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 Fraeter-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 triologies 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 ‘magickolages’ 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’tba, which was transmitted in the full light of daylight, the Book of the Spider (OKBISH) was transmitted in the recesses of night-cells illumined fitfully by lurid flashes of sounding 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 Qnihifii. 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, 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 gulls 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 Koth1 rears vortiginously. Upon its hooded and utmost turret blazes the jewel of the Ninth Arch. Lovecraft described its as “the sign of Koth, that dreamers see fixed above the archway of a certain black tower standing alone in twilight”1. 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 gulf of sleep. Our transmission sees it as: “Against the Light, oblique to the sun – the diagonal reaching the parapet’s height” (65/9).

Not all the web-threads are anchored; some hang in a void and span but half-way the dazzling gulls, 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, plumed 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. 2

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

1 See Lovecraft, The Case of Charles Dexter Ward.
2 Ibid.
3 See also the Wisdom of S’tba, 107/6.
4 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 nightside 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 Stiba exemplifies the contrary. The transmission seeps through ORBISH, and flows through STIBA. 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 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.23 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

10 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 slip 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, but at the best I can come up with. However you describe it, one thing is clear. It is no longer a saucer."

11 As far as I am aware, the term was first used by Michael Bertaux. See The Vedanta Gnostics Workbook (Bertaux).


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

In 1948, Charles Stansfield 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 aequon 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 1918, 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.'. and which he relayed to members of the Order to which Jones belonged.14

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 St'h, with its doctrine of 'non-mobile Becoming'. As with all transmissions - the Book of Deyon, the Book of the Law, the Book of Babalon, etc. - St'h 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 subsuemed to St'h, and their elaborations in the Aenos of Ma, 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

Emporium on Chancery Lane, the noon-day sunshine.16 And who knows if the bauze-faced door through which he passed - silently, gravely, in dignified calm - did not open on a room occupied nearly half a century previously? 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 goetic sorceries, they seeped from the Mauve Zone into the Busche Emporium from which they emerged in the manner described in Hecate's Fountain.17 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 masnic legend, it was beneath the ninth arch in the crypt of the Temple of Solomon the King that certain throne concealed the lost or unutterable Word.18 The arena 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 babarian masks suggestive of the Cthulian Mythos. A tri-cloured obelisk occupying a central position on a platform at the further end of the lodge-room beneath a single window set high in the north wall. The obelisk approximately twenty feet high and marked off in three sections. On its base, up to a third of its height, Egyptian hieroglyphics on a dark green ground encircling a Typhonian spell. Its mid-section displaying on a white ground a series of epigraphic ideographs derived from an

14 The Argosian Astrum, the Order of the Silver Star, (Sirius).
15 See Crowley's Confessions, and Grant, Cults of the Shadow, chapter 8.
16 See Grant, Against the Light.
17 Crowley rented rooms in Chancery Lane in the name of Count Sfarzoff, where he performed goetic 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 186–187.
ancient grimoire last seen among the muniments of Clan Grant. Its topmost section exhibits on a mauve surface alien shapes resembling conical figures surmounted by eyes, their lashes like tentacles or arachnoid mandibles. Clasped 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 marks 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 narrower 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 Khephra (the determinative of Typhon) appears thrice in succession, and the reflection of the colossus of 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 horse is transmogrified into a series of ophidian undulations that gradually particularize themselves. The particles then flow into the hand of lgphophic 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 lgphoth.

Then another change occurs. The mantra yields to a monotone of student pitch, like the concerted squealing of bats. In a flash the snake-headed sigil shoot up to the third segment, piercing the mauve band. They wince 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 engulfs the lodge room. Those present witness the birth of a creature neither of spirit nor of matter, neither angel nor demon, but a vast and formless shadow organized on a system of comic mathematics alien to human dreamers. It sheds a rain of lights upon the lodge room, and a faint aroma hurls to sleep the three seceders 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 dustcloud escaped from the window of the lodge room. 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. I was strolling along Baker Street and turned down Crawford Street when the street-light 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. I felt a bit dizzy and noticed a sweetish smell in the air, not acid 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".

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

Some of the paintings of Yves Tanguy contain objects which resemble closely the alien shapes.
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 hieroglyphs 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 diaphonic band; and the spells of the third band comprised the sigilography and conic geometry of Zos Kaf Cultus.

The Invocation had, in fact, manifested a form of the Ixnaar, a magical stone that resonated with the Mauve Zone. It also embodied the black akash-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, of which the Wizard Amalantrah had exclaimed: "It's all in the egg".24

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

24 See Grant, Beyond the Mauve Zone, chapters 12, 13 and 14.
The Ninth Arch

which combines the Star-Sapphire, ABN SMTR (= 403) and the Stone of Perfection, the Perfect-Ion, ABN SHLIMM (= 438). 29 x 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 Penaee Praenumbra, the Book of Maat, manifest itself. 229 is also the number of ARKH, a word derived from the Kamite ark and signifying the thirty-third 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 Ma-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 ascendency over its surface dwellers.

The second number, 459 = LGVLTh, 'to reveal'. The initial letters, L G, may be compared with the Comment to the Wisdom of Seth, 187/33. 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-Daath), 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 and passages gouged from inner earth by the inhabitants of Agharti, 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 Taat (Thoth/Daath) who married the daughter of a King Chronos (Time) and settled in Egypt to which he gave his name - Misraim.

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

For the fifth number, 1011 = ΜΟΣΟΔΟΓ, '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 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, Diad", 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. It will be seen from the arrangement, within the angles, that the letters SAIN of the word MANIFESTATION are followed by a T(an). Crowley alluded to himself, on occasion, as SAINT Edward Alexander Crowley. 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. The letters ST comprehend two forms of the ADN: 1) the Emptiness (Ain) beyond Kether, and 2) AYN the letter attributed to Atn XV, The Devil of the Tarot. What is also significant in this context is the application of ST as equal to the number

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Note: 403 = 31 x 13.

Liber Penaee Praenumbra was transmitted via the Priestess Nona in 1974.

See Grant, Beyond the Mauve Zone, Appendix 1.

See Grant, Outer Gateways, pages 223-225.
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). Qabalist 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 Thelemics 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 Choozzer, 'a pig'. The black pig or boar is connected with Atlantean sorcery, and with the symbolism of Set and the full moon. 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 Aiusawa – AUM HA – the creative seed and the feminine matrix combined.

The implicit 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 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 Aiuwasa, half suspecting it to have been an April Fool's joke perpetrated by his newly-wedded wife.

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 Daath, the "false" Sephira, is the threshold or gateway to another Tree of Life. This is one of the inner mysteries of the Mauvo 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

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57 Cf. the Planisphere of Denderah reproduced in Mussey, A Book of the Beginnings, volume II.
58 See Grant, Beyond the Mauvo 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 Castaneda, 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, Castaneda – like Blavatsky with her Koot Hoomi and Morya – chose to clothe his messenger in human guise. So the case of the hoaxes of the 'thirteenth Sign' – no less than the hoaxes of Blavatsky, Crowley, Dali, Lovecraft, Castaneda, etc. – is quite in accord with the role 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 dis-covered. 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 Sīha, require for their deeper penetration an understanding of the Arachnean Gnosis. Fragments of it were included 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 (O.K.B.I.S.K., Book 29) provides to date the only known transmission containing the keys to the new obeah89 alluded to in Liber AL (1.37), which Crowley was instructed to teach. He did not do so because he failed to discover the complete Grimoire90 of procedures which would have enabled him to gain access to the Mauve Zone.

The number of the Book O.K.B.I.S.K., which is a grimoire of the new (as of the old) Obéah, is 29, or 16 + 13. The sixteen kalas form the thirteen-rayed Star Stone, the secret formula of which was received by Frazer 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 1.160), and the number of the sephirah Daath, the door to the Other Side of the Tree of Life.

The Spider is the type of the Obéah 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 (H.D.X., 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 pythoneses (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.

88 See Grant, Outer Gateways, chapter 13 et seq.
89 See Grant, Outside the Circles of Time, pages 127–128.
90 See Grant, Against the Light.
4 See Grant, Cults of the Sinodur, for example, chapter 1.
91 Obéah, from AVB, 9, the number of the lunar Sephirah, Yesod.
from Outside. It is the number of URIEL, the magical essence of a race of beings that made contact with Lord Lytton.\textsuperscript{44} 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 magic”.\textsuperscript{45} The Club included “Eliphias Levi, Ragazzoni, and the Kopt Zergyan-Bey”, among other accomplished occultists. Almost one hundred years later a Club was founded in London\textsuperscript{46} which, unlike that of the nineteenth century, did not come to an “untimely end”\textsuperscript{47} but, on the contrary, discreet a powerful nucleus of occultists which by nineteen-fifty-five had transformed it into a fully functioning magical machine known as New Isis Lodge.

\textit{Vrhl}, or \textit{Vrhl}, is a metathesis of HRRIIU 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”. Vrhl also metathesizes RLYEH, the City of Great Cthulu 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 Kamite \textit{Book of the Dead}. Again, 251 = OTzADAGOWAH (cf. Sadogowah), which Lovecraft described a “frightful spirit as came down from ye stars. It appears like a great load, but sometimes big and cloudy with no shape”.\textsuperscript{48} 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 RATRI, ‘Night’ – the body assumed by Brahma for creating the Rakshasas, literally the ‘raw eaters’, the

\textsuperscript{44} See Lytton, \textit{The Coming Race}, which indicates the concept of the Magical Force known as \textit{vihr} or \textit{vrhl} – the Ophidian Current.

\textsuperscript{45} See note 44.

\textsuperscript{46} See Lovecraft, \textit{The Lurker at the Threshold}, page 20.

\textsuperscript{47} See note 43.

\textsuperscript{48} See note 44.

\textsuperscript{49} In tantric praxis the sacred letters inscribed on the leaves and petals of the lotus-flower carry a cosmic symbolism.

\textsuperscript{50} See verse 67 of Liber 49, published as part of article “The Babalon Working”, Starfire Volume I Number 3.

\textsuperscript{51} See Dunsany, \textit{The Book of Wonder}.
The spider as the esoteric totem of the Aeon of Maat has been explained in *Beyond the Mauru Zone* (chapters 9, 10, and 11), but the fact cannot be understood in fullness without a detailed analysis of the *Book OKBISH* and its relationship to the *Book of Non-mobile Becoming*, also called the *Wisdom of S'lha*.

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52 It is evident that *Lung* 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 Yoga) of the *Muladhara chakra*, where the essence of awareness abides in the seed-state of individualized consciousness.

53 See the Comment to *Liber Pernae Praemunbra* (Nema).


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**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'lha*; but there the similarity ends. *S'lha* began to be received, in 1939, from a transplutonic source 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'lha*, 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 25*, 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 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 Dalitian formula known as the ‘paranoiaic-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 perichrisia 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 Sibra 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.
O K B I Sh
29

The Book of the Spider – 1
1. Phulkamezameza Phulk aliz. [In response to invocation of Qulubf in whose Tunnel OKBISH was first discovered.]
2. [?] not invoke Zeit.
3. eee elelelem elelelem e elelelem e elelelem e el el elel e elel elel 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.
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 Hecate – 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 Mokkatam hills ...
54-25. Spider has dropped. A mere pool of putrescence on the slabs; crushed. The mist is falling and a mist is rising. The manifestation beginning, as an ion begins - and ends.

55-26.

56-27.

57-28.


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'lth ...

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 hight.

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 Siga will be known when the Thirteenth

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

71-14. ... the threshold crossed, the Abyss of frost and raving fire worries at the base of the Portals 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; Léong's devil-moon-litton 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 hollaby; 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. Shâ, 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.
102–16. This dreaming

103–17. The squealing bat, the mewing gull; the shrilling dying whippoorwill leave nothing of the Sword except its blade.
104–18. The dreamscream gleam of wing flies low, its grinding shriek like jagged ice scored ...
105–19.
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 tesselated 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.
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 Läng; 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 Hum! —
119—4. ["He who heeds these shadows of S'ilba 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 concealed;
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 aon 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 Tut, 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 Shoa 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.

The Book of the Spider – 6
145–1. Oily waters, murky, lapping, licking the rotten timbers of the wharf encrusted with Limhouse slime.
146–2. Perhaps it was a Chandu dive where first I met her, Shoa, the Evil Woman.
147–3. No telling where a roamer might end up and find himself face to face with the bird of Sin Sin Wa.
148–4. There wore 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. Shoa! Shoa! Shoa!
153–9. How the silent river fled and hid the white flotsam 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, hereath 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.
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 vermillion 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.


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 Kût. 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 Fastat, hovered above the tank, congealed, merged with the karnite totem born by Xedi into the lodge-room.
194-21. And in the basement of a London shop a certain Alchemist gave to Aosic the Kaula Keys.

195-22. ... the Larna of Lông, 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 flames 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 courted with silent gle.

197-24. And still those slippery steps led down, down; up a little, down a little more as the skull 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 Testat the Plateau of Lông ... 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; Chezaar dissolves; Yuggoth forgets ...

204-2. but these are Energies of the active mind and relate only to manifestation.

205-3. Silba 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 fluttered 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 Moth's 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 Daath 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 Hecate's ceaseless fountain. Mother of Madness! Mask of Moth ... the high window ...

222-20. A desert roamer described once, perfection: a masque, a burlesque, a sideshow. Nothing like it had been seen at Shepheard'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 Luna

230-28. when she came down

231-29. the great diagonal?

The Book of the Spider – 9

232. 1. ccelal ccelat ccela dooronoz

233. 2. Zelb nansele elum chum

234. 3. mohla efle mulama efle mubele. Lele \sqrt{30} lele \sqrt{30} 1

235. 4. Nonsé Isile Isile Nu

236. 5.

237-6. \sqrt{123456789}

238-7. ccelna ccelna ccelal lamala

239-8. Zelbaos Iyans 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 Síba Iaaba St.

244-13. It is backwards, forwards, up and down.

245-14. It cannot be repeated.

246-15. Cthulho ... hearing its echo – falls back

247-16. dies; without a face.

248-17. Yet darkness never falls

249-18. when Isis calls Her brood ...

The Book of the Spider – 10

250-19. [These words flashed before me

251-20. in the Cavern of Initiation:

252-21. 

253-22. ... words of the calling lost... a mysterious shadow falls

254-23. on the shoulder of Sin Sin Wa cries a raucous cry, a fiendish cry. Cling-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 Shlik.

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

The Book of the Spider - 11

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 marve 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: Sæa, the Evil Woman; Lilu,
too, Hekt and the she-Goat OZ, and that Great Spirit 
that cannot be invoked because
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'iba
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 cozy household fire ... the domestic hearth ... childhood. Flickering shadows on the walls, the napery, tea is served ...
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.
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.
339–21. Monstrous shapes, wind-driven 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
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 Ninth Arch

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 rottled 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... poring 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 Leng where lie the Sarcophagi manifold...
368–21. Who could tell what a witch may embody?

The Book of the Spider – 14

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 Ninth Arch

OKBISH 29

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. ...
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, yelept 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 Zo-s-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 Okhish, reaching even to the palaces of Lam in distant Leng

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 scour ed the crypt, a whirling scannel of sound sharp as ratlings 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. [Signature]

418–13. bright with the flight of whippoorwills and the laughter of Sebek-Nefer-Ka

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 Malefication 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.

442-9. A grotesquely one-eyed raven — the opposite eye — perched upon its shoulder.

443-10.

444-11. Shôa, O Shôa, 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 splith — 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. Dooled 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 Shôa — unfathomable, inscrutable Shôa, 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
451-28. A Star returned along the upward pathway ...  
452-29. ... 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 
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 ...  
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 tunnelings  
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 debris, 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 She'a, Evil Woman of Dreams ...  
491-29. Ho Nan.

_The Book of the Spider – 18_

[The medium at this juncture became Li]  
[There was also at this juncture a confusion of cells]  

492- 2. The many masks of Li fall.  
493- 3. Fell out of Space  
494- 4. became Li 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 Ogmore 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 ghoul whose 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 Avryd'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, reaming with its claw-grooving talons, tracing the
509–19. surgical slit to let in the Qriixkuor.
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 Avryd and her spawn
513–23. Reaching back to Isis and the beetle which crawled from the pylons of eternity beneath Pestat.
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...)n
518–28. its Name
519–29. and unlock the light it locked within the dome of her skull.

520–1. In the times of Therion
521–2. Avryd tried again to jam the wires.
522–3. If, Lee-sing, Lee-sing'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 lie 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 panick 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-erupted –
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 Amont'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; Mā-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 ahwrath 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; seasurf in the caverns beyond Candleston on the southern 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 OOOs, the Omniscient Old Ones, the Omnipotent Old Ones, the Old Ones Omnipresent
577–29. that make no difference.
The Ninth Arch

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.
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 Seal 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. Qrixkxular 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-refer-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 Lorial 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 _
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.

OKRISH 29

The Book of the Spider – 23

636–1. Ting-a-Ling Ting-a-Ling ...
637–2. It sank at the foot 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 outrance.)
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. Festat, Dongola, Ho-Nan, Morganwg, Kabultiloa ...
643–8. Yes – the dust of the Old One shall dance again.
644–9. It is said in Sība 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 Grimaire 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.
The Book of the Spider

658–23. As the Alchemist united them.
659–24. As Helen Vaughan united them.
660–25. As Besza Loriel united them.
661–26. As Leah Hirsig united them.
662–27. As Mrs. Paterson united them.
663–28. As [illegible] united them.

665–1. Invoking NOW by the Sign of Aessic
666–2. the Children of Isis will attend.
667–3. They came through the intersections of the web, and between the twilight zone and the junctions of the Great Circle.
668–4. A K A T. A beyond Time is the Virgin –
669–5. Beyond the Sixteenth Digit of the Moon
670–6. where Time stands still
671–7. where the Sword and the Ten become the One beyond Seven ...
672–8. “It’s all in the Egg”, as the Wizard proclaimed.
673–9. Yet how can the bone ever know the flesh that covers it
674–10. for a spell ...
675–11. the bone remains
676–12. for a spell ...
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
678–14. is the same dust that whirls into columns of malleable fire wind-whipped through forests aflame; a panic fury of flame ...
679–15–16. a tongue of fire that is stilled only by the closing lunar lotus

680–17. its petals folded.
681–18. From its pericarp, like a thread or a scar on the pallid luster of the moon, crawls the beetle ...
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”.
683–20. “They are simulacra of the beetles known, yet unknown, to the Master and to the Lama”.
684–21. The Scarabs of Sheth. When they fall in their hosts each holds in its mandibles
685–22. Awryd’s Stone, the Triple Stone of the One ...
686–23. the Qrixkuor lights shining in Rendlesham, the Lights against which there is no defence.
687–24. “Strive not to net them. They are outposts of qliphoth-breed, forerunners of the Children of Isis”.
688–25. A certain throne will be encrusted by Them when the time approaches.
689–26. Like the toad flaunting its jewel They will hop
690–27. as Awryd hopped, and the Leapers hopped and as the mauve witch-song of Isis these lanterns rise and fall ...
691–28. swaying in a dizzy breeze, the breath of the Goddess, like the festive lanterns burning high
692–29. above the wharf. Far out – beyond the lapping waters lies a skiff becalmed.

The Book of the Spider

693–1. To reach back beyond Awryd takes one deeper into two divergent streams
694–2. the yellow and the black
695–3. the black beetle of Isis in Khem; the black raven of Ho-Nan ... Black Wings, and the Ancient Three ...
696–4. The three streams that converge upon Awryd in Brundish
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 Qrihxuor from an alien star.
701–9. hiding a body lost the buzzards swooped;
702–10. Erecting the rule, the measure, the abacus of eternity, as Nile reeds measured the deluge by Reistat.
704–12. A woe full 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
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 monday 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 Besguil, 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 Mokkatam 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.
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. smeared 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 qliphothic pitfalls which

746–25. when opened

747–26. emits a weird mephitic odour as of all dead things.

748–27. Crocodile bones.


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. Ting-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 fisherman on the banks of the Yellow River;
783–4. on the banks 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 effluxion? 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.
794–15. No fragile toadstool
795–16. no amber-eyed sleek-pelted child of Bast
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 bruit's rumous laughter strikes the chill bells of fear.
799–20. Golden Hyaena!
800–21. Kabuluios'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 Merthy'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 spool 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
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 6; Chapter 15, verse 29; Chapter 18, verse 14; 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.)
859–22. Maranathal
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!
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. saffusing with mauve the veils of Iria which freeze and drape in icicles the Gate which no man will open.
872–6. A sentient radiance springs from the gongs of Long
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 Isea. 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 tunneled Things beneath mauve skies.
877–11. 
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. 771 717/717 177 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

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
909–4. who became the Children of Isis.
910–5. A page of it is enough to send you beyond sleep.
911–6. A torn page of it covered in childhood scribbles and scrawls—held against the light
912–7. reveals...
913–8. I followed the critter's advice.
914–9. That is why I know the contents of Grant's Grimoire and the secret of the Ninth Arch.
915–10. Why not follow the Spider's web?
916–11. Hop from strand to strand of its glittering tracery...
917–12. Meet the awesome insect
918–13. Like a vast beetle emerging from the vulva of Isis!
919–14. Why not? To do so signals the end of this world-wide, and as one dangles over narrow voids above Dunsanian gulls...
920–15. even a Sime would hesitate.
921–16. Let us then close the grimoire.
922–17. Let us not dive into the arms of Her, whose brow bears the telltale mark of an alien qilploth.
923–18. Phineas Black; deep mysterious Phineas Black took back to the Stars the secret of an awful spawn.
924–19. Tarry awhile, 'though your feet slip upon the crazy pathway...
925–20. 'though the arches fly past in your abysmal fall like the cavernous eye-sockets in a skull from which Baphomet even would recoil...
926–21. The shadow of Anubis
927–22. like Mr. Moldrum
928–23. walks unbidden in a human walker
929–24. stalker of nightmares in the aftermath of holy days...
930–25. 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 inherited 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. Puilkamezameza Phulh 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’ 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. 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, Quleifi, was invoked nominally in the key of 'B', and her sigil traced upon a circular stone protuberance jutting from the wall. 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 Tz’PVN (a form of Typhon), meaning ‘hidden; profound; the north’. 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. 226 is the number of YURUG, Volpes Pallida, the ‘pale or spectral fox’. This animal is a totem of Aiwass, who links North and South as Nuit (Typhon) and Hadit (Set). The ghostly fox may also be subsumed to the zoö-type of the Buitu, or spectral hyaena, a cult-totem of Obeah sorcery. 226 enumerates TVIRA, the god who reared a temple in honour of the goddess Orojona. It housed mysterious black stones known as kula. The connection with Tantric symbolism is here plainly exhibited. Again, 226 = AKER, the deity who “dwelleth in Set” or “in the Tunnels of Set”. He is the earth-god associated with the Red Devils in the fiery clouds at sunset. These concepts, severally, indicate various aspects of Quleifi.

2. [?] not invoke Zelb.

