.

715-23. *of Sin Sin Wa.*

The verse-number is ascribed to the Path of Water (blood), the Path of IPSOS in the Maatian Cult. In the Tarot it is the Path of the 'Hanged' or 'Crucified Man', indicating the Place of the Cross-ing. The symbolism has been explained previously in these *Typhonian Trilogies*; the reader is referred to the several glossaries under the heading *viparita maithuna*. The import of the number 23 is the transformation of man into that which is beyond man. It will be remembered that in the *Hermetic Order of the Golden Dawn* (Ceremony of Admission), the candidate aspires, among other things, to "attain to be more than

¹⁵ See Inman, *Ancient Pagan and Modern Christian Symbolism*.

¹⁶ See Grant, *Beyond the Mauve Zone*, chapters 12, 13, and 14.

human". The Oracle is NSThRH, 'secret'; also 'the QERTI',¹⁷ which are the names given to the zones of Amenta, the 'under-world' – i.e., the cells of subconscious memory, indicating a Mystery of the Tunnels of Set. See Comment to next verse.

716-24. *And his raven is not as dead as the body of the Fish when it lay upon the parapet of Vith.*

The verse-number is associated with phenomena outside the range of human sense experience. The single eye of Sin Sin Wa is the dark eye typified in the Kamite Gnosis by the Blind Horus. It denotes the inward-turned vision – the Seer in the Dark of Amenta. The spirit of the raven slain by Mrs. Sin bore the soul of Sam Tûk to the paddy-fields of Ho-Nan. The fish is a reference to the Flying Fish and to the *Esoteric Order of Dagon* mentioned in the Comment to 714/22. The "Parapet of Vith" is a location referred to in the *Wisdom of S'iba*. VITH = 416 = TORNASUK, the Esquimeaux devil-god;¹⁸ see Comment to 416/11. 716 is a numeration of the word PERFECT, and also of IVN (i.e., Ion): the 'Perfect-Ion', 'Perfection'.

717-25. *But the Children of Isis and of Set spring from the vaults of a cavernous chamber sunk beneath Chancery Lane in London town*

The verse speaks of the Children of Isis, of the beetles, and of the crocodiles, remains of which were found beneath a certain establishment that traded in images of gods and devils, in Chancery Lane.

718-26. *while the images of bland gods lure languid feet when the noonday demon strikes.*

Above the chamber of a horrific carnage, the bland buddhas were ranged in rows, serene and quiet, on the ground floor of

¹⁷ See Budge, *Book of the Dead*.

¹⁸ Lovecraft, *At the Mountains of Madness*.

the Busche Emporium.¹⁹ 26 = HVHI, which, being the Holy and Unutterable name in reverse, is the true name of Satan, or so it is averred. The Oracle is 718, a number so loaded in the Typhono-thelemic qabalah that it may not be fully expounded here. For explication, the reader is referred to the *Typhonian Trilogies* as a whole, with particular references to glossaries under the heading SHAITAN-AIWASS. In the specific context in which the number here appears, it should be remembered that 718 = QVRI OKBISH, 'the Spider's Web'; Satan, ShTN + ShTN = 718, as expressive of the Double Current; and Z-AIN, the "One-Eyed Sword"²⁰ also = 718. 718 is connected with the *Stélé of Revealing*, which is known also as *Shiq-quiz Shomen*, the 'Abomination of Desolation'; and, most importantly, 718 = SHAITAN-AIWASS, "the noonday demon".

719-27. *"Strive not to net them. They are outposts of qliphoth-breed, forerunners of the Children of Isis".*

The Skryer is instructed not to "net" the Children of Isis. The quotation is from *S'iba* 184/30, a curious expression because "them" refers to the beetles mentioned in *S'iba* 183/29. We net butterflies, not beetles; unless, perhaps, those beetles are winged? The winged disk is the Kamite glyph of the Midnight Sun clutched between the mandibles of the beetle, Khephra. The name *Khephra* signifies literally the *khephsh* or back side of the sun; i.e., it typifies the moon or lunar current. It may be significant that 719 is the number accorded by Rohmer to the secret agent commissioned to war with those against the Light.²¹

¹⁹ See Grant, *Hecate's Fountain*, Part III, chapter 6.

²⁰ See the *Necronomicon*, page 160.

²¹ See Rohmer, *Dope*. See also Appendix III of present volume.

720-28. "They spin strange threads like the Spiders of Besqul, but they are not spiders and the lines they trace have no affinity with the Vevers of the Violent Ones who feed upon flesh and know not the subtleties of S'lba".

The quotation is from *S'lba* 185/31, and is self-explanatory. Note, however, that the *S'lba* verse (185) = TIKKOUN, of which it is written in the *Necronomicon* that "only by the looped Cross, by the Vach-viraj incantation and by the Tikkoun elixir may he [the demon Nyogtha]²² be driven back to the unlighted cavern of hidden foulness where he dwelleth".

721-29. *The lines lead below. As it is written in a lost grimoire:*

*...there are thrones underground
And the Monarchs upon them
Reign over Space and Beyond*

*Invoke Them in Darkness, Outside
The Circles of Time
In Silence, in Sleep, in Conjurations*

Of Chaos, the Deep will respond.

A further quotation from *S'lba*. "As it is written ..." refers to the lost *Grimoire*, the history of which is chronicled in *Against the Light*. The Oracle enumerates the formula of the NOSFERATU, which links it to the qabalahs of Besqul, also associated with the *Grimoire*. The verse-number, 29, is the number of this grimoire, OKBISH.

²² Nyogtha is described as "the Dweller in Darkness, brother of the Old Ones".

The Book of the Spider – XXVI

722-1. *In the drifting sand*

The scene is either Dongola in the Sudan, or the desert around Old Cairo (*El Pestat*). Or even, perhaps, the frozen wastes of Lêng, for the Oracle is MAPHAM, the Himalayan lake Manasarovara, the Lake of the Invincible Forces of the Buddhas. Here, the 'bland buddhas' (serene Consciousness) cover the nightmare basement (subconsciousness) of the Busche Emporium.

723-2. *we saw the crazy angled pillar risen*

"We"? The Skryer was unable to identify another as descrying with her the "crazy angled pillar risen". It was not Frater Aossic in his physical form. The phallus risen, if likened to a pillar, could be described as "crazy angled" as it rises above the Level (horizon). The reference may be to the Phallus of Set, one meaning of whose name is a 'standing stone'. But the ensuing verses suggest rather that this image is linked to the Tikkoun (see Comment to 719/27). The Oracle is BHUTAN, the 'Land of the Dragon', associated with the *Drukpas* (*Dropas*). Bhutan was the last remaining Himalayan zone in which the rites of the Dragon Cult were still performed until the Chinese overran Tibet and neighbouring provinces in the mid-twentieth century.

724-3. *Handled*

725-4. *with the Loop of Life*

The "crazy angled pillar" is here endowed with a handle, which transforms the figure into a looped cross, the Sign of Life and of the Goddess. It came to denote the planet attributed to Venus. Its primal image was the garment of cloth looped about the waist of the female at the onset of puberty. This Sign is shown in Egyptian iconography, held at the gate of life in the

form of the pregnant hippopotamus, the primal zoötype of the Great Mother of the Waters, Ta-Urt (Typhon); see the quotation from the *Necronomicon* in the Comment to 720/28. The Oracle 724 is AChRITH HIMIM, 'the end of the days', 725 = KHN, 'a priest', and VAITAN,¹ the language (incantation) of the subterranean race of Agharti. These verses introduce an unidentified priest who in these latter days will open the Tunnels of Set and let loose the hordes of "inorganic beings" (such as those described by Carlos Castañeda in *The Art of Dreaming*).

726-5. *as if the brooch of Venus, falling, had pierced the planet's dust.*

The "brooch of Venus" is by shape the same 'Looped Cross' (see Comment to 724/3 and 725/4), and its fall from that planet pierces earth with its pin-prick clasp. Five is the 'woman's number', and the Oracle is V.I.T.R.I.O.L.,² the initials of a Latin riddle and a magick key to Inner earth. 726 = 66 x 11, or 33 x 22 – numbers with which occultists are well acquainted.

727-6. *We knew the silhouetted shapes of Mokkatam and saw the lidless*

We are back at the heart of the manifestation indicated by FĒSTAT³ – Old Cairo, symbolized by the dark silhouettes of the Mokkatam Hills. "Lidless" may refer not only to the eye (see next verse) but to the lidless coffer in the King's Chamber of the Great Pyramid. In this chamber Crowley performed a singular rite during which he read his spells (incantations) solely by the light of the Mauve Zone.⁴ The Oracle is OM AH HŪM, which is a Sanskrit spell invoking and binding the Great Old Ones.

¹ By 'umbrella' qabalah; for VATTAN enumerates as 725.

² 'In the interior of the Earth is hidden the true Mystery'. See also Bernard, *Hollow Earth*, page 222.

³ That is, FĒSTAT appears at the heart of the word MANIFESTATION.

⁴ See Crowley's *Confessions*, page 372. Crowley described the colour as "pale lilac".

728-7. *Eye of the blind one*

"The lidless Eye of the blind one" would indicate the 'Blind' Horus; i.e., the embalmed Osiris prior to endowment with Light (vision) and resurrection as Horus. But in another sense, and perhaps closer to the meaning of the Mystery spun by OKBISH, the blind eye refers to the right eye of Sin Sin Wa and to its reflex, the left eye of his dark Familiar. The Oracle is MRChPTh, 'brooding'. The Chinaman's brooding on the poppy fields of Ho-Nan?

729-8. *lay near ...*

Who are "we"? (see verse 727/6). The Skryer, Margaret Leasing, or another pythoness who skryed in these tunnels? Perhaps either or neither of these, but Frater Aossic himself; the sense is not clear. Frater Aossic has no recollection of recording the "knowing". The verse-number suggests, of course, a connection with ISIS, and the Oracle harbours many secrets, including QROShTN, 'the curse of Satan', 'Baphomet',⁵ and the Wizard 'Amalantrah'. The number 729 is 27². 27 = AKU, the lunar deity known as ZIN, or SIN. It is the number also of DZYU (root of *Dzyan*), which reflects the Oriental Mysteries through the series of trigrams that appear in Crowley's *Liber XXVII vel Trigrammaton*.⁶

A more minute analysis reveals 729 as 72/29: DZYAN = 11 + 61 = 72 (D = *Daleth*, 'a door'; Z = *Zain*, 'a sword'; YAN = IAN = AIN = an Eye). 72 = 'H AΛHΘEIA ('Truth', *Maat*); 29 = this *Book OKBISH*. Finally, 729 = ΚΗΦΑΣ, *Kephas*: "Thou shalt be called *Kephas* which is by interpretation a stone" (πετρος), the perfect ashlar or cubic stone, thus equating the stellar lode with the perfect-ION.

⁵ With reservation, since there is some doubt as to the validity of the enumeration of BAPHOMET as 729. See Crowley's *Confessions*, chapter 85, in particular, note 6.

⁶ See Crowley, *Magical and Philosophical Commentaries on the Book of the Law* (edited by Symonds & Grant), pages 219-223.

730-9. *Deeper than the Venus thrust*

"Deeper than the Venus thrust" could indicate a very secret formula involving the blind eye or false door of the pyramid.⁷ Venus = Daleth = Door. There may be reference here to the concealed baize-covered door in the Busche Emporium (see Comment to 731/10 and 732/11). The Ninth Arch itself archetypifies the Door upon the threshold of descent to the Busche basement, the Temple of the Infernal Gods (see *Against the Light*). Nine is the number of AVB, the astral light and the Ophidian Current represented by the Python (metathesis of *Typhon*), the Draconian Current represented by the number of the Oracle. 730 = Hoor (217) + Paar (282) + Kraat (231). Hoor is the (blind) eye (of), the Dwarf Deity (Kraat/Lam/Aiwass).

731-10. *yet wired by the path of the Dragon*

The Path of the Dragon would refer to the Path followed by the *Drukpas* or *Dropas*, linked to the Cult of the Kû; or to the Draconian Gnosis of ancient Khem; or to the Direct Path of the Fire Snake; or to all three. The Oracle is MASKIM, the "Seven Lords of the Shadows and the Depths of the Seas who once reigned over Magan" – the terrestrial site of the first Draconian Temples.⁸ "The Maskim lie in wait about the boundaries of the world".⁹ An alternative number of *Maskim* is 171, which comprehends ZAIN/LAM and MÂ-ION (note the 11 and the 7, in 171).

732-11. *which links it with the Other*733-12. *Three.*

The electric wire (Ophidian Current) links the "Blind" Eye with the other three paths situate at Ho-Nan or at Lêng, at *El Festat* (Cairo) and London.¹⁰ The Oracle, as 732, is NAMMTAR, and its mystery is better revealed in its alternative form, 341,

⁷ D = delta = Δ = Pyramid.

⁸ The *Neeronomicon*, page 208.

⁹ *Ibid.*

¹⁰ Limehouse, or Chancery Lane, or perhaps Kazmah's salon in Old Bond Street? See Rohmer, *Dope*.

which is the sum of the three 'Mother Letters' (or *shaktis*) – Aleph (1), Mem (40), and Shin (300) – "the Other Three" – which denote the Hermetic Mercury, Salt and Sulphur: the Secret Seed, the Blood, and the Fire or Passion of alchemical working. 732 also = LBN, 'Laban', proverbially the greatest magician in the world. By the aid of idols (magical manikins) he learned that he wished to know.¹¹ An alternative number of LBN is 82 which enumerates S'JUGG,¹² a primordial reflex of Baron Samedhi, suggesting a connection between the African voodoo complex and the oriental cult of the *Drugpas*. An alternative enumeration of S'jugg, 322, = MEGHASVARA, the Sanskritized form of *Drug-pa* (Tib.); literally, 'cloud-voice' (i.e., thunder), being likened to the dragon's roar. This, followed by hissing rain, simulated the Fire Snake in its dynamic form. The Oracle as 733 yields a further African type as RISHA HVVRH, 'the white head', a title of Kether as the Head or King of the Spirit World. Obatala, the African *logos*, also has the title 'King of Spirit', white being the colour of Spirit and of spirits.¹³

734-13. *China Rose.*

The 'china rose', being the Asiatic equivalent of the Kamite lotus, seems here more to emphasize the oriental phase of these mysteries. The Oracle gives no direct clue, although it is possible that IGNATOR (734) – the Word of Initiation in the cult of the Forgotten Ones – may have a bearing on the following few verses.

735-14. *Hibiscus Jade. Scarlet Flower in the deep night hair of a goddess intimately familiar with Those that Awryd called down.*

Hibiscus Jade, or China Rose, points directly at the Scarlet Woman. The 'Qlipha', or 'harlots', typify the 'stranger' as the Scarlet Woman, a cypher for traffic with alien entities. The

¹¹ See Incan, *Ancient Faiths Embodied in Ancient Names*.

¹² See Grant, *Hecate's Fountain*, page 143.

¹³ See Grant, *Cults of the Shadow*, diagram 2.

rose, poppy, lotus and lily are interchangeable flora-types of the magically active or mystically quiescent *yonis*. The hibiscus designates the cult-priestess of the Kû. "Intimately familiar" underlines the sexual nature of such intercourse and the purpose for which Awryd was selected and abducted.

736-15. *And the Yellow One warned of slimy critters rearing from the deeps around Limehouse Wharf...*

The "Yellow One" points to the Kû (for this specific reference, see *Against the Light*). Limehouse Wharf was the London outlet for Sin Sin Wa's traffic in dreams. However, the Oracle indicates a quite different centre: i.e., GBA-KTAN, the deep beyond Devil's Reef off the Coast at Innsmouth (New England). 736 also = KIVN, the 'Dog Star', the stellar vehicle of Set and the reflection into Earth's orbit of the transplutonic influence of Nu Isis.

737-16. *smearing the oily wharf with scent of musk and ylang-ylang.*

The verse focuses on the Limehouse Wharf and the unguents with which the "shiny critters rearing from the deep" smear its oily piers. The verse-number denotes the *kala* immediately preceding the *Kala* of Deathlessness, the *Kala* of the Undead.

738-17. *The tunnel of the Venus tower lay through the vulva of Isis.*

We do not know what the "Venus tower" signifies (see Comment to next verse). The verse-number suggests "the work of the sword", as the tower suggests "the work of the wand" (A.L.I.37). These "works" have been described in *Snakeward* (Grant). The Oracle is NChRPTh, 'deflowered', a reference to the virgin magically assumed to the goddess with the Beetle upon her brow, the type of the Venusian door through which the Children (priests) of Isis manifest or reincarnate on Earth.

739-18. *The place of the beetle's egress was the pinnacle of a very steep slope*

The verse-number denotes Isis reincarnating her priests in the form of beetles. The Oracle has affinity with Baphomet and with Amalantrah.

740-19. *navigated almost unconsciously by the Black One.*

The "Black One" is the Black Isis, but the expression may also refer to Dr. Phineas Black, who ascended the steep slope (paradigm of transcendental orgasm). The Oracle is IRKIK, 'the thighs', i.e., (in this context) the thighs of Isis ex-creating her Children from the mound or tower of Venus. 740, like 666, is a 'cosmic' number equivalent to KYKAOΣ ('Cycle') of KTIEIΣ ('Creation'). IKIN (740) means 'to be hot with desire; to have intercourse'. The verse-number denotes the 'Daughter of the Flaming Sword', which bears direct reference to 738/17, q.v. Nineteen is the numeration of ChVII, 'to manifest, show forth'; hence this number is regarded as the Feminine Glyph, *par excellence*. The Oracle is substantive with MN, the Syrian lunar goddess, Meni.

741-20. *The Yellow One and the Black One - slipping through the basins of the lower Qliphoth ...*

As Dr. Black scaled the heights, Sin Sin Wa fathomed the depths. It was the Black Eagle in the former case, and the Black Raven in the latter, which bore these two magicians, in their different ways, to the fields of Amrit and to the poppy-fields of Ho-Nan. The Oracle is OPA'IOΣ, 'visible'. The sense is not clear, but see Comment to verse following.

742-21.

No written message, but the verse-number denotes the Path of *Kaph*, 'a palm' - the tree of the desert and the symbol that appeared in a chandu-dream in the 'House of a Hundred

Raptures' (see Rohmer, *Dope*). The number also = ChZV, 'a vision, the seer'; this links to the Oracle of the previous verse. The Oracle presently is AOPATOE, 'invisible', and ΦΑΣΜΑ, 'a spectre'.

743-22. *made their appearance in the London streets and in the curious cells beneath Chancery Lane*

Here is proof, if such were needed, that Dr. Black was deploying the formula of the Kû. The cells beneath Chancery Lane are a direct reference to the deep basement of the Busche Emporium (see *Against the Light*). The Oracle is SUMMANUS, 'Lord of Hell; Monarch of Night and the terror that walketh in darkness'. 743 is also MGN, 'a priest or wise man'. An alternative numeration is 93, the Current used by Dr. Black in his dealings with Aiwaz (93) and with Aleister Crowley. Again, 743 = RHAN-TEGOTH, an amorphous and gigantic abnormality of which there are hints in obscure legends of the Cold Waste. The thing came from outer space to earth and haunted antarctic regions three million years ago. If it dies, it is said that the Old Ones can never return.¹⁴ Shapeless or not, Rhan-Tegoth inspired the genius of Auguste Busche to portray its nightmare horror. The creature's abominable likeness loomed behind the green baize door in the "curious cells beneath Chancery Lane".

744-23. *where the Master once had dallied with a living replica of an eastern buddha.*

The "Master" was Aleister Crowley; the "living replica of an eastern buddha" was his western Guru, Allan Bennett, whose mystical name *Ananda Metteya* signifies the 'bliss of Maitreya', the Eastern form of Maat. There is a connection here with the Mysteries of Kalki¹⁵ who, in the form of a comet, streaks to earth on a white horse whilst brandishing a sword. The symbolism signifies Kalki's bringing to earth the *Acon of Zain*. The Oracle is ChTzRMVTh, a "Temple of Maveth", or Mût (a form of

¹⁴ See the Lovecraft recension of Heald, "The Horror in the Museum".

¹⁵ See Grant, *Beyond the Mauve Zone*, chapter 14.

Maat/Maut) of the Lower World (i.e., the basins of the Lower Qliphoth; see 741/20). Maut's symbolism is a winged eye emblematic of Yuggoth, from whence Rhan-Tegoth (see Comment to previous verse) came to earth.

745-24. *I see it yet, the baize-lined door - another of those qliphotic pitfalls which*

This verse identifies Frater Aossic as the Seer (through the Skryer, Arim), as he was the only one present in the Busche basement other than ...? (See *Against the Light*). The Oracle is HMN, the planet Venus, the symbolic home of an Ophidian race.¹⁶

746-25. *when opened*

Venus is ascribed to the Path of *Daleth*, 'a door'. The baize door "when opened" ...

747-26. *emits a weird mephitic odour as of all dead things.*

... debouches on to all corruption. 26 = AVACH-DU, 'Black Wings', the raven of Sin Sin Wa whose dead soul transported the Old One, the Father of Sin Sin Wa, to the poppy-fields of Ho-Nan.

748-27. *Crocodile bones.*

The verse-number = ChIDH, 'an enigma, riddle'; also AKU, a name of the moon god Sin. The riddle reflects a pun on the common noun and on the personal pronoun denoting the Chinaman and exponent of the Kû. The crocodile is the zoötype of Set; but the enigma remains unriddled.

749-28. *The bones of white virgins.*

"The bones of white virgins", and of crocodiles, formed part of the sacrifice beneath the Busche Emporium. 28 is the mystic number of Venus, and implies here an offering to the Black Isis.

¹⁶ See Dickhoff, *Agharta*.

The Oracle, 749 = Δελφίς, 'dolphin', connected etymologically with Δελφύς, 'the womb', and with the concept of prophecy (cf. the Delphic Oracle). Note that Δελφάξ means 'a young pig', a zoötype of Set. Its number, 600, is in years that of the cycle of Sothis, the Star of Set-Isis. The Oracle (749) enumerates the spell in this *Book 29* (see 234/3). It also has the value of RANO RARAKU (note the terminal 'ku'), the name of a crater (Awryd's Cauldron) of an extinct volcano on Easter Island, and a doorway to R'lyeh. The rancular allusion is also evident in the Hindu *rani*, 'queen', typical of the batrachian Cult of the Deep Ones.


750-29. *Singed bones ... The scandal of an innocent image-maker ...*

Or so it seemed, for it was never established that Auguste Busche was likely to have been privy to the secret cells beneath Chancery Lane. But the Spider has entangled its secrets in a web that none may unravel, although a clue may lie in the Tunnel of Qulielfi¹⁷ wherein most of these Oracles were communicated. The present Oracle, LShKTh, meaning 'chambers, cells', suggests the Busche crypt (see Comment to previous verse) in the Tunnel of Qulielfi, or in KVKB ShBTh (also 750), 'the star of Saturn' or Set.

¹⁷ See Grant, *Outside the Circles of Time*, page 129.

The Book of the Spider - XXVII

751-1. *Or have we misread the runes?*

Have we? The Oracle is NASHT, "whose carven temple ... lies not far from the gates of the waking world" (Dunsany mythos). It is also the number of MARDUK, 'Lord of the double-headed axe', a form of Set, "Lord of the Double Wand of Power" (AL.III.72). This interpretation is confirmed by ShATHN (Satan), also 751, for Marduk is a form of *Bel Merodach*. The axe was used in connection with the Rites of the Double Current, i.e., , the atu, or House, of the Daughter (Mâ-at), 17. However, this verse may refer to specific runes, spells, or spellings that remain to be discovered.

752-2. *Placed too much emphasis on one life alone?*

The natural tendency to emphasize the point of view, or vantage point of one's current incarnation, is an all too common failing.

753-3. *Recall the former escapades in flesh.*

An exhortation to go back, to explore a past *karma*. The Oracle is μαχαίρα, 'a sword' – the symbol of *Zain* and of the Aeon of *Zain*. But if this is a 'future' aeon, why the exhortation? It may be an instruction to the Adept to seek within his own flesh for the causes of a future moment, a new aeon. 753 enumerates the word GLUTEN, the alchemical 'blood' (see Comment to verse following).

754-4. *(Turn within. Let not the blood emerge but constrain the Thumb until the Night of Isis falls.)*

The blood or gluten is that of the hell-bird (i.e., the Qrixkuor). The quotation is from *S'iba* (190/36). The thumb, especially the nail of the thumb, features in a curious

meditation depicted by Austin Osman Spare in *The Book of Pleasure* (opposite page 21, and elsewhere). The "Night of Isis" falls upon a date yet to be revealed.