The words “not invoke Zelb” suggest a connection with S’ba. 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’ba at this juncture – unless for protection against hostile forces. 39

3. ee elelem elelem e elelelem e el e et elelem e e

Arim heard this ultimation as a prolonged and wailing chant endlessly repeating. Note the 24 'e's, the 17 's, and the 5 'm's. The 'm' sound renders the chandra-bindu (moon-letter), the archa-matra, half-letter 'ng', of the Hindu ONG (OM). The 'e' 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 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 Avitchi. It is written in the Abhidharma Sutra (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, equates 811, the number of RATRI, 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 TAIT (811) appears as 29 if the 't's are given their tetl. 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 god 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. 40

40 See Liber 44 (Crowley, Magick, page 429).
41 The Book of the Dead, page 388.
42 See Mussey, The Natural Genesis. The Ankh and the Venusian Sign signifying Life are both shapes basic to the Temples of Initiation located in the Maure Zone (see my Introduction to Mt. Magick, by Nemah).
denotes the feminine principle; its number, 5, together with the 5 'm's, is significant.12 24 x 'e', or 24 x 5 = 120 = 1 x 2 x 3 x 4 x 5, the product of the first five numbers. Five is the number of NuB'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 qabalats of the 012-210 complex analyzed in a previous volume. 120 is "at the best a sort of intermediate condition of stability" 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 17 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 885. 885 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 shawn blast followed by muffled speech],

The skyrer was not yet properly under way. Having discovered the initial signs of this transmission, Arin 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 shawn. 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.


An actual reference to Lam and his identification with OKB1... (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 91 (Aiwaiz) 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). OKB1, 102 = LAMAL, a palindrome expressive of the formula of Lam's inner cult. This cult transmits the Mysteries of the Void (LA) and of the Great Old One (AL)" via MA." 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 Leng, 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.

OKB1 (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 x 67 yields Bina', the Great Mother

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12 See Grant, Beyond the Mouse Zone, chapters 3, 4, and 5.
14 See Appendix II, infra.
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". 19 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 Sirba and this Book 29 refer to the Children of Isis, it is perhaps worth suggesting a magical lineage, or bloodline, 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 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 AEWLW tells us, they entered into a solemn agreement ... to build a secret vault under ground, leading from Solomon's most retired apartment, a duw 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 omnipotent 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-
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, which, as Crowley discovered to his delight, has the numerical value of 83. 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 Ei Festat (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 Chaldean recension in the glypha of the Tree of Life and its eleven Sephiroth. Counting from Malkuth, upward, the sephirah Daath 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', Daath, 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.

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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 Set”, the pot of manna, the rod of Aaron, the book of the law.
These items are identified as the grail, 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 x 13 which emphasizes its feminine characteristic, for 3 = Saturn (Sphere of the Great Mother, Binah), 13 = Luna.

In the ancient theology this is sanctified 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 I B A (the initials of Ysrynn Bel Aossic) refers back to verse 2 and suggests that Zelb and Silba 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. Hyram), another pointer at the Wisdom of S'Ilba. 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'ilba, as SILBA, and of ALMALA, the (aI), centre or soul (ma) of Not (la). Almala was the motto assumed by Frater Aossic for certain workings in the pre-New Isis Lodge O.T.O.\(^{20}\) ALLALIA\(^{21}\) is another word valued

at 103.) Almala has reverberations in the Greek hallomai, 'to jump or leap upon', in the sense implied by the term voltegeurs, of the cult La Couleurire Noire;\(^{22}\) 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-\(\text{CAL, the primal language of the Himalayan priests, i.e., the language of Leng, the region into which Lam and the Dtopas descended to earth and from which they rayed out to infiltrate earth's ethereal atmosphere.}\)

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 Thelamic 'holy' book\(^{23}\) which contains an allusion to the Covenant of Set. 301 enumerates the Chaldean form of AOS-\(\text{BIC (e-asq=100). It is also the number of MNVRH, 'a candlestick', an object that features in the account of the Witch Awryd, and of Margaret Leesing and her relations with Frater Aossic at the time of the finding of the Qrixkuor Stone.}\(^{24}\) 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.\(^{25}\) There is the further connection with Fire (ASh = 'fire') and with a Bon deity known as PEKAR.

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\(^{20}\) See Bhtar, Vuelor, Osmotic Workbook.
\(^{21}\) Liber Aash of Capricorn: Pneumatics. See Crowley, Magick, page 495.
\(^{22}\) See Grant, Against the Light.
\(^{23}\) See Grant, Beyond the Mainse 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'Iba when the chandra-bindu is valued as pod (10), the creative phallus of Set. Almala = the soul of LA, or Nt (LA = 31). 13 (ACD, unity), expressed as 108 (with egg of Spirit) is also of vital import, being the number of the Sacred House of the priestess Iyarun.

25. An eye also opened; and closed. A white spider span its web with mist of the empty shrine. Mist 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. True 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 Aeons 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 arcana 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 Wangga 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, Nous, weaves its web of sleeping mist 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 dropped 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 cof fer that rests to this day in the Great Pyramid of Gizeh near El Festat. It is empty, and this denotes the absence of any token of death. This symbolism harks back to the Typhonion 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 Qrskuor.

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.

87. .........

88. ..........

These cells were, perhaps, symbolically empty.

See Grant, Hecate’s Fountain, page 124.

See Grant, Against the Light.
29. The tunnels were linked to the lower qliphoth; the hellspume 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 affect ingress through the Gateway of Daath. The final sentence confirms this interpretation.

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The Book of the Spider – II

30. 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", not far distant from the Mokkatam hills. This verse sets the scene for a series of events concerning the Children of Isis, 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.
36-7. Khamsin blast, with vast winged
loom above street

Verse 7 suggests by a devious process of deduction that
verse 4 might refer to a certain ball at Shepheard'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 incident 2 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 OKBISH. The Oracle, 33,
enumerates GL, 'a fountain', which suggests Hecaté'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. 3

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 succub, 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 Mat (Truth)", whose aeon is the ultimate, the height or
eighth to Set's seven. 4

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3 See Rohmer, Brood of the Witch Queen.
4 See Grant, Outside the Circles of Time.

48-9. The snout back-curling - fangs - blood red sun Set sitting
in a bed of mauve flowers stained with Grecian green.

The letters s e t are twice repeated, and the number nine
signifies AVB, 'witchcraft, the false moon of the sorceress', and
the special 'fire' of black magic. 4 Oh, Obi, Obeah derive from
the same root and are connected with the ventriloquent
pythonyss. The python, a metathesis of Typhon, is the Kamite
Apep-serpent (Greek Aophiss) 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 hais 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 = Mê, whose aeon is intimately
involved with the Mauve Zone. 41 = AM, the 'Dark Mother',
unfertilized, unlighted. She is the mother-in-potential, i.e.,
the Daughter, who in her alternate rôle is the "yoni as a vampir
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.
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 Aced recorded its end: this bird had "flown", and the Aeon of Mâ 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. 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 menstruata, from the Kámite root teph-t, 'abyss', 'source', 'hole of a snake'; and from teph, tep, or typhon, 'to drink blood', 'to menstruate', 'to purify'. 15 also = ZVE, 'overflowing'. David Wood (Genisús) notes that the numerical reciprocal of 15 is 666. 15 is also the number of A.Dû, '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.

45-16.

Forty-five is the starpoint value of the Star of Isis. David Wood (Genisús) notes that the eight-pointed Star of Isis, if rotated 22½ degrees, becomes the Star of the Beast 666. 22 = GDIH, 'a female goat'. The fractional ½ denotes an inbetweeness-state, a dimension at right angles to the horizontal flow of aerial 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 Stôle of Revealing. The verse number = GBVH, 'exalted, elevated', which connotes an identical concept.

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8 The phrase is Austin Osman Spare's.
9 See Grant, Beyond the Mauve Zone, chapter 4.
11 See Crowley, Magick, page 409 (Lebber XLIV).
The 16 refers to the 15th or essences which compose the
secretion of the hidden 17th kala. It is significant that 16 =
WHAGA, an ancient name for Lemuria, and that the sixteenth
Atri 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 con-
sideration 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 = GD, 'capricornus - a
gal,' (see Comments to previous two verses). It is also the number
of the Star of Nuit, by Tarot, the He (final) or Daughter (Mâ),
of the Maat Cult. Again we encounter the notion of 'sacrifice'
(ZBCh 17). The Oracle enumerates MU, the 'cry of the vul-
ture,' the zodiac 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, per-
haps, 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 CH (18) is the female power of the
sun. This relationship is as Sekhet is to Bâst, 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

A.Bdu 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 Festat. It is in Festat.

Which, she claims, is blocked with rubble that banks a hid-
den shrine - the empty coffers in the Great Pyramid? The
Oracle is a mystic number of Venus, "a number useful in the
calculations of Dr. Dee." 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, of ChZAH, 'a vision', 'a
prophet', 'to gaze' (as in a crystal), 'to see by abnormal vision'.
ChZ glosses the Kamite Kâshi meaning 'secret', 'an order of
priests', 'a diviner'. It is not generally agreed among
Egyptologists that the coffers 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 Pharaoh was never commis-
ted 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-dimen-
sional perichoresis. Crowley's mother stigmatized him as the
"Beast of the Apocalypse". Crowley did not in fact utter the

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 pranaca, OM.
Word of a Magus when he claimed the grade of $9^\circ = 2^\circ 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 those Triologis. 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, Kef, = 112, or, giving $P$ the value of vou, 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 = ENIN, '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 MANI-FESTATION. 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". This may be a reference to an historically known fact concerning the deep shaft in the Great Pyramid. It was supposed by mediaeval marrauders to lead down to hell. Compare the following quotation from the Abhidharma Shastra:17

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16 See, particularly, Cults of the Shadow, chapter 8.
15 Note the bird symbolism in verse 4915 supra, which is verse 44 of OEBISH 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.

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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 Hall, 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.14


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 Thorion'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. 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.15

62.23. One found it but did not utter.

Again, Achad "found it". He did not utter it because he was not a Magus. The reader should consult Beyond the Mawre..
spelling of Aiwaz = AVZV = 24; and that the division by the number 187 of 4638\textsuperscript{22} yields 24. 187 is a number of NVAYSS (Nu-Isis). Concerning Frater Achad’s thirteen-rayed Star-Diamond, it should be noted that the 13 rays (reflex 31), or holos, denote not only Unity (ACHD), but the 13th Sign of the zodiac, 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’,\textsuperscript{23} diverting attention from the real source of Power, 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 (Nu-Isis) + 251 = 438 (\textit{Vrîhi}). The Stone contains the transplutonic holos of Nu-Isis and the Magic 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 \textit{Vrîhi} (cf. \textit{hrîli}) has been mooted as a “new kind of orgasm”, “the polyphase orgasm”,\textsuperscript{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. \textit{hrîli}). 438 also enumerates

\textsuperscript{22} ALII, 76.

\textsuperscript{23} See remarks in the Introduction \textit{a propos} of this ‘hoax’.

\textsuperscript{24} See Amado, \textit{The Secrets of Aleister Crowley}, there is a sense, to be discussed later, in which Amado’s statement is correct.

\textsuperscript{25} See Wilson, R.A., \textit{The Cosmic Trigger}, page 58.
ChThL (cf. Cthulu), 'to be bandaged, swaddled, or swathed like a mummy."

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 MANJO-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 Cult 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 MA-ION. MEONIA = 176 = BLOOD; also TzVE, 'overflow', from the Kamite Sefet, '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" (I.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), is MANIFESTATION, the Mani Stone which Crowley was to seek out in the desert-land (i.e., Egypt, especially

The reader is advised to consult chapter 6 of Grant, Beyond the Manic Zones, for a fuller insight into this concept.

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

Cf. Chintomani, the wish-fulfilling stone.

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

Subtracting from the word manifestation the six letters of meone 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, 186, or 376. According to Crowley's computation, ST = 31. The number 98 = MNY, 'a mouta', 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". 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 = OVSIV, the 'Great Bear', the 'North Pole'.

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 Necronomicon it is claimed that Irem, a cult centre of Cthulu, was built by Shaddad, who concealed it in the sands of Arabia Petrae. The pillar or standing stone is a determinative of Set (Hath), Shaddad being the Arab designation. But as Me, or MH, the designation was the Baal-Meon, the 'Dwelling of Baal', Meon being an ancient euphemism for

Concerning tunnels in the ancient world, see Dickhoff, Agharta.
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 Chaldæa as the Temple of Lascivious Rites’. It is qabalistically equivalent to the Karmite 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 qilphoth or evil Isis, whose number is 11, “as are all those who are of us” (note that US = 66 = qilphoth).

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.

“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.

59-1. In another...

59-2.

“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.

60-3. 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 acionic 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. 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 Ku. 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 Order 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.
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 adjective 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 Kemite 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 $8 \times 67$, 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 [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. Fellows 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.

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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, ‘le Grant Secret’ suggested itself to the skryer as a possible identification of the Grand Grimoire. 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’; the standing-
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 = AÀHÖEIA, 'truth'. And, again, and asserting the predominance of the Set complex, 64 = NBHŻ, 'Anubis', the jackal-headed deity of the Avarites (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 Fenntae 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 IX², followed by nine arches, perhaps the portals to nine tunnels, the final or ninth arch being exalted and crowned by a crescent moon. On the other hand, we may have here a formula for working the tunnels through IX² and XI², 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 formula for invoking the Goddess. The Oracle 65 = HS, 'keep silence'; "Silence is the House of Adonai." 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 nightside predominates over the 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."²

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

⁷ See 67/10, infra.
⁸ A formula was worked out and used effectively in New Iris Lodge two years after this Oracle was received. Even so, the sigil remains not entirely explicated.
⁹ See Crowley, Liber Cardis Ovati Serpente.

¹⁰ See Crowley, The Equinox Vol. I 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."

Sixty-six is the number of the ‘Star Ruby’ which plays an important part in Frater Achad’s mystical conception of Malon, as of Michael Berdyaev’s ‘Dark Doctrine’ of the Meon. Sixty-six also denotes GLGL, ‘a wheel’, which has links with the myth of Meonios. NIU, ‘a bowl’ (Kamite) = 66, and it is the bowl or chalice of New Ispis, replete with the mingled elixirs of the Nui (waterblood) and of IVN, ‘the pillar’ (of Set). Furthermore, Nu + Had (Set) enumerates as 66, and also does Tutulu, which is the way in which Crowley heard the word Cthulhu. 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 (to 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 Triologies 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

Unity into the Void, or ‘i coilings about itself and formulating its emptiness by the cipher, 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, the shells (glibolith) 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 (Dvâth), fall headlong into the lower glibolith 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 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.” Eleven is also the number of the “Hendecad, the accrued shells (glibolith), that only exist without the divine Tree”. This points to a complex doctrine involving traffic with forces out-
side the circles of time; in other words, trans-aconic 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 ...". The Shining Ones, the khatti, are identical with Ra-Hoor-Khuit. The capsule is the egg-like aura of vivid blue hue in which there shines the radiant image of the golden baby/dwarf. The Qabalist, Isaac de Loria (1534-1572), has some interesting observations on the eleven classes of 'shells'.

The Oracle is AZYN. Taking the N at its terminal valuation, Azyn = 718, the number of Aassic Aivasas and of many concepts vital to the Typhonian Tradition. Of particular relevance here are Z-AIN, 'the One-Eyed Sword' (Necronomicon, page 180), and the phrase in desolo ad nefandus. 718 also signifies QVRI OKBISH, 'the Spider's Web'; and the number is associated with the Egyptian Stié de Revealing, known as 'the Abomination of Desolation'. The verse-number is of great magical importance to Ilyarru-Assisic, 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 NBIAH, 'a prophetess', 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-

27 See Drake, Space Men in the Ancient East, page 136.
28 DBH = gold = 11.
30 Into Desolation through the Unspeakable', or Wordless Aeon. See Grant, Outside the Circles of Time.

glyphic 'house' is the Kamite but, 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 Aracne 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 γυν(‘woman’). Painted with colours is not indicative merely of cosmetic adornment, but of her natural chromatic changes of complexion in the scale of her thirteend fold lunar phase, where the emission of colours (or kalas) announces specific qualities of her magical potential. 69 also ≈ ñôvr, '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 Mars 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 Må, the vulture which, in its mortuary feast, absorbs the Light of the World and re-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 69/13) 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 Death, 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 Asat (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 ALCOL, the name of a star and of an occult zone recently explored by magicians of the Ecclesia Gnostica Alba.9 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, 18, 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 raging 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 ...

36 See Grant, Beyond the Mauve Zone, chapters 12, 13 and 14.
upside down", mentioned in the *Book of Hadess*. This spirit is associated with Time, more particularly with the hours, or divisions of time, i.e., with the kalas. 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), Yso, 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; Leng's devil-moon-lit desert of clouds and ice cinders.

Eighteen is the active form of Isis – Phallus (1) + 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 Plemet of Leng in Kadath, the Cold Waste (see the *Neonomicon*). 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 Nile flood at the time of the Inundation. The Oracle is LILE, ‘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 = KZHLL, *instar reptilium*, 'like creeping things', a symbolic mode of portraying the Ophidian Current. 75 is also the number of OCB, 'to love lasciviously'. ‘Hues, colours, complexions,' 75, are 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 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 Droupas, 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. 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. Misconception ensued and the alien seed prepared the Way (over the thousands of years that supervened) for a return of Lam in 1017. 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 Bûn 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 Drupas 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 Leng (Lam) as its first high priest. The discovery of Lam's identity with Aiwas should therefore prove of far-reaching importance with cosmic

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25 See Kühn, *The Lost Light*, page 266.
26 See Grant, *Beyond the Muave Zone*, chapters 3, 4, and 5.
27 '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* and to ensure the return of the Great Old Ones.
28 Note the numbers 10/17, with the Egg (0) at the heart of the number 11. 11 is Death, 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.19 The Oracle of this cell was obtained at a time when Frater Aosis 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, Thoth, 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 Primus From 11 to 97 (Liber 777 Revised), 19 is defined as the Feminine Glyph, the reason being that 19 is the number of ChVH, Chavaub or Eve, which means ‘to manifest’, ‘to menstruate’, ‘to show forth’. The Oracle indicates ChBIVN, a ‘hiding place, or secret’ (cf. secrétion), 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”.20 Note a similar echo of the tunnels or labyrinths in the name Vath or Vattan (76), the language of 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 cake-offering to Keres, from the Kamite Kuna, the feminine judicium, 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 61). All these hieroglyphics 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 Nodens21 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

19 See the works of Montague Summers for numerous accounts of witch trials in which references to this phenomenon occur.
20 Lovecraft, Through the Gates of the Silver Key.
21 The Magical Name adopted by Frater Aosis 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 Leesing who discovered the history of the weird or Wyrd 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 Chozaar, meaning ‘pig’, a Typhonian zoötype due to that animal’s association with the full moon. The Oracle is NUBTI, a title of Set, and of Sutekh, Set’s Chaldaean form. 77 also enumerates MCGL, 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 NUTT has also the value of 77. The place called LAMAH (*Necronomicon*) also equals 77; its inhabitants “dwell under the Great Bear” (i.e., Typhon). It is said that “they [the inhabitants] know how to manage Ossadagogah in all ways”. Ossadagogah is described in *The Lurker at the Threshold* (Derleth-Lovecraft, page 207) as a “frightful spirit as came down from ye stars”... sometimes like a great Thad, 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, Tiamat will once more rule the Earth.

The ‘Fire of the Earth’ is a designation of the Fire Snake

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34 The seven stars of Typhon (Ursa Major). [Note by K.G.]
36 Cf. AL III34, "... 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 AH-TI, ‘the Kether-Name of God’; of HOIG, ‘deep meditation’, and other concepts related to perfection. It is the number of AH-HI, which appears in Stanzas 1 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 Leesing), 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 men. 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 witchblood 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. 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 aenos, or ions, which "should not meet". We do not know why they should not meet, but thus is the Word. DOH, 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 Tyee of Life, the number 23 denotes the Place of the Crossing, where four lines meet and where, in fact, the aenos of Horus and of Maat converge upon and merge into the aenos of Zain and of Mā-lun, 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. They have also connected their researches to a Scarlet Woman and it is curious to note that the number 23 veils the Name BABALON which conceals the threefold formula of the Mauve Zone. But few understand that one has to get on the other side of the fonce (Cheth) even to begin to fathom the mystery of the aenos. 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. In the Anuttara Aumayas these lines should not meet in the sense of any physical contiguity between the Suvasini and the chakrāra 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 (98), 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'.

91-24. in a homely cave set in a calm hillside.

92-25. 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.

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27 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, Catechism of the Anunnaki, page 137.
28 \(3 - 2 = 1 \quad 2 + 3 = 5 \quad 2 \times 3 = 6 = \text{BABALON}.

See Grant, Beyond the Mauve Zone, diagram, page 45, and chapters 3, 4 and 5.
See Introduction.
See Grant, Outside the Circles of Time, chapter 8.
83-26. A Sigil of Zoe told the whole secret. Grant put it in his Grimoire.

26 = Kû, a powerful form of Chinese magic analogous to Qebah and to the cult of OKBISH. The sigil referred to is a formula used by Austin Spare to open the Outer Gateways. He enscribed it in a drawing inherited by Frater Aosaic. He added it to the Grimoire when events in New Isis Lodge revealed the sigil's connection with Clanda, the 'Water Witch'. 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 qabalahists, Leun 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 Aosaic contained the remembered version of it. The number 27 = ChIDH, 'an enigma.

43 See Grant, Images & Oracles of Austin Osman Spare.
44 See Pike, Morals and Dogma, page 102.
45 See Leun and Bond, Cerastria.
46 The number 97 is the foundation of the Greek Tetragrammaton IBOY, which enumerates as 455 (5 x 97). It is also the number attributed by Crowley to his written account of 'The Amalantrah Working'.
47 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".46 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 Shôn, 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 ZAK 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 DIZHUB (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. Shôn, the evil woman floating on the yellow river...

Shôn is the Kû or magical power (shaht) 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 Dunamite 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 Chozzur (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 emphasize 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

91-6. 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 Beast.
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'ba.

93-7. Does Pan strike the gong?

The Oracle is S'ba (93) and LMIVZ (93), a fusion of Lam and Aivaz. This verse is incomprehensible to all but those who, at the time this Book GBRISH 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. 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. The Oracle hints that such a dissolution is again imminent,

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 handbreadth, 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 (lunar); 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 = LHABRI, 'ocean', and of ZRM, 'a flood', the red flow of the feminine mysteries. 247 also = RAVM, the name of a nocturnal demon; 9HPOIN, 'the Beast'; and 9QPVM, 'absurdity, 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 NIA of Liber A. (III.72).

100-14. a silent ship on a calm sea unscorched. A swath of stars; seven, then eight; then nine. Blackness.

The Oracle is IMIM, 'the seas', and 100 = KLM, 'vessels', a reference to the desert symbol, for KF (100) means 'the hand', which includes the palm. A swath 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
of the staircase leading to the secret treasure of the Temple – ALChIMIA, which in one spelling = 100, and in another, 56.8 Alchimia is the Virgin and she is balanced by HBCATE, one meaning of whose name is ‘One Hundred’. Hecaté 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 implicit which transcend all magical formulae. NXLHJ (100), ‘other streams’, connotes the black Fountain of Hecaté and the bright Fountain of Alchimia. Furthermore, 100 = $Qoph$, the letter of perfect illusion created by the union of the $K(leia)$ and the $P(hallus)$; $K\ P = 100$. $Qoph$ is the spirit presiding over the ‘back of the head’, the zone of the secret chakra\(^7\) 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 Léng.\(^8\) 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

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8 See Wain, The Brotherhood of the Rosy Cross, page 167.
7 This chakra is the focus of Lambika Yoga.
6 One is reminded of a diary-entry wherein Nicholas Roerich alludes to a monastery on the borders of Tibet. See Madellan, The Lost World of Agastya, 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 Logeuth. 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 Léng.

102-16.

This verse introduces the Chinese hexagram, Kù, 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 Kù. The reader is also referred to Hecate’s Fountain, Part I, chapter 2. Crowley associates this Hexagram Kù 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 implicit analogues to processes of ‘seething’, or ‘boiling’, associated with the Cult of the Kù.

10 Ibid., page 96.
103-17. The squeaking bat, the mewing gull, the shrilling dying
whipoorwill leave nothing of the Sword except its blade.

The bat, the gull, the whipoorwill: 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 Kú) 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 dream-scream gleam of wing flies low, its grinding
shriek like jagged ice secured ... .

The white bat hovering over Hecate's Fountain, as caught in
flight by the alert eye of Soror Ilyarun, flies low, its "grinding
shriek like jagged ice secured". 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
staircase was black; his realm, the realm of Night and of the
noxious dream.

105-19.

106-20.

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

These verses pose an impenetrable arcanum. Presumably,
the creatures mentioned at 103/17 evoke the Water (i.e., the
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 = DHH,
'was black', a possible reference to the "rituals of the old time"
(AL.II.5) - the most ancient Mysteries of Khem and of the fem-
ine 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 Komites in their practise of darb-et-mendel, or
skrying, ChZH (= 20), 'to see by abnormal vision'. There is a
planet known as BBAV (21) in the system of Prima Centauri.
Charroux avers that the Baavians procreated with 'Martian
women belonging to the Mongol monad'.

The Oracle substantiates these notions: 105 = TzIH, the
'empty or desert land', a spatial analogue of the Daathian 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
Dimun (incubus) and Dimunah (succubus). In the present con-
text the latter class are denoted thus, confirming the theory
that such phenomena manifested in mediaeval times beneath
the veil of pagan symbols. The Oracle 106 = NVN, 'a fish',
11 See the illustration by Steffi Grant for the dustwrapper of Hecate's Fountain.
12 See 101/15, supra.
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. 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: VII (21) at the Zenith; IV
(21) at the Nadir; IV (21) at the East; VIII (21) at the West;
VII (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.
EITZH (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 (Silba). 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 alam, 'consciousness', equated with the Moon and with
the Akasa tattva in the chakra situated between the cranium
and the eyebrows. 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 con-
tents "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

11 See Sinisteri, Demonology.
12 For a description of these entities, and some of their sigils, see Grant, Outside
the Circles of Time.
13 Of the portrait of Lam reproduced in Grant, The Magician Revealed, opposite
page 84.

14 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 Stôs of Revealing, that "miraculous colour [i.e.,
kele] shall come back to it". The Stôs 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. 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;
ullen 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 corre-
spondences with the number 23 see R.A.Wilson's Illuminatus
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 rhythmical “architecture”. 109 is a value of the word stêlê, which confirms its sinister character, noted in previous verses. It is also a number of ATLACH-NAGA, ‘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 (stêlê as pantacle and practical formula of viparita karani). 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 clingingingly 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 Hu, Hu being the sound between Om and Hûm (Hûm is the bija-mantra of the Great Old Ones). The nasal tone in Hûm (ॐ) is also a symbol of maithuna. The number 110 = YLO, a radiant rock in Peru marking the entrance to a ‘lost world’.

111-26. 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 = ΣΤΗΑΗΗ, the Sixty-Stone, Ixaxaar, in which Cthulhu is ‘fixed’ (embalmed as in amber), awaiting resurrection in ‘strange’ aeons. Comparison with the Stêlê and the “miraculous colour”, a to be closed “in locked glass” 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 Tiamat (i.e., Cthulhu) also = 25. The Oracle is a key to AL.II.15. The Greek ENNEA (nine) = 111, a number of SMAl, a title of Set, who is thus identified with 9 and with the Ninth Arch. The number 26 = IHVH, the indiscernible 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

10 See Glossary.
19 See Grant, Beyond the Mouse Zone, chapters 3, 4, and 6.
concealed also in AL.I.66; “The Manifestation of Nuit is at an end”. This simple statement seems morose to conclude the first chapter of AL. Yet the entire doctrine of the aseons 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. Má-Ion is the kala (or ion) of the Daughter; Mani-O is the Stone or gem, and the egg (O) which fulfills 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 (LAM, to 71, ‘the Way’ (LAM) of ‘Silence’ (ALM). MANIO has also the value 107 = BTzH (Egg), implying the NEST (S’tba) and OVAL (107), of the cryptic cypher RPSIOVAL (AL.II.75) discussed elsewhere.21 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 Mu

Mu 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 Panapé, 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 Aóhad discovered, of the Book of the Law.

115-29. where Lam lay dreaming

where Lam lay dreaming.

The cry of the Vulture is Mu. The vulture is the Black Bird of Set, and the shadow of Maat as Maat. Its cry echoed about the ravines beneath the Plateau of Léon. The walls of Mu 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”.

21 See Grant, Outside the Circles of Time.
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 (Mn); also GDOM, 'Desolation'. There is said to be a book of this name\(^6\) 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 Leng; snow mauve snow, oozing ... seeping ... through the latitudes ... the Pit opened and you were lying aslant a naked bed of dead virgins whose only sound was Hum! —

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 streets* lay the "furrows of Set" and AVPL, 'fog and darkness' — the desolation implied by the formula of the Stélé 718, the star-stone, Ixaxaa.

The great "snow-bat from Leng" is the white bat, "snow mauve snow"... The Pit is Satâke. 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 Sîba goes
120-5. in danger

131-6. of obsession by the Children of Isis"]

The quotation is from Sîba, 142. 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.\(^7\)

The name applies not only to obsession by the Children of Isis,

\(^6\) See Comment to 62/4, supra.
\(^7\) i.e., beneath the act of AL's reception in Cairo.

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"; the empty place, the desert of Set.\(^8\) In an early Kamite legend the phallus of Osiris is swallowed by the Oxyynucus; 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 resurrection or resurrection of the buried pillar of Amentet.\(^9\) 120 is a number of SIN (a form of ZIN/ZAIN) which links these correspondences with the Aeon of Zain and with the lunar kâlas 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 JEOLO, 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,\(^10\) a people of non-human and pre-human origin

\(^8\) See Crowley, Liber LXXV, chapter V.
\(^9\) A 'pillar' or 'standing stone' is one meaning of the name Set. Cf. ABN EVCHN, the 'Lydian Stone'.
\(^10\) Amen = 'hidden'; Tet = 'pillar'.

\(^6\) See Inman, Ancient Faiths Embodied in Ancient Names, volume I.
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". 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 fumorous, half crustacean creatures remembered in the Himalayas ... They threatened the Old Ones". 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".

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

The verse number is that of Oboe (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 LAM.

LAM is the "Secret Word" which "They" knew. The "Secret Word" of this verse nine expatiates the Him of 1183 – 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 See Blavatsky, The Secret Doctrine.
16 See Lovecraft, 'The Dunwich Horror'.
17 See Lovecraft, 'At the Mountains of Madness'.
18 See Machen, 'The White People'.

counterpart of the white virgin upon whose brow, at the region of clairvoyance (Ajna-chakra), the insect is fastened. 13

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 Besa (cf. Aiwaz), 11, being the number of Magick and of "all their numbers who are of us", points to the AVD, the 'Magical Light', and, as Crowley adds, "almost = Kandalini". 13 The dwarf-child appears in the symbolism of this number The Qabalist, Isaac de Loria, mentions eleven classes of shells. 10 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 ancient deity: "O Thou who art in the Egg, who shinest from thy disk". The initial letter is more than merely exclamatory, for the letter O anciently signified the number eleven. 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)

15 See March, The Beetle, cover design by C. Buchel for the 1922 edition.
16 See Grant, The Magical Revival, concerning the synonymy of Bes, Besz, and Aiwaz.
17 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 totaling 11.
18 This curious qualification appears in The Equinox, Volume I Number V, page 103.
19 See White, The Secret Doctrine of the Kabballah.
20 See Duree, Spacemen in the Ancient East, page 135.
21 See White, The Secret Doctrine of the Kabballah.
The Ninth Arch

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

127-12. Which concealed:

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

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 camel is the form under which the vulva manifested.

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 Cheqet (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 Πυθ Αιαβόλος. 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 *am, *the ape*, a god-form of Thoth as the type of speech, and of the earlier Su-Imun (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. Chazzar; the jackal and hyaena feed upon his substance

Chazzar is a loaded term in the Typhonian Tradition. Apart from designating the God of Atlantean Magic, the name means 'a pig', a primal Typhonian zootype, 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 kahš achieved their plenitude. The pig was therefore considered to be unclean and became a type of the Bhairavis, or dogs, jackals, or hyaenas, that devoured the pig. The symbolism is extremely recondite for it conports many other meanings. "Is a God to live in a dog?" (AL II.19). The reply is: "No! but the highest are of us", which, deciphered, signifies: "Nu! but the Children of Isis are of US". The dogs, jackals, hyaenas, zootypes of Set, feed upon the substance of the
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 x) 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', 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 AGAPE66 (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 (Samael), PAN, MAKO, son of Typhon (= Set) and RPMT (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.64 He further notes that the Trinity 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) + 536 (the Kleis) = 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.65 The occult connection between Chozzar-Pig-Full Moon and the raven of Sin Sin Wa has already been mentioned.

62 See the Book of the Dead.
64 In a Thelemic context, 'love under will', i.e., sexual magick.
65 Compare also SION SAINT-ZAIN (see pages 506-507, Infra).
66 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 hyena - 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 Azon of Zain. Zain is ascribed to the 17th Atu of Thoth, the House of Ma (Ma-aet). The Mati, or Aahti, were the 'leprous' or 'unclean ones'. DIG (17) = a 'fisherman', and ZBBV (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 'sporn' by the fish-book (Tsaddi). But, "Tsaddi 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 = LT, '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 Quipholoth and of the Great Work. 66 resums the numerical series 1 - 11, the number of Nuit.67 as of all their numbers who are of us" (AL.I.60). 66 = TUTULU,68 the word heard by Crowley in the Batulitic tongue and which the High Priest "Ch-P-E" heard as Cthulhu sixteen years later.69

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".70 (Compare Frater Achad's Diamond-sapphire of 438 facets and 13 major angles spelling

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67 See Crowley, The Vision and the Voice (The Equinox, Volume I, Number 5) and Liber VII, chapter VII. See also Grant, Order Gyratories, chapter 2.
68 H.P. Lovecraft. His address was 66 College Crescent, Providence, Rhode Island, New England.
69 See Lovecraft, The Call of Cthulhu, 1926.
out the Aeon of Maat.) According to Dunsany, Hlo-Hlo’s temple was named Moung-go-ling, situate in Theth (i.e., in Thoth or Daath). 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 = 88; Zenga = 66) communicated to Frater Aossid during the first year of his Initiation. There may here be a connection with the Mongol lammasery mentioned by Lord Dunsany, and with the high lama of the Gegen-ni-orinda, in its occult division, encountered by Hanning 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 Aossid, 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’lyeh) “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 wanted, vainly, for the Word of the Aeon of Horus. If he were indeed a Magnus 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.

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 rite witnessed beneath the network of alleys in Old Cairo, captures the compelling dream-drenched gaze of the priestess. The insect glows with the subtle ajas 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 Mant.

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 insectal forms were the beetle, the spider, the Baal-flv, etc. The remaining part is less easy to fathom. 20 = ChZIH, ‘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 "Kain", 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 flowerer or secretion which is, in AL, identified with HAD (i.e., Set) and it is, metaphorically, located "at an end" — at both ends of the Word MANIFESTATION, 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/ the lightning-flash of Nodens.

The Sigils have not been recorded, and the Skryer was unable to recall them after the vision. The Sigil of Nodens, 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. The verse-number, 22, is the number of cells of the Qliphoth 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 guidos souls strayed in Amenta. The Abit is sometimes depicted in the form of a beetle, the praying mantis, or the bee. In these roles the Abit plays a prominent part in the Egyptian Book of Opening the Mouth. Its metathesis, BITA, is the 'flying fish'.

138-23. O by the glittering yellow river haunted by the sighs of Shoa 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

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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 EPSOS, the Word of the Manc Aeon heard by Nema, twenty years after the receipt of OKBLKH; 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). Shoa is the Chinese equivalent of the Chaldean Hoo or Hao, who presides over the Great Deep and who is therefore identifiable as Nodens. Shoa is the ruler of the Abyss, and of rivers — the Yellow River (the Chinese Nile and the Hindu Ganges). Hao, 76, equates with LILU, the Assyrian form of Lilith, Queen of the Succubi. As 79 (ChOA), Shoa 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 not be so; Bab-al-Mandeb lies on the Red Sea, Red Sea or Yellow River, "Shoa, the evil woman" is the Bab-al-Mandeb.

139-24. Not much can be seen.

This may be an interjection by the Skryer, or an oracle concerning the number of the cell, 24, as already noted, has urological implics; it is also a number of AIVZ (Arvaz). 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 713.

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

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See Grant, Beyond the Masonic 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 embalming. It is an historic fact that the mummy of the Pharaoh Khafre, 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 = ChH, 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 AVAGDU, ‘Black Wings’ (bird of Set) nursed by Night (Nuit). In the present context the black bird is the familiar spirit perch’t upon the shoulders of Sin Sin Wa. The number 27 is BAHTI (a contraction of Baniastei), 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 (Samael), the serpent that begat Cain upon Eve before she had intercourse with Man (i.e., Adam). It was Eve

who infected Adam (humanity) with evil virus; hence one meaning of Samael is the ‘venom of God’. These prehuman offspring were the Children of Isis that are now returning, as prophesied in the Wisdom of S’lba (88/11). The Oracle, 142, = LAMMAL or 71 x 2, LAM in duality or manifestation. 142 describes the true Cult of LAM as the transmission of AT from LAM via MA (Maj of Perfection). We therefore identify the Aeon in question as the MA-Ion, the Daughter-cycle of Maita. The double LAM is the reflection of 71 into both these aeons. 142 also enumerates BLIOI (Belial), ‘without God’. The word OTALAM, ‘aeon’, also has the value of 701 (another form of LAM including the Egg). And, as if to balance the ‘Daughter’ symbolism, 142 equals BN-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 Zelb, 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, 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 Zelb” (a form of S’lba). Zelb = 44. A metathesis of the word is ZBLH, ‘the Tower of Heaven’.

But 44 also is AVITCHI, 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”.

47 In the present context, the ‘shells’ or space-capsules.
The Book of the Spider – VI

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 trance 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. Shoa! Shoa! Shoa!

"... 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/Neptune), and AIVAS (78), the “minister of Hoor-paar-kraat” (AL.I.7) – Horus as the Dwarf-God of the Sekheths. 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 – Khé and Khû). 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.

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 formula of Zos vel 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’. 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 (Μαρία), also = 145. Mary, Tara, and OLMH (Alma) meet in the Moll or MOLM (145), ‘she that causeth to come up’, a reference to the risen phallus or MTH HALTHM (145), ‘the Staff of God’; hence LOZAL (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; Shoa, the She Wolf.

The link with Limehouse may be found in Rohmer’s Dope. Identity of the person or persons who met Shoa remains a mystery, but if the character named RITA was intended to be a reflex of Shoa, 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 I, number 8).
3 Note: AL MA = ‘the daughter’.
The Oracle of verse 150/3 = QN, 'nest', which holds the key to the Algolian word *S'ha*t and its connection to the sino-kamitic Current. QN derives from the Kamite *Ken*, meaning 'inside, central place, pudendum'. 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 NIPESTAT, the letters linking MA and ION in the word MANIFESTATION. Furthermore, 150 = 10LM, 'the lovely virgin' (i.e., Isis) and the type of the sacrifice offered to KVKB BOL (150), 'Lord of the Circle'.

The Oracle 151 may explain the 'eon 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 Chinn, the 'naked goddess', is relevant; as also is MQVH, 'the fountain of living waters', a reference to the menstrual cycle, *a propos* 'to become red'. 151 = MAPL, 'darkness', and Scylla, described in legend as a terrible giant squid, an archetypal of Cthulhu. In verse 152/8 the recurring name *Shia* suggests evocations of the "barbaric goddess" (151/7). Or is it, perhaps, the formula of Chinn'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 Spade 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 LAGHIT, a potent formula of Shia 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 the Book (SPR) of Non-being. 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 SHLMM, 'the stone the builders rejected', and with the threefold sapphirus or Stone of Manifestation discovered by Frater Achad. ISKAS resonates to the tune of IXAXAR, the Black Stone engraved with sixty characters, the origins of which are accounted for by the ancient geographer, Solinus (3rd Century A.D.). The qabalah of the name IXAXAR are of paramount importance in the Typhonian Gnosis.

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 Parsons 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 "homa".

158-9. How the silent river fled and hid the white frills of its troubled surf between the dark flanks of the Witch-Queen, below Festati!

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

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

*See Grant, The Magical Revival, chapter 9.

*See Grant, Hecate's Fountain, Part I, chapter 3.
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. The verse yields the clue to its quiphotic content à propos of the eleven classes of shells mentioned by Rabbi Isaac de Loria.15

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 the next need to be understood in concert. The bones of the crocodile — zootype 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".16 Twelve is the number of the Beth or 'house', from the Egyptian but-i, 'vagina'. The butt is the end, and ALI.66 declares: "The manifestation of Nuit is at an end". 66 is the number of the Qlipoth, 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,18 'non-existent', literally 'Nothing'. This verse and the next relate to elements in the personal myth-continuum of Frater Aosiac, 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 (AChI).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 Demehog Rite18 which enables the practitioner to project consciousness, immediately prior to

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, Aegypt the Light.
14 See Waite, The Holy Kabbalah.
15 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 ANWNN, the Celtie Tartar 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 plastic casts of deities and devils and other mythical monstrosities, in his Emporium in Chancery Lane.\(^9\) 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.\(^9\)

159-15. \(\mathcal{Z} \mathcal{O} \mathcal{Y} \mathcal{N} \mathcal{J} \)

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’;\(^8\) 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

\(^9\) See Grant, Hecate’s Fountain and Against the Light, for accounts of Frater Assiel’s ‘accidental’ encounter with this Emporium and its proprietor.

\(^8\) See Marsh, The Beetle.

\(^8\) 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 vermillion 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 Leng 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 Acad attributed the powers (letters) of MANIO to the Star (of Set-Isis) in the following sequence:

\[
\begin{array}{c}
\text{A} \\
\text{N} \\
\text{O} \\
\text{I} \\
\end{array}
\]

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 = Bgg = BITZH = 107.
A mystical method of experiencing this Stellar Consciousness 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 Lam shows distinctly the erupting fountain of the akasatattva. Without the redeeming yod in MANO (the mount — i.e., MANO, 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 ADM (blood/matter). ADM thus becomes OILAH (115), ‘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, 1, 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 qerit 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. 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

163-19. Floating in their abysmal 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 abysmal”. 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 = NVQBJH, ‘woman’, and UUKKU XUL, “fearful spirits who take possession of the body and dwell therein” (Neonomicon, page 49). Note the combination of OTO and KU in the word UUKKU.

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 Festat. 20 enumerates ChZH, ‘to see as seers by abnormal vision’, ‘a prophet’, one of the ZH, or za, or sa (the Kamite kushu, ‘secret’). The Sa is an order of priests or diviners. ChZH has lingual affinities with CHOZZAR, CHORAZIN, CHORON-ZON. But what does the Seer in darkness actually see, or divine, in this empty cell? The Oracle recalls Mochen’s allusion to the Dûls (164), and other entities. 164 = 71 (Lam) + 93

Key terms in the Typhonic Gnosis. See Grant, Outside the Circles of Time.
See Mochen, ‘The White People’.
(Aiwnaz), and is a key to the Nu (Isis) Aeon. It is also the number of NDNS (Nedens, 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 apoanga, or sidelong glance of the smnsmnt, 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. In the Dunsany myth-cycle, the spider is identified with an entity named Hlo-Hlo. When pronounced according to Lovecraft's suggestions 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 hanks...
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'tho, 187/33, have been interpreted as LOOGS. The qabalabs are revealing. LUGOS plus the Eye, 33 See, in this context, Dali, The Unspeakable Confessions of Salvador Dali, page 19.
35 The verse from the Wisdom of S'tho reads: 'As the Eye bleeds its tears, the Mouth its blood, so also the Egg of Lam, in slime encased, releases the LUGS' (see Comments following chapter 13 of Outer Gateways).

or 'T, "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. 36 169 is a number of AM-MT, 'devourer of the damned'. Adding the Eye as Tor 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 Rune symbolic of the 'blood of Isis' (Book of the Dead, chapter 75). The willow-like tree suggests the wad or bæculum, 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 Ixaxaar and the Sixty-Stone. 37

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 Aosis'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 web 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 38 In transmissions of this nature, personal myths are treated as having a validity equal to that of universal myths.
39 See Grant, Outside the Circles of Time, for details of the Sixty-Stone.
40 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 Triangulum*, which he described as “an account of the cosmic process corresponding to the stanzas of Dzyan in another system”, 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”), 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 wound’. The solution of these puzzles reveals itself as the Spider unravels its thread and weaves itself into the dream of Sin Sin Wa, for these cryptic verses hint at the magick of the Êê.

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 demon insinuated itself, unbeknown to Frater Aosse, into his magical aura, causing him to confuse high noon with night. 28 = ZAK, “the abode of forgotten dreams”, 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

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35 See *Liber Perne Profundum*, reproduced as Appendix I to Grant, *Beyond the Moon Zone*.
37 Dunyan myth-cycle.
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.T.O., JVRULON. 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 Kū. 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 (Amentau)1 This realm was haunted by cultists of the Kū, 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 = OPILH = 'Jah in Darkness'.2 The ‘doubling’ (MKPLH, 175) of Babalon/Jahbulon denotes the dual nature of the IV° 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 King3 and/or a blending of the Draconian Cults of Khem with the Dropa or Drukpa Sects of Bhutan and

1 And the nightmareish exhibition beneath Chancery Lane (C).
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 Noden, God of the Deep. The “swaying image” must refer to the Fire Snake, awakened but not ascending; or to the Phalus, plant 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 = 20Q, ‘to cry out for help’, while 178 (ChLtzIM, ‘the lower part’) is a metathesis of 718, the number of Aosci Aiwass, who received this Book OKISH.

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 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.6 The matter is difficult to explicate in rational terms, but we shall try. At the time of the Workings, Frater Aosci frequently employed a mudra used by Lugosi in a film entitled White Zombie (1930). Repeated assumptions of the mudra by Frater Aosci 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 Beast.
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 Aesculapius 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 ventriculographic qabalas of Besquiat that flowed forth as Oracles of Book 29 (OKB!S!h).