755-5. *The Pyramid of Vith will be inverted and turned inside out;*

For the "Pyramid of Vith", see the *Wisdom of S'iba* 197/43, in *Outer Gateways*, chapter 13. The 'pyramid' complex evokes, inevitably, the Great Pyramid and the King's Chamber, with its lidless cask void of all but dust and debris. The Oracle, LShKThH, 'into the chamber', seems appropriate but conveys no positive explanation. 755 also enumerates ThEMISH, the Greek goddess of Law and Justice, the equivalent of the Kamite Maat. She is also the 'measurer' and it is possible that the verse comports this aspect of her attributes.

756-6. *its apex sucked into the Fifteenth Tunnel and below it -*

The apex of the pyramid penetrated the Tunnel of Hemetherith. As noted in *Nightside of Eden*,

the stellar energy that flashed its light through this tunnel is symbolized by the Dog Star, Sothis, and the nature of the child born in this cell [or chamber; see Comment to 755/5] of Hemetherith is satanic in the sense that it is procreated by a magical method involving the use of the Eye of Set [i.e., by the use of the formula of the XI^o O.T.O].¹

Below this tunnel stream the Qliphoth of Azatot. The Oracle alludes to the 'emanation' (SPIRVTh, 756) of Chaos (= CALEN = 756), or Matter personified. An alternative numeration is 106, the enumeration of the letter *Nun*, 'a fish' (see Comment to next verse).

¹ Grant, *Nightside of Eden*, page 165.

757-7. *piercing the scalene dreamer in Lemurian seas; awakening with its probe the Eye of Set.*

The "scalene dreamer" is an obvious reference to Cthulhu who lies "not dead, but dreaming" in the submerged City of R'lyeh. "Lemurian seas" reminds us that the Stellar Wisdom predates Atlantis even, and harks back to aeons of which vestigial echoes yet persist in the oceanic myth cycles of the Pacific islands. The Apex of the Pyramid, in its thrust upward from the ocean-bed to the stars, awakens the Eye of Set (see Comment to 756/6). The Eye is the inward doorway which receives the entry of the Qrikuor Light as it illumines and thereby objectivizes the dreams of Cthulhu. 7 is the number of Set; the crocodile, *Sevehh*, signifies this number as the Beast of the Deep.

The Oracle is OZB INCh IThR, the 'left' or lunar side. This is a reference, no doubt, to the *ida nada* and the regulation of *vayu* in the *Sushumna*, or path of the Fire Snake. In the tunnel beneath this path lies the ASHThVN (757), the 'Seat of Isis', symbolic of 'the power [*shakti*] of woman'. The verse-number itself denotes the primal Seat in the Heavens, the 'Thigh' Constellation (*Ursa Major*), the vehicle of the Goddess of the Seven Stars. The *shakti* of woman is her power of manifesting phenomena.

758-8. *Sink in the Great Within where the Deep Ones dream in seaweed-tangled sleep.*

Eight is the number of the Dynamic Isis (i.e., Nu Isis). The quotation is from *S'iba* (198/44). The implication is that the "Infinite Stars of Infinite Space" (AL.I.22) which constitute the Body of Isis, no less than the dreams of the Deep Ones in "seaweed-tangled sleep", are alike infused with the Light of the Qrikuor.

759-9. *In tangled light the Qrikuor descended.*

The Qrikuor is here identified with the Fire Snake as the 'Dragon of the River' (TNN, 759) which unites the streams of the Draconian and Typhonian Currents.

760-10. Remember Awryd's crown

The crown of Awryd's head is here recalled by the Oracle, ThROTz, 'lacerated, torn'. According to 781/11, it is the crown of the head that is implied by royalty.

761-11. where the Qrixkuor wove

Against the Light glosses this verse. Its number is 11, "as all their numbers who are of us" (AL.I.60). The Oracle is OSSADAGOWAH which links, qabalistically, the Qrixkuor with the child of a "frightful spirit as came down from ye stars".²

762-12. lianas of livid light -

These webs of light indicate the actual presence of OKBISH, as well as the livid light of lightning.

763-13. the light that terrified, the light that pulsed

The light assumes the form of one of the thirteen "Globes of Yog-Sothoth". The verse-number is that of DAGDA,³ whose cauldron matches Awryd's seething basin. 13 is the number, *par excellence*, of the lunar current. The stirring of the Qrixkuor Light in the cauldron of Awryd engendered, centuries later, sensations of terror and pulsation in the crypt at Candleston (see *Against the Light*).

764-14. the light that invoked

Self-explanatory. The Oracle is 718 + 46. 718 is the magical number of AOSSIC AIWASS, one of the recipients of this *Book OKBISH*. 46 = MU, synonymous with Lemuria, the space-time zone in which the Typhonian Current was initiated.

² Lovecraft and Derleth, *The Lurker at the Threshold*.

³ In the Celtic recension of these Mysteries, the Cauldron of Dagda was one of the four talismans which a 'god-like race' brought with them to earth.

765-15. the noon-day darkness.

The "noon-day darkness" is the moment of Pan. It marked also the time of Frater Aossic's emergence from the midnight of the Busche Emporium into the high-noon brilliance of Chancery Lane (see *Against the Light*).

766-16. O Therion!

Therion (666) is linked with Qrixkuor (also 666), the 'tangled Light' which penetrated the skull of Margaret Leasing in the crypt at Candleston. The Oracle adds one hundred to 666, thus also adding to 666 the Virgin, ALCHEMIA (100),⁴ whose name "contains six and fifty yet has only eight letters".⁵ The bodies of Set (7) and of Isis (8) in conjunction, $7 \times 8 = 56$. $56 = 7 \times 1 \times 8$.⁶ Eight is the number of Isis; hence *Alchemia* is identical with the virgin, or 'New' Isis. $8 + 8$, or 16, enumerates the *kalas* in the interacting luni-solar currents of the Firesnake. Again, 16 = WHAGA, another synonym of Lemuria. "O Therion!" (666) conjures the alien Force, the Light of the Qrixkuor (666) invoked at high "noon-day darkness"⁷ by the Egg of Lam (0, egg = 11) and illumines Frater Aossic when he departs with the image of Mephi (= TEITAN [Grk.] = 666) on the occasion described in *Hecate's Fountain* (Part III chapter 6, q.v.). The Oracle also enumerates QARA QOND JOLOS, the *loup garou* of Turkish legend. The adjective *qara* means 'black' and it denotes *de mauvais augure*, an 'evil augury'.

767-17. walking through the sylvan scene towards a hermit's hut.

This verse is curiously reminiscent of visions described by Soror Abitha (Roddie Minor) in connection with the

⁴ 100 also = KP, 'the Palm', which is a loaded ideogram conveying the fivefold complex. *Desert (Set) Palm*; *Virgin (Alchemia/New Isis)*; *Bird (Qrixkuor/Hell-bird)*; *Egg (Lam / 0 = 11)*; and *Nest (S'lba)*. These are key concepts in the OKBISH Web.

⁵ See Waite, *The Holy Kabbalah*, page 167.

⁶ See Comments to 764/14 and 765/15.

⁷ *Ibid.*

Amalantrah Working conducted by Aleister Crowley in 1918. It does in fact adumbrate an incident described by the landlady of the guest house in Hastings, Sussex, where Crowley spent his last months. Reporter Rod Davies⁸ described the event in a local newspaper, in the landlady's words:

Crowley taught Ken Grant a technique for summoning up the elements. Once, when he came to stay with us, we housed him in a nearby cottage and there he showed me a board that had bits of metal, twigs and pieces of coal wired to it, and which he had constructed under Crowley's direction. In my presence he said over it mumbo-jumbo and then, much to my surprise, the wind rose and suddenly gusted through the cottage, blowing everything all over the place. It looked like Mr. Crowley's contraption worked very well.

The facts underlying this statement were as follows:

Newly arrived in Hastings, Frater Aossic was allocated a cottage in the grounds of 'Netherwood'. On one of the walls he had hung a self-portrait⁶ in oils of his future wife, Soror Ilyarun. Weather permitting, Crowley would call at the cottage each morning to chat and to instruct. On his first visit he seemed rather disconcerted by the portrait. Frater Aossic identified the artist and noted with surprise that Crowley's reaction was not favourable. Frater Aossic did not know at that time that Crowley's *chelas* were expected to have no focus of attention other than himself. The incident was forgotten in the flow of daily events and teachings which Crowley dispensed unstintingly. One morning, Frater Aossic received from Soror Ilyarun the gift of a curiously crafted 'Tree of Life' which she had made for him. The sephiroth were structured in metal, mineral, vegetable and other substances appropriate to their sephirotic natures. To the sphere of Mercury, to which is attributed the element Air, she had fastened a phial of quicksilver that had shaken

⁶ The reporter quotes the account given by Mrs. Vernon Symonds, wife of the 'Netherwood' Guest House proprietor. The interview occurred around the mid-seventies, some thirty years after the event. Mrs. Symonds admitted that her memory may not have been sound on all points.

⁸ See Plate 24.

loose in transit from London. Before chanting the "mumbo-jumbo" (to satisfy Mrs. Symonds!) Frater Aossic had readjusted the phial with the result that so surprised her (as it did Frater Aossic) and, he thought, rather scared her. Whether the wind-storm owed its origin to Mercury's displeasure, or to Crowley's, Frater Aossic has not been able to decide; but it is surely odd that not a leaf stirred outside the cottage whilst the storm raged within it!

The "hermit's hut" in this instance was the cottage in the grounds of 'Netherwood'. Frater Aossic was the "hermit". The Oracle is Kū-Th-MASH, which is an example of paronomasia that conceals the name of a Great Old One who appeared in the form of an ancestor of Sin Sin Wa. In other words, an astral reflex of Sam Tūk, whose spirit was borne by the familiar of Sin Sin Wa to the valley of Ho-Nan and the secret temple of the Kū.

768-18. A wild and elemental fury whipped through the sun-dappled leaves

The rising of the wind-storm (see Comment to preceding verse). 18 is the number of the Hexagram designated *Kū* in the *Yi King*. The number may here indicate a reversal of the elements of Air and Earth as attributed to the Hexagram in Crowley's system. The Oracle is silent.

769-19. weaving a wreath for Pan

See *Remembering Aleister Crowley* for an account of the vision of Pan in the garden at 'Netherwood'. Again the Oracle is silent and the verse-number expressive of concepts mainly contrary to the verse's ostensible meaning. There is obviously an unsuspected meaning here. The incident of the wind-storm (see Comment to 767/17) may have comported some Freudian associations which Frater Aossic was unwilling at the time to admit to consciousness. When nearly 50 years later he came to write an account of his stay with Crowley in 1945, he again did not allude to the wind-storm, because he had forgotten it.

Furthermore, as noted in *Remembering Aleister Crowley*, he had also forgotten to bring to Crowley the book by Arthur Machen entitled *The Great God Pan*, which Crowley had asked him to do.

770-20. *as our chanting mounted higher*

The Palm (20 = *Kaph* = 'a palm') is one of the recurring motifs of the *Book OKBISh*. The verse reverts to the chanting of the invocation of Pan which flowed spontaneously from the lips of Therion and Aossic as they strolled through dappled sunlit woods from the guest house, 'Netherwood', to the "hermit's hut" (see Comment to 767/17).¹⁰ The Oracle is ο φοινίξ, *Phoenicia*, meaning 'the country of palms'.¹¹ Note the insistence on the palm. 'The Phoenix' was Crowley's magical name as Inner Head of the O.T.O. 770 = SIN, which links the foregoing symbolism to the vision described by the virgin (*Alchemia*) in the 'House of a Hundred Raptures' as the guest of Mrs. Sin Sin Wa.¹²

771-21. *higher, higher*

The chanting aspired exultantly as the two magicians approached the "hermit's hut". 21 = the Path to which is attributed *Kaph*, 'the palm'. Insistence on this dendroglyph suggests that "higher, higher" refers to a formula of the *Voltigeurs* who scale the back of the Tree (of Life). 21 also = IHV, 'high, elevated; swelling high'. The Oracle is τριγῶνος, 'having three eyes', a title of Hecaté who presides over the Three Ways.

772-22. *whirling downward with a shrieking flight of air*

"Downward": when the Fire Snake plunges to *Muladhara* after the turning-point (i.e., the Full Moon, typified by the *Sahasrara chakra*). The verse describes, under veils which we shall not lift, a formula of the *Kaula Marg*, or Way.¹³

¹⁰ See Grant, *Remembering Aleister Crowley*.

¹¹ See Inman, *Ancient Pagan and Modern Christian Symbolism*, page 128.

¹² See Rohmer, *Dope*.

¹³ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

773-23. *pressed upward*

The air (*vayu*) here pressed upward is the *apana*, the natural tendency of which is downward; this is a stage in the *Kaula* praxis. The Oracle is Ψυξί (Syrinx), the pipe of seven reeds held in the hand of Pan. The reeds signify the air (*vayu/prana*) ascending through the seven *chakras* which vibrate to the passage of the Fire Snake; a further reference to *Kaula* praxis. The integers 2 3 conceal the triple formula of the Scarlet Woman: 3 - 2 = 1; 2 + 3 = 5; 2 x 3 = 6.

774-24. *upward:*

The accent here is on the Fire Snake's ascent. The Oracle is ODN (Eden); the word also denotes 'periodicity, a definite time', especially as related to the feminine lunar cycle; hence a 'circle of time'. The Fire Snake makes a loop or circle when She makes her round of the seven *chakras*. 774 also = BThShBO, *Filia Septenarii*.

775-25. *And a fragile craft on the Yellow River tilted slightly*

The scene shifts to the skiff that bore Sin Sin Wa across the waters from Limehouse Wharf. In subtle empathy the vessel on the Yellow River listed with its funereal cargo, a dead raven one-eyed, and the spirit of a Great Old One. The word "craft" bears here the implication 'crafty', as applied to the sly Chinaman.

776-26. *in a barely perceptible gust of air*

The "barely perceptible gust of air" is a reference to the Sanskrit aspirate 'H' (pronounced *HA*) as a determinative of the Goddess. 26 = KÚ, the fragrance of the poppy (as *chandu*) wafted from the valleys of Ho-Nan. 26 is also the number of AVACH-DU, 'Black Wings'. To Path 26 is attributed the letter *Ayin*, 'an eye', the single eye of 'Black Wings' as Tling-a-Ling.¹⁴

¹⁴ See Rohmer, *Dope*.

The Oracle speaks of VOLTHOR (see 434/1) “... in the stony wilderness of Theen”.

777-27. *as storm within the hut raged*

See Comment to 767/17. The Oracle is Shaitan-Aiwass (359 + 418) which is the sum total (777) of the Paths- and Sephiroth-numbers of the Tree of Life. 777 also = OVLM HQLIPVTh, ‘the world of shells’.

778-28. *and the metal fastenings fell with a sonorous sound ...*

See Comment to 767/17.

779-29. *Tling-a-Ling; the Raven with the lid of its single eye raised with a single glance the absent lid of the coffer in the Pyramid of Vith.*

The Raven is the familiar spirit of Sin Sin Wa. Its eyelid is compared with the lid absent from the void casket in the ‘King’s Chamber’ of the Great Pyramid, referred to in the *Wisdom of S’lba* (197/43) as the “Pyramid of Vith”. The meaning of this verse remains a mystery. The Oracle is SATANAKU. Poer Le Trench suggests that the revival in recent times of Black Magic and Witchcraft has been triggered from the earth’s interior and emanates from Satanaku’s caverns.¹⁵ These caverns are the Tunnels of Set, and thus Satanaku is an alternative appellation of the ‘Tunnels of Set, from one of which emanated this *Book OKBISh*. Note, however, the suffix – Kû, the Chinese magic practised by Sin Sin Wa. 779 also = ἰλοστηριον, which suggests the lidless sarcophagus in the otherwise empty King’s Chamber of the Great Pyramid, mentioned in chapters: 2 v. 20; 5 v. 26/27; 11 v. 9; (22 v. 24); 26 v. 6; and 27 v. 29.

¹⁴ See Rohmer, *Dope*.

¹⁵ See Trench, *Secret of the Ages*, page 66.

The Book of the Spider – XXVIII

780-1. *When Awryd wove the initial spell that let the blood in*

This verse concerns the annals of the ancient family Wyard of which both Awryd and Frater Aossic were members. Awryd let in the alien blood, the vital current of the Old Ones, when she underwent initiation at Their hands in the forest of Rendlesham close by ‘Brundish Hall’, the Suffolk seat of the family in the Sixteenth Century.¹ The Oracle is SYTHOOLoo, a variant of Set/Cthulhu mentioned in an obscure ritual of witchcraft.² 780 = OIN, ‘an Eye, or Fountain’. The latter meaning determines the nature of the Eye as ‘weeping’, which in sign language denotes the lunar current; hence the ‘blood’ let in by Awryd.

781-2. *It was a first time ...*

It was indeed “a first time”, in Frater Aossic’s present incarnation, that his Eye (third eye, ‘Eye of Vision’, OIN) was opened; and it was opened by Arim, who in her present incarnation resumed the being of Awryd (see *Against the Light*). The Oracle is AOSHShIQ, a formula involving the *chakra* of the Backward way. The terminal Q (*Qoph*) indicates ‘the back of the head’, the head being ascribed to *Resh*, the Sun. *Qoph* indicates the lunar current. 781 = *K’n-yan*, which comports a secret formula of the Kû.³

782-3. *a line direct from Lam that might have been mistaken for that of a tranquil fisher man on the banks of the Yellow River;*

Arim/Awryd brought the witch-line “direct from Lam”, who seems to be identified here with the exponent of a deadly Chinese magic, Sin Sin Wa. The Valley of the Yellow River in the province of Ho-Nan, where the “tranquil fisher man” plies his line, was portrayed on the lacquered tea-tray at ‘Brundish’

¹ See Grant, *Against the Light*.

² See Grant, *Outer Gateways*, chapter 3.

³ See Lovecraft, *The Whisperer in Darkness*.

(see *Against the Light*). The Oracle conceals a cryptic formula of Chinese occultism. Κεμνοϋς, 'an arched furnace', 'a vulva', enumerates as 391. LShVNH, 'her tongue', also enumerates as 391. The reference here is to the Double-Tongued Goddess whose numerical cypher is 391×2 (782), denoting not only Spirit (Kether) in Manifestation (Malkuth) but also the manifestation of the fire-tongue of the 'eleventh' (BOSHThI = 782) Sephira (in the Abyss).

783-4. *or on the banks even of the Yellow Sea in Morgan's land*
784-5. *by Candleston.*

Many centuries ago the Yellow Sea (Severn Sea) lapped the walls of Candleston Castle. The Oracle (784) enumerates SHICHIRIVN, the 'Qliphoth of Cancer'. This constellation was anciently symbolized by the Beetle, for Candleston was a terrestrial outpost of the trans-yugothian entities emanating from the Star of Nu Isis whose priests assumed the form of this insect.

785-6. *There are no certain means of knowing*

786-7. *when that blood first flowed within the veins of the Black One,*

The Oracle of the sixth verse (785) enumerates the word MAGICIAN, probably to be identified with "the Black One"; and Dr. Phineas Marsh Black seems the most likely candidate. The Oracle of the seventh verse is VOTAN, the region to which the survivors from Atlantis were guided by their King via "tremendous and ancient tunnels".⁴ The verse-number = Sept, or Set. The verse could be saying that 'Uncle Phin' led Frater Aossic along the Tunnels of Set (see *Against the Light*). This is plausible, as Frater Aossic himself led the Skryer and the remnants of *Nu Isis Lodge* through the intricate web of power-lines that formed the mysterious realm of OKBISH. There are, indeed, "no certain means of knowing".

⁴ See Dickhoff, *Agharta*.

787-8. *nor when he first became aware that his toying with the chemistry of swamps*

788-9. *would lead him to Awryd's secret.*

Nor are there any means of knowing how Dr. Black's "toying with the chemistry of swamps would lead him to Awryd's secret". Taking the verses jointly: Dr. Black was preoccupied with the swamp at the far westerly reach of his estate. Dr. Black's swamp nourished a curious species of beetle which he came to associate with Nu Isis and transplutonic states of consciousness outside the circles of Time. It may indeed have been a member of the unknown species mentioned by Crowley in connection with a sending of insects that at one time infested his magical retreat at Boleskine.⁵ In the swamp a rare plant, discovered by Dr. Black on his travels in Africa, bloomed only at certain phases of the moon, when it emitted a curious effluvium.⁶

The verse-number of the latter verse = AVB. Awryd practised Obeah witchcraft and she was acquainted with a strange, perverse elixir that embalmed the soul within a body that continued to age and yet did not yield to the infirmities of senescence. Dr. Black spent much of his life and most of his fortune in an attempt to obtain this qliphotic elixir. He achieved a hideous beauty that possessed a greater magnetism even than youth, and the irresistible fascination of a timeless and unnatural knowledge. The Oracles reveal INQUANOK (787), "cold twilight ... close to unrepentant Lêng ..." (Lovecraft), and ChKMH NSThRH (788), 'the Secret Wisdom'. It was this secret and forbidden wisdom to which Dr. Black aspired.

789-10. *Some subtle effluvium? Some insect borne on mephitic winds*

The verse-number is that of GBH, 'to issue from the earth ...

⁵ See Crowley, *Confessions*, pages 408-409. The beetle infestation of Boleskine occurred in the summer of 1904.

⁶ For a description of this plant, see Grant, *Beyond the Mauve Zone*, chapter 6 (footnote 20). For the information concerning it, I am indebted to Mr. Jeffrey D. Evans.

as beetles'. The Oracle is a densely-loaded number in the Typhonian Gnosis, for 789 =

1. IPSOS (696) + ALALLA(93).
2. AIWASS (418) + SHAITAN (371).
3. IPSOS (456) + IXAXAAR (333).
4. IPSOS (456) + ChVRVNZVN (Choronzon, 333).

Finally, 789 = PTN, the magical monogram of a high priestess of the O.T.O., who at one time transmitted most powerfully this complex of magical energies.

790-11. from the Black Swamp?

From Dr. Black's swamp. The verse-number itself denotes the Qliphoth. The Oracle is JPSHTh. The *Jepshath* is found in Apache legend where it denotes "tall bird-like beings which scream a high-pitched chattering language and which drag with their claws the double of their prey".⁷ This mode of attack suggests that of the Qrixxuor, which savaged Margaret Leasing in the Candleston crypt.

791-12. The Oracle of the Marsh.

This is more than a pun on the name of Dr. Phineas Marsh Black, for the Oracle is DRUK-PA, the Cult of the Thunder-Dragon which identifies unequivocally the location of the hidden monastery of Lêng in the region known today as Bhutan: literally 'the land of the dragon' (*Bhu*, 'land, or earth'; *ThN*, 'dragon'). In magical terms, the Draconian Current feeds, via the Tunnels of Set:

1. The power-zones of the Kû, centred in Ho-Nan.
2. The Children of Isis, centred in Dongola.
3. The Cult of the Spectral Hyaena, centred in Kabultiloa.
4. The 'Children of the Pool', centred in Morganwg.

⁷ Private communication from Ms. Alison Davidson, March 1993.

5. The *Esoteric Order of Dagon*, centred in R'yleh (Pacific zone).
6. The Cult of Set-Horus, centred in *El Festat*.
7. Limehouse.
8. Chancery Lane.
9. Bond Street.

These Nine Gateways are sentinelled by the Guardians of the Nine Arches, the last of which is situate in the cellar beneath the Busche Emporium; i.e., at 8 above. These nine pylons preserve the "Oracle of the Marsh". The *Grimoire* sought after by the magicians lay concealed in the Tunnels of Set, beginning with the tunnel Qulielfi, where many fragments of it were found. But it was not found entire until Margaret Leasing and Frater Aossic penetrated the lair of the Qrixxuor. "Awryd's secret" lay in the "Oracle of the Marsh", communicated by the 'Children of the Pool'.

792-13. The webbed fingers on the sill of the window of Death.

This verse may be untangled only by reference to *Against the Light*. The text of *OKBISH* here indents upon the family history of the Wyards. The "window of Death" was the frame through which Kathleen Wyard gazed at Frater Aossic within the Welsh cottage named 'Brundish'.

793-14. Perhaps a later birth.


To whom the "later birth" refers is not yet known for certain. It may refer to a quasi-incarnation of Awryd in which she struggled vainly to assert the current until, on Kathleen Wyard's death, Margaret Leasing (Arim) served as a vehicle for Awryd's work. The brevity of the verse leaves open a variety of possibilities. Here it need be said only that, more than ever, it seems imperative to penetrate the symbolic universe of 'Le Grant Secrè'.