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

Sevekhi (7) is the name of the crocodile, zodiac type of Set. The “fifteen teeth” symbolize the fifteen kalas of the dark fortnight. The “luminous eyes” are the three cerebral chakras (Ajna, Manipura, 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. Implied also is the mask of yellow silk which, according to Lovecraft, could not entirely disguise the non-human nature of the Lama of Leng. 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.

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 FSVLH, ‘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, “cut from your nose”. This is applicable equally to jackal or to crocodile, the latter more precisely suitting 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. 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. On another line of enquiry, the verse-number = CLDE, denoting, in the present context, the emergence of a “babe of the Abyss”.

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

9 Fungi from Yuggoth (The Elder Pharaoh).
10 See Marsh, The Beetle.
Ipsissimus, $10^\circ = 1^\circ$ A.M. A.M. 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", 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 zootype 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 PABBH (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-leggeded frog because she drank the forbidden elixir of immortality. Elixir = Anrita = 'Immortal', Undead. The Frog is a zootype of the lunar current as applied to the human female. The "three unclean frogs" 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 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 KRNOMA (Grk.), 'the Void Outside'.

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 zootypes 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 BEBKOL, a form of Baskul, '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 *nitron-terrestrial* source of the Oracles of Baskul may be located via the number 4638 which, divided by 287 and the remainder discarded, = 24 = AIVZ (Alva), "the minister of Hoop-paarkraat" (i.e., Set). Of the number 4638, 46 = MU, 'Lemuria'; 38 = GLH, 'manifestation', qualifying the function of Alva 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 *Oahupet*, Pan is synonymous with Lemuria. 217 is a number of SET as $\Sigma\Theta$, 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, or 100 (Qoph = Ki) beyond the number of the next Oracle, 188.

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12 See Grant, *Against the Light*.
The Ninth Arch

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-Nar, where the Temple of the Khu lies below the Yellow River. All three points are beneath sea-level: the first, beneath the marshes 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.10 The Oracle is KOL.

11 ChVTM, ‘the Master of the Nose’,” 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.

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 Kula “where time stands still”.2 Again, an allusion to Lemuria, or Whaga (16). 16 is the number of ATU, “the god wherein is Sothis” 3 or Set-Isis, and of a form of Apep (Apophis), a monster-serpent known as Hai, 21 (16). KHU = 31, the key to the Book of the Law discovered by Frater Achad in 1918. The complete absence of concepts in this verse 16 is reflected by a void, BChV (16). ZVQ 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

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”, 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 QTV, ‘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, KU, 24 and the sigils of the Khu Y, of Hecate X, of New Isis G, and the Chinese character for ‘a door’, the sacred seal of the Khu. 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 KU and ending with the Seal of the Khu. Between these nodes the power of the ancient witchcraft (Hecate) is transmitted from Nu Isis via the secret or hidden (back) door which is, conceptually speaking, behind Daath 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 Qiblih26 in which a great many of these Oracles were discovered. Few

10 AL.1.16.
11 See Thirty Minor Upaniṣadās (Aiyar).
20 See Anandaśūtra in the Kula Archana Dipika.
22 Ibid., chapter XI.
24 Egyptian Book of Hadēs.
25 Hexagram XVIII of the Yi King.
26 The sigil is [ ].
27 See Grant, Nightside of Eden, pages 239-244.
will understand the present Oracle who have not walked simultaneously and consciously 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 193 is ZLOPhH, the ‘poisonous wind’ of the desert, an elemental glyph of Set and of ALMASS (cf. Amwas), ‘the haunt of the Gobi Desert’. There are three deserts connected with Typhonian symbolism: the Arabian ‘Crimson Desert’ (Dakhna), the sands of which hide the City of the Pillars (Irem); the Gobi Desert, whose wastes conceal the Mysteries of Lam (= Leng; ng = m), celebrated in the ancient temple of Gegen-Ordo; and the desert without Cairo in the region of the Mokkatam Hills.37

193-20. Simultaneous simulacra appeared in Fostat, hovered above the tank, concealed, 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 Khephren. 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 richochets 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

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 ESSASTIA (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 LZNWNIM, ‘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 Aassic the Kaula Keys.

This verse indents upon an episode in the magical history of Frater Aassic. 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.A.L.KALI) is linked to the Kaula Keys transmitted to Frater Aassic by a contemporary alchemist with whom he was at the time associated.38

195-22. ... the Lama of Leng, the Lame One, even the devil awaited his cue to appear in the porch of the chapel at Rennes-le-Château à propos of the effigy of a

37 Clues to these sites were discovered in the sigils incised in the wall of the Tunnel of Ghibli (see previous note).
38 See Grant, Against the Light.
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 transplanitic 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. 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 plots 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 (Aiwas). The implicit of the palindromic LAMAL have been explained elsewhere. The present equation implies a fusion of the Mysteries of LA(M), MA, and AL. Also, 102 (QB) + 93 (Aiwas) = 195.

196-23. while delicate sigils were traced in the fumes of Kyphi that muffled the croak of the bird, obscured its derisive glances 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 = 89; or Khiandu = 81. The former equates with ABSU, the latter with the incense of the moon

Hecaté. 23 signifies the path to which is attributed the TET (23), the "Pillar'stablished in the void" (cf. Amenta), the pillar or standing stone of Set adored of the Children of the 'Void Outside' (= Kenoma; see Comment to 136/13). 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 sacrifices, 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 bounded 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 claims appropriately with the atmosphere that brooded over the Limehouse wharf alluded to in this verse. It is, furthermore, the number of AVZ, a form of Aiwas. The Oracle is ZOON, 'beast', 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.

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

See Grant, Outside the Circles of Time, pages 281.

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

The ABYSS.

See Crowley, Liber Cordis Claudi Serpens, chapter V.

See Horner (tr.), Ptolemy 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 Kû, 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 Ayn, '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, HVHII (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 Dresden referred to Sin Sin Wa's place in Limehouse with a similar phrase. ZAK was also DIZIH, 'a place abounding in gold'. 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.

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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.

39 See Grant, The Stellar Lodge.
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 Jehovahist 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 Sôba is beyond the dualistic level. The four relate only to manifestation, which is brought about by the activation of the formula of Mâ-Ion when the number 1 is 2.

205-3. Sôba is beyond. Cthulhu noda 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 (Heqat Trivia). This indicates the Visuddha Chakra as a gateway to the Mauve Zone, because it is the plane on which the Supreme Word is venerated. It manifests as Cthulhu (205), ‘a man, vir, as generator’, derived from the Kamite Khepr, ‘to generate’, whence Geburah, the sephirotic powerhouse of raw Energy. Cthulhu “rarely ever awakens” She does so only at the interface of Aeon; 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’. 205 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 bahtu 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 (reversion) destroys an aeon. The Oracle is DBR, the ‘Word of Power’, and the Gateway of the “Word of Light”. DBR connotes the ‘binder part’, an exact equivalent of the Kamite khepsê, 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 ABRhadabra — more correctly ABRChADABRA — which reveals the unity (achad) at the heart of the Trinity. The Trinity is represented as ABR,6 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 = ThMTh, Tuath, the Carthaginian ‘Queen of Heaven’. It is also the number of QA, ‘the being’ (whence ontology). 850 = ThMTh, ‘my perfect one’, which resonates to the Perfect-Ion 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.7 The Mesqet is the womb, and the ABR (wing or feather) glorifies 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 EOEY. Note that the addition of one, giving 1111, enumerates a formula of Asothic 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 See neatly expressed by Frater Achad.
2 AB, BN, RVCh (ABR) = Father, Son, and Holy Ghost.
3 See the Book of the Dead, page 6.
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 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 (09), Ain Soph Aur (011). 0 = Ayin = 70 = EYE (source of images, i.e., of objects); 3 x 70 = 210. The source of images is the Ayin/yoni = 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 Khafesh of the Seven Stars) whose earthly reflex is the Saeul 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 availlest” (note the play on the triple veil of the Void/0). 54 = MEGH, ‘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. 3 210 is the number of HLO-HLO, or CHHHCY LUCY, a Spider-Idol upon whose lap reposes a diamond larger than the human head. Hlo-Hlo’s temple, Moung-go-ling, is in Thoth, 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 the desert (Bou Saada, 1909) when he transcribed what he thought he heard as Tutu. 4 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 yoni held the diamond that is “larger than the human head.” 5 O! The Jewel in the Lotus! – the veritable chantamani stone of Mami-festation!

211-9. Monolith of Mokkatam ... eclipses Theen ... a shimmering haze ready to vanish with its phantom roses.

The monolith signified a particular eminence in the Mokkatam Hills. It was used in pre-dynastic times by the Shes-en-Har, or adherents of the cult of Sekh-Ra. The “parapet of Theen” is the bed of the “Sleep ofVoltor” (see Comment to 207/5). The description, fragmented and equivocal, suggests that the monolith (phallus of Set) was obscured by a veil. The phantom roses remain a mystery, unless they describe the blossoming of the Phallus. The Mokkatam 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 Runic Khgp, the bee-stained deity. The implicit 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 (DEBH, 211) is, like the hee-tle, a variant type of the unidentified insect alluded to in the Book of the Dead. It is also possible that Beezzebub, ‘the Lord of Flies’, or ‘buzzers’, was originally the

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6 *The Eightfold Name* – Battomet.
7 See Grant, Night Side of Eden, pages 165 et seq., for a full analysis of these concepts.
8 See Grant, Hecate’s Fountain, Part III, chapter 6.
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' (DEIR). The word is implicit in Abrahamadra. DBIR is the Seat of the Oracle and the most sacred place in the Temple.

212-10. In its stead the horror of the Moth-mask distorted by the marsh's exhalations, engulfed by the waving poisons, trembling, drawing life from.

The "Moth-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 = OTTHLH (Athallia), 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 Thoen 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 (Chthulhu) 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. II. 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 (TH, 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. This blankness is the substrate of Air, RVCh (214) - air, spirit, wind, mind, breath. And, again, the downward pull expressed in 197/4 is echoed here by IRD (214), 'a downward flowing; to pour down abundantly; to draw down, pull down; came down', from the Kamite root mart, '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 Leng (= Lam).13

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 nightside symbolism 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.

12 Note that the next verse begins with 'Full.'
13 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, and Dr. Phineas 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. 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 Ilyarum. The evocation is effected by a mantra, a spell or charm, HGH (12), '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 EE, both meaning 'one', signifying a unification of the two currents in the uncontrolled (lustless) 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 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 Shiia, idol of the Kû. The expression "layered spaces" evokes an image of the languid clouds of incense (Chandu?) which hung in drifts in Kazmah's Bond Street Emporium 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 Anguste Busche Emporium in Chancery Lane, debouching on to Festat, the door dividing Bond Street from Limehouse and the deeper reaches of Léning where sits enthroned a Thing masked in yellow.

217-15. A beam of transplutonic metal glistening, rapier sharp, divides the walls, the flags of limestone from the Mokkatam Hills; pierces the cell below Malkuth. The Oracle declares the passage of the current as it penetrates deeper cells of the qibbuth 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 kolas 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 trikon of the Sri Chakra. 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 Ufologics, the chakra or disk is symbolic of a mode of interdimensional perichorists 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
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, Sekh Met-re-Ra ‘enthroned’ (LVD, 16) in this cell. Further correspondences are: BIRH, ‘temple, palace’; TBVR, ‘the navel’ (i.e., the yoni); ZHO, ‘Seth’; PANAP, ‘the outpost nearest the Gate into the realm of the Great Old Ones’; 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 brow 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 Daath and at the Muladhara Chakra. The outlet at Daath forms an inbetweeness, the “division hither homeward” (AL.ILL), 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 Plato to the realm of Nu Isis.

The Oracle is that of TOL DEOL, a variant spelling of the 10 Pan is a name for Lemuria cited in Gahepe.

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 Augusta 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 zootype of Set. 114 also = VALUSIA, which has been described as a “megapaloplosio of the land of the Allfather” or “the land of Mnar”, 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 = OGNI, ‘circle’, sphere’, and NDNII, ‘vagina’; it also = ATLACH-NAGA, a spider-shaped entity of the Mexican Mysteries. The lunar kalas of the NDNII 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 Kal.

219-17. will emerge at the precise point of fusion with Daath 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 Oosis, 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 Zaan, the letter of which is attributed to Path 17 and its reflex in the Tunnels of Set, Zamradiel. 17 is the number of squares of a saudika 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, Ma, and enciphers the alchemical formula of MA-ION. El Fostat is signalled as the “point of fusion with Daath”. In other words, the manifestation of Nu Isis will occur “when Yig awakes”. Yig is the serpent-
Nuit, is also ‘at an end’. 235 is a number of the word GRAAL, of the word PISCES, and of the Greek ΟΠΕΙΛ, the monstrous serpent (Ophidian Current) whose master is Set. The undead (i.e., the osiris) used the body of Apop “as a road whereby he could reach his destination” (Book of the Dead), or achieve his end. 235 = the palindromic LAMALM, consisting of the numbers 142 and 93, 142 = 71 x 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), Hē 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”.

237-6.

The nine loops may indicate the nine orifices of the human body through which flows the magical current (represented by the sigil $\sqrt{\text{N}}$) to the final and equally unidentifiable terminal sign $\exists$. 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 Aosiec as AVSSIQ, and of UR-HE-KA, the ‘Magic Power’; while tepoicht, 237, means ‘to be a priest or priestess’ (Suwasini). The sigil was indeed discovered to be potent in invoking the Forces of Aosiec through the Suwasini. 237 is also a number of LURA. According to the Annals of New Isis Lodge, the Force signified by the name LURA is uniquely responsive to the Sigil.

238-7. edala edala edaam tamalo

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”. 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.


Bultoo Keparalam Araku ...

The spell includes Silba and Aos(sic) in Zelbaos (= 175); Ily(aun) and Aos(sic) in Ilyaos (= 181); Sic aos (Aos sic) (= 221); Sik (= 90); Bultoo* (= 187); Kepera (= 311) Lam (= 0, The Egg); Ara Ku (Ka?) (= 228). These total 1393, i.e., the lunar current (13) + Aiaw (93). The Supreme Goddess (ShPhChH = 393) appears after unity (1) has been transcended. 1393 is One more than Στιλβος. According to Merlin's prophecy, “Stilbon shall change the disc of the Sun”. Stilbon is the ‘Shining One’, a name given to Mercury (Stilbon of Arcadia). Note in particular that 1393 exceeds by 29 the number 1364. The implication is that

* See Mackenzie, The Royal Masonic Cyclopaedia of History, Rites, Symbolism and Biography.

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

*** See the Necronomicon, page 184.

**** See Grant, Sunward.

***** See De Villars, Comte de Gobalis, page 536

A number of the highest significance in the Typhonian Gnosis. See Comment to verse 234/2, supra.
totem of the Ophidian Current; its name = 23, the Path associated with the Mâ-Jon. Yig is in fact a form of the Fire Snake on the point of ascension; the rearing phallus, not quite erect, is its totem.32 The Oracle denotes HUBUR, "she who bore monstrous serpents" (Necronomicon). 219 also denotes the Mesopotamian cell from which the deceased was reborn. An earlier type of the Mesopotamian was the hide of a bull in which the deceased was placed. According to Budge's comment (Book of the Dead), the Mesopotamian at a later period denoted the Thot 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 zoötype 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 = NPTLM, 'giants, or Great Old Ones', who transmitted to 366 in Cairo the 220 verses of Liber AL as revealed by Atiuas through the Scarlet Woman.

221-19. flowing softly from Hecate's ceaseless fountain. Mother of Madness! Mask of Moth... 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.

32 See Grant, Hecate's Fountain, Glossary.
33 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 swastika drawn on the Square of Mars as given by Cornelius Agrippa. "Hecate's ceaseless fountain" requires no further comment; nor does the "Mask of Moth" (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 Shepheard'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 Shepheard'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 sanding 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.34. 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 OKBISH began at the period of Bela Lugosi's appearance in
London,\(^2\) 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 Samiel. 222 = ChVZAR (Chozzar), the pig or black boar, a zootype 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, Tale 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 OOTH, ‘a she-goat’; of UGGI, ‘Lord of Death’, whose messenger is the cab; of ABIT, the insect that guides those that stray in Amenta; and of BITA, the ‘flying fish’, symbolic of the ascending

\(^{21}\) The date was 1931.

Kundalini. 22 = ChZVA, ‘a magical vision’. All is chimerical. The Oracle is not much more helpful; it enumerates ChVQGFI, ‘affigurata’; ChVQGI, ‘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 Festat.

The crazy elemental dance swept all beneath El Festat like the whirling desert sand. The Khamsin is the dreaded windstorm 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-paakraa is to Ra-Hoor-Khuit. Sirius B is typified by the hindu, or infinitely minute particle (of sand) known as Hadi.
The Ninth Arch

OKBISH (the Arachnean Gnosis) contains the key which unlocks the gateway to the Mauve Zone. (For further correspondences with the numbers totalling 1383 - from 175 to 228 - see relevant verses in OKBISH.) The important factors to notice are the inclusion in 1383 of the Current Sîlu-Aassic-Iljarun-the Bulun-the Bêo-âm-the Kû - and Awa (202). This Current comprises Iljarun-bal-Aassic (SIE), Sîlu, Sabazius, Baphomet, Mumu Tiamat, 'Queen of the Old Ones', and LHOITZBH, 'to worship Her'. The Oracle, 239, is AZRAL, the 'Angel of Death', or Daath, the higher gateway to the Mauve Zone.

240-9. Beneath the 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. 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'; it compels submission to the command, spoken or unspoken. OB is also the astral light or fire of Witchcraft. The Oracle is NGOTI BNI ADM, 'the plague of man', i.e., succubae. It is the Pest embodied in Lura which she brings from the Stars via the 'Word'.

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.

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 AAPNAZ, the Ark of Deucalion, 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 Sîlu luaba Sîl.

The word is given as Sîlu luaba Sîl. Its numeration is 215 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 emphasizes the feminine aspect of the wisdom of Sîlu, the 'forbidden' wisdom. The Oracle designates OBAYITO, 'a kind of human vampire', derived from boy, 'sorcery', 'a wizard'.

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. Cthulhu... hearing its echo - falls back

The Priestess has evidently been assumed to Cthulhu, whose name here terminates with two ayins instead of a ou. 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

\[\text{See quotation from Fellows, The Mysteries of Freemasonry, at front of present volume.}\]

\[\text{See H.J. Bell, Obeah: Witchcraft in the West Indies.}\]

\[\text{Kadesa Dancacthe, 363.}\]

\[\text{See Grant, Beyond the Mauve Zone, chapter 7.}\]

\[\text{See Rattray, Ashanti Proverbs, Oxford, 1916.}\]
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 unica), and the last is in the God-head which the magician sees as the ultimate and perfect aon (perfection). The shakti element is implicit, for in the number 23 is concealed the numerical formula of Babalon. 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. The fox is a totem of Aiwase. 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 of 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; itsears all.

Is the "bowl-space" under the earth? 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 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 Chyva, the Beast, suggesting again the magical misrecognition represented by the union of the animal and the divine, Man

25 The three phases of 23: $2^2 + 3 = 1$, $2 + 3 = 5$, $2 \times 3 = 6$. This yields 156, the number of BABALON.

26 By a legitimate mode of gematria (see Bond and Lee, 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.'
Chakra as the point at which Lara 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 Chancy 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 595). 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 kolas. The Oracle, 231, is the number of APAP, the Serpent which gives its name to the Ophidian Current.

232-1. estal estallu estal; 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 FSTAI (Old Cairo). Being one more than 789, 790 combines the Word of the Aeon of Maat (IFSOS) and the Word of the Mâ-lon (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-Mâ-lon, even to the ground of these forces in Festat. Their total manifestation indicates that NI (80), the Sixty-Seven (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.1 232 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 Stica and Nansela, the spider zootype 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, Heucató. Elum, repeated, yields 162 which designates the formula TAO-OAI,2 connected with the Polynesian mythos, especially with the cult-centre Ponoñé. Ponoñé has been proposed as "the most likely site for research in the lost civilization of Mu". Zelb nansela elum elum

1 The worlds of Atalith, Yetzirah, Briah, and Assiah.
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), ΘΗΡΙΩΝ. The Baast'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" – and the faceless or headless god, the sun below the horizon, the nun in Amenta (Oshiris), and the son in the womb of Hathor/Isis, the 'home' of Horus. That is not all; for 134 = MABN, the Last Word of the masonic Third Degree restored by Crowley. It has the value of 93 (Aeon of Horus), plus 41 (Aeon of Ma, or Ma-Ion). 93 + 41 = 134, which is also the number of ALGOL: in the present context not the star of that name, but a dimensation recently explored by Adepts of the Ecclesia Gnostica Alba. The implication is that Algol, which is an Aat 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 mest). 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 = QVPNIA,

\[\text{Coph Nta (AL III.72), and SIN SIN WA, whose raven (Black Wings') is a zoötype of Set, the 'first' or oldest god.}\]

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 thraldom of discrimination (separation) and promiscuity (synthesis). This cell 17 is the Atu of the Daughter, Ma, whose Son dawns to fulfill 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 (sparitakarana), glyphed in the Western Tarotic Tradition by the 'Hanged man', suspended upside down at the Place of the Crossing). 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(deph) the Spirit, D(aleth) 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 (8) in reverse; the symbolism denotes the degenerating current, the reflex of Isis, 81, of Hecate, whose graal is tainted with the moonblood of witchcraft.
234-3. moria efele mutama efele mabele. Lele √V 30 lele √V mnh

The total numeration of the letters composing the Oracle of this verse is 749, the value of RANO RARAKU, the name of the crater of an extinct volcano in the Pacific Ocean and a gateway to Rythe. Note the rhetorical allusion suggestive of the patriarchal cult of the Deep Ones, and compare Rah-Tegoth and the Hindu Rani, 'queen'; also Rerek, the 'sacred cow' of the Typho-kamitic gnostic. Further, 749 = ΔΑΥΡΟ, the Dolphin, symbolizing telepathic control by the Deep Ones of the Ophidian Current. The Delphic Oracle is a cognate template in the Zoik Gtltus. The component parts of the spell have the value of 341, 51, 118, 51, 88, 70, 30 (= 749). 341 (moria) 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 implicates.