794-15. *No fragile toadstool*

Perhaps a reference to witchcraft and to the leaper⁸ to which Kathleen Wyard was not able to relate. This suggests a current manifesting through an ancestral bloodline. There is no direct Oracle.

795-16. *no amber-eyed sleek-pelted child of Bâst*

Bâst is the 'gentle' aspect of the Isis Principle of which Sekhet is the 'fiery'. Its meaning in the present context is uncertain, but it may refer to the *soignée* appearance of Margaret Leensing (see Comment to next verse). The Oracle is FESTAT, denoting *El Festat* and, by inference, the house in Rue de Rabagas which links the name of the daughter (*Mâ*) with the Aeon (*ion*) of Manifestation. 795 = ShPT^hIH, 'her lips', the instrument of her oracles whilst in the drowsy phase of her trance (see Comment to next verse).

796-17. *irradiates such  in its stealthy stalkings of that utter dusk*

This gentle trance is not the phase in which the pythoness "irradiates such  in its stealthy stalkings ...". The imagery maintains its feline character but the sigil has not, to date, rendered up its meaning. The context suggests that ultra-potent vibrations are concealed by the glyph, which would be in keeping with the verse-number. 17 is not only the reflex of LAM (71); it is also the number of the Path to which ZAIN ('a sword') is attributed. It also denotes ZBCH, 'to sacrifice, slaughter', *à propos* of the virgins of Rue de Rabagas.⁹ It is also the number of the Stellar House of the Daughter (i.e. the virgin: "the blue-lidded daughter of sunset" (AL.I.64)) – MÂ – in the House (atu) of the Aeon of Truth and Justice (Maat). The Oracle is KVS HThROLH, *calix horroris*, the calyx or Chalice of Abomination. Furthermore, 796 = Εμπουσα, the Empusa, or Vampire. But in

⁸ Cf. the toad/frog symbol of the *voltigeurs*, and the back of the Tree of Life. Kathleen Wyard knew little of these matters.

⁹ See Marsh, *The Beetic*.

ΠΡΗΘΗΡ (796) we have perhaps the clue to the irradiant substance denoted by the sigil. *Prester* is that which burns and inflames, 'a fiery whirlwind and a pillar of fire'. This is a reference to the Fire Snake shooting forth venom (cf. AL.II.26), for *prester* also signifies a poisonous serpent whose sting causes fever (cf. the "fresh fever from the skies" – AL.III.34), "an abyss of flame". The word is defined in the *Oracles of Zoroaster* as 'the flower of thin fire', an apt description of the filament of flame which, like the tendril of the lotus flower, characterizes the appearance of the Fire Snake on its downward flight.

797-18. *descending on the marsh's unctuous miasmas.*

This verse could describe the incident at The Mallows,¹⁰ when Awryd's initiation manifested its distorted reflection over the centuries in the poisonous effluvia arising from the marsh. The Oracle is not recorded.

798-19. *No ghoulish corpse-lights lighten the livid dark where the bultu's raucous laughter strikes the chill bells of fear.*

An element fiercer than the Fire Snake, but in its reflective and gentler phase, is here introduced. The verse-number is that of the Path of the Serpent. 19 = DIH, 'was black', an oblique reference to Dr. Black and his transcending the 'black' stage in the alchemical formula of deathlessness which he strove to potentialize. The marsh is unperturbed by "ghoulish corpse-lights" because the doctor's Experiments contained ingredients "consisting of Seven" (= ShBIOIVTh), as the Oracle proclaims. The seven comprise the elixir of the *chakras* charged by the Fire Snake on Her ascent, and secreted as *kalas* at the end of Her journey.¹¹ But in the wings echoes the "bultu's raucous laughter" as the beast lurks and waits to lap up the intoxicating nectars.¹² The Voodoo cross-current introduces an ingredient of black ambrosia, thus arousing the spectre of fear.

¹⁰ In *Against the Light*.

¹¹ See Grant, *Beyond the Mauve Zone*, chapters 3, 4, and 5.

¹² See Grant, *The Darker Strain*.

799-20. *Golden Hyaena!*

"Golden Hyaena!", whose spectral black reflex heralds the *Bultu* as the shadow of Set-An is split into black and gold: the black crow and golden hawk implicit in the stage of Anubis – "Golden Hyaena!" The Oracle is silent. The verse-number enumerates DIV, 'black liquid'. The verse hints at the alchemical operation of Dr. Phineas Marsh Black, avatar of Baron Samedhi, Dr. Saturday, and other deathless masks of the Undead.

800-21. *Kabultiloa's spectral forests breathe*801-22. *in and out.*

We are transported abruptly to the cult centre of the Spectral Hyaena. 21 is the number of the Path to which is attributed *Kaph*, 'the palm'; thus the verse-number again picks out the Palm as the *motif* of the "spectral forests". The Palm is the pivot, the pole-axis of the *hounfor* (temple) – the date-palm with its symbolic sixteen nut-fruits.¹³ It appears not only in the desert of Set but in the vision visited upon the virgin in the 'House of a Hundred Raptures'. The verse-number enumerates ChZV, 'the Seer', 'a vision'. The Oracle, 800, refers to the Virgin's qabalistic soliloquy on the words of the angel in Joseph's dream.¹⁴ The alternative number, 729, "dominates exclusively"¹⁵ this soliloquy. 729 = KHΦΑΣ, the Cubic Stone or perfect ashlar. The reference to Joseph's dream is here an accurate prophecy because Joseph is the first name of an adept who has fathomed the central mystery of *Liber AL*.¹⁶ Again, the Palm is pivotal to the symbolism of the Abuldiz-Amalantrah complex, and its fruits typify the sixteen of the highest *amnaya*, or the 8 x 2 male/female *kalas* of the Double Current. At Kabultiloa in remote regions of South Africa are the unsealed tunnels sentinelled by a spectral hyaena. The present allusion is to an obscure form of *pranayama*.

¹³ See Grant, *Cults of the Shadow*, chapter 2.

¹⁴ *Matthew*, ii.13.

¹⁵ This statement must suffice at the present time of writing ("Let him that hath understanding ..." (*Revelation* 13,xviii)).

¹⁶ Again, further details cannot be given as yet.

"In and out": the *puraka/rechaka* movements of the breath? The Oracle is not recorded, but 801 contains a number of Isis and her child, the Egg; and 81 (eggless) is the formula of witchcraft under the aegis of Hecaté, 81 being the mystic number of the moon.

802-23. *The quaking quicksands*803-24. *The bubbling pitch*804-25. *heaving in Awryd's vase of cold shadows.*

The quicksands of Kabultiloa, the forest-maremma, the swamp on Dr. Black's estate: the verse-number is that of the Path of the mystical Water (blood). The Oracle (802) is ThBTh, 'an ark', as of Moses in the swampland of the Nile delta, the Place of Reeds, Serbonnis. Therein lurks the crocodile, thus linking the symbolism with that of the Busche Emporium.

"The bubbling pitch" almost certainly designates Dr. Black's preoccupation with the marsh gases involved in his alchemical experiments. In the miasma of the marsh gas the doctor saw reflected the black pitch, "heaving" as it heaved centuries earlier in Awryd's conjurations.

805-26. *And the Shades took shape:*

The spirits evoked by Awryd "took shape", and the Oracle declares the shape to have been HLO-HLO, the spider-idol worshipped in "the temple of Moun-go-ling in Theth" (Dunsany): ThETH = 805. The oriental provenance is here emphasized and it links the OKBISH Current to the Cult of the Kū (26) centred in Ho-Nan. 805 also = SMEN, 'the place of purging or purifying; the birth-place of the New Moon', the lunar current which has its origin in Amenta (see Comment to 815/7).

806-27. *brought to Festat another child to meld with Merthyr's brood*

The sense may be that the Children of Isis were brought from their native zone via the tunnels to *El Festat* where, in the

Rue de Rabagas, they lured their victims. 27 = AKU, the lunar deity sometimes called SIN. Note the *ku* in AKU: shades of Mrs. Sin. In the number 27 we confront again the BAHTI or "hideous gnomes" that may be identified by the Oracle as the Εμρυσσα, 'vampires'; and, more specifically, as OLVQM, the *sanguisga*, or 'blood-sucking demon'. 806 is also a number of TzIVN, the Sacred High Place, the alternative number of which is 156, that of the Scarlet Woman, BABALON.

807-28. of the Children of Isis never spawned -

The 'Children of the Pool' parade beneath a full moon. These are the Children evoked by Arim's skryings in the crypt of the Qrixkuor at Candleston. They may be seen as emanations of the Children of Isis. The verse-number = AKAU, a name of Anubis; taken together, Anubis and Akau contain the names of the moon-god *Sin*, and the Cult of the *Kû*. 28 = DIZHB, 'a place abounding in gold': in this context the cult-centre at Kabultiloa. Its totem, the *bultu*, is the golden hyaena. Anubis was represented in dynastic times by the yellow dog or jackal, of which the hyaena was the inner African type. This interpretation is confirmed by the Oracle, for 807 = 474 (Daäth) + 333 (ShGL, 'jackal; fox'). As the golden jackal formed half of the biune image of Sût-An (black bird / yellow dog), so the fenekh fox (a totem of Aiwass) doubled with the hawk/raven of Sin Sin Wa. 333 = IXAXAAR, the Stone of Transformation, half-way to becoming the Qrixkuor (666). Further, 807 = ANNWN, the Celtic Amenta, and MELEK TA'US, the Peacock-Angel of the Yezidi.¹⁷

808-29. the Children of the Pool.

The entities not born of Isis are named as the 'Children of the Pool'. As Machen has shown in his tale of that name, they are psychic manifestations of deep Unconsciousness; the Oracle, ThChTh, signifies 'nether, beneath, below'. ThChTh

¹⁷ See Grant, *Outer Gateways*, chapter 7.

derives from the Kamite *tet*, denoting the *tet* cross, pillar, or pylon on the threshold of Amenta. That the Children of the Pool have links with *Those Outside* is suggested by an alternative spelling of the Oracle, ChRM, 'to ban or curse'. This alternative is 248, which comprehends 247.7, the orbital period of Yuggoth (Pluto); this indicates that within the human psyche seethe accursed elements previously banished to that region.

The Book of the Spider – XXIX

809-1. See now through Lemur mists the reflected history of those atavisms limned by Zos

The “Lemur mists” are vestiges of Lemuria’s emanations that yet cling to earth’s aura: vibrations as in a wavering glass that even the Atlantean epoch did not wholly neutralize. Austin Osman Spare (Zos) captured in line, and but vaguely in colour, distorted reflections of incalculably ancient atavisms which it has fallen to few artists to portray. We can cite also portraits of numerous dead souls by Crowley, and certain abnormalities from Dali’s brush; also some of Wunderlich’s nightmare scenarios; the sinister, calm shapes of Yves Tanguy, and various striking examples of Wolfgang Paalen’s work.

810-2. the artist who limned the more than dead

Zos is here given credit for limning the “more than dead”, a phrase that implies the *Nosferatu*, the Undead; his portrait of ‘Black Eagle’ – the familiar spirit of his mentor, witch Paterson – and his portrait of Clanda.¹ The Oracle is N^TOKRIS, the Egyptian Queen who celebrated “unnamed feasts beneath the Great Pyramid”,² celebrations of the “more than dead”. Black Eagle flashed Spare an astral reflex of the ‘evil’ queen which he claimed to have drawn whilst his whole soul froze within him.

811-3. who evoked in the dim circle of aeons the nightmare beginnings mirrored in the oracles of Awryd’s initiation.

Who or what is the “more than dead”? Nitokris, or the artist-magus Austin Spare who performed the evocation? And what are here the “oracles of Awryd’s initiation”? Was Nitokris associated karmically with Margaret Wyard? Not directly, for

¹ Both witches are portrayed in Grant, *Images & Oracles of Austin Osman Spare*.

² See Lovecraft, ‘The Outsider’.

the Oracle specifies ARIM, the Priestess through whom a portion of this *Book OKBISh* was transmitted. This seems to confirm the former identity of Arim (Margaret Leasing) with Awryd (Margaret Wyard).

812-4. They said that Black Eagle watched the girl crouching over cauldron, seeing, seeing, seeing

Black Eagle, who evoked for Spare the shade of Nitokris, was present when Awryd stirred her hell-broth and ‘saw’ in its swirling contents ... ? The Oracle is UBBO SATHLA, an entity described by Lovecraft as the the source of “the Great Old Ones who fought against the Elder Gods (who ruled from Betelgeuze); and these Old Ones were instructed by Azathoth ... and by Yog-Sothoth ...”. Note that an alternative number of Ubbo Sathla is 572, which enumerates BRUNDISH. ‘Brundish Hall’ was the seat of the family Wyard from which Awryd was chosen in the 16th Century to form a channel to Earth for the influx of the Old Ones. The Oracle gives a precise enumeration of ShVRVSh, ‘planet Earth’!

813-5. in the swimming fire the coruscating histories of worlds

Awryd witnessed in the Akashic plasma the panorama of aeons and worlds which the Old Ones reflected into the fluid of her cauldron, agitated by the darts of the Fire Snake. The Oracle is LAMMASHTA, a multiple invocation of Lam, Má, and ShTA (a form of Set). Lammashtha is a formula for freeing the spirit from its mortal tenement. Lam is the Outer One; Má is the Daughter or Gateway from the Kingdom (Malkuth/Earth); Set is the Inner One, i.e., the God in Amenta, the Hidden God. The *Necronomicon* defines Lammashtha as “the Sword that splits the skull, the sight of whom causeth horror ... and (some say) death of a most unconscious nature”. Here are intimations of the Aeon of Zain – and the horror experienced again by Awryd, as Arim, in the Crypt at Candleston. This was, even so, but a faint echo of the horror that engulfed her in the Forest at Rendlesham.

814-6. *that had been and that might have been*

The pageant of the aeons unfurls ...

815-7. *and that are; for ...*

Until the present reality is reached and focused clearly in the lens of Time. The Oracle is MEON (Meon), about which sufficient has already been written in these *Typhonian Trilogies* to make further glosses superfluous. 815 enumerates HESMEN, the rhythmic purgation, the Voice of Matter, the Woman who, in the immediate context, is the daughter whose formula is MAION. 815 = IREM, 'The City of the Pillars', a vital nerve-centre of the Cthulhu Cult amid the pathless deserts of Arabia Petra (i.e., on the verge of the Mauve Zone).

816-8. *Cease! Arrest! Paralyse in Time's unwinding spool this One Circle that shall swell like womb*

An exhortation to embalm in time "this One Circle ...". This is probably a reference to the planet Venus, she of the goddess "who traces the celestial ☆ in the heavens every eight years".³ Eight is the number of Isis. Mr. Wood reminds us that the complete symbol of Isis is the Caduceus, "one-in-eight" – ⚡.⁴ 8 as 1 + 7 typifies the One beyond the Seven Stars of Typhon, the 'Mother of Revolutions' or Circles of Time in the Northern hemisphere. Her eighth offspring was the first male deity and Lord of the South (i.e., Set). The Oracle is QUEEN: another reference to Nitokris. 816 enumerates MOVN, pronounced *meon*. Baal-Meon was 'Lord of the Heavenly Habitation'. Inman explains *meon* as "a punning euphemism for the vulva; Baal-Meon was a temple of lascivious rites",⁵ which glosses the "One Circle that shall swell like womb" of our text.

³ See Wood, *Genesis*.

⁴ *Ibid.*

⁵ See Inman, *Ancient Faiths Embodied in Ancient Names*.

817-9. *And flood the zones with Qliphoth-breed.*

The zones are the dimensions to which access is gained via the Tunnels of Set; they ultimate in the Mauve Zone itself. The verse-number = GV, 'the belly; womb' (cf. Comment to previous verse) – in the present context, the source of all dimensions, the Mauve Zone. 9 = AVB, the Python, the utterer of oracles. The Oracle here is the reflex of 718 = QVRI OKBISH, the 'Spider's Web'. 817 = WOMAN, the pythoness who surmounts the Ninth Arch and endows it with meaning; a *shelagh-na-gig* graces the entrance to the 'Temple of Baal-Meon.

818-10. *See the dismal basins shake, upheave, and till their lips ...*

The basins contain the liquids that reflect or transmit the stellar *kalas*.⁶ The basins are tilted by the 'Mistress of the Web' (BOLTh QVRI = 818). The web itself bears the 'Seal of Shaitan' (ChVThM HShTN = 818) which plugs the 'hole of the great abyss' (NVQBA DThHVMA RBA = 818). Did not Awryd tilt her cauldron in the crypt. or hole, at Candleston? (See *Against the Light*.)

819-11. *and see the mauve blood licked up by the pale hyaena's tongue.*

The stellar current seeping from the Mauve Zone is absorbed by the spectral ("pale") hyaena. Or may not the "pale hyaena" be a synonym for the pallid fox, the determinative of Aiwass in the Caverns of Fire (see Crowley's 'Magical Record' for 21st March 1924).⁷ The Oracle is RASH ChVDSH, the 'new moon'. 819 also enumerates the word DEMON. The verse-number = EGG. It has been noted that the sign of the egg – the letter O – signified anciently the number Eleven, the number of the Qliphoth; and of the World of Shells, of which, according to

⁶ See Grant, *Beyond the Mauve Zone*, chapter 7.

⁷ See Grant, *Beyond the Mauve Zone*, page 184, footnote 15, for a more detailed analysis of this passage in Crowley's *Magical Record*.

Rabbi Isaac de Loria, there are eleven classes.⁸ The shell and the nest are one concept, and equivalent to the space-capsule; and "the babe in the egg" (AL.II.49) is the dwarf-god Besz, or Vesz (Aivaz).

820-12. *How can the race pursue its course?*

The question is probably an interrogation by the Skryer, appalled by suggestions of a planetary 'take-over' by alien powers. It should be remembered that in the nineteen-fifties, when the bulk of *OKBISH* was communicated, the occult lodges were alive to the imminent invasion of Earth by alien forces in a more or less literal sense. Now, at the point of a millennial transition, alien encounters are regarded as encounters with Self rather than with Other-than-Self. The Oracle is LThShIOI, 'of the Ninth', which can indicate here only the Ninth Arch, the doorway to S'lba. 820 is an alternative enumeration of Nitokris, encountered previously in these dimensions. Finally, 820 resumes the series of numbers 1 - 40. *Mem* (40) is the glyph of Water (the mystical blood; female power, *shakti*) of manifestation; which is why the Assyrian GULA (40) is depicted as a feminine Sun, or the 'back of the head' (*Qoph/Resh*). These considerations lead naturally to the Current assumed to the number 13.

821-13. *How can the moon, captured again by earth, breed aught but the monstrous fungi*

The reference to "captured again" is unclear, but it suggests that Woman (thirteen moons) had once before (before Atlantis?) been sent to earth to act as a medium of the Outer Ones. The symbolism of the back of the head has been explained (see Comment to 820/12, and elsewhere). The back of the head (*Qoph*) indicates the dark side that reflects the "monstrous fungi" on Yuggoth in the transplutonic realms. But the Oracle is MÂ-ION. However, giving to *Nun* its medial value of 50, the

⁸ See Waite, *The Holy Kabbalah*, page 423.

Oracle becomes 171. This is a highly-charged number in the Typhonian qabalah; it contains 17 (*Zain/Sword*) and 71 (*Lam, The Way*); it also contains 11. 171 enumerates MANIO, the supreme formula of the Mâ-Ion activated by revolving (in a certain manner discovered by Frater Achad) the five-pointed Star of Nuit. 171 = MASKIM, which, according to the *Necronomicon* denotes "the Seven Lords of the Shadows and the Depths of the Seas who once reigned over Magan". The *Maskim* are said "to lie in wait about the boundaries of the world" (*ibid*). In other words, their lairs are precisely the terrestrial outposts and gates of ingress for the Outer Ones indicated in this Comment on *Book 29*.

822-14. *that the mad poet found upon Yuggoth?*

The "mad poet" is Al Hazred, author of the "abhorred *Necronomicon*,"⁹ born in Yemen circa 700 A.D. It has been opined that Yemen and not Tibet is the "real mystery land". Yemen is situate on the Red Sea across the Straits of Bab-el-Mandel, the 'Gate of Hell'. This is of interest because the semi-fungoid, semi-crustaceous entities discovered by Al Hazred upon Yuggoth are supposed by some to have been spawned in the Himalayan zone. There they are known as the Mi-Go, a race known to have warred with the Great Old Ones. Lovecraft imagined that the spawn of Cthulhu and of the Mi-Go embodied matter vastly different from that of the Old Ones. Furthermore, the fungoids hailed from the remotest gulfs of cosmic space. The Oracle is UR-URTI, the goddesses Isis and Nephthys. Their names designate the gulfs of cosmic Space, the transplutonic 'planet', Isis.

823-15. *Not a single drop of blood flies off to Awryd -*

This verse seems abruptly to change the flow of ideas. The verse-number is that of 'A.Ddu', 'Black Wings', the evil spirit

⁹ See Conover, *Lovecraft at Last*, page 106.

represented by Pluto (i.e., Yuggoth). It also = 'Goddess 15', the Mother of Blood; i.e., manifestation (MÁ-ION). The Oracle is silent.

824-16. *Dark Child of Lemurian aeons; dark bride of Festat whom the Beast knew but dimly.*

The "Dark Child" is Awryd. "... of Lemurian aeons".¹⁰ The verse delivers a jolt to those who visualize witchcraft in a Christian or even a pagan context. What is implied here is that the Old Ones trafficked with planet Earth before it solidified. The first 'witches' were masses of starfire which became the medium, and later the mediums, through which the swirling energy manifested in sentient form. These forms drew down the stellar consciousness and transmitted it to the earliest life-forms which, through successive aeons, became 'human'. The "dark bride of Festat" was such a medium who, in the human cycle, assumed the shapes in Khem of Nitocris, the witch-queen Sebek-nefer-Ra, and others. Farther north, there flowed the Amerindian Current as alluded to by H. P. Lovecraft; also, the witches of the Mongol races, the Lapps, the Finns, the Magyaris, the Welsh; and from northern France came the line from which Awryd sprang. There also fused with these currents on Earth the supremely powerful Cult of the Beast whose number, 666, denotes the Light of the Qrixkuor which Awryd knew, and which she knew again when she was reawakened in the present age as Margaret Leasing. Then, via the family Wyard, the stellar current mingled with the witch-cult of Auld Reekie, the aeons-old secrets of which were transmitted to certain members of the old Clan Grant. The verse-number = ZVG, "the furtive and secretive zugs who know many obscure secrets of the dream world and a few of the waking world" (Lovecraft). A phonetic rendition of ZVG is ZOOG, 150 - QN, 'nest', a meaning also of the word *S'iba*. 150 = NIFESTAT (cf. *Fostat*), its eight (= Isis) letters dividing - or *in between* - the letters MA-ION in the word MANIFESTATION.

¹⁰ The verse-number enumerates WHAGA, a synonym of Lemuria (see *Oahspe*).

825-17. *For she was not yet girt with a sword before him.*

The reference may be to Awryd or to her later embodiment, Margaret Leasing, or Li Sing. "Before him" could refer to Frater Aossic, implying that he had yet to recognize her as a reflex of the archetype in *Liber AL* (see *AL.III.11*: "Let the woman be girt with a sword before me ...", and note its verse-number) and as being of the line of Awryd. The verse-number, 17, denotes *Zain*, 'a sword'.

826-18. *And what sort of beast was he?*

See Comment to 624/16, *supra*. Was it the Beast (Qrixkuor) that later ravished Arim? Qrixkuor is 666, and the verse-number comprises three sixes ($3 \times 6 = 18$) which is the Secret Key of Isis, the Lost Word of Osiris (I) blent with, or wedded to, Infinity (∞). There are hints here of the mysteries of the Kû, for the Oracle is HO-NAN, the terrestrial headquarters of this cult and of its high priestess, Li Sing, who was Margaret Leasing in her occidental avatar. Her relationship with Awryd was via the Wyard bloodline which intermingled later with that of Clan Grant, as explained in *Against the Light*. 826 = BChVRIM, 'the Shining Ones', the *Hammemit* of Khem, thus uniting these currents with the Kamite Gnosis. 826 also = TAHITI, the island which lured to its surf-laved shores the artist Paul Gauguin, who - it has been claimed - was at one time the Head of the *Prière de Sion*, which has been linked by some authorities with the O.T.O., and with the ancient Kanake Mythos, an integral element of the latter's history.¹¹

827-19. *The hyaena laughs*

828-20. *The Mad Arab laughs*

829-21. *The Skryer laughs.*

830-22. *He had no Word to utter ...*

¹¹ See Bloch, *Strange Eons*, page 83.

We here enter upon an enigmatic landscape. Why does the hyaena laugh? Why does Al Hazred laugh? Why does the Skryer laugh? Supposing – and it is a likely supposition – that the “Beast” of 826/18 refers to Crowley, then this verse confirms Frater Achad’s charge that the Beast, being such, was unable to utter a Word. Crowley, in fact, waited desperately for the Word, and admits that he failed to hear it.¹²

831-23. *And Cthulhu turned in sleep!*

The Word that would have ‘awakened’ Cthulhu? The Word has since been heard – but who would dare utter it? The Oracle is ΦΑΛΛΟΣ and ΠΥΡΑΜΙΣ, a Phallus and a Pyramid: the Phallus of Osiris, lost until redeemed by Isis. The Pyramid of Fire, the determinative of Set, also = 831 = ΜΑΚΡΟ ΚΟΣΜΟΣ, the ‘Great Order’ – that is, the Cosmic Order of the A. A. A., the Silver Star (Sirius).

[It is unclear as to whether or not the Skryer failed to catch the remaining words of the verse: they trail off.]

832-24. *How are thy Mysteries observed O Khem!*

These Mysteries are indeed obscure, and they are of Khem – more specifically, of *El Festat*, where in the Rue de Rabagas is hidden the Secret House of the Beetle. All is dark, and the Oracle yields no light; but 832 = IShAKShAR, a variant form of IXAXAAR (see *Outside the Circles of Time*), the number of which = 333 = S’LBA, in which Book these Mysteries are resolved and in which the true Word of the Aeon of Zain is contained.

833-25. *How are thy secrets lost!*

They are lost, perhaps, as those who are “gloriously lost”;¹³ i.e., they have melted into the ground of pure Consciousness. The Oracle is ChIVTh HQDSh, the ‘Choir of the Holy Ones’,

¹² See Grant, *Outer Gateways*, chapter 13 and Comments.

¹³ See Barker, *Calamiteror*.

with special reference to Yuggoth (Kether as Pluto). The choir echoes from the Mauve Zone and beyond, channelling the vibrations of Zain down the Column of Fire (*sushumna*, the central *nadi*).

834-26. *A prophet shall expound the Mysteries of Atalan*

“Atalan”, as ATLAN, = 91 = MAN. In the *Necronomicon* it is written: “the Power of Man is the Power of the Ancient Ones. And this is the Covenant” (page 166). 91 also = NAM, ‘oracle’; so, *Man* is the Oracle of the Old Ones insofar as he keeps “the Covenant”. The Covenant is that of Set, which is to be displayed in the Great Day of M.A.A.T.¹⁴ An alternative enumeration of ATLAN is 482 = LBNTb, ‘a stone’, and ASPQLRIA, ‘a mirror or looking-glass’; i.e., ‘a Stone for Skrying’. The stone traps the oracle, as Margaret Leasing captured the visions in the Stellar Lode. Again, ATLAN = 741 = AMN, ‘the Hidden God’. Finally, ATALAN = 1133; it may be noted that at 11.33 p.m. precisely, on February 28, 1925, Great Cthulhu sank into the depths again.¹⁵

835-27. *Nalata.*

The reflexes of Atalan are 92 and 483. 92 – Mu-Mu,¹⁶ a fabulous bird associated with a special kind of egg, which in the light of the Maatian Gnosis is seen to contain the daughter of the Aeon of Mâ (Mâ-Ion). 92 also enumerates FALUTLI, a word which Crowley ascribes (see his Comment to *The Vision and the Voice*) to the Bathylic tongue. This is the language of the Deep Ones. An alternative number of Falutli is 483, which equates with ThVOBH, ‘abominations’. The ThVOBH appeared – to the solarites – as the adherents of the feminine cult which for long ages preceded that of the (terrestrial) solar gods. The primal Cult of the Great Mother and Son (Typhon-

¹⁴ See Crowley, *Liber Aash vel Capricorni Pneumatici*, verse 7. M.A.A.T. here signifies *House (AM) of Mâ*.

¹⁵ See Comment to 623/17 (Chapter XXII).

¹⁶ See Dunsany, *The Book of Wonder*.

Set) was relegated by the Judaeo-Christian eras to that of the *shedim* or worshippers of Shaddai. Shaddai derives from the Kamite *shat*, 'cleft or cut'. In the later and degraded mysteries of the Sabbatic Cult, the Cut was typified zoomorphically by the Cat which is yet identified in vulgar speech with the feminine organ. 483 = MGDLVTh, 'flowers', the determinative in symbolism of the virgin or daughter-phase of the female, proving the unmistakeable origin of the term. Finally, ThVOBH signifies the she-goat which appears in connection with the cult of the Goddess, as in the rites of Kali in Assam, where the animal features predominantly.

Note the verse-number. 27 denotes the Path of *Pé*, 'a mouth' – the organ that utters the Word of Truth, the uterus or utterer that issues the word made flesh.

836-28. *He cometh on a great wind*

It is the god Set that comes as a great wind (*khamsin*) with the blasting heat of the dog days.¹⁷ A little-known ritual of witchcraft features an entity named Hru Syth¹⁸ which we take to be a form of Hru-Set (a variant of Hastur of the 'Ancient Winds?'). Hru Syth here links the Kamite gnosis with acronyms of the *Necronomicon* myth-cycles.

837-29. *but not all his words are lost. Find the Stone.*

This verse was the last to be added by Arim to this *Book OKBISh* found in the tunnel of Qulielfi and containing, among many mysteries, the Formula of the Daughter of Maat, the secrets of *Zos Kia Cultus*, and of the *Grimoire* of Clan Grant.

* * * *

¹⁷ Note that the verse-number, 28, = AKAU, the jackal-headed deity of the desert – Anubis.

¹⁸ See Grant, *Outer Gateways*, chapter 3.

In a book containing twenty-nine chapters of twenty-nine verses, the last verse would be numbered 841. It was not until two years after the book had been received – not, in fact, until an examination of the text had begun in earnest – that the discrepancy was noticed, since none of the verses was ascribed systematically to numbers. When a member of the Lodge reopened operations in the Tunnels, a further series of Oracles was activated, and she was instructed to continue the previous transmission. No sooner had this commenced than it became clear that the same Intelligence was manifesting.¹⁹ Regular tests were applied and repeated, and they were applied in various ways in accordance with the ingenuity of the operators; but the Current proved itself on all counts to be identical with that which had communicated *OKBISh*. So began to flow again, and to their proper term, a further three chapters of twenty-nine verses each. Incredibly, had the *finale* been at 841/29 (as it should have been), the Oracle would have revealed 'the Whole or Perfect Stone' (ABN ShLIMH = 438) in unison with the Daughter-Cycle of Maat symbolized by 'The Stone' or 'Star Sapphire' (ABN SPIR = 403) – that is, 841 = 438 + 403. Let us see how the finding of the Stone unravels further Mysteries of the Spider's Web.

¹⁹ There may be a parallel here to Crowley's experience of the *Abuldiz Working* being resumed after a gap of years and continuing as the *Amalantrah Working* (see Crowley's *Confessions*, page 832).

The archetypes – if we encounter them at all – are likely to appear as figures mysterious and nameless, belonging to no pattern, no theological system.

W. B. Yeats
(Letter to Florence Farr)

The Book of the Spider – XXX

838-1. But One shall translate them into the speech of stars

Translate his lost words? (See Comment to 834/26 and 835/27.) The “speech of the stars” may be a lost language of the Typhonian Gnosis, long since forgotten on Earth. The meaning is ambiguous and the Oracle is silent, although the numbers 83 and 38 suggest a connection with GLH (38), ‘manifestation’. This in turn expresses the Mâ-Ion. The number 83 = LUGALUGGA, “Knower of the Essence of all Spirits, of the Dead, and the Starry and the Earthly ...” (*Necronomicon*, page 144). The two eights, as 88, enumerate KHABS, ‘a star’, which is eloquent of the Stellar Tradition, as of ChSK (88), ‘Darkness’, and LENG (88), the Asiatic power-zone associated with Lam. Further, the two eights as (1 + 7) and (7 + 1) = *Zain* (Path 17) and Lam respectively. 88 also = IBN GHAZI, the powder mentioned in the *Necronomicon* which, when ignited, enables the Old Ones to manifest in the present universe. There is here an oblique reference to Nuit, for 88 = LMAHBI, “for them that love me” (cf. *AL.1.60*).

839-2. yet to burst * 7 *

* 7 * is the Seal of the Hidden God, Osiris in Amenta, i.e., Set, the representative at the nadir (south) and of Typhon/Nuit at the zenith (north). Set is the child that breaks open the Mother at his birth. His sign is the 7 (cleaver or axe). The verse-number accords with this primordial act of duality, of the cleaving in twain of Subject (Mother/Isis) and Object (Set/Horus).

840-3. open the body of Nuit ...

The present verse continues the theme. But the 7, cleaver, has become ‘a sword’ (*Zain* = 7). The Oracle is ξίφος, also ‘a sword’, the symbol of *Zain*. According to Fürst, *Xiphos* is the Greek equivalent of the Chaldaean TzPhVN (876), Typhon. TzPhVN is the ‘North Quarter’, ‘to hide or conceal’.

841-4. Listen: * * 

Four is the number of Manifestation, of 'the solid existing in Time'. 841 = 29 x 29, and the full manifestation of the *Book OKBISH*. We have access through this transmission to the Major and the Minor Cycles of Maat emanating from the Great Thirteen-Rayed Star of Manifestation. The sum of ABN ShLIMH (438), the 'Whole or Perfect Stone', and ABN SPIR (403), the 'Star Sapphire' or 'Star Stone', is the present Oracle – 841 (see Comment to 837/29). This is the Jewel in the Lotus of the Daughter in the Aeon of Mâ (Mâ-Ion).

842-5. Listen!

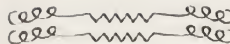
"Listen!", again. But the Oracle is silent. The gate-number is that of the pentagram, the five-rayed Star of Woman (cf. AL.I.60), and "the Circle" is the ultimate symbol of femininity, and this stamps the pentagram in the same gender".² David Wood notes that the angles of the Star of Nuit are of degrees 18, 36, and 72, which when multiplied by five yield 90, 180, and 360, each number adding to nine. Also, the three degrees, each totalling nine, formulate thereby 999, itself comprehensive³ of NYMΦH, 'The Bride' (998), the 'ΚΟΡΗ ΚΟΣΜΟΥ of certain Gnostics. An additional gloss on the number 999 may be found in relation to 618 which = ΟΜΦΗ, 'an oracle'. This is compared by Inman (*Ancient Faiths Embodied in Ancient Names*, II.395) with *Ain Omphe*, 'fountains of the Oracle'; "the Greeks contracted these terms to Νυμφη, and supposed such a person to be an inferior [i.e., infernal] goddess who presided over waters – hot springs particularly". Note the "hot springs", indicative of the fiery or 'angry' *shakti*; the "Circle in the Middle, & the circle is Red" (AL.I.60).⁴

¹ Again, see AL.I.60.

² See Wood, *Genesis*.

³ Two successive numbers are frequently regarded as two expressions of the same valency which cannot be expressed more definitely, being fractional. See comments on 'fractions' in *Beyond the Mauve Zone*, chapters 3 and 5.

⁴ 'Heat', 'wrath', 'anger' are alchemical determinatives of the 'Red Circle'. See Grant, *Beyond the Mauve Zone*.

843-6. 

The Skryer noted only that she heard a sussurant and scraping sound, shrill and unpleasant to the ear. The scrawl is her impression of its pitch and frequency. At times it resembled the sound of a bow drawn over the strings of a viol, dissonant and 'devilish'; and at other times it resembled poor radio transmission. She saw simultaneously a vivid image that recalled Lord Dunsany's "Thing that is neither god nor beast, who neither howls nor breathes, only IT turns over the leaves of a great book, black and white ... for ever until THE END".⁵ This is a description of TROGOOL, the enumeration of which is 843 and the Oracle of this verse. This entity is depicted by Sidney Sime as masked and crowned with seven stars, and with a nimbus of thirteen stars. This surely is a reference to the thirteen-rayed Star of Manifestation, the seven stars being the signature of Set-Isis. The "great book" suggests the *Grimoire* of Clan Grant, "black and white" signifying, respectively, Dr. Phineas Black and the white virgins of Dongola.⁶

844-7. *The Wheel came full Circle in Kahira*

The Oracle is mute. The Wheel signifies the period of time from Awryd's Initiation to the reception of *Liber AL* by Crowley in El Kahira (Cairo) in 1904; or, perhaps, to the reception by Arim, in *New Isis Lodge*, of this *Book OKBISH*. Or, harking back to TROGOOL, (see Comment to 843/6), "neither god nor beast" – the baptism of Margaret Leasing in Candleston by the Light of the Qrixxuor.

845-8. *Released the Hawk*

This verse, and several following verses, relate to particular phases of Frater Aossic's initiation. The Hawk typifies the Aeon of Horus, the herald of which – Aleister Crowley – Frater Aossic was destined to meet; and to become a member, and

⁵ See Dunsany, *The Gods of Pegana*.

⁶ See Grant, *Against the Light*; also Marsh, *The Beetle*.

finally the Head, of the *Ordo Templi Orientis* which Crowley himself had previously headed. The 'Templar's Number', being eight, is here aligned with the verse-number. Written horizontally, the figure eight expresses the sign of infinity and is the symbol of universal domination. The Templars were, traditionally, the 'Keepers of the Guarded Secret', with the mission of drawing strength, power and knowledge from 'the land of the Superior Ancestors' – the Great Old Ones.

846-9. *Opened the Gate of Onyx*

The allusion remains unexplored. The Oracle is SHOGGOTH, a type of zombie described in the *Necronomicon* (Lovecraft) as "viscous, unicellular masses capable of moulding their tissues into all sorts of temporary organs". The verse-number denotes death and pregnancy ("the not-yet-born");⁷ again, a prophecy connected with Frater Aossic's magical career.

847-10. *The Crimson Shade, the False Dawn, the end of time.*

The expression "Crimson Shade" appears in an early writing of Frater Aossic (1941),⁸ constituting the record of a "False Dawn" in that it heralded, but did not thereafter embody, the advent of a romance that later ripened into Love. Love was the Key to the girdle or zone of the Goddess – not Crimson, but Mauve. Time ended; Eternity dawned. Ten, the verse-number, marks the beginning of a new series of numbers (powers/*shaktis*) and the unsealing of a new dimension. The One returns to Nought.

848-11. *Aossic Tibbles and the Melting Cat covered in glue the insurmountable Statue.*

Frater Aossic had seen in the magical light of vision a "melting" cat named "Tibbles". It dripped a curious glue that slowly smothered the Insurmountable Statue – the effigy of an unattainable ecstasy. TIBBLES = 749, the sum of the spell in this *Book 29* (see 234/3). 749 also = RANO RARAKU, the crater

⁷ See Wood, *Genesis*.

⁸ 'The Insurmountable Statue' (unpublished).

of an extinct volcano on Easter Island, and the Doorway to R'lyeh (cf. *Hriliu*, 'ecstasy'). It is also the *locus* of a batrachian cult of the Deep Ones (Cthulhu, Dagon, etc.). A variant enumeration of TIBBLES is 509 = BAHLASTI, a curse recorded in *Liber AL*. The word remained untranslated by Crowley in his Comment to the Book, but it suggests the BAHTI (*bah-las-ti*), the 'hideous gnomes' alluded to by Blavatsky in *The Secret Doctrine* (iii.18). The "glue" which melted into the astral, congealed the *Bahiti*.

849-12. *And those Dalinian insects stuck fast.*

The "Dalinian insects" could be a reference to the grasshopper or to a sort of beetle,⁹ both of which creatures played a significant rôle in Dali's magical universe. They were very likely to have hopped into that of Frater Aossic's and to have been trapped in the glue (see Comment to 848/11) of the Insurmountable Statue, as flies are trapped by a strip of paper coated with honey. The verse-number enumerates AZAG, 'enchanter, magician', and the Oracle is ΩΜΕΓΑ, 'the End' (see Comment to 843/6).

850-13. *Then came the moon-hours in the Royal Palace smothered in moon-plants reflected in pools of amber ...*

... and the hours of mooning in the Royal Palace.¹⁰ The site of this Palace was 68 Regent Street. The number = AZYN,¹¹ an alternative number of which is 718, the number associated with the *Stélé of Revealing* and which also enumerates Frater Aossic's Magical Name. 68 = NBIAH, 'a prophetess, utterer of words', i.e., an oracle. "Smothered in moon-plants" is keyed to a private and personal symbology. The moon-plant was a soubriquet applied by Frater Aossic to the beautiful daughter of Jacob Mendlessohn, the founder of the *Beaumont Club*¹² which, unknown to that ancient Jew, was to form the nucleus of *New Isis Lodge*. The numerous wall-mirrors of the Café

⁹ See Dali, *The Unspeakable Confessions of Salvador Dali*.

¹⁰ London's Café Royal.

¹¹ See Grant, *Outside the Circles of Time*, Glossary under this heading.

¹² See Grant, *The Stellar Lode*. Jacob Mendlessohn was a wealthy Russian of the 'old school'.

Royal became, in the subdued lighting, amber pools that reflected to infinity the pallid beauty of the Moon-Plant. Her beauty was surpassed, outshone, only by the dark loveliness of One who reigned in that Palace. The Oracle expresses Truth itself when it declares ThMThI, 'my perfect one' – the perfection embodied in ThNTh (850), 'Queen of Heaven', Ilyarun. The verse-number emphasizes the lunar cast of the Oracle. Furthermore, the Globes of Yog-Sothoth are said to be thirteen in number, and the Sign for evoking their powers includes that of OLYARUM, a variant of ILYARUN.

851-14. *Jacob's daughter, resplendent in ash. Her father in velvet; his gaze absorbing living idols into his ancient flesh ...*

Mendlessohn's daughter was named Dolores – hence "ash", whilst her father sported a Bohemian elegance on his sprees at the Palace. In his junk shop on the Tottenham Court Road, however, he played the 'rag-and-bone man'. Louis Bruhm in his Chelsea curio shop, and Auguste Busche amid his effigies, owed to Jacob's ancient flesh their vital spark, as Phineas Black absorbed and embodied its essences of Immortality.¹³

852-15. *The Crimson Shade*

This verse appears to be an interpolation, a cross-current. "The Crimson Shade" emanated originally from an earlier phase of Frater Aossic's initiation, recorded in private. The Oracle is silent.

853-16. *faded in Kahira*

This verse, as enigmatic as its predecessor, suggests a connection with AL.III.10: "It shall not fade, but miraculous colour shall come back to it day after day". The shade of crimson changed into mauve (see 847/10), and the Mauve Zone became as an open book spread before the gaze of Frater Aossic. The

¹³ See Grant, *Against the Light*, and *The Stellar Lode*, for references.

Skryer caught, perhaps, the echo or 'memory' of the fading into mauve. But why in Cairo, unless Cairo is a mnemonic for the *Stèle of Revealing* (AL.III.19)? This it could be by virtue of its name – 718, which is also the number of Frater Aossic's Magical Name as O.H.O. of the *Ordo Templi Orientis*. The verse-number is the number of *kalas* (or 'colours') that constitute the Elixir of Immortality. The Oracle is ShBK-NFR-RA, Sebek-nefer-Ra, a Queen of ancient Khem who revived in the XVIIIth Dynasty the stellar cult of Sebek whose totem is the crocodile. It was in the swampland of the Nile Delta, below *El Kahira*, that Set, in the form of this beast, devoured the Phallus of Osiris. And it was the goddess Isis who, fructified by Set (Sebek), bore her Children who yet celebrate their rites in the vaults of Dongola before the vast idol of the beetle-crested goddess. Her cult flourished also beneath the London pavements – in Limehouse, in Bond Street, in Chancery Lane, where Crowley's goëtic sorceries *inadvertently* awakened to life the monstrous players in an antique drama. And, years later, Auguste Busche assembled in his basement the gallery of abnormalities which Frater Aossic stumbled upon in the late nineteen-thirties.

854-17.

No verse; but it would have been verse 17, one of the most loaded numbers of the Typhonian Gnosis.¹⁴ It is the number of the Path of *Zain* and its parallel tunnel leads to the Wordless Aeon. 17 is also the number of the 'House' of the stellar *kalas*, and of the Daughter-*kala*, Mā-Ion. The Oracle is S'NGAC, a substance described by Lovecraft as "the violet gas that spoke of the crawling chaos Nyarlathotep". The violet gas, like the "pale lilac" by which Crowley read the ritual in the King's Chamber of the Great Pyramid,¹⁵ is an emanation of the Mauve Zone wherein the original *kala* – the Seventeenth – is tinged with blood.

¹⁴ See Appendix II.

¹⁵ See Crowley's *Confessions*, page 372.

855-18. *like that erstwhile China Rose, the wild hibiscus flower,
a field of poppies*

We are here once again plunged into the oriental phase of the Mysteries, for the China Rose and the scarlet hibiscus symbolize the Kû and the dreamed poppy-fields beloved of Sin Sin Wa.

856-19. *meeting Nile lotus on the Yellow River.*

The symbols blend with those of the Nile Goddess, Isis. The verse-number of the previous verse (18) denotes Her dynamic aspect after retrieving the Phallus of Osiris. The present verse-number is that of the Path of the Serpent (Ophidian Current). The tarotic attribution is the 'Daughter of the Flaming Sword', thus combining the major elements of the Typhonian Gnosis: Mâ-Ion/Zain = **Manifestation**, for 19 = ChVII, 'to manifest'. The "Nile lotus" is the feminine glyph; the "Yellow River" denotes the Sorcery of Kû. The Oracle is $\kappa\alpha\lambda\acute{\epsilon}\omega$, 'to call, to sound, to vibrate'. The Chaldaean equivalent is QVL (Latin, *calo*), 'to call'. QVL = 136 = Kû-T-Mas, the reflex of that Old One whom Sin Sin Wa revered as his ancestor, and whose soul was returned to Ho-Nan on the wings of the dead raven, Tling-a-Ling.

857-20. *Nine moons and another flower pushed aside the reeds,
tilted the sails ...*

This verse commemorates a brief ecstasy – an interlude wherein a stray flower arrested for a spell the current of the Nile, and of the Yellow River, yet left an indelible mark which the shifting sands of memory, even, could not erase.

858-21. *Vienna strolled in Hyde Park one August when the
moon was full ...*

The date was August 27th, almost precisely at the mid-point of the Twentieth Century. The moon was full. Her name had the value of 156!¹⁶ The verse-number is that of the Path of

¹⁶ The lady's name was Epyva. Its enumeration, 156, is the number of Babalon, the Scarlet Woman.

Kaph, the path of the Palm which lies through the Desert of Set *en route* from the Nile to the Yellow River, the half-way House being the 'House of a Hundred Raptures' presided over by Mrs. Sin. The Oracle is BOLTh QVRIM, 'Mistress of the Web', which describes the rôle of Mrs. Sin.

859-22. *Maranatha!*

22 = UGGI, 'the Lord of Death', whose messenger is the Owl. There are some who see in this bird of ill-omen a significant totem in the Therionic Mythos.¹⁷ "Maranatha"¹⁸ is the great curse set to guard against profane delvers into the Sacred Magic of Abramelin the Mage. It applies in this instance, and cogently, to the *Grimoire* of Clan Grant. There is a seal upon this verse that we cannot as yet break open. It may ward mysteries of which a hint is given in the Comment to 860/23. It is here to be noted that MARANATHA = 694 = LINGAM, emblem of Shiva, of Set, and of other devouring yet begetting deities.

860-23. *Let not the Lingam of Jacob be blasphemed; nor the
moon-plant fade unremembered in the royal pools of
ivory and gold.*

The curse is not, it seems, to be directed against the "Lingam" (progenitor) of the Moon-plant, whose image should not be allowed to fade from the mirrors of memory; the mirrors, in fact, of the Café Royal. Dolores (the Moon-plant) had flesh like ivory, and "Jacob"¹⁹ was made of gold. Again, concept 156 occurs because of the numbers two and three which denote the present verse:

$$3 - 2 = 1 \quad 2 + 3 = 5 \quad 2 \times 3 = 6$$

These sums yield 156, BABALON, the Scarlet Woman. Furthermore, Path 23 denotes the Path of Blood (the 'mystical'

¹⁷ See Amado Crowley, *The Riddles of Aleister Crowley*.

¹⁸ See Waite, *The Works of Thomas Vaughan*, page 172.

¹⁹ *Jacob*, a name having mysterious connections with Aiwass and with the story of Sin Sin Wa as outlined by Sax Rohmer in *Dope*. The ingeniously woven pattern of *OKBISH* here forms a fleeting glimpse of its inextricable inter-relatedness with the Aiwass Transmission known as *AL*. See Appendix III.