Firstly, 1364 denotes the Silver Star (Sirius/Set) and its Priestess, who is also the Priestess of Maat, for 64 = ΛΗΘΕΙΑ, 'Truth'. 64 is also a number of Set, as NBHZ, a deity of the Avites (2 Kings xviii. 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 x 8, or Isis in her fullest manifestation. The number 1364 = TO ΑΖΗΡ ΑΡΓΟΣ, the

Argentinum Austrum, A.: A.:, or Silver Star.\(^3\) The key Typhonian numbers 31 + 93 + 418 + 156 + 663 = 1364. Also, 376 (Ilyarun) + 595 (HERO DIAS) + 393 (ShPhChH/Sefekh) = 1364. And again, 314 is the sum of the three 'Mother Letters' (Aleph/Mem/Shin), ShMA, 'the Name', which when fully manifested (4 x 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 x 124. 124 was a number associated with Andahadna, the Priestess of Maat who received the transmission known as Liber Fennea Praenumbra.\(^5\) In the Magical Light (AVD = 11) she appears as 1564, a Priestess of the Silver Star. LA (31) with the orshhamatra MGN (☉), 93, = 124; and 31 x 4 = 124. Finally, LAM = LA (31) + M[GN], 93, = 124. The wealth of correspondences contained in this single verse indicates overwhelmingly a prevalent 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. Nonse Isile Isile Nu

Nonse is a form of the spider god of the Obeah Cult. The letters composing the invocation, or spell, total 521 = Ash IVR4, 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 'Iepov, 'holy things, holy place'; IRRH, 'hinderpart, extremity, end, her thigh', from the Kamite Ark, 'end, finis', as the arkite or pole is the "end of the earth". The manifestation of Nu, or

\(^3\) 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. & A. Grant, Hidden Lore, Plate accompanying article, 'Yezirah'.

\(^5\) See Nema, Mast Magick; and Grant, Beyond the Mauve Zone, Appendix I for the text, and chapter 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.
250-19. [These words flashed before me
251-20. in the Cavern of Initiation:

The quotation is from the Wisdom of Siba, 33/16 (Outer Gateways, chapter 13). The inclusion of the sigil of Aosiss 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 AOSISSIC (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, per excellence. 20 is the number of Yod (IVD) fully extended and denoting the ‘Father’, Ω, Jupiter (Old One). It is the masculine glyph, per excellence. The Oracle, 250, = IRM, which connects the spell with PLYKH (260), 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 $\gamma$, 250 = CIITAPOL, “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”. The Oracle, 251, is ARIM, the Priestess through which this Book OKBISH was transmitted.

252-21. $\gamma \lambda \nu \sigma \alpha \beta \epsilon \iota \omicron \nu \rho \iota \omicron \omega \iota \nu \kappa \iota \tau \omicron \beta \iota \nu \iota \iota \rho \omicron \alpha \tau \iota

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.” The Oracle is MAVRH, the ‘serpent’s lair’, which associates the spell with the

22 See Frazer’s “cosmic snowflake”, reproduced in Hidden Lore, Kenneth and Steff 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 Aosiss stands sentinel; and a sigil suggestive of Soror Lilith’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 Ku. Twenty-two are the scales of the Serpent of the Qliphoth, 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 Heqate. It has been stated 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 book there is evidence that he contemplated a new Order. The number 22, as previously noted, is that of ABH, a spider-like beetle that guides those who have strayed from the paths – “words of the calling lost” – in Amenta. The Oracle = ALHACRED, the “mad Arab” who compiled the “abhorred Necronomicon”, which contains an invocation of the UGGI.

20 Crowley, Liber 231, and Grant, Nightside of Eden, Part 2.
22 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 Tuk; hence the reference to “too much hair” (see Rohmer’s Dope). The verse number is ChIH, ‘life’, ‘animate’. ChIH derives from the Kamite Khu, ‘spirit’, genius almost, and is synonymous with the Chinese K’u; here, the Temple of the K’ai in the province of Ho-Nan. The aged 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 neter, ‘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 Chullu. 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. It is probable that Liber AL is one of the revelations undiscovered in Waddell’s time by reason of its later manifestation. The proba-

bility is enhanced by the Chulhu-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 kathis); 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.

256-25. 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 dramatic 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 106, RKP edition). The “purveyor of dreams, the smoker of nightmares...”; this is the realm of Karmah of Bond Street, reflex of the “Limehouse hell”. Sin Sin Wa reigned supreme in both hells. Karmah equates with the number 157, Sin Sin Wa with the numbers 247 and 307. But although Karmah (157) peddles paradise, 157 is also the value of YACHTZIN, the Mexican Lord of Hell. This is corroborated in the Celtic gnosia where ANNYW (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 outflowing current of ojas. The time of the Rite coincides with the ‘setting of the sun’, or DMDVMI ChKh (157). The instrument used is the ZQN (157), the ‘lingam’. It is an entirely occult (MVPLA, 157) rite involving the yoni (NQBIH, 157). 157 also formulates Aosis as AVSSIK.


The numbers of Sin Sin Wa likewise comport ambivalent formulae. 247 = THPION, 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.3 I.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'. The number 307 perpetuates the dual formula in the "cold twilight" - INQUANOK - "close to the unpleasant Leng with its horrible stone villages and unmentionable monastery" - the monastery where Lam and the Lam-shus wind a web of dreams about the minds and wills of mortals.

The Oracle, 255, dis-covers other weavers of webs, as typified in the Voudou Cult of the Spider-Queen. Michael Bertiaux (Voudon Gnostic Workbook) discusses her brood of archonian 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. The voudon input provides an additional glimpse of a vast range of mythico-religious symbologies that unite under ground (i.e., in the Tunnels of Seth) and which constitute a potent magnetic magnet for attracting the cosmic stream of power radiating from Nu Isis via Sirius and other stellar foils. The African spider and Bantu cults; the Chinese Kia; the Kamite cults of Typhon and Draconis; the Yazidic Sect of the Peacock King; the Druid Addhau 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

the vital pulsations of the Currents which impinge constantly and at all times upon them; swarming with dark life, scorching 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.

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 ...

26 = AVACH-DU, Avageddu, '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 ...", but in the paddy-fields of Ho-Nan, the raven will "watch the great Yellow River sweeping eastward to the sea ...". 26 = KBD, the 'husband of the impure Lilith' - in this context, the husband of 'Shoa, the Evil Woman' (Lola). It is also the number of HVHI, the reflex of 'God', and the 'true name of Satan'.

The Oracle is ARVN, 'the ark or arch'. Beneath the ninth of the series 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 257, equates with SAM TUK, the Old One whose death coincides with that of 'Black Wings'. 257 also = ChRTM, 'a magician', which defines precisely Sam Tuk'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. Further, 257 denotes the 'Worm', VRIL-

38 See Grant, Outside the Circles of Time.
39 H.P. Lovecraft.
40 See Grant, Outside the Circles of Time, pages 78-80.
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 Mâ-Ion. Note that an alternative number of Sam Tük, 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 Tük as KU-UMAS – a formula of the Cult of the E 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, Aloh, 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 pail. 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 Iê = '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, 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

with the Aeon of Silence typified by the Negative Word, the lunar current in its dark phase. The Oracle reflects this current as AVRADV, '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 Shluk.

The "one seated on the Throne of Shluk" is the 'perfect one'. Shluk = 490 = ThMIM, 'perfect', from the Kemite root tem, 'perfection'. ThMIM is Truth in the plural sense, as the goddess Maat in her dual character, Maat and Mâ, mother and daughter. 490 also = KÔTh, "the sign that dreamers see fixed above the archway of a certain black tower in twilight". 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 = ZAK, the templared terraces of which 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 HCHB, '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 Ū, and by the form of the Dark Krishna twisted or bent in three places.

260-29. Perhaps it is not too late.

Perhaps not – but we do not know what this seemingly casual code implies. The Oracle is LPSILIM, the 'inept and profane', which may indicate that it is in connection with the uninitiated that it has meaning.

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30 See the Necronomicon, page 181.
37 Cf. Dali's formula of convulsive laughter. See The Unpackable Confessions of Salvador Dalí.
36 See Crowley, Magical and Philosophical Commentaries on the Book of the Law (edited by Symonds & Grant), pages 219-223.
The Book of the Spider – X

261-1. ... the sluggish waters sliming the wharfside, eating the causeway, rolling slaves, 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 Shlik 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 (Schek).

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 Limelhouse 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”, 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.

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”¹, 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”².

But another dream diverted the Seer to other Mysteries (see Comment to next verse). The Oracle, IRDN, names another sacred river, the Jordan. 264 in the number of the MERTI, 'Eyes of Maat', the two daughters Ma and Mā described in the Book of the Dead as the two “terrible sister-serpents”. This special form of the Double Current engages ΠΗΡΔΕΙΝΙ (264), 'virginity', and ΑΛΗΘΕΙΑΣ (264), 'truth'. Finally, 264 was the number of a house in High Holborn where Frater Aosici had his place of work at the time of his meeting with the alchemist who played a vital rôle in Frater Aosici'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-scene. What occurred, or is to occur, in Suchow? The Oracle yields

¹ See Godwin, Arktos, page 66.
² Myershoff quoting the shaman, R.M. Silva, in Peyote Hunt.
nothing relevant. There is, however, a sense of expectancy underlying this verse. The “twisted alleys” 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 lamentable 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 MNRKH, ‘thrones’; its number is that also of BES QOI (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.


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 ‘pudendum mutilebre’. This is the glorious form of the cleft or abyss. (KH kheps) 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 simian dance before the Ninth Arch – an embodiment of the glorious astral fire of witchcraft of Shôa Herself. She is “the woman of many strange loves”... “the betrayer of men”. The Oracle is ARCHÉN, 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”.

370-10.

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”. 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

* Ibid, Part IV.

* Crowley, The Equinox, Volume I Number 6, 'An Essay Upon Number', Part I, Section II.
271-11. One more than Mizraim where the powers nestled, met, wrestled, came to rest

Mizraim, a name of Egypt, has the value 306. "One more than Mizraim" may indicate that the number of the previous verse (which is void or unmanifest), being "the Kingdom" (Malkuth), is the Qlipoth (11), either of Daath (the eleventh gateway) or of the zone below Malkuth. On another tack: "one more than Mizraim" is 309, a number denoting QLIPOTH 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 Hecate, 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 kala. 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 ZEAHNH, the Moon, and the formula refers specifically to the lunar kala 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 ahtar (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. 309 also enumerates ABSU, 'the abyss'. Finally, this number is of significance in the personal mythology of Frater Aosaic and Soror Ilyarum, whose first meeting in their present embrocations 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 Qlipoth), the "Gate that leads to the Seven Steps into the Frightful Pit and the shrieking of the mad God on the Throne of Darkness". MARDUK, 'Lord of the Double Axe', also = 271; "the Double Wand of Power" (AL.III.72).

\[\text{Note:} \text{AL.I.16.} \text{AL.I.26.} \text{AL.I.26.} \text{The Greater and Lesser Cycles of the Aeon of Maat. Maat-Mâ = 483, a metaphor of 483, ABN SHLMH, the whole or perfect stone, symbolized by} \text{Frater Aehad's thirteenth card of MANIFESTATION having 483 facets. Note that ABN SPIR (Frater Aehad's '$tar Sephira') = 408, and that the addition of numerals in the secret cypher of AL.II.76 yields 48, the number of an with the Great Sri Chakra which ward the Egg.} \]
distills the Supreme Kala, 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” (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 Draca, 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’; khab was applied to Lower Egypt, the place of the waters; khep also signifies the kep, the brothel; concealed place; sanctuary. The Sanskrit Ma = 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’. 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 manifestation 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. Flung 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 Sephiroth 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 lunar-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 OKBI. 296 enumerates the name of the château MERVEIL, the shadowgraph of the Holy Grail. Klingsor, of the Grail legends, has the value 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 Aosic.¹¹ This empty place, wherein the shadows play, is in a ‘secured house, a fortified castle’ (ARMVN = 297).

¹¹ 'The Insurmountable Statue'.
272-12. on the wharf, spider warp backed by the tremendous power, the soothing power.

The Limehouse wharf, the Holborn Viaduct, both linked by the Web, are backed by the Double Power. The Oracle is OBD, ‘tears; myrrh-dropping’. The word derives from the Kamite abr, ‘ambrosia, ointment’. As here used, the expression would signify the gleam of the dream-gum dripping from the chandu pipes at Kazma’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 ShDII (309), signifying the ‘betrothed wife in a secret mystical sense’, i.e., the witch or shadow-woman in her phase of non-conceptuality. The Oracle is DRKIM, ‘paths’, an allusion to the Tree of Life, which suggests the ‘Green Place’; it has the number of RELHENT, “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

Oracle is NGH ZHRH, ‘the bright and shining luminary’, a reference to the planet Venus. 275 also = ERIH, ‘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 Mahachakras of Sri Kalika. The Oracle of the other void verse points to the moon again: 276 = SHHRA. 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 RVK, ‘to do evil’, which is associated with the woman’s curse, affliction, etc., traditionally attributed to the moon via the Hecate 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 Hecate.

Set (Sht) = 309. We have seen that one meaning of Hecate’s name is ‘one hundred’, and that ‘ΗΣΗΗΗΗΗΗΗ, ‘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 Ḫē (final), the daughter component of the Unutterable Name. Mā (pronounced May) denotes the lesser cycle of the Aeon of Maat in its most secret form as the hidden House, or Ātu, of Mā (Mā-at) wherein is enacted the mystical formula of regeneration. The Oracle is ZRO, ‘to sow; seed, semen’; it is identical with the magical void, ZR0, in which the seed is sown. Zro mean ‘to conceive, to be made fruitful’ (Leviticus xii.2). The root of zro is the Kamite ser, ‘a liquid-like cream, or butter’, with obvious connotations, as exemplified in the Hindu-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. 277 also enumerates URANTIA, which is said to be

12 See Comment to 271/11, supra.

13 See Grant, Aleister Crowley and the Hidden God, plate 6.

14 Or means both ‘cow’ and ‘woman’ in Sanskrit.
the six-hundred-and-sixth inhabited world in the local system of Satania.\(^9\) 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 Sesek-nefer-Rea of the XIIIth dynasty, she who revived the Typhonian Cult in ancient Khem.\(^8\)

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-gaar-krat\(^\text{r}\)" (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 halo of the previous verse crosses over to this. 19 = ChVH, 'to manifest', 'show forth'. The Oracle, 279, spells VIRGIN and suggests ALCHEMIA; 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 City" which itself symbolizes the Virgin, Alchemia (see Comment to 279/19). The Oracle is OR, 'citizenship'. 280 is a number of IPSOS, the Word of the Aeon of Maat, one of whose zoötypes is the vulture; also, Choncho, 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".\(^10\)


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 Ophiidian Current operative in the tomb, and the power of resurrection effected by it. The Khemit gnosis expresses the concept as the "worms which are in Ro-Stau" (281): that is to say, the serpents that guard the corridors or tunnels in the Kingdom of Sekar (modern Saqqara). "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, 'Eye scrutinizing' – in this context, the virgin, Alchemia.\(^9\)

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

\(^9\) See Valdés, Messenger of Deception, page 118.

\(^10\) 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.\(^8\)

\(^18\) The celebrated couplet from Lovecraft's rendition of the Necronomicon.

\(^19\) Book of the Dead.

\(^9\) For the virgin, Alchemia, see 280/20, and Grant, Beyond the Grave Zone.
296-9. 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 Kabira) 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. Again, 11 = EGG, and the "babe in an egg" (AL.II.49) is a Babe of the Abyss. The Fifth Element (panchattatra) unleashes the forces of the Qliphoth which destroy the shell of the egg and "bring fresh fever from the skies", for 11 = ZEB, 'to hum or buzz' (cf. Beelzebub, '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 Kün. The "babe in an egg" is also identifiable as the dwarf or manakin represented by the LAMA of Leng who is robed in pale yellow silk. The Oracle is KPdR, a substance used in ancient Khem for 'covering with pitch and ashes', from the Kamite Khepr, the scarab which covered its eggs with dung. SMR also

300-301, signifying 'horror; as if bound with fear, horripilation': from the Kamite Smar, 'bind, enswathe for slaughter'. It is noteworthy that 300 = 6080 (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 Aosist as OSSIQ.

301-12. and a Word...

The Word was not heard, or it was not uttered. The Oracle yields two formulae of Aosist: 1) OSSIQ, and 2) AΩΣΙΚ. 301 = BOKRUG, a 'hideous idol'. In a tale by Lovecraft, Bokrug is said to have been "worshipped throughout the land of Mnar".

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. On the other hand, the symbolism pertains to the Fire Snake's circular ascension and descent. 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 lump garou, and to the cauchemar, the 'werewolf' and the 'nightmare'. As an adjective, qara denotes 'black' and signifies de mauvais augure. 302 also

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13 See Grant, Aleister Crowley and the Hidden God, chapter 1.
14 AL.II.49: "...[This is of the q: there is a fifth who is invisible, & therein am I as a babe in an egg.]"
15 For the eleven classes of shells, see Waite, The Holy Kabballah, page 423.
16 The association of ashes-dung with gold and the kala is explained in Grant, Beyond the Mauve Zone, chapters 3, 4 and 6.
17 See remarks on Mnar in Grant, Beyond the Mauve Zone, chapter 6, pages 114-116.
18 See Grant, Cults of the Shadow, chapter 8.
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 distils 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.\footnote{For rites associated with the kala, see Grant, Beyond the Mauro Zone, chapters 3, 4, and 5.} 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 secrez is indeed the Grimoire of the Grante 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', crucifixion denoting the crossing-over of man to that which is Beyond (Outside). Another aspect of the Oracle is XAZTUR\footnote{See Steell and Kenneth Grant, Zos Speaks!, Part II.} (283). The wharf is undoubtedly a reference to Limehouse.

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', where two Adeptes 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 ORVCH (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 = AVZ (Aiwa) 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 sighs 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 Aasle entitled The Insurmountable Statue. The verse-number is that of Kô; the Oracle is PONAPE, capital of Easter Island, which marks a secret gate into the world of the Great Old Ones. 286 = OTOVALLO, a tribe of Indians inhabiting the Andes of Ecuador. According to Dickhoff,\footnote{See Dickhoff, Agharita, page 104.} this location emits subtle vibrations peculiar to those of some Tibetan regions. It is said that the forty-thousand Otovallo Indians who live in the Andes have imported a High Lama and entraige from Tibet to erect a lamasonry at a locality known only to themselves. It is significant.

\footnote{Sixty years ago.}
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 Otavalo Indians.\textsuperscript{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 (CHILD, 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 = ARACHN1, the Spider. 287 = URIILLIA (cf. R'leyh), the title of a text which means 'Abominations' and which treats "of the worship of the Serpent".\textsuperscript{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 Aosis 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 Aosis to Soror Iyarun 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).\textsuperscript{28} 288 is LAMURIA, a form of Lemuria which contains the names of LAM and SET, for URIA = 217 = ΣΗΟ (Seth). 217 also = PANAPÉ, the capital of Easter Island and the focus of Lemurian energies. Panapé, or Panapé, 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 Bruksa is especially to be avoided because the name has also the value of 869 = ThGRIRVN, the quiphoth 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.

\textsuperscript{26} See Chadwick, A Sadaht's Reminiscences of Sri Ramana Maharshi.
\textsuperscript{27} See the Neonomicon, page 181.
\textsuperscript{28} See Pauwels & Bergier, The Eternal Man, page 88.
= ShAA, ‘a pig’, a zootype 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 Lam® 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,® 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.® The five tirkonas of Kâlikâ, 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)

has a curious correspondence with ChTzLL-PVNI, which Gesenius translates as ‘the shadow looking at me’.® Fünth interprets it as ‘Protection of the Presence’.® The ‘Sign of Protection’ is Nuit’s Star traced in a manner that was not disclosed to the Skryer but which Frazer Aassie later discovered (see Appendix I).

305-16. Yes – the Shadow falls: Shoa, the Evil Woman; Lilu, 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 Lilu or Lilith, succuba supreme, Shôa, the ghoul, Hekt or Hecaté the frog-headed deity, the Witch, the Transformer, the she-goat, OZ. Shôa = 371; she is celebrated in the sinister song of Sin Sin Wa.® 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 Tûk, the Father of Chinatown. The symbolism here indents upon the writings of Arthur Ward (Sax Rohmer)® 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 puppy-fields in the valley of the Yellow River that swept eastward to the sea.®
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. And to OKBISH; for the Spider’s Web (QVRI OKBISH) = 718, the number associated with the Stèle of Revealing.

291-2. [From the destruction of mind that gives birth to Chaos: 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 Sîba (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 MÂ-ION as observed through NI (= 60). NI is a name of the Hidden God, Amen, 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 perichoreis via the interface, Daâth, and the Virgin MÂ (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 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 Ishtar, Isis, and the formula of the Scarlet Woman. Furthermore, 58 = ChN, a notariou of Chokmah Nesethra, the Secret [or Forbidden] Wisdom, which aptly describes the Wisdom of Sîba (note verse 58 of that transmission). Together with zone (= 132) we have BIQ, ‘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 Sîba, equates with Gegenzenga, where 98 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 ‘betweeness’ phenomenon is analogous to the (symbolic) movement and manifestation of consciousness in the Mauve Zone.

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 BOKRUG” 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 zootype of Set (cf. Black Wings). 292 also = ChOZAR, a name of Neptune and the symbol, according to Blavatsky,7 of Atlantean magic. Chozar 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 Daâth). Daâth is the place of the crossing-over, and it

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1 See Grant, Against the Light.
2 See Davidson, The Bone of Doors, page 54.
3 See Comments to verses 315/26 and 316/27, infra.
4 The quotation is from Lovecraft.
6 Ibid.
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 eddola of Set which assume frightful 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 Ygg-Sokthoth. The similarity of the name to AIWASS, haunter of Aleister Crowley's universe and transmitter of Liber AL, is striking.

The Oracle 306 is CHORDBFWA, the vampire 'witch-cat' peculiar to Bengali lore; and FEKAR, a pre-Buddhist 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 AIILIM, 'vain idols'; APM, 'an end, extremity'; ATzL, 'emanated from'; and HGGLIM, 'of whirling motions', like the desert sand lashed to a frenzy by the khamsin. Again, 121 = ChZVH Dl Lilla, '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 Grail Bearer (see Add 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." Again, 121

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 QESCH, 'ice', evoking shades of Kadath of the Cold Waste - "There is She".

309-20. (He that needs these shadows of S'Iba
310-21. Goes into danger of destruction by the Children of Isis.)

These two Oracles echo 1/12 of the Wisdom of S'Iba. The twetieth Path is attributed to Isis in her virginial 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

3a See Lovecraft, The Case of Charles Dexter Ward.
3b See the Necronomicon.
of inspired trance or magnetic sleep. 20 = ChZH, ‘to see, as seers – by abnormal vision; a prophet’. S’iba is the Self, and the "shadows of S’iba” 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 = ΚΙΠΝΟΣ; it has also the value of ShT, meaning ‘one hundred’, a name of Hecaté, goddess of the moon, the illusory light (H ΣΑΛΗΝ = 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 Aoccic 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 Shôa, the ghoul, was her magical name. 311 = Koph Nia (cf. ALIII.72). Qoph denotes the ‘back of the head’, the head being Resh, the sun. Qoph thus denotes the moon, which controls the sexual kâlas and which weaves a glamour of the flesh that causes it to glow with the desire of Shôa, the ‘evil woman’. Nia (61) is the reversed or introverted eye (vision) of the sixteen-fold kâla system. This is the way of flesh, the way of the body’s destiny; Shat (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 pigs-tail (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”26 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 Druk-pas, or Dro-pas, of which LAM was ‘King’.28 See Rahner, Dope.

At another level, 311 = KRLNIA (Kralnia), a pseudonym under which Frater Aoccic 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 Crossing.


The Oracle is ShChH, ‘to swim’, from the Kamite sehht, ‘ark, cabin, boat’, and from shat, ‘tow, pilot a boat’. Sin Sin Wa did indeed swim from the ‘dry ground’ (ISh = 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 (Δηλαξ = 312) to the unmanifest (Αδηλαξ = 313), as did the Raven, as did Sam Tük, as did Shôa the evil woman – but after another mode.

314-25. The jewelled tray, mother-of-pearl, the serene boatman. Dancing scintillations ... the cozy 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.29 The Oracle of this verse is adequately interpreted in Against

26 Who became Frater Aoccic.
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 MTTRV N (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. In Rabbinical lore, ShDI is a name of God, the vital force attributed to the sephirotic sphere of Yesod, seat of the Yezidic Mysteries.

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/Ku = 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 geometry. The number 27 = AKU, a lunar deity known to the Akkadians as SIN (variant of ZAIN). The Oracle 815 = HARLOT and OMRH, 'Gomorrah', a mystical formula of the XI° O.T.O., associated with the 26th Tunnel, A’ano’min. The mode of this Working was revealed in the Tunnel of Kurgasias (= 315). Gomorrah is a secret formula of Yuggoth which is resumed in the sigil of Kurgasias. 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 Daath hindwardly with the power-zones of Jupiter, Pluto, and Venus'. The Oracle (316) is LARNEK, a place mentioned by Lovecraft in connection with 'the high temple' that enshrined 'a sea-green idol chiselled in the likeness of Bolkrug ...' This is significant in the light of a discovery of gruesome remains beneath the Emporium of Auguste Busche. 316 = SUI, "the monster which came in the form of three or four crocodiles'. The details which follow concern several foci of MANIFESTATION in the terrestrial sphere:

1) The Cairo Gate beneath the Rue de Rabagas in which white virgins were sacrificed to the Beetle of Isis.

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316-27.

The total recall and replay of early mysteries, in the guise of the personal subjective content of Frater Aoccio’s universe, left a blank in the receptive apparatus of Soror Arim who was, at

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31 See Grant, Rocata’s Fountain, Part III, chapter 3.
32 See Grant, Outer Gateways, chapter 7.
sacrifice doubtless fuelled the magical current which empowered Aleister Crowley to serve as a channel for Aiwass (or OIYZ, 93) in the year 1904.

2) The Buxhe Emporium in Chancery Lane, a modern cult-centre of Sebek (crocodile). Probably linked with the rooms wherein Aleister Crowley performed goetic magic with Allan Bennett in the 1890s, farther down the Lane.

3) Old Bond Street, site of Kazmah’s ‘dream factory’.

4) Limehouse, provenance of the ‘House of a Hundred Raptures’ presided over by Mrs. Sin.

5) Ho-Nan, site of the ‘Temple of the Kû’, presided over by Sin Sin Wa in the valley of the Yellow River.

6) Kabultiloa, gateway to the African Cult of the Spectral Inyaena.

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 Besquil, 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 Nyarlathotpe; 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 Iyaran) the spirit of the Familiar. In the year 1949, Soror Iyaran presented the present author with Spare’s portrait of Black Eagle.

The verse-number denotes the Path ascribed to Tsadki, 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 ShChTf, ‘to slay animals in sacrifice’, derived from the Kamite sekhet, ‘to slay, sacrifice; a goddess’, which gives a clue to the next verse.

371, a metathesis of 317, is the number of Shoa, 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 statue-like head, petrified and crumbling. The “still weir” is the marsh at the far end of the doctor’s estate. “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, Spare.

9 Eyes on a wooden disk which was ceremonially burned before Spare’s portrait of Black Eagle. See Grant, Orbs Gateway, plate 7, for the Seal of Zos Kia Cultus.

19 See Grant, Zos Speaks!, colour plate 1 facing page 76.

20 See Grant, Against the Light.
Besza Loriel and Margaret Wyard. Fragments of history concerning Helen Vaughan / Mrs. Beaumont appear in Arthur Machen’s \textit{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, \textit{The Stellar Lode} and \textit{Against the Light} respectively. Mrs. Beaumont gave her name to the Club which formed the nucleus, decades later, of \textit{New Isis Lodge}. The verse number is the number most associated with this Book \textit{OKBISH} and with the spider whose web 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 \textit{Nyth}. She is Nuit Herself and Her symbol is the Net.

The Oracle is \textit{YGDARSLI}, 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 = \textit{Haios}, the Sun, by which a transposition of numerals becomes 831, the \textit{Phallos}. In the Dunsanian myths, 318 = MAI DOON IZAHN = ‘The End For EVER’. Analysis of this phrase reveals Mā, 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 Feistat.\footnote{This is the \textit{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 accused food’, and that 73 = ABYX,\footnote{\textit{A stone unknown in the world we tread ... quarried we know not where, but called by the gnomes ‘abyx’}.\footnote{When \(a\) is replaced by \(k\) the value of \(Abyx\) is 83. The next number, 194, is that of the word \textit{STONE}, and the sum of the first three numbers 51, 194 and 73, as we have seen, = 318 = HAIOS, ‘the sun’, which suggests that \textit{MANI Stone}, or jewel in question, is secreted by the sun in its rising, i.e., by the Phallus (ΦΑΛΑΟΣ = 831), an image of Set = the ‘Standing Stone’ – or, as the Arabs have it, ‘Satan the Stone One’.\footnote{See Dunsany, \textit{The Book of Wonder}, page 80.}\textit{The Comment – XI} \textit{OKBISH}, the ‘virgin moon’, evokes the \textit{IRQCh} (318), ‘anguents’ or ‘perfumes’ (\textit{kainas}) of the lunar current. The Ark, or Arch, is cognate with \textit{IRQCh}, and signifies the thirtyieth of the month, the arc or ark that completes the monthly circuit of Space (Nuit). Its symbol in the Hindu Gnosis is the \textit{pranava}, OM, and the Buddhist \textit{Jewel in the Lotus}, OM MANI PADME HŪM. This signifies the Egg secreted in the womb of Mā, the Mani jewel which \textit{manifests} in its many-faceted brilliance the splendour of creation. These are the basic Arcana of \textit{A}. \textit{L} as revealed by \textit{OKBISH}. The ‘Stone ... crumbling ... the still weir ... ’ denote the dissolution into ashes, into dust, of the Stone reflected in the tarn at the far boundary (end) of Dr. Black’s garden.\footnote{See Grant, Against the Light, page 112.}}\footnote{See Grant, \textit{Against the Light}.}}\footnote{\textit{Ibid.}}
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 **kālas** of the male-female Star of Set-Isis, whose basic numbers \(7 \times 8 = 56\), the number of Nu (Isis) and of **ALCHIMIA**, 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 **MZLI**, the influence from Yuggoth (Kether/Pluto) and the far-fung transplutonic voids beyond. 78 is a number of **AIVAS**, the “minister of Hoor-paar-kraat” (**AL.1.7**), 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** Ḣaṭi Ḣhauzi, 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 Lāng where, in the secret lamasery, Lam “initiated into Mysteries” (i.e., into ChnKi, 88). The Oracle is **KURUKULLÂ**, the Red Tara, a form of Taradramayi, 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 **Kurukulla** is **IRKALLA**, the “House of Darkness from which none that enters comes forth again”.

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\(^1\) 1+12+3+8+9+13+9+1 = 56. See Waite, *The Brotherhood of the Rosy Cross*, page 167.


\(^3\) See the **Necronomicon**.

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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 *praïya* or great dissolution in the sphere of Yuggoth, there occurs a recoagulation on a lower arc, the Ninth, the Place of Hecate 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 (Ixaaxaar). The implication is that true **Immortality** is to be found beneath the Ninth Arch. This comports a formula of alchemy and of **Alchimia**, 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 **MEGIASVARA**, 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 ambit of Awryd’s initiation. 322 also = S’JUGG,\(^6\) and QV HAM TZOI, the ‘Middle Line’, which may refer to the letters Stbi (see Comment to previous verse).

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\(^4\) See Grant, *Hecate’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.11.47**.

\(^6\) See *Hecate’s Fountain*, page 143.
with the blood of Frater Aosic. 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 ShVrk, 'entangled', an exact description of the 'tangled light' embodied by the alien Qrixkuor. ShVrk derives from the Kamite Sefeh, '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, M8, 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 Babagas, 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. The egg-shape and the zero-
The Skryer is silent, but the Oracle denotes BAIAN KARA
ULA, the site of the graves of the Dropaes (Drogapas) on the bor-
derland between Thet and China. Lam was the leader of the
Dropaes 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 Dropaes. 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 zoötypes, insect infesta-
tion – beetles, spiders, etc.; “the Wet Ones” could be the crus-
tacea – 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 QERTIL, which designates
the divisions or boundaries of the lower Amenta, all of which
are infested with the zoötypes 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
seven 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,
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,
BRTaBAL, and of its Intelligence, GRAPHILAL. The number
also resumes the concentrated essences of Shakti (power). In
the year 1945, Frater Aoscic saw the Master Therion seize his
pen and draw the likeness of a small creature, to the tail of
which he added five barbs. Alongside it he inscribed in
Hebrew characters the name of the Intelligence of Mars. From
where Frater Aoscic 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
(brotha-bhairava), or whether his hand was guided by the
Intelligence of Mars, is not known; but the initially insectivous
aspect of the creature stayed with Frater Aoscic 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
jina chakra.

The lodge-room had been arranged for the purpose of locat-
ing, via the invocation, the Temple of the Children of Isis which
Richard Marsh had described in his novel as deep beneath
Rue de Rabagas in Old Cairo. The priestess representing Isis
passed into a magnetic sleep and uttered a “weird and mon-
strous speech” which terminated in wild ululations. These
faded into a plangent lamentation, followed by a whistling sus-
trusion that rose and fell as if a high wind rushed through

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1 See CHARTOUX, Masters of the World.
2 See ROBIN-EVANS, Sun Gods in Exile.
3 Note the verse-number.
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 concealed 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 = ShChH, 'to be black', which designates the 'Black Isis'. Its alternative number is 268, ShChR, 'to be red-coloured'. Inman notes that "wherever the phallus is found in Etruscan tombs, it is painted red. Adam means 'red'. Brahms 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. ShChR (Shaha; 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 Sheshesh (Jeremiah 26, II, 48). Inman compares this fete with the Sacarum Festa, or sacred feast of five-day period observed by the Persians and Syrians in honour of Anahita. SChR also means 'hairiness, a cleft, a gate, a princess'. The phrase sacarum 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).

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 AKEWI 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 [Maat]"11, the other two numbers being 28 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 tseems 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 (Limehouse, etc.). 71 is the number of Lam; its reflex, 17, denotes the Aon 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".12

Alternatively, Dongola = 100. 'One Hundred' is one meaning of the name Hecate, who presides over lunar witchcraft (i.e., the kalas of the Dark Fortnight).13 'One Hundred' is therefore

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11 Inman, Ancient Faiths Embodied in Ancient Names, II, page 265.
12 Compare names such as Sichaeus, Zaccheus, Seca Venera, Assic, etc.
13 See Grant, Beyond the Mauve Zone, chapters 3, 4, and 5.
of the motionless, or souls of the dead”. The *khu* was constellation by the ancients as ‘the Ghoul’, the star Beta in the Perseus group. *Khu* signifies ‘a shining being’. 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: ChVRVNZV, Chronzon; ShGl, jackal or fox, zodtype of Aiwaas; 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”. 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 = ShIKA, the Hebrew equivalent of the Hindu *Patala* which, according to Narada, is a “place of sexual and sensual gratification”. Again, 331 = ShAL, ‘a chink or crevice 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 Aosio’s mind when an appalling visualization of Awryd’s death flashed through it. The Skrvar was savaged by the Qrikkur-band in the ruins of an ancient Welsh manor-house after a day of brilliant summer sunshine.” 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 Phaluss. 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 III(QVD), ‘the adorable Light’, and ANDRVMAL, the ‘Night Demon of the third decanate of Pisces’ – apt titles of the Qrikkur-band. 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 Qrikkur-band 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 *Kai* - “where Time stands still”. Sixteen is the

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 Kachengagaa in the vicinity of the Plateau of Lóng.
the number of the total illusion of magic. The pig or sow (Chozzar) was one of Hecate's toptypes; her name derives from the Kamite Heka, the 'Wand of Enchantment'. Within the context of the Book OKBISH, 100 is the number of ALChIMIA, the Virgin whose name "contains 5 and 50 yet has only eight letters". The 8 identifies the virgin Isis. Note that 6 + 50 is the number of KKN (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. 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 was poured the blood of the White Virgins. This key formula underlines the mystery of the Bennet-Crowley experiments in Chancery Lane involving a white and a black temple. The latter contained a slime-dripping human skeleton. This so-called goutic 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 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'tba (c.1939); during the third, this Book OKBISH (1969). 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 (ShAT, 326). A clue appears in the Neonomicon,¹¹ which gives LUGALDURMAI (326), 'Lord of the Lofty Place', '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 Awryd pressed her face against a window-pane in a haunted dwelling in Morgan's Land.¹²

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 Oh, the astral light of witchcraft symbolized by the serpent, the Kamite Aep (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

¹¹ See Grant, Against the Light.
¹² Margaret Wyard, executed for witchcraft in the Sixteenth Century. See Grant, Against the Light. Glamorgan. See Against the Light.
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”. 334 = Ἡκτά (Greek, Hekatē), “the one
who holds herself as far off”, again indicative of the transphuto-
ic 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 Aoscic unearthed relics of the witch-cult that had far-
reaching consequences involving the Zos Kia Cuitus. The “dark
witch” was Awryd, née Margaret Wyard; but also Helen
Vaughan,65 Yelda Paterson,59 and Margaret Leesing, the Skryer
and Hearer of these Oracles.66 The present Oracle is ROSE, the
name of another great ‘Hearer’,” she who transmitted to
Crowley, in Cairo, the Book of the Law. It is the number of MLK
MLK MLKIM ‘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 Aoscic 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 esoteric symbol of Lam. He
is the ‘god’ who ‘dwelleth in the egg’; he is the agent of Aiwaz
who travels the earth in his capsule. From whence? 336 =

SAGALA, a metal peculiar to Sirius which, by Greek qabalah,
also = 336.

337-19. Blackness. Waited. Aons sped by ...

The Blackness of Outer Space: 18 = DII, ‘was black’. Awryd
waited. The Oracle is SSHAUL, ‘the shades, or valley of shadow;
hollow’, derived from the Kamite shu, ‘shadow; void’. 337 =
SHAUL, ‘fox’, or ‘jackal’, a zootype of Aiwaz. 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 Γόλος, Galgalo (338) denotes ‘a circle of stones’, and LChSh (338) means ‘an
enchantment’. Finally, 338 = SHEHADIT (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 1918.68 “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

65 See Dunsany, The Book of Wonder.
59 See Grant, Zoe Sparks!
60 For the episode of the Cauldron, see Against the Light.
56 Guards the See: Rose Kelly, Crowley’s first wife.
68 See Grant, Outer Gateways, chapter 3.
68 See The Amalantrah Working (Crowley and others).
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. 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. ZOTOMOGO, a deity holding sway far away from Cairo. ZOTOMOGO is identical with SOTHMOGG, "Son of Him whom Dagon and the Deep Ones, even, served." This was the Lord of the Abyss worshipped as Zothomog in the Carolines, the oceanic devil-god adored throughout the Pacific regions. To the Cook Islanders he was Zatamaga; to the New Caledonians, Hommogah or Zatamagwa. The Maoris of New Zealand adored him as Sothamogha. In the Sepik River regions of New Guinea he was known as Zhomog-Yaa. In southern Indo-China he was the cult-god Zmog. These denizens of the deep are linked to the Crowley cult via the formula of IAO/OAI and The Vision and the Voice (Libor 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."

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 zootypes relevant to the Typhonian Gnosis:
1) UGGI, 'Lord of Death', whose messenger is the Owl;
2) ABIT, the insect that "guides those astray in Amenta", 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.'

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. XIM is the 'sacred water' ascribed to Path 23, the Path of the 'Hanged Man', i.e., the Place of the Crossing (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 monstrosous miscegenation. The Oracle is also, 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 Thlemic Gnosis. Even more instantly applicable, 341 x 4 yields 1364, a number of prime import to the Typhonian Gnosis which, here especially, denotes three Great Old Ones: IIYORUN (376); He'ro Dias[h] (695); Mistress of the Witches; and ShPhChH, Sefekh (393), she who was once Khefekh, or Khephah, of the Seven Stars (Ursa Major). She was the 'Living Word', degraded to the rôle of the 'Great..."
Harlot’ in the later cults, the solar cults of the terrestrial sphere. The image of the ‘thigh’, or ḫepesh, symbolized the true stellar source, the primordial 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. She 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 = ATYZ (Alvaz). 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. 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 ZPRVNV, “a sweet-smelling odour”, a reference to the High Priestess as the suvasini or ‘sweet-smelling woman’ of the Kaula rites. See the remarks on ‘Camel’ as the vehicle of Samael in Grant, Beyond the Mauve Zone.


The “carpet of mauve, soft and sweet ...” – a perfect image of oblivion. 26 is a number of KU, which links immediately the Spider’s ‘narrative’ with the ‘House of a Hundred Reptiles’ 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 Pe, ‘a mouth’, therefore suggesting TFOS, ‘by the same mouth’, a formula of Maat. The discovery of the picture in an attic under curious circumstances is described by Frater Assisic in the ‘night-side 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 = ShKKKH. Sakkarah, a city on the left bank of the Nile (opposite Anu), was dedicated to Sokar or Seker, an exceedingly ancient god of the dead whose kingdom constituted the “other” world. Hence the alien notitation 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.”

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 Assisic, who found it under the

circumstances described in Against the Light. The Oracle is ChORAZIN, the City of Babalon mentioned in Liber Nigræ Pædagogōn – the Black Pilgrimage. 346 enumerates GORGO, an emissary of Hecate 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 HVLLISH, ‘the whisperer, enchanter, oracle-giving one’, and of VOOR, a name mentioned by Machen in The House of Souls. It is not without significance that 347 was the number of Dracula’s house in Pecadilly.15 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 Assis “dove” through the cone.

347-29. He said dove through the cone. I dove.

Frater Assis did as bidden by Zos. 29, being the number of the Book OKEISH, contains the formula of the Aeon of Maat, i.e., Ma. By Greek qabalah the Oracle is GEMEIT BPTEN, ‘the Great Work’, and 347 + 71 (Lam) = 418 = Aiwass, also by Greek qabalah. 418 is the number also of the Great Work, expressed as MAHIAHSHANIL,55 of ABRAHADABRA, and by BVLISHIKN,56 and other concepts vital to the Typhonian Gnosis. 347 comport a satanic element in its alternative enumeration, MSHBH,
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 Obad Marsh and his tenants who trafficked with them. It is possible that Phineas Marsh Black had some blood-link with Old Obad; 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,' a 'strange stone,' a twisted Sign, and a nightmare experience involving the Qixxuqor and the Skryer, Margaret Leesing. 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 Leesing 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 Gateway, plate 5.

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 Aosiss'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 lowest 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 ᪅ elk, 'The Way'. This is a title of LAM, the Outer One who channels the forces of Aiważ in the Aeion of Silence (Zain). This Oracle is of great power in
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 Leesing 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 Sparo'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 more-terrestrial visitors from Outside, who had left traces of previous visits to Earth in the myths of Penacook and Narrangansett Indian tribes. Entities such as Black Eagle, Misquamicus, 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 dust 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.

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 OQR, '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 1872" where dwells the monstrous and abominable half-brother of Cthulhu, Hastur the Unspeakable", "Carcosa, in the celestial longitude of Aldebaran and Hyades".

88 See Lovecraft and Decleth, The Lurker at the Threshold.
that it enumerates the combined kalas of NU (56) + ISIS (140) + BABALON (156). It further represents the ASHEMU, or ‘gods in material form’. \textsuperscript{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 zodctype of Hocató 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”. \textsuperscript{353} Also = ShBAIM, the ‘Sabaans’, adherents of the most ancient stellar cult. Three major Sabaean myth-cycles have deposited traces in history. They concern the descendants of Seba, or Tzaba, the ‘host of heaven’, i.e., the stars. The Sebae-shus were settled in Ethiopia; the Sabae of the Greeks and Romans, settled in Arabia Felix; and the Sabaens, 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.\textsuperscript{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’, a totem of Atwaz, and of YELDES.\textsuperscript{4} 354 =

\textsuperscript{3} Book of the Dead, page 430.
\textsuperscript{4} See also Grant, Outer Gateways.

\textsuperscript{5} 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’.

\textsuperscript{6} Cf. “yelde-yed witch” (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 Weller; in the second, Crowley’s misreading of ‘nest’ 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 1b, in the land of Mnar”.\textsuperscript{9} This City has links with the Venusian complex explored by Dickhoff in his discussion of the serpent people, the Valusians, and their Martian opponents.\textsuperscript{1} Again, ShDIM (364) = the ‘Powerful Ones’, also loosely translated as the ‘Devils’. Gabalis 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, abducted mortals. The word ShDIM is cognate with ShVD, ‘to devastate, lay waste, destroy’. The term was applied to the Old Gods of Ganaen.

355-8. Yeld or Yelga; 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.” 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.

\textsuperscript{9} For Mnar, see Grant, Beyond the Mauve Zone.
\textsuperscript{1} See Dickhoff, Agharria.
\textsuperscript{2} Ibid.
\textsuperscript{3} See Summers, Witchcraft and Black Magic.
356-9. But a Beast rooted 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, if this star-figure is rotated 22½ degrees it is transformed into the Star of the Beast 666, in the present context indicating Crowley. 22½ 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, 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 Candelston involving the monstrous bird which injected the Skryer with the Dark Light of the Qrikuor. 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 Aiwaas 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).

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 perceive 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", i.e., magick; and to other phenomena mentioned in previous passages relevant to the number Eleven. A magical change was impending in Margaret Leesing 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 Old Testament, certainly has association with magic". He cites Psalms Iviii, 5, and the Babylonian Talmud, xi, folio 90a: "These are they who have no share in the world to come".

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 = NChQRI, locit 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

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10 See Wood, Onix.
11 Cf. the 3½ coils of the Fire Snake at Muladhara.
373-26. within sound of their echoes lopping 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 Kú, 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 Leesing, 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 Musaros, 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 Leesing 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 Ἥλιος, Lagoos, 'the hare', a lunar zootype. It is probable that Lagoos is an oblique reference to the cryptic sigil in the Wisdom of S'lda, verse 187/33. An alternative meaning of LAGOOS is 'big-eared', which may refer to the BAHTI (27), the 'hideous gnomes' mentioned by Blavatsky, 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, or to Awryd's initiation in Rendlesham Forest.