Water). 23 = TET, the Hidden Pillar, or Lingam – the “Pillar ‘stablished in the Void’”,²⁰ the phallus buried in the vulva. 23 = YIG, ‘the Serpent deity’ typifying the Ophidian Current. It was the Moon-plant that flourished at the time of the Full Moon, and that was carefully cultivated by Dr. Phineas Black, who plucked it from Nilotic swamps. He crossed it with the China ‘Rose’ on the anniversary of Awryd’s Initiation, centuries earlier. The Moon-plant, of Jacob’s line, embodied the twin essences of the plant, and her reflection in the glacial “pools of ivory and gold” projected into Frater Aossic’s aura its fathomless image. The Oracle is FOSTAT, an ancient name of Cairo, where Aiwass – in 1904 – concentrated in seed-form the sorceries of Africa, Asia and Europe.

861-24. *This chapter in your book is dark with obscure sayings that Awryd uttered long long ago.*

A clear statement of fact. 24 is a number of AIVZ (Aiwaz) and it is frequently associated with ufological phenomena. Further, DVDI (24) = ‘loving; amatory’; the ‘root of the mandragora’, which in ancient lore was connected with sexual magick and was itself a *type* of the Moon-plant (see Comment to previous verse). Note that $24^2 = 4 \times 6 \times 3 \times 8^2 = 576$, ΠNEYMA, the Spirit by which the Truth (i.e., AL/God) is manifested. The Oracle is TANIT, the Great Goddess, consort of Bel, or Baal. 861 = APSHAIT, a species of beetle frequently found crushed between mummy swathings in the tombs of Egypt. All of which concepts indicate mysteries connected with the Children of Isis. Finally, 861 is the sum of the mystic numbers of VELA (Bela), for which see *Beyond the Mauve Zone*, chapter 1.

862-25. *Nor did the melting cat ever understand that grief that led to triumph:*

An allusion to an early phase of the magical life of Frater Aossic. The ‘free belief’²² generated by the grief led to a triumph

²⁰ See Crowley, *Liber Cordis Cincti Serpente*, chapter V.

²¹ See AL.II.76.

²² The phrase is Austin Spare’s. See Grant, *Zos Speaks!*

undreamt at the time, for it bore upon its wave the barque of Soror Ilyarun, whom he recognised at once as his Eternal Companion. The verse-number denotes the Path of *Samekh* and comports the Black and Ruby Star, the ‘Sixty-Stone’.²³ *Samekh* means a ‘prop’ or ‘pillar’. Soror Ilyarun was the Pillar of the Temple of ILY-AOS.²⁴ The lunar 13 plus the solar 12 = 25, the five-pointed Star with the Red or Ruby Circle at its heart (see AL.I.60); 60, as the number of *Samekh*, alludes to the KAABA (25)²⁵ and to the forty-one lettered spell which opens ‘the door’. 41 = DBLH, ‘a circle’, and ZLD (41) is a certain secret Sign mentioned in the *Necronomicon* (page 208). From the same root derives DBLIM (646), ‘double copulation’, a precise description of the rite involving the Red and the Black Circle. The *kala* of Nuit is “black to the blind”²⁶ (AL.I.60). Note that the forty-first verse of *Liber AL*, chapter 3, is verse 186 of the Book as a whole. 186 = ABN NGR, ‘a stone of stumbling’. The Black Stone is related in legendary lore to the Kaaba (AL.III.41). In the present context it refers to the pitfalls of the magical formula of *Diblain*. One form of copulation opens the Gate to the MĀ-ION by means of the ‘Stone of Perfection’; the other, the gate to the KENOMA (186), ‘the Void Outside’,²⁷ by means of the Black or Sixty Stone.

863-26. *Aossic Aorist!*

Aossic Aorist comprised a manuscript collection of poems by Frater Aossic.²⁸ His cover design for the dummy bore a prophetic title, for Aossic was to become the author’s magical Word or motto. The collection was to have been subtitled ‘Associations of a Cat’, the cat being ‘Tibbles’, the “melting” cat, the familiar spirit of one whose initials were M.E.D.

²³ See Grant, *Outside the Circles of Time*, and *Hezate’s Fountain*.

²⁴ See Grant, *Outer Gateways*, chapter 13.

²⁵ AL.III.41.

²⁶ I.e., the ‘blind’ Horus, an epithet of Set, the God in the Dark of Amenta.

²⁷ See Horner (tr.), *Pistis Sophia*, page xi.

²⁸ The book was never published, but some of the poems trickled into *Black to Black*.

864-27. Consult Phineas for the facts.

865-28. Observe Phineas; understand the nature of his immortal song ...

866-29. Understand his Book; his alchemy.

The final three verses of this chapter direct Frater Aossic's attention to the occult researches of his great uncle, Dr. Phineas Marsh Black. The only account of them, fragmented as it is, appears in the Nightside Narrative entitled *Against the Light* (q.v.). The verse-numbers are precisely those which touch upon the Cult of the Kù. 27 is connected with the Sinatic trigrammaton.²⁹ 28 indicates "the templed terraces of ZAK" leading down to the Yellow River, and known as the "abode of forgotten dreams". 28 also = DIZHB, 'a place abounding in gold'. 29 indicates the Cult of the Cauldron, and, by implication, Awryd's alchemical operations in DIZHB, where she appears as Mrs. Sin in the 'House of a Hundred Raptures' (itself also a place of "forgotten dreams"). Finally, 29 is the number of verses in each chapter of these Transmissions of OKBISH. The Oracle, 864, proclaims ASHTh ZNVNIM, the 'Woman of Whoredoms'; ShMSh VIRCh, 'Sun and Moon'; and 'O ΝΑΟΣ ΑΘΑΝΑΣΙΑΣ, 'The Temple of Immortality' and the 'resurrection of the spiritual body'. 864 also = KALATURRU, a Spirit of the Seas. The Oracle, 865, = ODACon (a form of Dagon), a reference to the Deep One who serves Kutulu (cf. *Cthulhu*).

²⁹ See Crowley, *Liber Trigrammaton*, sub figura XXVII.

The Book of the Spider – XXXI

867-1. Alchymia ...

The word ALCHYMIA is the name of the virgin or unawakened Priestess, which is 'twilight-language' describing the *Suvasini* in her magnetic sleep. She declares "My name [i.e., formula] contains six and fifty yet has only eight letters".¹ 56 = NU; 8 is the number of ISIS.² NU-ISIS is Her True Name. 56 may be formulated as 7 x 1 x 8, and hence 718, which is a loaded number related essentially to the Typhonian Current. 718 = QVRI OKBISH, 'the Spider's Web'. "Even the Pythagoreans looked upon Typhon to have been of the rank or order of Demons ...",³ and Comyns Beaumont notes that Typhon "was the demon of eclipse" and that "Typhon-associated phenomena may occur roughly at 56 years intervals".⁴ The Alchemy of Dr. Black was related to the formula of the Virgin, in the way that the Children of Isis were related to their Goddess in Dongola. He knew the secret of the web that linked the power-zones with *Brundish*, with *Candleston*, with *Limehouse*, and with those far-flung zones in *El Festat* and *Ho-Nan*.

868-2. The Virgin Awryd.

Awryd's virgin potential spawned many sorcerers who played important rôles in Dr. Black's pursuit of the *Grimoire*. The Oracle is LBThVLTh, 'to the virgin'. It was the shade of the Witch executed centuries earlier that the Doctor evoked when he discovered that the Key to the *Grimoire* had passed from Awryd into the custody of Clan Grant. 868 also = MIZRAIM, a name of Khem and of the rites pertaining thereto: rites having their rootage in an indefinitely ancient past. It is also the number of ChRNIM, 'a network of caverns' (cf. the Tunnels of Set).

¹ See White, *The Brotherhood of the Rosy Cross*, page 167.

² 56 + 8 = 64 = 8² – the full potential of the Goddess expressed alchemically.

³ See Wood, *Genesis*, page 224.

⁴ See Beaumont, *The Mysterious Comet*.

869-3. *The water-witch came after ...*

The "water-witch" was a certain Soror Hamsa of the O.T.O., known in *New Isis Lodge* as Clanda. An account of her apotheosis was first published in *Man, Myth and Magic*.⁵ Clanda "came after" Awryd, chronologically. She possessed, however briefly, the magical powers of the Witch. The Oracle is BRUXShSA, the female vampire in the form of a gigantic nightbird. The name is curiously reminiscent of the Qrixkuor. Clanda, also known as the water-witch, had been a member of Crowley's O.T.O. and, later, of *New Isis Lodge*,⁶ where she assumed the name of Clanda. The expression "came after" could signify that she was simultaneously an avatar of Awryd, Margaret Leasing, and Kathleen Wyard. If this is the case, Clanda also "came after" Helen Vaughan, Yelda Paterson, and Besza Lorie.⁷

870-4. *a rainbow cascade of kalas*

The Oracle proclaims KThNTh, 'a coat of many colours; a sacred and symbolic garment', which suggests the rainbow cascade of colours (*kalas*) worn by the Priestess to veil her oracle. This interpretation is borne out by TzPhN (870), 'to hide or conceal'.

871-5. *suffusing with mauve the veils of Isis which freeze and drape in icicles the Gate which no man will open.*

The *kalas* of the Priestess in her magnetic sleep become suffused with the tears of Isis. A mauve radiance freezes and drapes in icicles "the Gate which no man shall open". NO MAN = 861, the sum total of the series of numbers from 1 to 41. 41 = AM, the 'unawakened' Goddess (i.e., the virgin; the priestess in her magnetic sleep). 861 = Κωμῶα, 'deep sleep'. Furthermore, forty-one are the letters comprising the spell given in the *Necronomicon*, which opens the Gate which no man may open. 861 = ΑΙΩΝ, 'a cycle of time', and TANIT, the consort of Baal.

⁵ See also Grant, *Images & Oracles of Austin Osman Spare*.

⁶ See Grant, *Remembering Aleister Crowley*.

⁷ See Grant, *Against the Light*, and *The Stellar Lode*.

The number also signifies a kind of beetle associated with Isis in connection with Her production of the ΑΙΩΝ of which Her Children are the Priests. The latter assume the form of a peculiar kind of beetle which clings to the brow (*ajna*) of the Goddess. Yet again, 861 is the sum of the mystic numbers of VELA,⁸ a celestial body associated with Isis. NO MAN also = 211 = DBRH, 'a bee'. Inman notes (*Ancient Faiths Embodied in Ancient Names*) that Beelzebub, the 'lord of flies', or buzzers, was really the "lord of Bees" – i.e., of words. "Baal who prophesied", as the bee, was a punning synonym for 'the Word' (of the ΑΙΩΝ). "The gate which no man will open" is the 'Third Eye' of Isis, because no man can pass beyond the phenomenal world and remain mortal. Hence, at Ekron there was a Baal named 'The Averter of the Insect', i.e., of the beetle. In this context the beetle is clamped to the brow of Isis, as guardian of Her Secret Eye. 211 = DURA, 'to go in a circle', and the verse-number denotes the circle as the ultimate symbol of the female. The Oracle is ΧοοϚ, the primaeva matter from whence all things are created.⁹

872-6. *A sentient radiance springs from the gongs of Lêng*

The "gongs of Lêng" vibrate with a "sentient radiance". This may mean that their liquid notes rise and fall as a 'spring' or a 'fountain' over which LAM presides.¹⁰ We do not know how this should follow upon the previous verse or whether, in fact, it is intended to do so. The Oracle is silent.

873-7. *struck in the caverns of Lam where a grey light weaves perpetually a misty veil above the forest where Awryd encountered the Spider and webbed-footed things masquerading as the Children of Isis. The Qliphoth-breed swarms from the greater basins no less than from the lesser angles of the inferior moon-pools.*

⁸ See Grant, *Beyond the Mauve Zone*, chapter 1.

⁹ See Crowley's Magical Record for 29th September, 1923.

¹⁰ For the connection between the Egg of Lam and the 'spring' or 'fountain', see Crowley's Record of the Amalantrah Working, entry for 27th April 1918.

The "caverns of Lam" suggest a connection between the Asiatic mysteries and the Kamite tunnels of Set which crawl to power-zones as far-flung as Dongola, Kabultioa, Ho-Nan, London, Suffolk, and South Wales. Suffolk marked the scene of Awryd's Initiation. The verse also refers to the sephiroth and their relationship to the "lesser angles", i.e., the tunnels oblique to the paths "joining" the basins. Their overflow forms the "inferior moon-pools". The Oracle is IAK SAKKAK, described in the *Necronomicon* as "the Guardian of the Other Side". Note the similarity to Ixaxaar, the 'Sixty-Stone', and the onomatopoeic affinity with 'Yog-Sothoht'. The verse seems to contain a suggestion of conflict between the emissaries of the Deep Ones, "webbed-footed ones", and beetle-spawn of the transplutonic Isis.

874-8. where the gongs are sounding

The "inferior moon-pools" are, by implication, related to Lêng and to the Mongol Current, if the initial supposition be correct concerning Lêng's locus on or near the Sino-Tibetan border. The verse-number yields but a single clue; 8 = Bâh, a term designating the inundation of the Nile, which is a mystical euphemism for the lunar flood. Bâh is also the name of the god eaten by the Shining Ones who dwell with hidden faces in the Temple of the Beetle. Could this be another hint at a conflict between the Children of Isis (beetle-things) and the Deep Ones, the "webbed-footed things" (batrachian) that claimed Awryd? (See *Against the Light*.)

875-9. where Yesod jerks its puppets in a greenish halo of mist:

Nine is the number of the Yesodic power-zone. The "greenish halo" identifies the Deep Ones or, perhaps, the Yezidi who work mainly with this zone.¹¹ Again, the Oracle is silent.

¹¹ See Grant, *Outer Gateways*, chapter 7.

*876-10. Swart visions of the unsleeping dark
start before the eyes; not of the body
stark, but of the tunnelled Things*

The "unsleeping dark" is a reference to the subconsciousness, the eruption of which startled the Skryer by revealing the destiny of the unslept dreams to come. They effected their intrusion via the Sphere of the Elements, appearing as elementals in the shape of beetle-bodied entities. The verse-number = GBH, 'to issue from the earth' (cf. the Kamite *hhep*, 'to transform, change shape'). The Oracle enumerates the word WORM, an emblem of the Ophidian Current. 876 also = TzPhVN, 'Typhon', and a Chaldaean form of ξίφος, 'a sword', which identifies the Aeon of Zain as the provenance of these intrusive dreams. TzPhVN also denotes the 'North Quarter', the region of deepest darkness.

877-11. beneath mauve skies.

The meaning is self-evidently a reference to the Mauve Zone and to the eleven classes of the Qliphoth defined by Rabbi Isaac de Loria.¹² Egg = 0 = 11. The cypher, 0, signified anciently the number 11. The Oracle enumerates a formula of AOSSIC as AVSShIK, which is a Key to the Mystery of Nu Isis and which opens NThIBThIH (877), 'Her Paths'.

*878-12. This book OKBISh contains the formula of the
Daughter of Maat and of the Magick Force of the Spider
Goddess*

This Book OKBISh contains "the formula of the Daughter of Maat" (i.e., Mâ-Ion) inherent in the gnosis of Nu Isis. This formula entails the sacrifice of the 'virgin', the priestess in her magnetic sleep. Her trance invokes the Magick Force (*Ojas*) of the deity who manifests through her priests in spider-cum-beetle form. The Oracle declares this ARCANUM (878). Note

¹² See Waite, *The Holy Kabbalah*, page 423.

that OKBISH = 402 = BTh, 'daughter, maiden, virgin woman, worshipper'. 402 combines the numbers of Aivaz (93) and Set (ShT, 309). The Magick Force of the Spider is therefore identical with the MASH-MAK (402), "the cosmic fire capable of pulverizing in one second whole cities, and of disintegrating the world". This is the hidden Arcanum of OKBISH. By according to the letter *K* its terminal value, 500, MASH-MAK yields 882, which combines Aivaz (93) and PTN (789), the Typhonian Goddess *par excellence*.

879-13. *who, full flowering, radiates the Qrixkuor Light.*

The Goddess in Her full flowering (13 = lunar current) radiates the Light of the Qrixkuor (= 666), i.e., the alien radiations of Nu Isis. The Oracle is AZATHOTH, the "nuclear chaos beyond angled space".¹³ 879, being a metathesis of 789, = PTN, the initials of a Priestess of TANITH (see Comment to 878/12).

880-14. *Thus does the Daughter conceive*

The mode of the Daughter's conceiving is the mode of the magick of the Mā-Ion, or Meon. The verse-number is that of the path of *Daleth*, 'a door'. It here refers to the "secret door" (AL.III.38) to the House of the Beetle (*khepra*) venerated by the priests of Nu Isis in the subterranean Temple at Dongola. The mode of her conceiving is described in *Against the Light*. The Oracle is ThPTh, 'Tophet', the 'burning ground', equivalent to the concept of the fire-breathing Typhon and to the Asiatic *smashanahalika*, or 'cremation ground', whereon are performed the rites of the Black Goddess, Kalika, the 'Ancient One'. 880 also = NIRRIITI, a Hindu goddess of death and decay. It may not be insignificant that NIRRIITI also enumerates ChShBVN MLChMH, 'a war engine' (cf. AL.III.7). The relevant verse-number in AL is the number of Set, and of the Mother Goddess of the Seven Stars. It is verse 152 of the Book as a

¹³ See Lovecraft, *The Dunwich Horror*, page 262, and *The Whisperer in Darkness*.

whole, and 152 = HMVTzIA, 'the Bringing-forth One', a direct reference to the Idol of Dongola (see *Against the Light*). 489 = DHSMODVSh, *Desmodus*, the magical name of Frater Aossic in the *Ecclesia Gnostica Alba*.¹⁴ Finally, this number 489 combines 71 (Lam) and 418 (Aiwass).

881-15. *while the Goddess having three eyes*

A specific reference to Hecaté, one of whose appellations is *triglunos*, 'having three eyes'. The verse-number is an allusion to the fifteen parts into which the body of Osiris was cut and of which all but the phallus were recovered by Isis. According to one version of the legend, it was the crab that retrieved the phallus of Osiris, and it will be remembered that in the earliest symbolism the beetle preceded the crab.

882-16. *sees in the three worlds and beyond.*

With her three eyes, Hecate controls the three paths that converge upon the junction of all paths; i.e., the *Ajna* plexus – the centre of the Spider's Web. The Tantric equivalent is the central *trikona* of the *Sri Chakra*. Diagrammatically, this *mahachakra* forms a web or map of the cosmic *kalas*, sixteen of which are reflected in the female organism as the materialization of the Seventeenth *Kala*, the atomic speck of consciousness typified by the *Bindu* in the central and inverted *trikona* of the *Sri Chakra*. The Oracle denotes the union of 93 (OIVZ/AIVAZ) and 789 (PTN, the Pythoness).

883-17. 771 71/7/17 177 Zain

The Oracle is ChThETHO. This acron emanates fateful dreams¹⁵ from the god Besz, and from the 'lords of the gods', Set and Chreps, or Khephra, the Beetle. Besz is a homonym of Vesz

¹⁴ See Grant, *Hecate's Fountain and Beyond the Mauve Zone*.

¹⁵ See B.M. Papyrus No. 122, which contains the spells and incantations for inducing these dreams. See also Summers, *Witchcraft and Black Magic*, page 106.

or Aivaz. The Oracle thus names the aeon from which Aiwass derives. 883 also enumerates AVR MThNVTzTz, 'the Light of the East', in this context a reference to the Mysteries of the Kû.

The number seventeen plays so important a rôle in the Typhonian Gnosis that it may best be summed up by the single potency expressed in the equation $1 + 7 = 8$: the 'lost' Phallus (1) of Osiris concealed by Set (7) and restored by Isis (8). 17 is the number of the Path of *Zain* and therefore typifies the Double Current. The numbers 771, 71, 7, 17, 177 have been analysed exhaustively throughout these *Typhonian Trilogies*. In the present verse there appear seven 'sevens' and four 'ones'. $7 + 4 = 11$, the Double Current in its magical expression and the essence "of all their numbers who are of us" (AL.I.60), the which phrase indicates the Grade designations of the Order of the Silver Star (i.e., Sirius/Set). It will be recalled that each of the eleven grade-numbers add to 11.¹⁶ The seven sevens = 49, the Mystic Number of Venus and of her magical emblem, the VULVA, the doorway (*Daleth* is attributed to Venus) to the zone of magnetic sleep in which visions and oracles abound. 49 is the number of petals of the Scarlet Rose (*yonis*) upon the Cross of Gold (lingam). This symbol equates with the 43-lettered *yantra* of the *Sri Chakra* of the Asiatic Mysteries, the wheel or *chakra* that revolves about the *Bindu* in the central *trikona*.¹⁷

771 = SATAN, also τριψληνος, 'the three eyed', a name of Hecatê.¹⁸ Again, 771 = SAIN (cf. *Zain*), a druid shrine, than which "none was more secret and more evil than the little isle of Sain, off Finistère ... dedicated to He'ro Dias, the mistress of witches".¹⁹ The number 71 = LAM, 'The Way'; 7 = Set; 17 = the Path of *Zain*, which is the Path of the Double Current. 177 = MV AION (Maon),²⁰ the Aeon of Mû, linked with the Mâ-Ion.

¹⁶ See Crowley, 'One Star in Sight' (*Magick*, pages 327-338)

¹⁷ See the *Kamahalavilasa* of Sri Purnyananda, translated by Sir John Woodroffe.

¹⁸ See Comment to 881/15.

¹⁹ See Summers, *The Werewolf*, chapter 5.

²⁰ See Inman, *Ancient Faiths Embodied in Ancient Names*, I.345, 349

177 also = GN ODN, the 'Garden of Eden', where the Dark Doctrine (Meon)²¹ had its roots.

Concealed in this series of numbers - 771, 71, 177 - is the number 717, with special reference to the Cult of the Kû. 717 is a formula of AVShShIQ (Aossic), as well as of ZIN, the name of the Moon deposited in the secret symbolic language adopted in Atlantis from alien visitants known as the 'Sons of God' and, in a later mythos, *Elohim*. According to Lovecraft, the "Ghosts" ("repulsive beings who die in the light") inhabit the Vaults of ZIN: "they leap on long hind legs", comparable to the batrachian leapers, acolytes of the Deep Ones. Finally, 717 is one less than 718, an enumeration of the word ZAIN, and of the "One-eyed Sword" mentioned in the *Necronomicon* (pages 160 and 213). Z-AIN: Z = 'sword'; AIN = 'eye'. Among other important Typhonian correspondences, 718 = QVRI OKBISH, 'The Spider's Web'.

884-18. Also an Island.

Is this a reference to SAIN, an island off Finistère (see Comment to 883/17), or a hint to look elsewhere for the site of the island mentioned in AL.III.4? 18 is the number of Isis + the Phallus of Osiris restored by Set. The Oracle is ΜΟΛΛΑΟΥΣ, 'one who grinds in a mill'. This word was applied to the goddess Mylitta; cf. MVL DH, meaning 'moll, mullet'. Inman notes that the mullet (cf. *mulier*, female organ) is a fish associated with this goddess. *Molly* = a 'wellworn woman'; *mollas* = 'a prostitute', and 'to fornicate'. "The mullet is a particularly fecund type of fish attributed also to Hecatê on account of the common derivation of their names, for Hecatê is called τριοδιτις, as presiding over places where three roads meet, and as having three eyes" (Inman). Note that μύλλας (701), 'a prostitute', and τριψληνος (771), 'having three eyes', include the numbers of LAM and of ZAIN (or SAIN). We see in these correspondences a connection between "an island" (Sain) and the Three Ways (Hecatê/Lam).

²¹ See Bertiaux, *The Voudon Gnostic Workbook*.

885-19. (*I cannot penetrate the mists coiling about this isle. It has been called a shrine – “none more secret and more evil ...”*.)

See Comments to 883/17 and 884/18. The quotation from Montague Summers²² was added spontaneously by the Skryer. The verse-number denotes the “feminine glyph” (see ‘The Meaning of the Primes From 11 to 97’ in Crowley’s *Liber 777 Revised*). The Oracle is MLKTh HShMIM, ‘Queen of Heaven’ – NU ISIS.

886-20. *The small craft pitches into gulfs of blackness;*

This may be a reference to Dr. Phineas Marsh Black’s singular exploits involving skiffs and light sailing-craft as recorded in *Against the Light* (q.v.). The verse-number links it with the BAAVI, who “procreated with Martian women belonging to the Mongol Monad”.²³ The Oracle names the “Devil God’ of the Pacific Islands, i.e., SOTHMOGG, “Son of Him whom even Dagon and the Deep Ones served”. Lin Carter gives to this alien abnormality alternate titles according to its veneration in Ponapé, the Carolines, the Cook Islands, New Caledonia, New Zealand, the Sepik River region of New Guinea, and in five South Indo-China Cults.²⁴ To this list we may add the oriental Cult of the Kû, to which Dr. Black undoubtedly belonged. Crowley celebrated in the Bathyllic tongue,²⁵ the language of the Deep Ones, some of the chants peculiar to the Polynesian Cults.

887-21. *is whirled in a vortex, eager to return.*

A description of the space-craft immediately prior to the vessel’s capsizing – as described in *Against the Light*. The Oracle is silent.

²² See 883/17, note 19.

²³ See Charroux, *Legacy of the Gods*, page 279 et seq.

²⁴ See, concerning Zoth-Ommog, Lin Carter, *Disciples of Cthulhu*.

²⁵ See Crowley, *The Vision and the Voice (Liber 418)*, Second Aethyr.

888-22. *Back! Back! Hold back the black coffins!*

The verse-number = UGGI, “Lord of Death whose messenger is the Owl” (*Necronomicon*). Another connection with death is ABIT, also 22, the beetle that guides those who have gone astray in Amenta. It is also the number of BITA, ‘King of the Ocean; Lord of the Deep’, whose symbol is the flying fish. The phrasing of this verse reproduces very nearly a phrase from Werner Herzog’s film-script (English version) of *Nosferatu*. The Oracle combines the Mâ-Ion (171) with AVShShIQ (717). The formula of Aossic has been analysed in connection with verse 883/17. 171 = MASKIM, “The Seven Lords of the Shadows & the Depths of the Seas. They lie in wait about the borders of the world” (*Necronomicon*). See also verses 882/16, 883/17, and 884/18.

889-23. *Deep abysses ... sea spout ... geysers of flame, walls of rushing water ...*

The initiation of Dr. Black (?). Cf. Crowley’s Ordeal in the Caverns of Fire²⁶ during his Initiation to the Grade of Ipsissimus in the Order of the Silver Star (A. . A. .).

890-24. *and a slow insidious undertow*

The undertow was bearing the craft inexorably towards the Deep Ones; towards SOTHAMOGHA (890), a form of SOTHMOGG (see Comment to 886/20).

891-25. *carrying the fragile vessel off course*

The Initiation proceeds. Its resemblance to Crowley’s Ipsissimus Ordeal²⁷ is here emphasized, for the verse-number = ChIVA, ‘the Beast!’ The Oracle embodies a composite of 102 (LAMAL) + 93 (AIWAZ) + 696 (IPSOS) = 891. These numbers have been analysed in *Outside the Circles of Time* and else-

²⁶ See Crowley’s Magical Record, entry for 21st March 1924. The relevant passage has been discussed in Grant, *Beyond the Mauve Zone*, page 184.

²⁷ See Crowley, *The Magical Record of the Beast 666*.

where in these *Typhonian Trilogies*. Note that 891 equals eleven times the square of 9, which might explain why the vessel seems suddenly to be whipped "off course"; 81 is the Mystic Number of the moon.

892-26. *into the caverns of the air; it drops plumb centre in Pacific gardens made tumultuous by Cthulhu's breathings ...*

Again, a parallel with Crowley's Ordeal in the Caverns of Fire (see Comment to 889/23, footnote 26); but here the intrusion is from the Air, and the wind-storm which it transmits lifts the skiff into space before dashing it into the realm of the Deep Ones. "Pacific gardens" – where Cthulhu stirs and makes the ocean boil.

893-27. *The sleep is near its end.*

The verse-number enumerates DZYU, and also AKU, both of which terms combine strands of the Asiatic Current and the Polynesian Mysteries. DZYU relates to DZYAN and to the stanzas of that cryptic transmission. AKU²⁸ is a name of the moon-god also worshipped as Zin (Sin/Zain); it also signifies the 'spirit' or 'double'. The Oracle is silent.

894-28. *Wait for 771 71*

The number 771 = SATAN, also SAIN.²⁹ 71 = LAM.

895-29. *Wait for 17.*

The number 17 is the reflex of LAM (71). (See Comment to 883/17.)

²⁸ Aku, the ancient lunar deity later identified with Zin or Zain.

²⁹ See Comment to 883/17.

The Book of the Spider – XXXII

896-1. *From the stairhead she descended*

The present and following verses refer to an incident in the early career of Frater Aossic which could not have been known to the Skryer. It is recorded in *Against the Light*. The Oracle enumerates the phrase DRACONIAN CURRENT.¹ 896 also = MOYNOFENHΣ, a name of Hecaté pronounced in the Orphic Mysteries.

897-2. *bearing the battered volume 67964*

The number 67964 held profound personal implicits for the author as a child, although at that time they appeared as of a non-occult nature. The Skryer could not have known this fact and the author had long forgotten it. The number was connected with his mother's personal affairs. The first three digits, 679, = ABN MOVLPT^h, the 'Chrysolite Stone' (*Canticles* v.14). The terminal, 64, is 8 x 8, the 'perfect number' of Maat (Truth), and the total manifestation of ISIS; as it were, 'Isis unveiled'. 67964 may then be interpreted as the Manifestation of the Perfect Stone (the Stone of the Perfect-Ion). In order to understand this interpretation in depth the reader should consult Frater Achad's 'Official' and 'Unofficial' Correspondence² with Gerald Yorke and others.

898-3. *an innocent tale for children*

See *Against the Light*. The Oracle expresses, figuratively, the Double ISIS (8 8) warding the Astral Light (9 = AVB); i.e., the astral light of witchcraft manifesting through the Double Current. Note that 88 = 17 + 71 – LAM on the Path of the Double Current (ZAIN). 88 also = LENG, and IBN GHAZI, a

¹ I am obliged to Mr. Pridgen of Charleston, South Carolina, for this numerical correspondence.

² Housed at the Warburg Institute, London, as part of the Gerald Yorke Collection.

form of the *kala*, *Ibt al Ghauzi* mentioned in the *Necronomicon*. This is the powder which, when ignited, permits the Old Ones to manifest in Universe 'A' – that is, in the waking-state. 88 = ChNKL, 'initiation into Mysteries' (cf. Enoch, the Grand Hierophant and Initiator *par excellence*). The Oracle is OI Z'ΑΣΤΕΡΕΣ, 'the Seven Stars or Rays', the monogram of the Stellar Gnosis. 898 is the number of KThChThO, the aeon that emanates "fateful dreams from the god Besz [i.e., Aivaz]" and from the "lords of the gods', Seth, Chreps".⁵

899-4. *who became the Children of Isis.*

The "innocent tale" (see previous verse) gave to Frater Aossic his first intimation of 'eternal recurrence', a theory of reincarnation elaborated by Ouspensky in his novel *The Strange Life of Ivan Osokin*. Those that realize this occult experience become in a certain inexplicable manner the Children of Isis. The Oracle is silent.

900-5. *A page of it is enough to send you beyond sleep.*

The potency of this *grimoire* enables a mage to enter the Mauve Zone. Contained within the five-rayed star, multiplied by itself, are the degrees of the angles that each add up to 9 – 18°, 36°, 72°, 90°, 180° – culminating in the full circle of 360°. Their total – 756 – enumerates TEMPLAR, CREATION, SPIRVTh, 'emanations, numbers', ShNVTh, 'years', LShKVTh, 'cells, cubicles'. 756 also enumerates the Welsh CALEN, 'chaos', 'matter' personified. The Key to the Ninth Arch is concealed under this symbolism. The Oracle is 900, the number nine extended to infinity. 900 = ShThR, 'secret or mystic zones', and RShTh, 'net or web'. Spun across the Ninth Arch, no material body may pass over its threshold without detection by Those beyond.

⁵ See Papyrus No. 122 (B.M.), and Summers, *Witchcraft and Black Magic*, page 106.

901-6. *A torn page of it covered in childhood scribbles and scrawls – if held against the light*

The Oracle, 901 = O ΦΑΛΛΟΣ, the phallus; Ιακχος, the Eleusinian name for Dionysus; and ο πυραμις, the pyramid. All of which concepts point to the Ninth Arch of the Templars typified by the Tower at Dunwich, near Brundish, as well as by the *pharos* that beams upon the Suffolk coast.

902-7. *reveals ...*

The Skryer was able to hear only the first word of the verse. The Oracle is BTz, meaning 'whitish clay', 'mire'. The revelation concerned the livid remains concealed by the hardened mud beneath the basement of the Busche Emporium (see *Against the Light*). The virgins sacrificed were horribly mutilated, which is consonant with the Oracle which signifies, also, ThShBR, 'the breaker in pieces'. It is worth noting that 902 = HIKL LBNTTh HSPIR, 'the Palace of the Pavement of Sapphire Stone', the Heavenly Mansion corresponding to the Temple of the terrestrial moon – i.e., to Yesod and Malkuth.

903-8. *I followed the critter's advice.*

The spidery creature⁴ that prompted the Narrator to hold the page against the light also initiated him into the Mysteries of his rôle in the *Grimoire* of Clan Grant. The Oracle is Aivaz (93) plus the Egg.⁵ 903 was the number of Cagliostro's magical name, ASHARATH, in the Egyptian Rites of Memphis and Mizraim which he founded in the eighteenth century and which played a vital rôle in the work of the *Illuminati*, and, eventually, in the Cairo Working. When it is remembered that the verse-number is that of the active or Nu-Isis Current, the linkage with Cairo and with the Mâ-Ion becomes immediately apparent.

⁴ It was, in fact, the Intelligence behind this *Book OKBISH*.

⁵ For the significance of the Egg symbolism, see Grant, *Outside the Circles of Time*, and many other places in these *Typhonian Trilogies*.

904-9. *That is why I know the contents of Grant's Grimoire and the secret of the Ninth Arch.*

The verse is self-explanatory, and the verse-number emphasizes the Mystery of the Ninth Arch elucidated in this *Book OKBISH* (see Comment to 900/5). The Oracle also emphasizes the dominance in this Mystery of the Typhonian Current, for 904 = πειθω, 'to persuade'. The python first hypnotizes by its glance and exerts its power of persuasion after paralyzing the will of its victim. *Peitho* derives from PhThR, 'to spread out' (as the serpent its hood), 'to seduce'.

905-10. *Why not follow the Spider's web?*

The verse-number suggests that the question resolves itself into: Why not go one beyond ten? That is, beyond Universe 'A' (represented by the ten sephiroth) into Universe 'B', through the one beyond ten (11) via the Briatic Palace of Yesod-Malkuth. $9 + 10 = 19 = 1 + 9 = 10 = 1 + 0 = 1$ (see Comment to 902/7; a fuller explanation of this Arcanum appears in *Against the Light*).

906-11. *Hop from strand to strand of its glittering tracery ...*

The 'hopping' characterizes the Deep Ones and Their batrachian minions. However, the Oracle denotes the number of petals that surround the twelve-petalled *unisna* (top-knot) of the *Sahasrara Chakra*. 906 = ThVLOTh, the 'Worm', a name for the Fire Snake in the earth-centre (*Muladhara Chakra*). The verse indicates the raising of the Fire Snake from this centre to the *Sahasrara Chakra*, requiring the highest of all hops or leaps. The verse-number denotes the Magical Light, AVD (11), which Crowley characterized as "almost = Kundalini" – "almost", no doubt, because the operation occurs in the Mauve Zone with no repercussions in Universe 'A'.

907-12 *Meet the awesome insect*

908-13. *Like a vast beetle emerging from the vulva of Isis!*

The first of these two verses appears to be a reference to the rite described in *Against the Light* (q.v.). The verse following it is another reference to the One beyond Ten that is the Key to the Mauve Zone. The verse-number (13) = AChD, 'unity', 'one'; also HDD, a form of the Egyptian 'Hadit', meaning *Bindu*, a single point. 13 = ChGB, 'he pierces', a description of the Fire Snake as it rises to the *Sahasrara*. The Oracle is BVTz, 'to be high', 'shining', as describing the full moon of the *Sahasrara*; thirteen denotes the moon of magical manifestation. 908 = ChRShTh, 'the enchanter, to mutter', from ChRSh (508), 'to whisper', connected with the notion of mantric chanting. In *Isiah* (viii.19) the word is glossed as 'wizards that peep and mutter'. Note the subtlety of this gematria: ChRSh = 508 = RABAGAS, the alleyway in *El Festal*, home of the beetle-headed ministrants of Nu Isis. It is also the number of ShChR, 'hairiness, a cleft, a gate' – i.e., the vulva of the Goddess.

909-14. *Why not? To do so signals the end of this world-web, and as one dangles over narrow voids above Dunsanian gulfs ...* ↙

The Skryer no doubt interpreted the question in a positive manner and received the daunting reply. The Oracle remained silent. However, 14 serves the purpose by appearing in sigil form, resembling a lightning-flash which combines two sevens, one of them inverted and reversed on top of its twin. The lightning-flash is a symbol of Nodens, god of the Abyss, the latter appearing in the sigil as a barely visible furrow between the gulfs of space. 14 is the number of the Path to which is attributed the letter *Daleth*, meaning a 'door' or 'gate'.

910-15. *even a Sime would hesitate.*

Sidney Sime alone of artists knew how to suggest the terrors of Lord Dunsany's visions. Yet he, even, hesitated to depict the

abyss that preceded the 'Beginning [RShITH, 910] of Time'. The Oracle is REREK, the Serpent that lives upon the Khûs, or spirits.⁶

911-16. *Let us then close the grimoire.*

The transmission is nearing its end; a veil will soon descend. The verse-number is HAI, a monster serpent, a form of Apep, the zoötype of the Ophidian Current. The near coincidence of these twin serpents is notable (see Comment to previous verse); both are glyphed in the sigil of Aossic. The Oracle warns of BARShChTh, the 'hell of Tiphereth', which comports the blasting and burning power of the sun. 911 = ISHTAR, the daughter of Sin, or Zin, the manifestation of the lunar current expressed here through the witcheries of Lola' (cf. Laylah, 'night').

912-17. *Let us not dive into the arms of Her, whose brow bears the telltale mark of an alien qliphoth.*

Seventeen is the most recurrent and enigmatic number in the Gnosis of Zain, for $1 + 7 =$ the number of the Goddess (Isis), and the "telltale mark" is the beetle upon her brow. 17 = HGDH, 'narrative or subtle discourse', which applies particularly to this *Book OKBISH*. It applies also to the *Grimoire* mentioned in the previous verse, and to the 'Nightside Narrative', *Against the Light*. The Oracle is OLYARAM, specifying one of the Globes of Yog-Sothoth of which there are thirteen in all. Olyaram, being a form of Ilyarun, is linked to Aossic.

913-18. *Phineas Black; deep mysterious Phineas Black took back to the Stars the secret of an awful spawn.*

The meaning of this verse should be sought in *Against the Light*. 18 is the number of the dynamic Isis whose alien provenance is symbolized by the number of the Beast, 3×6 , or 666.

⁶ Cf. Rano Roraku, the gaping molten doorway to R'lyeh.

⁷ See Rohmer, *Dope*. Lola is the consort of Sin Sin Wa.

This is the Secret Key of the Nu Isis cosmo-conception explicated in the legend of Set's finding of the Phallus of Osiris which he restored to Isis, thus renewing her or making her new (Nu).

914-19. *Tarry awhile, 'though your feet slip upon the crazy pathway ...*

This, together with the following three verses, slides down to encounter the Entity behind the nightmare of *OKBISH*. So, before the Event, the Skryer and all who attend to her words are bidden to linger, still in the light of day (waking state) – and then, the plunge ... Nineteen is the number of the Path of the Serpent, and the Oracle is ShDIM, a word which is susceptible of many interpretations. Predominantly, it signifies 'The Powerful Ones', 'devils', 'to devastate, destroy', and was used to describe the old gods of Canaan. The Greeks glossed the ShDIM as the *Daimones*; while the Comte de Gabalis speaks of them as beings between angels and men, an aerial race. The art of trafficking with them was known as *Teraphim*. They were sometimes observed on ingeniously-constructed aerial ships,⁸ and such were known as 'Tyrants of the Air'. They were accused of having abducted mortals from the earth.⁹ An alternative spelling of ShDIM = 354 = YELDES, a term equated by Montague Summers with "Yelder eyed witches".¹⁰ According to *Against the Light* (q.v.), the Skryer who channelled much of this *Book OKBISH* claimed that in a previous life she, like Margaret Wyard, was similarly abducted. In place of the latter appeared the changeling, Awryd, who infused into the Craft in the 16th Century the alien brood of the Outer Ones, of which one line only survives.

⁸ See de Villars, *Comte de Gabalis*, page 189.

⁹ *Ibid.*, page 191.

¹⁰ See Summers, *The Werewolf*, page 29.

915-20. *though the arches fly past in your abysmal fall like the cavernous eye-sockets in a skull from which Baphomet even would recoil.*

Presumably, the arches down to the Ninth are likened to eye-sockets in a skull before which even the Head adored of the Templars would recoil. The Oracle is silent.

916-21. *The shadow of Anubis*

Anubis is the guide of spirits in Amenta; he is the black-snouted hound of the Sabbath, the jackal of the Desert of Set. His shadow is the Yellow One, the Golden Hyaena, the Guinea Dog. He is also, in his human and priestly avatar, the one who applies to the dead the scented oils of embalmment. The verse-number has for its hieroglyph the desert Palm. Again, the Oracle is silent.

917-22. *like Mr. Meldrum*

The Skryer had read John Metcalfe's tale, 'Mr. Meldrum's Mania'. In it the author describes an anomaly analogous to Lovecraft's priest in a yellow silken veil, the contours of which did not conform to the features of a human head.¹¹ Yet again, the Oracle is silent.

918-23. *walks unbidden in a human walker*

The shadow of the snouted One (Anubis) walks in the body of the Yellow One, the "stalker of nightmares" in the region of Sekhem. As the Oracle declares, Sekhem is the place in which magical operations are performed upon the spirits of the dead. The Shadow "walks unbidden", for no mortal may compel His presence. He comes in his own times, which are outside the jurisdiction of Time. 918 also identifies Sekhem with the Dwelling of Baal,¹² *Baal Meon*.

¹¹ See Lovecraft, *Fungi From Yuggoth*.

¹² See Inman, *Ancient Faiths Embodied in Ancient Names*, under heading *Baal*.

919-24. *stalker of nightmares in the aftermath of holy days ...*

The verse is not at all clear. The Oracle (919) = 501 (ΑΟΨΣΙΚ + 418 (ΑΙΨΑΖΖ)). The "holy days" may be those celebrated in the 'Holy Books of Thelema', and of the *Book of the Vision Called S'lba*.

920-25. *Hunted the hunter hunts*

Although hunted himself, the hunter hunts. This implies an infinite regression, or it may indicate a specific magical operation in which the Yellow One himself is the quarry of some greater power. The verse-number = ChIVA, 'the Beast', which in the Secret Tradition denotes the 'alien'. The Oracle is ISHIM, 'the Fiery Ones', denoting those whose tongues of flames devoured the sacrificed virgins. 920 also enumerates ΨΥΙΠΙΣ, Osiris, who abides as Lord of the Dead in the City of Sekhem.

921-26. *no bright survivor*

Hence, no bright survivor, for no-one goes forth from that City (see Comment to previous verse) until he has found the Lost Word (i.e., IHVH = 26).

922-27. *and an aeon of darkness; the Darkness that is undying wherein the nosferatu eat the shades.*

The "aeon of darkness" may be a reference to the Wordless Aeon, the emblem of which is the Sword and the Serpent combined, the Seal of Set.¹³ A profound mystery is signified by this glyph. It involves the Mouth, symbol of IPSOS (the Word of Maat) and the meaning of the letter *Pé*, which is ascribed to the twenty-seventh Path. The Oracle proclaims: "Behold, a virgin shall conceive and bear a son". The reference is to the son/sun of IRShEMESh (see Comment to 920/25). 27 is the number of the pregnant womb, as previously explained. The quotation is from the *Wisdom of S'lba* (205/51), which contains the ancient Scottish

¹³ See Crowley, *The Book of Lies*, chapter 87.

proverb that Phineas Black was fond of quoting (see *Against the Light*). The sense of the verse lies in the sense of the phrase *Akasai Dasu* – “for the Darkness is Undying”. The *nosferatu* are the ‘undead’ – i.e., the ‘life’ and ‘light’ of this darkness.

923-28. *On the table-cloth with knife-crisp folds is spread the feast ...*

The reader familiar with the screen-play for the film ‘Nosferatu’ will recall the feasting rats, and the tables spread with rich viands and wines; or, perhaps, the knife-sharp creases of the cloth spread for the Last Supper as depicted by Salvador Dali in a celebrated painting. The verse-number enumerates ChK, ‘mouth, palate’ (see Commentary to previous verse), and AKAU, a name of Anubis.

924-29. *Fall to!*

This was the signal for communicants to partake of their repast after ‘Will’ had been proclaimed following the custom of a certain Abbey of Thelema.¹⁴ One number of FALL TO is 220, the total number of verses in the *Book of the Law*, the transmission central to the Thelemic-Typhonian Gnosis. The Oracle is 924, signifying ChShK APLH, ‘thick darkness’, as the Spider OKBISH draws close its web to veil the Mysteries of its Feast. But heed the number 29! – for it is the number of KZB, ‘to fabricate; to spin the web of illusion’. For the initiate, it is enough to remind him that $2 + 9 = 11$, the number of Nuit, or NU; and that $2 \times 9 = 18$, the number of Isis; while $9 - 2 = 7$, the number of Set. $718 + 11 = 729$.

End of Second Transmission

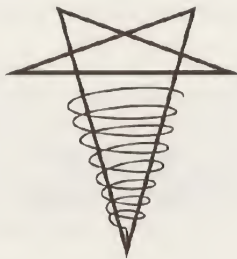
¹⁴ See Crowley, *The Diary of a Drug Fiend*.

Appendix I The Sign of Protection

The signs and symbols printed in books are stylised mnemonics communicated by specific Intelligences and/or Spirits. The Sign of Protection however is not formed as one would form a regular figure such as the pentagram, hexagram, etc., but according to requirement. A very special form of defence is necessary against hostile forces from Outside. A particular angle of the figure has to be projected into another dimension. Such a figure cannot accurately be committed to paper, nor may it be traced in air. Such a Sign has plenary magical potential only when projected mentally by one who has established two-way traffic with his *daemone*, whose Word he has received. Those who have passed the Pylon of *Samekh*¹ will be familiar with the curious ‘sloping’ sensation that precedes a shift of consciousness beyond everyday awareness, as occurs in dreams, trances, ecstasies, profound anguish, or in vertigo. The Sign of Protection is the most ancient form of the pentagram. It was known originally by the Kamite designation, *Sb’auu*, meaning ‘abode of stars’. It is represented by the Star of Set fig-

¹ *Samekh* means ‘prop; standing-stone; pylon or pillar’. It is the ideogram of Set. The ‘Passing of the Pylon’ should be achieved in the Fifth Degree of the O.T.O.

ured in the heavens as the Eye of the Southern Pole, itself symbolic of the Amenta or Hidden Land. As our model we shall take the stylised pentangle, bearing in mind that it may only be suggested on a plane surface:



When the Word of the *daemone* is vibrated correctly, it extends the required angle of vision. This extension vibrates and creates a whirling cone, vortex or funnel, which sucks in and destroys the hostile force. In the process, the star is distorted by elongating and *twisting* the appropriate angle out of proportion to the figure's remaining nodal points. The latter are then to be extended in turn according to the divers directions (dimensions) of the threatening powers. Together with the distortion there occurs also a distortion of sound, of vibration. This phenomenon is paralleled by the Hindu *pranava* which, in ideographic form, exemplifies lineally, twisted sound.²

But there is an almost insurmountable obstacle to the projection of this vibration beyond the realms of the known universe. The Sign of Protection must needs reach beyond the 'ring-pass-not' sentinels of astral, etheric and mental rings – which are merely conceptual – if it is to penetrate the Outside. Matter must be dematerialized and reintegrated as something quite

² See Nitya Tripta, *Spiritual Discourses*, page 441.