Awryd walked among the tombs of the Wyards at Brundish in her new life as Margaret Leesing, "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 shu, 'clepsydra', the waterclock that was specifically lunar in origin and denoted time by the period effusions of the sacred cuneocephalus. This interpretation is confirmed by KLL VPRT (375), 'generally and specifically'. 375 is SEKHIEM, 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 Aosic, 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 nightsky is Nydd, pronounced Neith, a title of Ked (29) or Keridwen of the

38 See Grant, Outer Gateways, chapter 18.
40 Grant, Hezekiah's Fountain, page 154.
of the Wyards, both of which found their fusion in Clan Grant. The Oracle is ShTN, Satan, the combined Set-Typhon (ShTN) Currents south and north which are manifested as the ShTIM (359) or ‘sacred wind’ (typhon) in Cairo on the fatal evening commemorated by Rohmer in Brood of the Witch Queen. 359 = ARANUNNA, ‘Knower of the Laws and of the Nature of the Gates’, 359, as one less than 360, the full circle, represents the ‘broken circle’, the Circle with a means of ingress and 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 negation during which the gates are open for traffic with Those outside. 369 x 2 = 718, which enumerates the sentence In deserto ab nefandis – ‘Into desolation through abomination’. Fellows tells us that in ancient times the expression ‘abomination’ was synonymous with ‘the Mysteries’. 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.

369-13, 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 = ShTIM, 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 woman in her oracular phase. 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 (MIA-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 (332), ‘Queen of the Cauldron’, which recalls Awryd in her crypt, and Black Wings, Addu (15), recalling in turn the raven of Sin Sin Wa. SHAKUGUKU contains the triple Kú, further confirming the linkage with Chinese magic. 362 = ODUARPA, a black magician of Atlantis whose name suggests Quarda, the Seer who channelled Liber A. The addition of the letter ‘P’ may signify ‘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 Quarda the Seer and Awryd the Witch (in the vicinity of the Templar Tower) are identical. In which case, another link in the chain is forged which includes, among other identities:

10 See Grant, Against the Light.
11 See The Necronomicon.
12 The Days of Negation are the Days of the Deluge, the days of the gushing of the fountain of Heart.
13 See Fellows, Mysteries of Freemasonry.
The Ninth Arch

1) Helen Vaughan,22 2) Mrs. Beaumont,23 3) Yelda Paterson,24 4) Besza Loriel.25 The Tower is located on the twenty-seventh Path to which is ascribed the letter IY, 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 erstwhile 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 Nitoξki, Nitoëris, the “goul-queen” of the Pharaoh Khéphren. These ‘evil’ queens equate symbolically with the ‘Evil Woman’, Šhēa. Finally, 363 = BESh KVI (Besqu), the bath-kot 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 Leng, seat of the Cult of the Kū. 17 is a number intimately associated with the Aeón of Zain and with the Sword of Kalki.26 Atu XVII exhibits the Star of Nuit, of Nu Isis, and of the IV (Daughter) of Tetragrammaton. It is also the House, or atu, of Mā, the Lesser Cycle of the Aeón 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

The Comment — XIII

Oracle is threefold: HSHTN, ‘Satan’, ShTNH, ‘opposition, resistance’; and ShDIN, ‘demon’. 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 Aeón 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 Pena29 of Prænumbrella, the grimoire of Maatian Magick.30 124 = 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 Lēng?). Eighteen cubits is the highest elevation of the Niotic 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 = 366) 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 Æiwaz (AL III.10) to “Get the stèle of revealing itself...” and to “Close it in locked glass...”. Perhaps the realm of Lēng, whipped by the ‘stellar
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 zootype of the Stellar Gnosis typified by Typhon and her son and consort, Set. The word OSvV, 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 LAMUS justifies the reference to the Book of the Law, the Book from Aiwaz or Lam transmitted to Crowley's Higher Genius.

378-2. The Eyes alone alive in the pallid stone, the features tinged with green and cloven 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. Paine's 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 ESchLVM (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, Vayumana, 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 Maurice Zone, for the inner sense meaning of M.
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. 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 kulas 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 kulas. The number further denotes The Daughter of the Flaming Sword', a title pertaining to the Aeon of Zain. The Oracle is ShAGALLA, "the Golden City of which Jupiter is the Gate'. Sagalla is the name of a metal (kala) pertaining to Sirius 'B'. Its root, ShGL, names the 'jackal' or 'fox', the zoötype of Aiwaz." Finally, ShGL means 'to lie with'.

367-20, into the heart of Leng where lie the Sarcophagi manifold...
The tomb of the Drupas excavated in the valley of Leng. On their second visit to Earth 900 years ago 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, Sikkim 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 Drupas, cohabited with women who, like 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 is ChZV, 'the Seer', which suggests that the present medium is intended (i.e., Arim / Margaret Leesing). 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 (Wyrd) 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 Wyrd. 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 Wyrd into the New Isis Current. The Scaraabaeus 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 - (6 x 5)) + 9. It also enumerates ChSh MVDAI, the 'Spirit of the Moon' (see Liber 777 Revised, page 19). It is of the essence of witchery and of the sorceries of Awryd.

90 See the Typhonian Tribes as a whole for the many implicit of the number 718.
91 Cf. the spirit-fox and succuba symbolism of Chinese magic, and previous references to the fox-zoötype of Aiwass.
92 Robin-Evans gives the date as 1017 A.D. The initial visit of the Drupas occurred some 25,000 years earlier. See Robin-Evans, Sun Gods In Exile.
aspect as Nuit was inspired by two contemporary adepts, one of which was Austin Osman Spare, the other Eugen Grösche. 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 = MTZRM (Misraim), an ancient name of Egypt deriving from MISOR (380), ‘the Ancestor’, from whom the Egyptians were said to be descended. Misra was the child of Taaût, or Thoth, the son of an Atlantean priest who is fabled to have survived the Deluge and emigrated to Egypt. ‘Child of Taaût’ 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”.

380 = KHORDEPHA, the vampire witch-craft of Bengal, which well apostrophizes the lurid eyes gloried famished, their vampire burning-pits illumined ... ”. 381 = AShP, ‘a magician’, ‘enchanter; to evoke spirits or practise magic’; the word derives from the Kamite sheff, ‘demoniacal’. Awryd’s initiation was enacted via enchantments similar to those which characterized the witch cult to which Yelda Paterson claimed affiliation.

382-6. transfixed her with one piercing scarlet scream and ...

This is a rehearsal of Margaret Leesing’s sacrifice to the Qriixkuer, which relayed the Light from Awryd’s sacrifice three centuries earlier. The “scarlet scream” is the orgasm of blood sacrifice, and the ‘fixing’ of the Light in the skull of the Seer. Leesing 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 ΠΑΝΑΣΤΕΣ, ‘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 OShHV, ‘the world of matter’, signifying that the objective universe – every ‘thing’ – is merely phenomenal or apparent, i.e., Illusory.

386 = BOU SAADA, the locus of Crowley’s evocation of Choronzon. It is also a formula of Aosis, as AVSSHICl.

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 (386/9) is ChH, ‘a hidden place’, a place of ORACLES (386) and therefore of LEVNI, ‘tongues’. 386 also = ‘EIIA’, ‘seven’, the number of Sept, or Sirius (Set). Again, 386 = ShHV, ‘cover of darkness’, from the Kamite sheb, meaning ‘shade’. ShHV 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, yeilded 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 dispenses the spheres, or Circles of Time, juggled by the Jester of the Eleventh Path. The past rolls forward, heaving with ocean-swell, bearing the debris 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 Sot 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 Okblish, reaching even to the palaces of Lam in distant Leng.

The witch-seer, Margaret Leesing, continued a tradition prior even to Awryd's line, and to Yelda Paterson's line; back, back, back, even to those “companions” known of Helen Grant, Against the Light.

 Vaughan – and others.9 Besza Loriel 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 gos-samer unreeled backwards, even to the Palaces of Lam in the wilderness of Leng. Thirteen are the globes, spheres, or power-zones of Ygg-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 Leng to ancient Khem, and thence to the South American continent. Their spawn transformed the magic of a purely terrestrial kind into magic that reached beyond the stars.

 The Oracle is AOSICh, which makes this stanza peculiarly apt in view of Kenneth Grant’s association with the contemporary avatar of Awryd. An alternative number of AOSICh = 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 Loriel.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.

9 See Grant, Dances, Dolls Dance!
10 See Cusanides, The Art of Dreaming.
11 Ibid.
12 See Grant, The Stellar Lodge.
13 See Adamski, Flying Saucers Have Landed.
or kalas. It is this aspect that links the number 221 with the Typhonian Current and the μανιοτ, 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 Feshtat, 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 Aссisc 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 seawrecked desert-dashed ruins of a castle on the shores of Morgan’s land

“The seawrecked desert” probably refers to the sand-dunes dotted with clumps of prickly grasses that encroached upon the ruins at Candleston, where Frater Assisic and Margaret Leesing discovered the lair of the Qrīḵuor-Bird and the curious Stone, as related in Against the Light. The Oracle is ISHAP, ‘he will earnestly desire’, and LShVNΗ, ‘her tongue’ – a combination that suggests the formula of IPSOS, the Word of the Aeon of Maat. As if to balance this, 391 = τομάνος, ‘an oven or arched furnace’, also the ‘vulva’. In the present context this glyph is 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 candlesticks concealed in the crypt at Candleston, and discovered by Margaret Leesing and Frater Assisic (as described in Against the Light). The number 392 = ShBdT, ‘figured in gold’, from the Kamite shes, ‘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 flurries

The numbers 17 and 393 comport a wealth of Typhonian symbolism, the major features of which are ZAIN and ShPhChH, or Sepek, whose name means ‘seven’. Sepek is a survival of Khopic, or Khopsis 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 (Ayn) = 70
The Pyramid or Triangle of Fire = Shin = 300
The Dove, Bird of Air, Aleph = 1
The Graal, Cheth = 5
The Phallic Yod = 10
The Glyph of Venus (Daleth, Door) = 4

9 Gerald Yorke, impressed by the fineness of the modelling, expressed the opinion that they were possibly of Florentine workmanship. Here may lie the key to the Italianate II Grimoire Granumis, 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 MA-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 scannel of sound sharp as rat-fangs gnawing

Purely descriptive. But note that the Oracle = ‘The Ark’ or ‘Arca’.

397-21. at the heart
397 is a form of A OSSIC (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.19

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’ (Silba) containing the egg in which the “new Knowledge” gestates. Number 19 (ChVH, “to manifest, show 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 - ChPSH, meaning ‘Book’. It was in the crypt at Candleston that the Grimoire of the Grunts 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.
Avryd’s Cauldron under the Ninth Arch where, beneath the motiled pavement, reposed the hidden Grimoire. The number 23 designates the Tet, or Pillar, of the archway “established in the Void”; it is the Amen-Tet or Hidden Pillar, the Man Hanged,20 or Extended. The Phallus buried in, and fructifying, the Earth. The Oracle is FSTAT, denoting the Cairene crypt containing the gateways to the Tunnels of Set, to Dongola, and to the only Temple of Nu Isis upon Earth.

19 See Crowley, the Abuldiz and Amalantrah Workings.
20 See Crowley, Liber Cordis Caelestis Serpente (The Book of the Heart Girl with the Serpent), Chapter V, verse 25.
21 The Hanged Man is attributed to the twenty-third Path.

Although the number 400 is attributed to the element Earth, which comports the Tunnels of Set and the Phallic of Set (TAU), it is also the number of OSHIK²⁰ (a form of Aosic, so spelled by Aleister Crowley). Crowley intended using that Brother to trace the Grimoire of Clain 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 ufoology; 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, 'demonic'. 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 Aosic, en route for Candleston.²¹

401-25. fringed with whispering waterplants, mallows bowing in the slight night breezes.

The plant gy-gwyll, or 'children of the pool', of old Welsh lore. They speak with hissing voices. The whispering mallows wore 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 (Bath) of 'The Magician' (see Aiwaz).
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 Path. 402 = 93 + 309, numbers of Aiwaz and of Set respectively. This spider OKBISH, therefore, is the veil of Shaitan-Aiwaz. In the Bön Mysteries of Sikkim the woman that acts as a medium for the spirits of the living, and of the dead, is known as NALJORMA (402). Her function is similar to that of the Tibetan Khadona, and the Dakini or female 'sky-goers'. The latter are reputed to be demoniacal female beings hostile to humans and haunting cremation grounds and sinster, 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 Castaneda, 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'.
later, in the crypt at Candleston, the hell-bird illumined the skull of Margaret Leesing with the transplutonic radiance. The crypt is the GB (5). The word derives from the Kamite Ken, 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', showing the sexual nature of the magick employed by Awryd in her "slumber". The Oracle is HRHR, 'visions, imaginations', and LORPL, 'into darkness - in caligine'. Again, 410 = MSKKN, '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. Eighth has reference also to a secret zone connected with Daath 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]."

411-6. The spider-bat nested 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 HUM - the nasal m (hindu) denoting a secret form of magical congress symbolized in 'sexual' magick. 'I', 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 Leesing. The Place of the Skull - Golgotha -

5 See Ezra, xvi.24 (the LXX).
6 See Daniel, iv.2.
7 See Mathers, The Kabalah Unveiled.
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 Hoop-paar-krat, 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 Bahati may be related to the BAH(les)II 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 $31 = 403$, 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 Ma'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 LAHHB, 'to love'; and in the 'List of Primes' 43 is described as "a number of orgasm". 45 also = MG, 'a mage', and ChLLH, '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". 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 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 LXXI, a Comment on Blavatsky's The Voice of the Silence: The Two Paths: The Seven Portals. At that time (c. 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 Dyzan and involves the trigrams of Chinese magic. 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.

404-28. He stands with a frozen face

Given that "He" of the "frozen face" is the Lama of Leng (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.31 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. The Oracle is SaQD, 'bound, netted', from the Ramite seket, 'a net', used in landing or 'earthing' fish. The crocodiles represent the children of Osiris.
earthing is reflected in FESTAT (404), a name of Cairo which forms a ‘section’, or kela, 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 ZChL 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’ba, 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’ba, 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, Ankhu-fankhonsu (26th Dynasty), referred to himself on the Stèle 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 Kal”. 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 Ankhu-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 – AUM (waking, dreaming, sleeping). Note also that the Oracle comprises 37 x 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
“winged 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 G'Dth (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 Mantic 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 ABV'Th, ‘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’tba, II.31); the light is referred here to Qruxkuor, the “hell bird” which absorbed the halo 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’. QDSH (499) means ‘women of the idol’ – the Children of Isis. QDSH 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 = GV'Th = GOTH or YUGGOTH, literally ‘the aweon 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. Lugus 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’tba, 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 Leesing by the Qruxkuor in the Candleston crypt.

410-5. Awryd slumbers.

When “Awryd slumbers”, Centuries ago she was projected into the future time-stream as Margaret Leesing. At these times, centuries apart, a vague mist surrounded her, the sleeping mist associated with the Veil of the Abyss.\(^3\) The verse-number is AD, ‘an exhalation, vapour which forms the clouds’. Such a mist surrounds and conceals the entries and exits of spacecraft, the vitality-globules of Yad-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.

\(^1\) See Marsh, The Beetle.
\(^2\) Grant, Hecate’s Fountain, diagram, page 124.
\(^3\) Wood, Genesis.
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.\footnote{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”.}

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” suggest those who are “freed in sleep” (see 411/6). The “claws of the vampire” are those which savaged Margaret Leesing. 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, Δ = Water, T = Earth.\footnote{See Waite, The Brotherhood of the Rosy Cross, page 431.} “Vague and unsatisfactory” – the Skryer had added this comment beside the entry in the Lodge Annals.]
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 = MSHVTIM, ‘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, zoon type of Egypt in the North. 414 also = AHVTh, ‘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 taiam” seething in the Cauldron. The Oracle is ABRAH DBR, the Voice of the Chief Skryer – in this case, Margaret Leesing. She was both a ‘sister’ (ACHVTh = 415) and a ‘Holy One’ (HQLDVSh = 415). And it was her work’ (MOSHIF = 415) – i.e., to skry. 415 is the number

9 The Ninth Arch.

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 Leesing 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 Lorig, Margaret Leesing, 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 ...”

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 zoon type 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 heqet, or apotheosis of the seven never-sitting stars of the Northern (Polar) Paradias, represented by Typhon. The Eight is her son, Sethis (Set-Jisi) in the South; these are the Eight in the Seven plus One.

11 Hawthorne, The Marble Faun, chapter xviii.
of the DROPAS, the race of beings that sent its emissaries to earth under the leadership of LAM-AIWASS 12,000 years ago. 415 enumerates DRAKONIS, 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 Léng.**

416-11. 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. 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".**

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-m, 'belly, vagina', hence the arch. The Ninth Arch is perhaps implied, as the immediate scene of these Oracles concerns both Avryd's initic activities in Rendlesham Forest and Margaret Leesing's experiences at Clandesten. 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". The sigil would then be comprehensible as a glyph of ORKISH.

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 ORKISH. 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. 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 cosmos-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

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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.
17 See Dunsany, The Book of Wonder.
18 See Grant, Cults of the Shadow, chapter 6.
of supreme magical power – ABRAHADABRA, viz: ABRAChADABRA. The latter = 421. Furthermore, 418 enumerates Aiwass (by Greek qabalnah); it is also the number of the `Impure Lilith', and of ChTh, `the beast of the reeds', the type of Typhon.

415-14. and (the Awful Fire in Elder Aeon)

The quotation is from the Wisdom of all who lived long ago. The Oracle is SDM + OMRH (Sodom and Gomorrah) and carries a deep sense of doom.

420-15.

The blankness of mahapralaya; cosmic dissolution (?). The Oracle is a number of ΣΣις, and of 0=00=00 (420 when 0 = aqin = 70) which may be interpreted as the AIN, Ain-soph, and Ain-soph-auir 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 Hecate who is represented as accompanied by dead souls. 420 = RATRI, the Hindu goddess, 'Night', the body assumed by Brahma for creating the raahshasas, lit. 'raw eaters'; they are the gibborim, giants or Great Old Ones of the fourth race of the Atlanteans. 10

421-16. Deep fin cleaves the dark; dark fin cleaves the deeper cells.

This name contains a pun on the name Phineas! 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 Aosse in the Aegean ocean, beneath the Dongolian sands, beneath El Festat, beneath Chancery Lane. The verse-number is attributed to the Path of the Hierophant; it is the number of

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 xii) where it is named 'Eater of the Ass'. This animal typifies the energy that flows from the fountain of Hecate when the Ophidian Current is invoked in the dark fortnight. HAI, a metathesis of HAI, signifies 'She' (the goddess), and 16 = ATU, the god wherein shines Sothis, the Star of Aries, while the number also signifies BEH, 'void; chaos'. The Oracle is ILIAD, a combination of the forces of Ilyarun and Aosse in 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 O'Briin. "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, recordor'. Who were the chroniclers and recorders of the Mauve Zone in the Grimoire? Answer: the Grants! And what was the object of the scrying? 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 Aosse which resembled those evolved by Austin Spare which, at the time, Aosse had not seen. The

10 See Blavatsky, The Secret Doctrine, II 165.
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 Yd = 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 role in Marsh's account of the Children of Isis. This verse, then, encyphers the entire catale of the OKIISH web from Dr. Phineas Black, Richard Marsh, Bela Blasko, Sax Rohmer, Awryd-Wyard, Austin Osman Spare, Aleister Crowley, Frater Aosse. The verse-number is the secret key of Isis, and 18 = 3 x 6 (three sixes: 666), or Isis (Chath = 6) and 1 (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 Commentary 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).

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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'ilba 78/31. The Oracle, 424, is a number attributed by scientists to a planet that orbits Sirius, vehicle of the God Set.

425-20. 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 cohabitated with Martian females belonging to the "Mongol monad". 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-èval with Darkness". Michael Bertaux 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 chimneystacks of north-west London before she plummeted from the creature's clutches. The "incredible stars" and "unutterable night" are explained in The Water Witch. The Oracle is KADATH: cf. "Kadath in the Cold Waste" (Lovecraft). Note that 426 = 96 (S'ilba) + 333 (Ixanunar), and KVTh (Koth), "the sign that dreamers see fixed above the archway of a certain black tower standing alone in twilight". KVTh is a variant of

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31 See Marsh, The Beetle.

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32 See Grant, Outer Gateways, chapter 13.

33 This planet is classified by astronomers as 'Wolf 424'.


35 See Man, Myth & Magic, number 65, article by Kenneth Grant.

36 See Lovecraft, The Call of Charles Darrow Ward.
KOTHA," 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 K'Tha 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). 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 xcv), 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 Cheshed, the GOShKLH or 'Breakers in Pieces', denoting the disintegration of human consciousness, freeing it for emergence with IPSOS, the Word of Truth (Maat). 428 = YUG GYTH, represented by Pluto - god of the dark wherein occur the transformations that manifest the Mâ-Ion. 28 = 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 Pestat.

The "spell", not recorded, may be concealed in the Grants' Grimoire, or in some of the sigillised sorceries of Zos vel Thanatos. The amrit has been explained (see Comment to 428/23). The river can only be the Nile, for Pestot, or Pestat, 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 taw, '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 kptjn, 'grail, mixing bowl for wine'; cf. Awryd's crater, wherein seethed the vitrum sabati. It is also the number of NITOKRIS, the 'evil queen' (the Kamite type of Shäa) whose infamous feasts beneath the Great Pyramid near El Festat are mentioned by Lovecraft. 39 These strands meet in 418 (Aiwass) + 11 (Qliphoth) = 429.

430-25. Mani Stone. East meets West

The Mani Stone is the Stone of Mani-fest-ation. Its mysteries are protected by the Sign of MÄ-ION in the form of a penta- gram traced in a certain manner within the thirteen-angled

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37 See Crowley, Liber Saneleh (Magick, page 358).
38 See Comment to 427/22.
39 a - against; mryjn - death.
40 See The Outsider.
Star of Manifestation. 25 (the pentagram – 5 x 5) unites the solar twelve and the lunar thirteen. This magical copulation generates MAN = 91 [E(1-3)], 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 Kramite 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 NPSSh, ‘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 concealed from the kalas secreted in Yuggoth. In its light-form the stone is the Chintamani; in its night-form, the Sixty-Stone, Ixaxaar. 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 Dragon. What is strikingly significant is that a metathesis of the Oracle, 403, ABN SPIR, is the Stone of Brater Achad’s revelation concerning the Perfect Ion, or Aeon of Perfection. 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/Flame Snake. 430 = NOMOE, ‘the Law’, and APIOMOE, ‘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 this mystery will become apparent in the second spinning of the Spider’s Web – that is, the second transmission (vide infra).

431-26: Enlining 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 Ku. This verse therefore resumes three major facets of the Typhonian Current in its Draconian and Ophidian phases. The Kamite and the Mongols are earth-based; the cult of the Old Ones are extra-terrestrial and inter-dimensional. 431 encodes Ur-Urti, the goddesses Isis and Nephthys (ur, ‘light’, ruti, ‘black’; cf. Ta-urt, Typhon). Note AVACH-DU (26) – ‘Black Wings, nursed by Night’ (Nephthys). ‘Black Wings’ is equated, in Celtic Myth, with the ‘evil spirit’ A[du] (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 “dove” (white?) may complement Avagdu 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 (Dayan), and ascribed by Crowley to Liber Trigrammaton, a transmission which he claimed illuminated the Stanzas of Dayan in Blavatsky’s system.
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, 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.