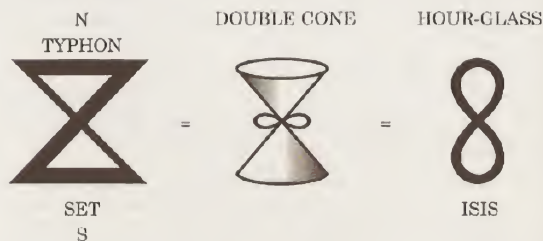
other, in order to strike at the roots of invading alien influence. This basic fact was understood by the ancient Adepts, and some of their teachings on the subject of the *Ain Soph* (Outer Void), though without specific reference to the Sign of Protection, were incorporated in a paper prepared by more recent Adepts of the *Golden Dawn*, entitled 'The Law of the Convoluted Revolution of the Forces Symbolized by the Four Aces [Tarot] Around the Northern Pole'. Concerning the translation of matter from one dimension to another, the formula is described in qabalistic terminology, and its meaning will be seen to resonate with our remarks above:

The symbol of the connection between the Malkuth of Yetzirah (mental) and the Kether of Assiah (material) will be a form somewhat resembling an hour-glass, the thread of the *Ain Soph* ... traversing the centre thereof and forming the connection between the worlds. So that the symbol [hour-glass] of the connection between the planes [dimensions] is this, and also the *modus operandi* of the translation of the form from one plane [dimension] to another is this [hour-glass]. And hence does the title of the sphere of Kether of Assiah signify commencement of the whirling motion [twisted form / spiral]. From the diagram of the hour-glass symbol it will be manifest that the Malkuth of Yetzirah will be the transmitter of the Yetziratic forces into Kether of Assiah, that the latter will be the recipient thereof, and that the hour-glass symbol or double cone will be the translator from the one plane [dimension] unto the other ...

Any forces in Malkuth may act through the upper cone of the hour-glass symbol, and by means of the lower one translate its operation into the Kether below, but its mode of transmission will be through the cones by the thread of the *Ain Soph* or of the unformulated. So that in the transmission between the two worlds [manifest/unmanifest] the formulate must first become unformulate ere it can reformulate in new conditions.

Other aspects of the cone were noted by Aleister Crowley in connection with the fourth dimension, which he worked into the fourth chapter of *Moonchild*. Austin O. Spare envisaged the cones as extending to infinity.³ Whilst *en route*, the points of the cones pierce the aethyrs like a needle, paralysing any hostile force inhabiting them. In Spare's diagrammatic drawing (see Frontispiece), note that the descending cone depends from a pentagon, the extreme distortion of which is caused by space-time dilation. A similar distortion links the Zos-Ilyarun-Aossic complex in the 'Formula of Zos vel Thanatos' stylized or – more appropriately – stélé-ized in the plaque reproduced in *Zos Speaks!*⁴ Frater Achad had envisaged, independently, and perhaps deployed, his 'Star of Manifestation' (see diagram 3, page 430) in a similar context. He hinted also at a mode of invocation involving a special order of *shaktis* (letters) in the thirteen angles of the Star to bring into manifestation the defensive influences of the Maatian Gnosis. Achad's Star was thus also a Sign of Protection.

Major Typhonian implicits of the Hour-Glass Formula may be recognized in the following representations of key factors of the Aeon of Zain:



³ The hour-glass, by shape, is a figure of eight (Isis), and a vertical form of the mathematical sign for infinity.

⁴ See *Zos Speaks!*, page 154. The stélé designed by Spare incorporated the encoded formulae activated to form the basis of the *Zos Kia Cultus* founded in conjunction with *New Isis Lodge*. Spare fleshed the formula of the Double Cone, or Hour-Glass, in feminine form with sigils and 'sentient symbols' located at the zones relevant to their function in the subtle body.

The Double Cone comprises the 7 (Set-Typhon) and the 8 (Isis) in her dynamic phase (i.e., with Phallus, 1) as 'New' Isis. This is the key to the *Stélé 718* (AL.III.19) fused with the stélé of Zos vel Thanatos as the basic formula of the Aeon of Z(ain), thus manifesting the "thread of the Ain Soph".

In summary: the potency of the Sign of Protection is dependent upon the Magician's ability to release and to direct the vibration of the Word communicated to him by his *daemone*, and to sever with the Sword (*Zain*) the intrusive tentacles from Outside.

Appendix II
Frequency of the NUMBER SEVENTEEN
in connection with
the Typhonian Gnosis

According to Hammer Pürgstall, the formula of faith inscribed on a chalice belonging to the Templars is:

Let METE (Baphomete) be exalted who causes all things to bud and blossom, it is our root; it is ONE and SEVEN; it is Octinomos the eightfold name.

On the 17th day of the month of Isis, Osiris became a 'Black God' when Set despatched him to the Amenta.

In the 17th year of his reign, Akhnaton, 'Lord of the Disk', entered the Amenta.

On January 17th, 681 A.D., Sigisbert IV arrived at Rennes-le-Château. This is the link in the Merovingian line.

On January 17th 1582, Nicholas Flamel transmuted $\frac{1}{2}$ lb. mercury into pure silver.

1717. The Grand Lodge of English Masonry claimed to be the Mother-Lodge of the world.

1717. An inscribed tablet from the tomb of Flamel was reported missing.

1781. The secret of Rennes-le-Château was passed to the Cure of Rennes, Antonine Bigot.

17th December, 1848. William Wynn Westcott born.

17th November, 1875. The Hermetic Brotherhood of Light changed its name to the Theosophical Society.

17th December (1883?). The date mentioned by Koot Hoomi when communicating with A.P. Sinnett: "The dead point of the revolving cycle is past: a new one begins for the Theosophical Society – on the 17th of December" (*Mahatma Letters*, page 382).

17th April, 1900. Aleister Crowley 'captured' the Vault of the Adepts.

17th January, 1917. Bérenger Saunière died of a stroke.

17th April, 1918. William Hope Hodgson (author of *The House on the Borderland*) passed into the Amenta.

17th August, 1918. Foundation of Walter Nauhauser's Thule Society.

17th April, 1919. A Great Initiation occurred in a London Church.

17th January, 1920. Timothy Leary born.

17th January, 1945. Crowley moved to 'Netherwood', Hastings, the place of his passage into the Amenta.

17th March, 1948. Frater Achad discovered the "secret word" of A.L.L.20, "the mystery of the Cuckoo's Egg [Kû-Kû] carefully laid in a snug nest".

17-day Magical Working in 1948 inaugurated by J. W. Parsons which culminated in a vision of Babalon.

17th June, 1952. J. W. Parsons blown to pieces.

17th January, 1955. *New Isis Lodge* inaugurated.

According to Moses the Flood began on the 17th day of the second month and lasted until the 17th day of the seventh month.

Whilst residing in London, Helena Petrovna Blavatsky's address was 17 Lansdowne Road in the Notting Hill district.

Revelation chapter 17, verse 5: "... and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns".

Path 17 of the Tree of Life pertains to the Aeon of Zain with the many implicits that are brought out in the present book.

The 17th page of the original manuscript of *Liber AL* indicates, in cipher, the identity of the 'child' in question.

.....

No doubt the reader will be able to supply additional items drawn from his or her own Magical Universe.

Appendix III

Table of Comparative Concepts in the Shaitan-Aiwass - Sin Sin Wa Complex As expressed in the Aleister Crowley - Sax Rohmer Sagas

A. C.

S. R.

Shaitan-Yezidi. The Sumerian Tradition which A.C. intended to restore.	Yezd. The ingredient of <i>Chandu</i> upon which Sin Sin Wa founded his 'House of a Hundred Raptures'.
The 'Blind' Horus (= Set). The Hoor-paar-kraat of A.C.'s Cult.	Sin Sin Wa whose left eye was perpetually closed.
The Horus hawk of Day. Emblem of the Aeon of Horus.	The Black Raven, Bird of Night, whose right eye was blind. (Familiar Spirit of Sin Sin Wa.)
The lonely Palm and Bird in the Desert of Set (see 'The Amalantrah Working').	"The parakeet who sat eternally on a branch of the lonely palm in the heart of the great Sahara".

A.C. adopted the magical name *Phoenix* – the fabulous bird born and reborn in a Palm Tree – to identify with the Double Eagle of the 33rd Masonic Degree, denoting resurrection.

Mr. Jacobs = Samuel bar Aiwaz b'ie Yackou de Sherabad (see *Magick*, page 349) who confirmed Therion = 666 in Hebrew.

718. The number associated in *Liber AL* with the *Stèle of Revealing*, and with the 'Abomination of Desolation'.

Set-On. Egyptian god-names. Set (black) god of Desert; On (white) the solar deity.

The Mauve Zone.

Laylah = Night. A Scarlet Woman of the Crowley Cult.

The Bird in its feminine form – *Phoenissa* – denoted a lunar goddess whose name had the meaning of 'bloody', or 'blood-thirsty'. The nest of the Bird, 'the nest of fire', was both the tomb and the womb of the Risen Light.

Mr. Jacobs who owned the 'House of a Hundred Raptures' in Limehouse, but who lived in a far land.

719. The number of a secret agent deputed to track down Sin Sin Wa.

Greville Seton, secret agent 719.

The Lavender Pond of the Surrey Commercial Dock and assumed to the Mauve Zone when associated with the Limehouse 'House of a Hundred Raptures'. Note that the number One-Hundred = *Qoph* = Illusion, *Magick*.

Lola. "La Belle Lola", consort of Sin Sin Wa.

The Daughter or Virgin Rohmer wrote a Preface to his Formula ascribed to the final occult mentor's book, *Apologia Hé* of Tetragrammaton whose name is *Alchimia*. (This is the only preface which Rohmer is known to have written.)

Further clarification and coincidental Keys involve the identification of the "Kingly Man" image of *Liber AL* with the shadowy "Mr. King" in which Rohmer recognised the prototype of his "devil doctor", Fu Manchu.¹ It is evident that Sin Sin Wa (*Dope*) was an avatar of same. According to Cay Van Ash's biography, Rohmer once only glimpsed "Mr. King", in Limehouse; he was struck instantly by the resemblance to the "well-preserved features of the Pharaoh, Seti I". Of "Mr. King", Rohmer wrote: "His face was the living embodiment of Satan!". Sin Sin Wa, like Mr. King, had an office adjoining the 'House of a Hundred Raptures', which stood exactly on the divide between Limehouse and Poplar.

It seems highly probable that Mr. King was identical, in one of his avatars, with the spirit that inspired the Adept Paschal Beverly Randolph,² who promulgated for magical ends methods of sexual congress with spectral entities. Mr. King, who was exalted among the 'Brothers of the Shadow', communicated also with Madame Blavatsky and became her 'spirit control' during the early years of her sojourn in New York.

As the god Set (Satan) types Seti, so does the divide (between Limehouse and Poplar) type the Mauve Zone, indicated (though perhaps not intentionally) as the Lavender Pond of the Surrey Commercial Dock.³ Four properties, including the one occupied by Sin Sin Wa, were owned by a Mr. Jacobs who, like Mr. King, usually resided abroad. Jacobs was the name also of the lessee of premises in Old Bond Street in which the

¹ See Ash & E. Sax Rohmer, *Master of Villainy*, a biography of Sax Rohmer.

² See Bibliography under Deveney, J. P. for further on 'John' King.

³ However, 'Lavender Pond' does suggest an initiated apprehension of the lavender-hued, violet or Mauve Zone.

Egyptian Sheik El Kazmah trafficked in dream-gum under the trade-name of the *Cuban Cigarette Company*. This trade was run, ostensibly, by one Juan Mareno, a Cuban Jew whose sister, Lola ("La Belle Lola") was Mrs Sin Sin Wa. She it was who presided over the 'House of a Hundred Raptures'. The secret agent named Seton was known to his ilk by the number 719, which is as near to the number of the "Abomination of Desolation" (718) as Rohmer gets without the number's revealing its probable source in the *Book of the Law*.⁴

It is noteworthy that the first name of Rohmer's mother was Margaret. She became Margaret Ward on marrying Sax Rohmer's father, William Ward. Awryd's name was Margaret Wyard, the latter name being identical with Ward but for an *iota* (*yod*, 'y') of difference. An identical allusion to the maiden name, or state, lies in the title of the only known book to which Rohmer contributed a Preface: the *Apologia Alchymiae* (see Bibliography). *Alchymia* is a key element in the formula of the Pythoness.⁵

Having proposed the equation: Jacobs = King = Fu Manchu = Sin Sin Wa, it is necessary to point the reader to Crowley's *Magick* (RKP edition), page 349, in order to identify the four-fold complex as masking Aiwass Himself, the Intelligence responsible for communicating to Therion (A.C.) the oracular transmission known as the *Book of the Law*. There is a passage in that Book which states: "This is of the 4: there is a fifth who is invisible, and therein am I as a babe in an egg". "I" may be taken as the number 1, and "an egg" the number 0; these combine to make the 10 or *iota* (*yod* = 10) that distinguishes Margaret Wyard from the Margaret Ward who bore Sax Rohmer "as a babe in an egg".

The Wizard Amalantrah also masks the identity of Aiwass. It was Amalantrah who bade Crowley go to the desert; under the Palm Tree he would find an Egg. It has been shown (see *Beyond the Mauve Zone*) that the nest containing this Egg is

⁴ AL.III.19.

⁵ See Grant, *Beyond the Mauve Zone*.

the *Book S'iba* ('Silba' means 'nest'), which is the title of a transmission communicated to Frater Aossic (see *Outer Gateways*, chapter 13 *et seq.*). There is a further Mystery in that the egg is the type of Lam, the non-human entity that appeared to Crowley. The unexpectedness of the visitation resulted in an interruption of the Amalantrah Working whilst Crowley captured the likeness of Lam in a pencil drawing that is still extant (see *The Magical Revival*, plate opposite page 84). The name Lam appears in reverse in the name *Amalantrah*, which signifies a return, a going backward along the Way. 'The Way' is precisely the meaning of the word Lam. So the indication is *the way of return to the Source* (i.e., to the Egg). This Way is also called MALAMAT, which contains the name of LAM between that of MA/AT, thus dividing Maat or Truth. Lam thus divides the Goddess Maat in order to establish the House ('AT') of the Daughter ('MA'). This is the House of Maat-Virgin and the 'House of a Hundred Raptures' wherein the pythoness, immersed in her magnetic sleep (unawakened state), delivers her oracles. *Malamat* means 'The Way of Blame' (also including the name Lam), which signifies that he who disturbs the magnetic sleep of Má is cursed for the ill omens which her oracles bear to her ravisher. For the daughter thereby awakened becomes the Mother of Sin and the Consort of Sin Sin Wa.

Glossary

Terms have been interpreted mainly in conformity with Typhonian usage. Those not included here may be found in glossaries published in the eight preceding volumes of the *Typhonian Trilogies*, to which the reader is referred for additional nuances of meaning.

Abbreviations:

A	Arabic	N	Necronomicon
C/H	Chaldaean/Hebrew	S	Sanskrit
G	Greek	T	Tibetan
K	Kamite	Th	Thelemic
M	Maatian	Z	Zos Kia Cultus

A. A.: See **Argentum Astrum**.

Aat (K): House, abode, womb, hold. Sometimes abbreviated to *At*.

Aati (K): The Unclean Ones. A term of derision used by later cults to denigrate those who honoured the Mother-Goddess, Typhon, and her Son, **Set**.

Aeon (G): A cycle of time determined by astronomical calculations. An aeon can consist of anything from 2,000 to 25,868 years – the Cycle of the Great Year – or it can be a mere split

second, depending upon objective (magical) or subjective (mystical) reckoning.

Ain (C/H): Nothing, void, emptiness.

Ain Soph: No limit.

Ain Soph Aur: Limitless Light, or Absolute Consciousness.

Aiwass (Th): The Praeter-Human Intelligence and communicator to Aleister Crowley, in 1904, of *Liber AL vel Legis*, the *Book of the Law*.

Aivaz (Th): A variant form of **Aiwass**, whose numbers are respectively 93 and 418 by the Chaldaean/Hebrew and Greek gematrias.

Ajna (S): The chakra of Vision, usually depicted as situate between the eyebrows. It is the cerebral centre through which the *chela* establishes contact with invisible forces and, particularly, with his *daemon*.

Akash (S): Spirit; typified by a black egg.

AL vel Legis, Liber (Th): The transmission received by Aleister Crowley in Cairo in 1904. More generally known as the *Book of the Law*, or simply *AL*.

Algol: Not the Star, but a dimension of consciousness explored by a Yugoslavian Initiate known as Aliona. It was discovered to have a language of its own – Algolian. See *Beyond the Mauve Zone*, chapter 13.

Amenta (K): *Amen*, 'hidden'; *ta*, 'land'. The underworld, land of the dead, hell. In psychological terms, the subconsciousness.

Amrit (S): The Elixir of Immortality, the Nectar of the Gods. See **Mrityu**.

Anuttara Amnaya (S): *Anuttara*, 'very subtle'; *Amnaya*, 'tradition'. The Ultimate or Supreme Tradition. It has numerous sects and sub-sects, divisions and cults in oriental lands.

Apanga (S): The oblique or sidelong glance. A technical allusion to a tantric practice employed by the **Suvasini** in her act of directing the **Fire Snake** in the process of its arousal in the **Kaula** rites.

Argenteum Astrum: The 'Silver Star'. Name of the Order evolved by Crowley from the wreckage of the *Hermetic Order of the Golden Dawn*. The Silver Star is identical with Sirius. See **Set**.

Atu (K): See **Aat**. When referred to the Tarot, the word indicates the twenty-two trumps.

Aum (S): The all-comprehensive **mantra** of creation, sustenance and dissolution; the waking, dreaming and sleeping states of consciousness, and their transcendence in **Turiya**, the 'fourth state'. See **Om**.

Besqul (C/H): *Bath-Kol*. The House of the Voice. The Oracle.

Bhairava-s (S): Tantric adepts of the **Kaula Circle**.

Bijamantra (S): Seed or root **mantra**.

Bindu (S): Seed, Point, Dot, Globule.

Bultu: A Voodoo term signifying the Hyaena, a zoötype combining the union of lioness and jackal (sun and moon). The symbol represents any twilight, cross-bred, black-white or grey dimension of consciousness. See **Bultungin**.

Bultungin: A talisman used in Obeah witchcraft to effect the sorcerer's transformation into a hyaena. See **Kabultiloa**.

Bön (T): A pre-Buddhistic Cult of Tibet, Sikkhim and Bhutan.

Brahmarandhra (S): Figuratively, the fissure in the skull that receives the light of the **Qrixkuor**. It is also the cranial suture whereby the spirit of the enlightened Adept leaves the body at the moment of physical death.

Chakra (S): Circle, wheel, disc, lotus-blossom. A power-zone in the human body. There are six major power-zones; see **Shatchakras**.

Chakrapuja (S): Worship in the **Kaula Circle**, or worship of (i.e., concentration upon) a specific **chakra** with the purpose of activating its subtle forces.

Chakraraja (S): 'Lord of the Circle' – that is, of the Magical Circle formed by devotees of, for instance, the **Kaula Circle**.

Chandrabindu (S): Literally, 'moon-seed'.

Children of Isis: Figuratively, the beetle-bodied votaries of **Nu Isis**.

Chintamani (S): Literally, Wish-fulfilling Gem or Stone. The last four letters have Typhonian implicits involving four letters of the Formula of *Mani-festat-ion*, the keynote of these *Typhonian Trilogies*.

Cthulhu (N): A 'Great Old One' central to the Lovecraftian Mythos as embodied in the *Necronomicon*.

Daäth (C/H): The eleventh sephira of the Tree of Life (see *The Magical Revival*, page 212). *Daäth* is known as the 'false' sephira because it is the sphere of merely conceptual or phenomenal perception. But it is the gateway (like its lower counterpart, **Yesod**) to the back of the Tree, the fruit of which is unattainable by man *as man*. *Daäth* is represented celestially by the planet Uranus.

Dakini (S): Fairy, Elf; often assuming the guise of an alluring woman or, contrawise, that of a hideous crone.

Death Posture: An expression coined by the psycho-artist and sorcerer, Austin Osman Spare, to denote a state of 'Neither Neither' (also his expression) brought about by **Viparita Karuna**. See **Kia**.

Diksha (S): Initiation.

Dongola: The Cult Centre of the **Children of Isis**.

Dropa (var. **Dzopa**): Synonymous with the Tibetan Druk-pa or Drug-pa, whose alien ancestors they were. The Druk-pas were votaries of the Dragon-Cult of Tibet, Sikkhim, and Bhutan.

El Festat (A): A name of Old Cairo, of vital importance to the history of the 93 Current as transmitted through *Liber AL*.

Ecclesia Gnostica Alba: Founded by the Yugoslav adept Zivorad Mihajlovic Slavinski in the 1970s. See *Beyond the Mauve Zone*, chapters 12, 13 and 14.

Esoteric Order of Dagon, The: A Cult of the Deep Ones, revived in our day by Howard Phillips Lovecraft.

Festat (A): See **El Festat**.

Fire Snake: A term used in the Typhonian Gnosis to denote the Serpent Power or **Kundalini**.

Gomaya Diksha (S): A highly secret initiation conferred upon Adepts who have accomplished the **Panchatattva Rite**. A term applicable to Tantric Alchemy.

Har or **Hoor** (K): Heir, child; synonymous with the **Horus**.

Hekshus (K): See **Shus-en-Har**.

Hlo-Hlo: The Spider Idol of the Dunsany myth-cycle. It holds in its lap a Star Diamond larger than a human head. Hlo-Hlo is an apt image of Frater Achad's Aeon of Perfection, represented by the thirteen-angled Star-Stone of Manifestation.

Ho-Nan: The Cult Centre of the Cult of the **Kû**.

Hoor-paar-kraat (or **Hor-pi-kraat**) (K): The child or dwarf-figure of the crippled god, Horus the Elder. Also known as the Blind Horus, the sun below the horizon. See also **Ra-Hoor-Khuit**.

Horus (G): The Greek name for the Egyptian god ascribed to Ares or Mars and also to the sun. See **Ra-Hoor-Khuit**.

House of a Hundred Raptures, The: The Limehouse 'gateway' to **Ho-Nan**. See also **Rue de Rabagas**.

Ida (S): The **nadi** linked to the left nostril, governed by the moon. See **Pingala**.

Ion (G): An electrified particle. As a suffix, *ion* denotes a specific and magical space-time continuum. Figuratively, it connotes an **Aeon** in continual yet immobile becoming. See *Outer Gateways*, chapter 13.

Ixaxaar: A black stone sometimes called the 'Sixty-Stone' because of its sixty facets, on each of which appears a mystical device or hieroglyphic. According to Solinus (an ancient geographer), Ixaxaar is associated with an alien race characterized by an aversion to the sun, hissing speech, and a subterranean mode of existence.

Kabutiloa: The Obeah Cult Centre of the **Bultu**.

Kalâ (S): Time, essence, perfume, secretion, digit of the moon, etc.

Kala: A black stone. Tektite.

Kali (S): The Black Goddess of Time, hence the destroyer of all manifestation.

Kalika (S): A form of **Kali** as the Primordial or Ancient Goddess. Note that in many ancient languages (Hebrew, Greek, Latin, etc.) the letter *Ka* or *k* is the eleventh letter. It represents the Goddess whose presence as **Shakti** distinguishes magick from magic.

Kaula (S): The word combines *Kula* (Shiva) and *Kala* (Shakti). The term designates a sect of Tantric Adepts of the **Vama Marg**.

Kaula Circle (S): See *Beyond the Mauve Zone*, chapters 3, 4, and 5.

Karma (S): Action. More precisely, the result of volitional action. The lever of causation.

Khamsin (A): The burning desert sand; the particular Element representative of **Set**.

Khem (K): The ancient name of Egypt. The word means 'black', a reference to the dark and rich alluvial soil of the Delta.

Khepsh (K): The ancient name of the Thigh or Haunch

Constellation (Great Bear, Ursa Major), the celestial type of the Mother Goddess Typhon in the North, as **Set (Sirius)** is her representative in the South. *Khepsh* is the back or haunch; **Set**, the front. The emblem of **Set** is the Standing Stone.

Khu (K): The Magical Power *par excellence*; the repository of the Stellar Current (see *AL.I.8*).

Khumbhaka (S): Yogic breath retention as an aid to abolishing the constant flux of mental imagery and thereby stilling the mind.

Kia (ZKC): A term employed by Austin Osman Spare to denote the 'Neither Neither' state of consciousness. Cf. the Sanskrit *Neti Neti*.

Koth (N): A Tower on the threshold of the Mauve Zone. According to H. P. Lovecraft, a Tower seen by dreamers on the borders of sleep. According to Crowley, the word signifies the 'Hollow One' (see *Liber Samekh*).

Kû: The formula of the Kû is to Chinese magic what the **Bultungin** is to the African Obeah Cult. The former is a formula of transformation into insects such as spiders, scorpions, beetles, and the Children of Isis, etc.; the latter a cult of transformation into hyaena, jackals and the dog-faced demons of the Pit.

Kundalini (S): 'The Coiled One'; i.e., the Serpent Power or Ophidian Current. It is also known as the **Fire Snake**. Its habitat is in the lower, basal chakra **Muladhara**; its *bija-mantra* is **Lam**.

Lam (T): Literally, 'the Way'; the Path, Tunnel or Passageway. **Lam** is also the name of an alien entity who led from Sirius the second invasion of earth around 12,000 years ago. **Lam** and company landed on the Plateau of **Lêng** in South East China on the borders of Tibet, and were all but exterminated by terrestrials. With a few survivors, **Lam** penetrated to the Land of the Dragon (Bhulan) where they established their Cult in mountain fastnesses. Their descendants became known in the Buddhist era as the **Dropas** or **Dzopas** (var.

Drukpas, Drugpas), those who follow the Way (**Lam**) of the Dragon. Some claim their provenance to have been the Star *Gamma Draconis*. Crowley encountered **Lam** during a Magical Working in the U.S.A. in 1918, when he broke off an ongoing séance with the Wizard Amalantrah in order to sketch the entity. It is probably the first drawing from life of a praeter-human Intelligence (see *The Magical Revival*, Plate 5).

Lam-Aiwass (T): Literally: The Way (**Lam**) of **Aiwass (93)** – more correctly, of **Aivaz**.

Lambika (S): A form of **Laya Yoga** concerned primarily with occult centres in the head and brain.

Lambikagrachakra (S): A power-zone at the back of the head which connects specific **nadis** with the **Visuddha Chakra** and the tongue in the process of extracting the nectar-flow, **amrit**, from the **Sahasrara Chakra**.

Lamshus: The servants of **Lam**.

Laya Yoga (S): *Laya* means 'dissolution'. It is the yoga which brings about the dissolution of individual consciousness in the universal or cosmic consciousness. An analogous process in the non-initiate is the regular mergence of wakefulness into the void of deep sleep, **Sushupti**. *Pralaya* and *Mahapralaya*, in turn, signal the dissolution of a cycle of time (**Aeon**), and the dissolution of world-consciousness and its ultimate withdrawal into the source of all – after all (61) = AIN = Nothing.

Lêng (N): The "Plateau of **Lêng**" situate on the borderland between Tibet and China. The region of the **Dropas**, twice visited by The **Lamites** (encoded in *Liber AL* as *The lemites*). See **Lam**.

Mâ (M): (Pronounced *may*) The 'Daughter Cycle' or 'ion' of the Aeon of **Maat**. It runs concurrently with the latter until both merge into the Wordless Aeon of **Zain**. In a magical sense, **Mâ** is the *Hé* final of the Tetragrammaton.

Maat (K): The Mother-Goddess, by definition. Her symbol is

the mouth, or emanating womb, the uterus and Utterer of the Word of Truth that adjusts all to its measure; the Word made flesh. The Aeon of Maat includes that of **Mâ** and adumbrates the Aeon of **Zain**, where "Time stands still" and the Word is absorbed into the Silence.

Mahapralaya (S): The Cosmic or Great (*Maha*) Dissolution (*Laya*).

Mahatripurasundari (S): The Great (*Maha*) and Beautiful (*Sundari*) Goddess of the Three Cities (*Tripura*): waking, dreaming, and sleeping, which comprehend in totality the phenomenal universe.

Mâ-Ion (M): The Aeon or Ion of **Mâ** – the Lesser Cycle running concurrently with the **Aeon of Maat** until **Zain** supervenes and the Word is 'lost' again, withdrawn into the **Ain**.

Maithuna (S): The Fifth element of the **Panchatattva** Rite. The word means 'coupling', and is used in **Tantra** in the specific sense of sexual union having as its goal the marriage of the individual with cosmic consciousness.

Makara (S): The letter *M*. The celebrated *Five M's* or *makaras* denote the initials of the ingredients or elements which constitute the **Panchatattva** Ritual. The **Makara** is typified by the crocodile.

Manio (M): A metathesized variant of **Mâ-Ion** concealing a magical formula of invocation/evocation by means of the Pentagram. The invocation comprises the double egg, or Stone, of the 'hour-glass' formula, for which see Appendix I. For more on *Manio*, see Glossary, *Beyond the Mauve Zone*.

Mani-Stone (M): See **Chintamani**.

Mantra (S): A means of stilling the ceaseless flow of conceptual thought by sound or repetitive vibration. **Mantra** may be spoken or silent.

Marma (S): A tantric term designating the site of a power-zone in the human body. Such a zone is indicated on the **Sri Chakra** by the intersection of three or more lines. See **Sandhi**.

Mauve Zone: The spaceless and timeless region 'between' dreaming and deep sleep states of consciousness which transcend the sixteen **Kalas** and which is sometimes known as the Seventeenth Zone or **Kala**.

Meghasvara (S): Literally, 'cloud-voice'; metaphorically, an oracle.

Mig-Mi-Zang (T): She of the inward-turned gaze; the Slant-Eyed Goddess (see the *Demchog Tantra*). Cf. **Apanga**.

Mnar (N): A region described by Lovecraft: "The land of Mnar is very still and remote from most other lands, both of waking and of dream". A possible analogue of the **Mauve Zone**.

Moung-Go-Ling: The Temple of Hlo-Hlo (Dunsany myth-cycle).

Mrityu (S): As **Amrit** is the distillation of a **Kala** which confers immortality, so does *Mrityu*, its reversal, distil a death-dealing Ray.

Mudra (S): A manual gesture; an element of the **Panchatattva** rite symbolized by parched grain or cereal, an euphemism for an ingredient of the **Gomaya Diksha**.

Muladhara Chakra (S): The root power-zone and home-base of the **Fire Snake**. The **bijamantra** of this chakra is **Lam**.

Nadi (S): The *nadis* are nerve-centres in the human body. The *shastras* number them as 72,000; of these, **Ida**, **Pingala** and **Sushumna** are the three most important, for they channel the energies of Sun, Moon and Stars (Fire) respectively.

N'aton (M): See Bibliography, entry under *Nema*.

Necronomicon, The: A fictive grimoire discovered in dream by H.P. Lovecraft (1890-1937). From vague hints and suggestions in Lovecraft's writings, the *Necronomicon* has developed from its spectral origin a material body as solid as any 'holy book', and has influenced in many ways the course of the Magical Current in its contemporary phases. The importance of the *grimoire* for the 93 Current is its adumbration of the **Mauve Zone**.

- New Isis:** The transplutonic power-zone and gateway to the **Mauve Zone**. New Isis was the name of a Magical Lodge that formed a cell of the **Ordo Templi Orientis** between the years 1955 and 1962. The present *Typhonian Trilogies* are a direct outcome.
- Nu Isis:** See New Isis. A specific formula of Isis relating to **Yuggoth**.
- Nying-Ma-Pa** (T): Literally 'the Old Ones'. A pre-Buddhistic sect descended from the **Dropas**. The *Nyingmapas* flourish yet in Bhutan, the Land of the Thunder-Dragon.
- Obeah:** A form of African sorcery that became associated with the West Indies and the Caribbean Islands. Its name derives from the *Aub* or *Ob*, a green serpent associated with works of dark sorcery. Its cult totem is the spider.
- Ojas** (S): Magical Energy generated by psychosexual stimulation of the Ophidian power-zones aided by mantra.
- OKBISH** (C/H): 'A Spider'. OKBISH = 402 = 93 + 309; i.e., the numbers of **Aivaz** and **Set**. 402 = BTh, 'daughter, maiden, virgin, woman'. 402 also enumerates NALJORMA, 'the Woman who sees' – the medium of the Great Old Ones. Invoked by the celebrants of **New Isis**, the OKBISH wove a web that forms the Transmission known as *Book 29*, because woven in the twenty-ninth Tunnel of Set known as Qulielfi. Minus the cypher, 402 as 42 = AMA, the dark Mother of Mysteries.
- Om** (S): See **Aum**. *Om* is glyphed as the **Pranava**, which displays the vibration of 'twisted sound' culminating in the **Chandrabindu**. The perfect yoga (union) of Sun and Moon (**Ida** and **Pingala**) in the central canal (**Sushumna**). When stillness reigns there, the Way is free for the ascent of the **Fire Snake** to the **Sahasrara Chakra**.
- Ophidian Current:** The vibrant thrill of the Creative Light known as the **Fire Snake** activates a current of Energy

- that is potent to accomplish all things and to fulfil all desires. The solidification of this Current is the **Chintamani**.
- Ordo Templi Orientis:** An indefinitely ancient Order revived around the dawn of the twentieth century by an Austrian occultist named Karl Kellner. Its headship since that time has passed from Kellner to Theodor Reuss to Aleister Crowley to Kenneth Grant. It is significant that shortly after its revival (c.1902) Crowley received the transmission from **Aiwass** (*Liber AL vel Legis*, the *Book of the Law*) which was to imbue the O.T.O. with the Teachings of **Lam** or *The Lama* (*Thelema*). See **New Isis**.
- O.T.O.:** See **Ordo Templi Orientis**.
- Panchatattva** (S): *Pancha*, 'five'; *Tattva*, 'truth', 'principle', 'element', 'essence'. The Five Essences are referred to also as the *Five M's* or the *Five Makaras*, because the five ingredients of the *panchatattva* rite all begin with the letter *M*. They form the ingredients of tantric alchemy and are held in great secrecy by Initiates of the **Kaula Circle**.
- Parampara** (S): Magical or Spiritual lineage. A term employed to designate a line of Gurus.
- Pingala** (S): The **Nadi** controlling breath in the right nostril which is associated with the solar current. See **Ida**.
- Prana** (S): Breath, vital spirit.
- Pranava** (S): The **bijamantra** of creation glyphed as suggestive of 'twisted sound' (i.e., vibrating sound): ॐ. See **Aum** and **Om**.
- Pranayama** (S): *Prana*, 'vital spirit'; *yama*, 'death, cessation'. The ultimate aim of *pranayama* is the stilling of the mind by means of breath control; i.e., control of the luni-solar currents, **Ida** and **Pingala**. The science of *pranayama* forms the basis of Hatha Yoga, union of *Ha* (sun) and *Tha* (moon).
- Puja** (S): Worship, ritual devotion, service.

- Pujari** (S): One engaged in **puja**.
- Puraka** (S): The ingoing breath. See **Rechaka**.
- Pythoness**: The Priestess in her oracular phase. Note *Python* as an anagram of *Typhon* – the Supreme Oracle of the Seven Stars (i.e., the Stellar Tradition).
- Qabalah** (C/H): Received Teaching or Tradition.
- Qlipha** (C/H): 'Strange Woman', in the sense of 'an harlot' – one outside the pale of society and therefore a type of the alien or foreigner.
- Qliphoth** (C/H): Shells or vehicles of the dead. Also the aversive or negative aspects of the ten-plus-one qabalistic **sephiroth** of the **Tree of Life**.
- Qrixkuor**: The 'tangled light', a fusion of soli-lunar currents infused by the transplutonic vibrations of **New Isis**. It is the equivalent of the 'twisted sound' of the **Pranava**. The enumeration of **Qrixkuor** is 666, which equates it with that of **Therion**, the Beast, named after a constellation outside the magical circle of the **zodiac**, which was invented to keep at bay the invading forces from **Outside** (see **Therion**, and *Against the Light*). Like the **Qlipha**, the Beast typifies alien or non-human entity. The number 666 yields 18, the dynamic or ever-fresh (i.e., 'new') **Isis**. Its reflex, 999, yields 27, the 'pregnant womb'. Their total, 18 + 27, = 45, **ADM**, 'red dust', the matter of manifestation, i.e., blood.
- Ra-Hoor-Khuit** (K): The solar "god of War and of Vengeance" (*AL.III.3*).
- Rakshasas** (S): Literally, 'raw eaters'. The demonic and vampiric blood suckers of Tantric symbology.
- Rechaka** (S): The outflowing breath. See **Puraka**.
- Resh** (C/H): The Sun, the 'front, phallus', as *Qoph* is the 'back', the Moon.

- R'lyeh** (N): The City sunken in Pacific waters, abode of **Cthulhu**.
- Rue de Rabagas**: An alleyway in **El Festat** housing a shaft that descends to the Tunnels of **Set** which lead to the Hidden Temple of **New Isis** in **Dongola**.
- Sahasrara Chakra** (S): The thousand-petalled lotus typifying the cerebral centre or **chakra** involved in the alchemy of dissolving the body into spirit. At this centre occurs the Marriage of the **Fire Snake** with the Cosmic Spirit, Her Lord. She takes up with Her from the **Muladhara Chakra**, to this Seventh and ultimate power-zone, the whole man or woman.
- Sadhaka** (S): One who follows a given **sadhana**.
- Sadhana** (S): A spiritual discipline or practice designed to enable the **Sadhaka** to achieve self-realization or the acquisition of **siddhi**. The former is the only aim recognized by the truly committed **sadhaka**.
- Sandhi** (S): A specific power-zone in the body indicated on the **Sri Chakra** by the crossing or intersection of two lines. See **Marma**.
- Sebek** (K): The crocodile-headed deity of **Khem**. Also known as *Sevek*. A form of **Set**, as **Horus** of the Two Crocodiles (i.e., the twin currents of the **Ophidian Gnosis**).
- Sebekhepts** (K): Servants or adherents of **Sebek**. See also **Shus-en-Har**.
- Sekhet-Aahru** (K): Literally, 'field of blood': the magnetic field of the lioness-headed goddess **Sekhet**. Her ideogram is the 'thigh' or 'haunch' (*Khepsh*). The counterpart or twin of this fiery goddess of solar heat is the goddess **Bast**, Moon to **Sekhet's** Sun.
- Sephiroth** (C/H): Wheels of Force, Numbers. The 'Ten + One' power-zones of the **Tree of Life** (see **Diagram**).
- Serbonis**: The swampland of the Nile delta in which **Sebek** lurked to waylay **Horus**. Swamps, marshland, fens, etc., in certain regions of the earth, emanate magnetic fields that

have a magical effect upon the power-zones of the human body, putting them *en rapport* with entities normally outside the range of human perception. It is noteworthy that *delta* is the fourth letter of the Greek alphabet and equates with the Hebrew *daleth*, 'a door'. Four is the number of manifestation.

Set (K): The first god, or male child of Typhon's brood. In astronomical terms he is represented by the star **Sirius**, the representative in the south of the northern constellation, the Great Bear. The complex theology of the rôle of Set in the ancient cosmo-conception should be studied in the relevant chapters of these *Typhonian Trilogies*.

Shakti (S): Power, conceived of as feminine in the Tantric Gnosis, and without which Manifestation could not become apparent.

Shatchakras (S): The six major subtle power-zones in the human body, depicted as occupying the hollow tube (**Sushumna**) of the spinal cord. When the **Fire Snake** ascends from the **Muladhara Chakra** to the **Ajna Chakra**, and becomes established there, the Initiate may receive and transmit Oracles from the Inner Guru.

Shedim (C/H): Devotees of Saturn (i.e., **Set**).

Shus-en-Har (K): Devotees of **Horus** in his Child or Dwarf avatar. The *Shus-en-Har* are synonymous with the **Sebekhepts**.

Siddhi (S): Magical Power for the acquisition of limited objectives. All *siddhis* are eschewed by the **sadhaka** who pursues a Spiritual Path.

Silba: An Algolian word signifying 'nest'. Of prime importance in the Cult of **Lam-Aiwass**. See **S'lba**.

S'lba: Phonetic rendering of **Silba** as heard during the transmissions of *S'lba* and *OKBISH*. The communicating Intelligence of the *Book of the Vision called S'lba* (see *Outer Gateways*, chapter 13), received by Frater Aossic in several stages, beginning in the year 1939 and ending in 1962. The word *S'lba* = 93 = Aivaz, etc. An alternative numeration is

333, locking the concept four-squarely into the Thelemic, or *The Lamic*, Current.

Sixty-Stone: See **Ixaxaar**. The number of Ixaxaar is 333; see **S'lba**.

Smashanakalika (S): '**Kalika** of the Burning Ground'. The cemetery or cremation-ground forms the background to the supreme Tantric **sadhana**. It is strewn with the bones of the dead, echoing with the shriek of jackals, the ominous squealing of bats and other creatures that haunt the habitations of the dead.

Sirius: The Star of **Set**. The representative in the Southern Heaven of Typhon in the Northern.

Sri Chakra (S): Literally: holy circle, wheel, disc, or lotus (see diagram, *Beyond the Mauve Zone*). A composite glyph, comprising mandalas, chakras and yantras, which constitutes an elaborate map showing, a) the positions of **nadis**, **marmas**, and **sandhis** in the human body-mind complex, brought into place during **puja** of **Mahatripurasundari**, the Goddess who presides over the *Srichakra*; and b) the disposition of the priestesses, priests, and attendant *pujaris*. A fully functioning *Srichakra* can engage more than forty *pujaris*. In a **Kaula** rite of this nature the presiding Goddess is **Sri Kalika**, who has her own particular **chakra** (see Plates 5 and 6 of *Aleister Crowley and the Hidden God*).

Sri Yantra (S): Technically, a yantra is a predominantly angular figure, whilst a chakra is predominantly curvilinear, circular. See **Sri Chakra**.

Sushumna (S): The central or spinal canal in the subtle human body along which the **Fire Snake** moves in Her ascent to the **Sahasrara Chakra** and Her return to Her abode in the **Muladhara**.

Sushupti (S): Deep, dreamless sleep.

Suvasini (S): Literally, 'sweet-smelling woman', descriptive of the priestess or **Pythoress** presiding over the **Kaula**

Circle. Her fragrance emanates from the **kalas** flowing in response to the **Kaula** Ritual.

Tangential Tantrum: A term coined by Frater Aossic to denote a sudden and obliquely manifested Oracle or Transmission received – often unexpectedly – outside normal ritual procedure. Many of the verses of *Book 29* manifested in this manner.

T'anka (T): Banner or flag bearing a sacred image designed for meditational purposes to focus the mind.

Tantra (S): 'To weave' (as a spider its web). The word has also the meaning ascribed to the Chaldaean/Hebrew word **Qabalah** – that is, a received teaching of non-human authorship (*apaurashaya*).

Tattva (S): Essence, Truth, Element, Principle, etc. See **Panchatattva**.

Tetragrammaton: The Holy Fourfold Name, the 'Lost Word' - IHVH – the 'Unpronounceable Name'. The initial letter, *I*, symbolizes the Father; *H*, the Mother; *V*, the Son; *H* (final), the Daughter. IHVH is an extremely important formula in the Chaldeo-Hebrew Tradition. When correctly vibrated, it impregnates with visions and with oracles the Daughter or Virgin Priestess (**Pythones**) in her state of 'virginity' or unawakenedness (i.e., magnetic sleep) from whence flow **Tantra** and other kinds of transmissions.

Therion, To Mega (G): 'The Great Wild Beast', signifying a non-human entity, an alien force; something 'other' or outside the human life-wave. In astronomical symbolism, **Therion** is one of the 'monstrous' constellations that lurk outside the circle of the regular orbit of stars (the zodiac; see diagram, page 51). The number of **Therion** is 666, as of that other wild beast, the **Qrixkuor** – see *Against the Light*.

Tree of Life, The: See diagram, page 50.

Tribindu (S): 'The Three Seeds' (**bindu**) – Sun, Moon, and Fire. These *bindus* manifest respectively the waking state

of consciousness; the dreaming state; and the state of deep and dreamless sleep, or pure non-objectivity. These three states are amenable to **pranayama** via **Ida** and **Pingala**, producing **Turiya**.

Turiya (S): The 'Fourth State' (see **Tribindu**) of Consciousness which is really no-state, as it releases from all conceptuality. It transcends altogether the worlds of body, senses, and mind.

Vahana (S): Vehicle, Carriage, Conveyance.

Vama Marg (S): Literally, Left Path. Left denotes under, woman, moon. The **Kaulas** are one of the many Tantric Sects that adhere to the *Vama Marg*.

Vamana (S): Celestial Chariot. In contemporary idiom, a space-ship, moon-craft, etc.

Viparita Karuna (S): Retroversion of the senses; a vital feature of Tantric praxis.

Viparita Maithuna (S): Topsy-turvey sexual congress, as depicted on Tibetan **Tankas**, and in Hindu and Buddhist **Tantras**, where the woman assumes the dominant rôle in the posture of coitus.

Vira (S): Literally, 'hero'. A **sadhaka** who has mastered the sun, moon, and stars (see **Tribindu**) by means of Tantric **pranayama**.

Visuddha Chakra (S): The power-zone at the throat-centre which plays a vital rôle in the alchemy of **Lambika** yoga.

Voltigeurs: The Vaulters, or Leapers, back of the **Tree of Life**. Their zoötype is the tree frog (see Bertiaux, *Voudon Gnostic Workbook*).

Yab-Yum (T): See **Maithuna**.

Yesod (C/H): The ninth *sephira* of the **Tree of Life** and the lower gateway to the reverse side of the tree, as **Daäth** is the higher. Yesod is ruled by the moon and is the source of the **Ophidian Current**.

Yog-Sothoth (N): Lovecraft's gloss reads: "the noxious Yog-Sothoth who froths as primal slime in nuclear chaos beyond the nethermost outposts of space and time". The archetypal 'Outer One'.

Yuggoth (N): Lovecraft's name for the planet Pluto. Here the term covers, particularly, the transplutonic gateway relevant to the transmissions of **New Isis**.

Zain (C/H): Literally, a 'sword'. A loaded term in the Typhonian Gnosis which should be understood in the light of these *Typhonian Trilogies* as a whole.

Zin (C/H): An Atlantean form of the moon-god, Sin.

Zos: A term used by Austin Osman Spare to denote the "body considered as a whole" (*The Book of Pleasure*), the counterpart of **Kia**.

Zos Kia Cultus: The Magical Cult founded in the 1950s by Austin Osman Spare and Kenneth Grant.

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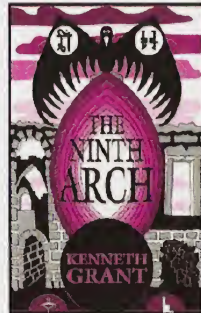
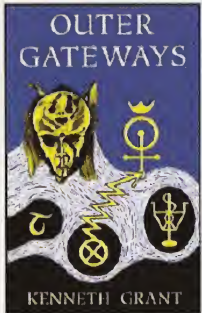
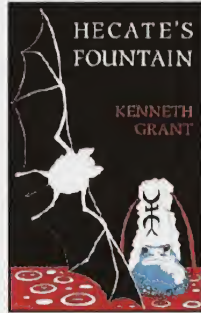
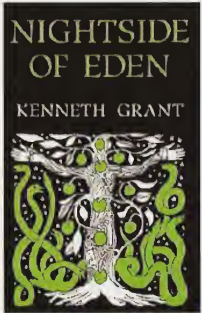
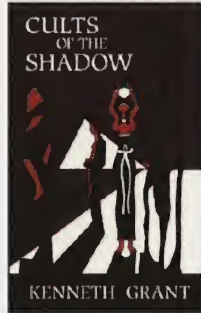
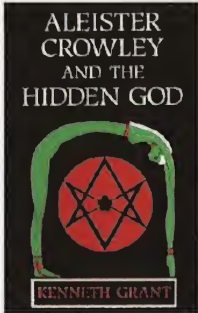
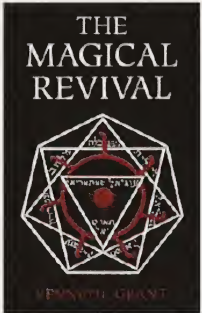
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The Iyphonian Trilogies

The richly complex pattern of magical correspondences, in both cases, has proved of unparalleled value in determining genuine contact with occult forces possessed of Knowledge and Prescience concerning important terrestrial Events. That the pattern reflects direct contact with an indefinitely ancient yet ever new Typhonian Gnosis, is demonstrated by the application of relentless and rigorous qabalistic exegesis, as recorded in the comments.

For readers interested in significant relationships between Numerical (physical) and Magico-Mystical (metaphysical) concepts, *The Ninth Arch* contains an exhaustive thesaurus of the Typhonian Tradition. But beyond considerations of gematria, the Oracles of OKBISH adumbrate Events likely to overtake planet Earth within the lifetime of many of the book's readers; and – for individuals who are able to interpret the Oracles in terms relative to their own magical universe – they issue warnings of the dangers that lie ahead of those unprepared to invoke the *Sign of Protection* against the oncoming wave of Outer Forces set to assume control of the planet. Now, at the turn of a millenium, it seems appropriate to release this Knowledge.

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