434-1. In the sleep of Volthor in the stony wilderness 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. So what are we to make of “the sleep of Volthor in the stony wilderness of Theen”? The Oracle enumerates in full DILTH, Dalleh, ‘a door’ — a door to other dimensions. It also = ΔΙΟΤΙΜΑ 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.

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 Prator 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 Dalitian 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 x 29 = 841 but due to the silence of the

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34 See Comment to 434/1, following.
Oracle in some places the total number of verses fell short of 841 by 4. The present Oracle, 435, added to 4 = 439, one more than the Stone of Manifestation. For many years, Frater Aossic was puzzled by the equation 435 = TAHTI, until he chanced upon a curious passage relating to the island in Robert Bloch’s Strange Eons. He asks: “What lured Gauguin to the Island? Gauguin, who was a one-time head of the Prière de Sion?” 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 (TaZVN) is the number of the Scarlet Woman who is also the Black Isis, the Red Tara, the Green Dömla, 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, 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. Lovecraft wrote a tale of encounters with grotesque mutants in the tunnelled recesses beneath the Pyramid. The

1 Frater Achad’s motto was ‘AchD’, meaning ‘One’.
2 Robert Bloch was a friend of H.P. Lovecraft.
3 See Wood, Genistia. This book provides substantial testimony to the Typhonian Gnosis and its persistence into contemporary occult lore.
4 BLOOD = 176 = HO-NAN. Through Ho-Nan’s poppy-smothered valleys, the river roars to the Yellow Sea.
6 Lovecraft, ‘Imprisoned with the Pharaohs’.

Oracle is ShTN OZ (Satanas), an elided form of the name Shitun-Aiwass. 436 = QVIC, ‘little blood’ or ‘blood of woman’. 436 also enumerates NU ISIS – the celestial Light, Qriixkuor, 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 (Qriixkuor = 666) burns forever.

438-5. its rays binding and embalming the Effigy …

   438 is the number of “the Whole, or perfect, Stone” – AEN ShoLIMIH, which symbolizes the mystery of the Perfect-Lion 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. Further, 4 x 3 x 8 = 96 = TUAO, the ‘Firestone’. The abuse of the mysteries connected with this Stone resulted in the destruction of Atlantis. The Firestone is a crystallized structure consisting of a conglomeration of ojas deposited by the Firesnake in the occipital cavity of the lambhikagra chakra. It is generated by the fusion of the ajna and (upper) visuddhi 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 Chaldean form of ALLHIM, “parent of the sun of the solar system” – the Sun behind the sun, i.e., Siris/Sat. It is also the number of SAGALA, the metal or ‘kala’ of which Siris ‘B’ is composed. The crystallization of this kala constitutes the

7 See Jones, C.S., ‘Official and Unofficial Correspondence Concerning the Inorning of the Aeon of Maat’.
8 See Future Science (ed. White), page 343.
Radiant Star Stone. Sagula as ShGL (333) denotes the jackal, or fox, a zootype of Aiwass; there is also IXAXATAR (339), the Hexecontalitho, or 'Sixty-Stone', referred to by the ancient historian, Solinus. Its sixty characters form a spell that binds the demons of inner Earth, the massing Ophidian abnormalities that hate the sun (i.e., Τ to Sirius 'Α'). Their 'god' is Sin (the lunar Current represented by the Moon) whose Word is Restriction (AL.I.41), and they bind any spirit on earth that they are commanded to bind. Hence the binding and embalming of the Effigy.

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 (ShPbH/Typhon) + 46 (the 'Key of the Mysteries'\(^{12}\) and the number of MU, the Lost or Abandoned Continent). 439 = LBATTH, the twin lionesses that bear the hier 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, Σ, 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

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\(^{12}\) See Macken, 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'.

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\(^{16}\) See Robin-Evans, Sungods in Exile.

\(^{17}\) Nest' is the meaning given to Elba in the Algolian 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 fulfillment of, Frater Achad’s Perfect Ion.

441-8. into the shaft, delving deeply dark and rovelling 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 water – 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 Pesuit (Cairo) bient with those of Ho-Nan. David Wood notes in his Genisis that the eight-pointed Isiac star, rotated 22½ degrees, formsulates 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 comport 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 positioning in-between-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’.


The raven perched upon the shoulder of Sin Sin Wa was one-eyed, the Chinaman’s left complementing the hell-bird’s.

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 kanthara (Grk.), the ‘beetle’. We are on the brink here of combining the Isiac and the Maatian Currents, for 443 = MAAT (Truth) and its reflex TAAM, the “accursed food” of the Moorish sorcerers.

443-10.

Nothing was recorded by the Skryer. The Oracle proclaims ‘Ο ΛΟΓΟΣ, ‘The Word’, and ΜΝΙΖΟΥΡΙΝ, ‘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 down (cf. the Tarot ‘Trump ‘The Hanged Man’).

444-11. Shōa, O Shōa, the Boil 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 Hen, 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 Lilitu, 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 Hendead, 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”

18 See Summers, The Vampire: His Kith and Kin.
The sigil of a demon, or the Sigil of Shōa? The bent glyph resembling that of the planet Mars may represent the Fire Snake power (śakti) 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 = TzPRTD, 'the Frog', their zoötype. The Oracle 445 = MKShPH, 'a woman revealing sacred things; a sorcerer' — an analogue of Shōa. 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.

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".26 The verse-number is that of HGH, 'to murmur and mutter, as the soothsayer, magician'. The word derives from the Kamite heka, 'charm, magic'. The Oracle is of special significance, for 446 = M¥Th, 'the abode of the dead, destruction, death (mora)'. It is also the equivalent of Mût, Môt, or Mavet, the appellation of a deity of the lower world (Yngoth/Pluto). Mût also = 'mud', 'slime'.27 Isis is sometimes referred to Mût, 'the place of generation', otherwise called maon or meon.28 446 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 inscribed the letter Daïeth, meaning 'door'. It was the shadow, cast on the green baize door in the Busche Emporium, which opened for Frater Aosic on to the Mauve Zone. The ghastly effigies which then confronted him reminded him of a passage in Macelfield'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 ThL(= 440) + Z (= 7). This is the formula of the Ophiidian Current. ThL, the Dragon, is the Serpent whose mantric vibration is the S-word = Zaïn, or in its

26 See Böhmer, Dope: A Tale of Chinatown.
27 The allusion is in an alchemical formula, too complex for inclusion here.
28 AL.II.18

See, in this connection, Michael Bertiaux, The Voodoo 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’. Those acquainted with Rohmer’s *Dope* which chronicles the activities of Sin Sin Wa in 1937 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) Kabultloa, in South Africa; 3) Kû, in the Chinese province of Ho-Nam; 4) Lâng, on the Sino-Tibetan border; 5) Rîyâh, 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 Morganwy. These nine power-zones enshrine: 1) the beetle-snake 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; 9) the Cult of the Qriskuer. 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. 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:

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449-16. *had made a link, a silk-like web of spider’s spith – royal, ancient, yellow with abyssal sorceries*

The spider’s silky web – “royal, ancient, yellow” – is the insignia of the Imperial Dragon Throne of Old China, the threshold of “abyssal sorceries”. This is a dark saying, to be fatomed 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. 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 Chandra 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 Necronomician Gnosis, veiled in a mask of yellow silk. 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.
(Virgin/Ma) and of the Mother-Lode. 17 = Z6Ch, 'to sacrifice victims to slaughter'. 17 also = D1G, 'fisherman', which like the Double Khâ + Kû (57) = DGI1M, '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 Khâ is implicit in the present context, as are KShP1M (450), 'witchcraft, sorceries, incantations'. The Ophidian Current is also inferred by the Apophis Serpent, Hâber, another form of the dragon, whose length - 450 cubits - envelopes 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 Th1MA, 'a desert', from the kamite tehâma, 'waste'.

452-19. Dolly up in Limehouse slime of star-fapping 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 (GRQBN = 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 Shâitan-Alwass (ShTN-O1VZ = 451). 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".

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 LOGG 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. 453 also = GRIMR, the "Hooded or Masked One"; compare with the masked 'thing' named TROGOOL (see Comment to 452/19). The theme of the Oracle is of wharf and lapping waters, hence the next Oracle carries over with DThN, "one who went down alive into hell"; 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 = QDSh1M, the 'Holy Ones', designating the consecrated eunomites kept by an ancient priesthood. 454 = OROGAMO,

the name of the house in which Frater Aossier 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.

RPSTVOAL (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.43 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 = NDNOS, 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 RPSTVOAL, the secret formula of Set. 567 = MORVRAN, the Black Crow identical with Black Wings (the raven of Sin Sin Wa). 678 is ΦΩΕΓ,44 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 (393) reveals IXAXAAR as the Black Stone, a variant of the Stone of Manifstat-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

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 Vai.

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 (Beresqui/BESKOL, the ‘Oracle’) yields 24 (AILV) when the fractional remainder is discarded. Aivaz is firmly identified, once again, with the mysteries of the Kū: Shōa (371) + AILV (24) = 395 = MShNH, ‘double, twofold one’, from the Kamite shen, ‘two; twofold circle’. Further, 371 + 24 + 26 (Kū) = 421 = ChzVTh, ‘vision, revelation’, referring here to Awryd’s skrying. The Oracle is NEBT,45 identified as the ‘cloud’. The article specifies a particular kind of cloud suggestive of a well-known feature of ufoological 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 ChlVA, ‘The Beast’, who received

43 A transmission from N’Aton channelled via Nemen. See Grant, Beyond the Mauve Zone. Appendix I.
44 Known in the cosmology of Hesiod as the ‘mystery’ Titan.
45 The Book of the Dead, page 410.
Liber AL from Aiwaz in El Festai (Cairo), and who spent a night with his Bride (Qarada the Seer) in the King’s Chamber of the Great Pyramid.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 Aivaz. 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 casket and a deep, abyssmal, 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 INYH, 'a dove'. The dove is the 'bird of breath', or spirit. It figures prominently in the Great Seal of the O.T.O.46 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 Draco, 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 free Freemasonry. The verse-number shows the connection with the Eye in the Pyramid, for the eye is attributed to the 26th Path of the Tree of Life. 26 is the number of Ku, the Cult of the Qrlixnor, the monstrous Bird adored in the secret temple at Ho-Nan. Again, 26 = AVAGDU, "Black Wings", the Celtic equivalent of the Qrlixnor, and the Raven, the familiar spirit of Sin Sin Wa, whose consort, Mrs. Sin, embodies KB (26), the "impure Lilith". Finally, 26 is IHWH, the "Lost Word", and its reflex, HVSH, 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 born" (Book of the Dead; see Comment to verse following).

460-27. A Star beam'd down.

The reflex of the Lost Word is the star Dracnis, whose beam rays down the shaft and whose Image is reflected in the "fathomless well". In the deep merga-chamber, the operation of rebirth was enacted. 27 denotes the pregnant womb.47 Plus the egg (0), this becomes 270, ARACHNI, the Spider image, and CHARAX,48 the "mountain in which Set(h) concealed the Book". In the present context, 'the Book' denotes the Grimoire of le Grant Secre which passed through many hands since Awryd wrested it from Outside.49 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 P (a mouth) is attributed, thus linking the Cult of Sin with that of Maat. The Oracle is THEEN (see Comment to 434/1).

46 By virtue of its variant form AVACH-DU, as previously explained.
47 When the year was computed as having 360 days, in the ancient lunar cult, pregnancy spanned nine months of thirty days, totalling 270.
49 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. 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 kbalas of the 'dead' soul regenerated by the power (KCh, 23) of the Fire Snake, astroglphed as the star Draco.

462-29. ... shot beyond the outermost pylon of a universe.

The verse-number signifies "the magick force itself". The projectile was launched by the Magician according to the formula of the Daughter of Maat, i.e., MA. The mode of working is given in the Sign:

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FESTAT

N X I

M A I O N
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The Oracle is SATA, "the Serpent who dwelleth in the outermost parts of the earth"; i.e., in the depths of the fathomless well beneath El Festat, in the Temple under the desert of Dongola, in the caverns beneath Kabultila, in the Tunnels of Set, etc. It is significant that an alternative enumeration of SATA is 71, the number of LAM, and of ALII, 'an effigy'. The Oracle also indicates ASRAR (462), described by Machen as "a talisman of extraordinary power". Again, 462 = NITHB, 'a path,

... 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' (ZBVT) 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 TH MITIIP (Grk.), 'The Mother', i.e., Maat. When added to the daughter, 'the Virgin' (HkpHsvgs, 515), the result (979) typifies the union of the Aeon of Maat and of Ma. 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 Manve 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', and Athelia (OTHLIH), 'the God sending earth-
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 king; a little, or sweet, mouth'. The Oracle relates to Maatian symbolism and to the mouth's use in erotic play, for 465 = LNPSH, '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 Leesing during the transmission of OKBISI. The candle-sticks 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". The Diamond is connected with the manifestation of MAION, 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 = ISHQN, '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"

1 Of the description of Awryd, the child, before her fatal initiation, in Against the Light.
2 See Grant, Outer Gateways, plate 5.
3 See Dunsany, The Book of Wonder.
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 Qrikkur, or an Outer One of which the Qrikkur was the emissary. The verse-number denotes an 'opening', a 'matrix'. 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 Deinioutha, 33), which has special significance in the Mystery of Rennes-le-Château (see Wood, Genesis).

468-9. 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 Qrikkur, which opened the gate to the Mauve Zone both for the Skryer and for Frater Aoscic. The Oracle is BOL PLOUR (Baal Ploer), "The Opener!"

469-7. Set the Stone between the sticks, between the twin termini.

The verse-number is also the glyph of Set (¶), 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 Sibtha, 39/70.8

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", 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 dwell with hidden faces in the Temple of Khopera. Bâh is glossed as the 'mummification 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 APSHMAI, 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'.

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8 Grant, Outer Gateways, pages 223-4.
9 Wood, Genesis.
10 It is significant that Salvador Dali published a novel of this name which contains unequivocal evidence of the Typtanian origin of his inspiration. See Bibliography.

"High noon" is the moment of Pan. At precisely this moment, Margaret Leesing in her magnetic sleep stumbled into the lair of the Qrixkuor. The Oracle is HIKLYTH, the Temple of the strange Light which penetrated and suffused the Seer. 471 also = OMOROKA, a goddess mentioned by Berosus; spelled in Greek (ομοροκα), her 'other' number is 971 = Shoa, the ghoul, the 'evil' woman.

472-10. The dunes abiate, 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 Ongmore. 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 (Daath), the so-called 'false' Sephira and the gateway to the back of the Tree of Life. Daath is represented in magical typology as the Eighth Head of the Stooping Dragon that became exalted when the Tree was shattered. Daath is the Mouth of the Abyss where the false knowledge of the phenomenal world is dissolved and superseded by the

* Cf. the T = T Ritual of the G.-D., The Equinox, Volume I Number 2, diagram by Austin Osman Spare.

475-13. the infinite billowing sand, tunnelled 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 KHNTH, 'priestess', which identifies Margaret Leesing 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/Leesing 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 the nethermost cells.

Even into the nethermost cells beneath the caverns of Set, the Guardian leads the Skryer.

478-16. Now poise the stone and hurt 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.

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 Leesing, she was in spirit Margaret Wyard, the witch Awryd. The twinned 17 (chapter number and verse number) = 34 = ADITI, "Space co-eval with Darkness". The Aditi have also been identified with the Maatian Forces.

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 bowl or cauldron, reproduced in Delegation en Perse, where a man is shown copulating with a vampire whose head has been severed from her body. In Against the Light is described the savaging by the Qrixxuor of Margaret Leesing's skull and its infusion with the demonic fire of witchcraft. 480 = EUR 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 Arim entered the ruins with Frater Aosis.

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483-21. extinguished

The flames, even, had turned black (extinguished). The verse-number, 21, = ChZV, 'the Seer; a vision'. Arim had returned to sky. The Oracle is a metathesis of 438, ABN ShLMH, 'the Perfect Stone', in which Frater Achad saw the Aeon 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". The interest here lies in the alternative number of Alanat plus the phallic Yod, which, as 103, = S'iba 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). ALMала also expresses the 'Daughter Cycle' - MÁ - set between twin Gods (AL/LA) or aeons, perhaps Horus and Set.

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 Qrixxuor. 23 conceals the
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 = PiThH, ‘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 ALVZ (Alvaz) 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 sehkt, designatory of the benu 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 KAAABA. 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: booth, the Ark of the Tabernacle: see 2 Kings xvii.30.
489-27. against which the Yellow One warned.

Although the identity of the “Yellow One” remains unclear, the role of this entity in the narrative pertaining to the Grains’ 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 (ChAIH, 27) may lie in the trigrams of Liber XXVI.18 The Oracle seems to adumbrate the following verse, for 489 enumerates NIRRTTI, a goddess of death and decay. It is also the number of LAMAIWASS (71 + 418), thus comprising key numbers in the cosmogony of Thelema (Thelama, or simply The Lama). Again, 489 = DESMODVSH, Desmodus, the magical name of Frater Aussie in the Eccl Oncia Gnostica Alba.20 It also enumerates ChSHDVN 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 Hour-paar-kraut” (AL.I.7).

Thus we have in this chain of correspondences not only Lam-AiwaSS-Desmodus-Aussie, the ‘war-engine’, and Nirritti, but additionally FESTAT, 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 Qrrixkuor, the light against which the Yellow One warned; the light that con-

genled 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 Qrrixkuor-impregnation, operating still after the passage of centuries.

490-28. O Shôa, Evil Woman of Dreams ...
491-29. Ho-Nan.

The Seventeenth chapter of OKBISH draws to a close with an invocation of Shôa and with the name of the Valley through which the Yellow River thunders to the sea (the yellow light of the Qrrixkuor). 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 Qwiliefi 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 (QRVI OKBISH) = 718, the number of Aussie-AiwaSS, a number of paramount importance in this Book 29. Applied to Shôa, 718 = Moppq, 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 implicates. Here we note KOTH, which evokes the ‘Hollow One’—the tower of black hasalt, the last of a series of nine. It marks the entrance to the Tunnel of Set leading from the Ninth Arch to the intradimensional zones.22 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 zootype of which is the arachnean abnormality, the beetle-spider.

18 Also known as Liber Triphrarmaton. See Crowley, Magical and Philosophical Commentaries on the Book of the Law (ed. Symonds & Grant), pages 219-225.
20 See Grant, Beyond the Motive Zone, chapters 12, 13 and 14.
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, 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.]

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The Book of the Spider – XVIII

(The medium at this juncture became Li)
(The 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 Kù, 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 (Yag or Yag = 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) + 400 (a form of Aossie); the one appointed by 666 (i.e., Aleister Crowley), the other a formula of manifestation.

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24 See Grant, Beyond the Mouse Zone, chapter 14.
25 In this case, Li.
The Ninth Arch

493. 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 Aoscia as a magical motto in the *Zos Kia Cultus*. 493 also = ANATMA, the Buddhist ‘Not-Self’.

494. became Li 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 Leesing). 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 Sobek-nefer-Ra, Avari, and Ankh-af-na-khonsu. These Great Spirits reappeared in modern times through the witch Awryd, Helen Vaughan, Besza Lorial, 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 GE, ‘the concealed place’, the Typhonian sanctuary and holy places mentioned in the Comment to 494. 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 Stars of Ursa Major (Typhon). *At Restat* (Cairo) is the zone through which Aiwass transmitted Liber *AL* to Aleister Crowley, and this transmission had been adumbrated in the Stella commemorating the avatar Ankh-af-na-khonsu of the XXVIIIth Egyptian Dynasty. The Oracle is HMLKTH, ‘the Queen; the Moon’, whose terrestrial embodiments in Khem were as above.

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 Tük. 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 LVTHN, ‘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”. 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 Khns, baleful unto the dead”, the abode of Sekher-At. Again, 496 = MLKVTTH, ‘Malkuth’, in the present context planet Earth, and the terrestrial power-zone mentioned previously.

5 Eleventh and Thirteenth Dynasties.
4 Seventeenth Dynasty.
5 Twenty-Sixth Dynasty.
The Oracle of the second verse, 497, is the number of ThAVIM, 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 = Bāh, the inundation or menstruation of the Nile. Bāh is also "... the god eaten by divine beings who dwell, with hidden faces, in the Temple of Khepera". The hidden faces, in the present context, are the beast-masks shed by Li-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 = ChRS, the 'Sun as the Eye of Heaven', from the Karmite 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 notes* 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 foetus. There is also a pun here on the name of Dr. Phineas Marsh Black, whose exploits should be noted. ShChR deposited the words napar, and Shackle (cf. shakli), "the first goddess of the Babylonians. The latter celebrated a five-day festival in her honour which was called Shackle, whereof Babylonia was called Sheshesh (Jer. xxv.26; l.i.48)." Inman compares this with the Sucurum Festa, the festival observed for five days by Persians and Syrians in honour of Anaitis. ShChR also means

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 Prikknor 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 Yosod (the ninth power-zone) and achieve Daith (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 ThAVIM, 'hoos', a reference to the "company of heaven" (A.L.I.2), i.e., the stars.

600-10. where the lapping waters of the Ogmore cell and sweep onward

Back on earth, the waters of the River Ogmore 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 endlessly to the sea (as the paddy-fields of Ho-Nan, even to the
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 Qrixxuor 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",\(^{14}\) in the realms that mortals term death: shells cast up by the sea bearing on its swell the 'Evil Woman'. The Oracle is FAsh, '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 Qrixxuor. 501 = ShAR, 'kin, blood relation', from the Kamite sher, 'child, son'. In the manner described in Against the Light, Margaret Leesing was able to transmit to Frater Aossic the light of the hell-bird, and to infect 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.

\[^{16}\] 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 = ATHNN, 'begetting 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 = ETHAGGUAH, 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'.\(^{6}\) Finally, 501 is a number of Aossic by Greek qabalah (APOYIN).

502 12. She who Sleeps

Awryd slept the magnetic sleep that was repeated by Leesing 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 SHR, 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. Sh mówi, the ghoul whose spirit infused the portrait of a child of the West.

Shшибка, who slept when her "spirit infused the portrait", displayed in Uncle Phin's study.\(^{7}\) The Oracle speaks of LHZNVTIIH, 'to prostitute her', and LNTCHII, 'into her (sexual) parts'. This is her MNCHTTII, 'flesh-offering'. 503 = SATALIA, the maiden after whom La Gouffe 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",\(^{12}\) a fitting description of the ghoulish Shшибка. An alternative spelling of

\[^{7}\] See Against the Light.

\[^{9}\] 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 Aosse had tea with a person mentioned in an early writing as the 'Crimson Shade'. Five decades later, a publisher with offices off Southampton Row took an interest in Frater Aosse'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 Aosse'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 Aosse is uncertain to this day of the creature's true identity. A variant spelling, ShSATALIA, = 743 = SUMMANUS, 'Lord of Hell', 'Monarch of Night', 'the terror that walketh in darkness'. Summanus also = 263 = GRANT, and GMTRIA, a form of the Greek Grammateia, linking the number with the Grants' Grimoire discovered by Frater Aosse 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 Qrizzkor that came out of the past to inject the Skryer with the

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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 Ophiadian Current). In the Book of the Dead it is named the 'eater of the ass', and was probably a local form of Apophis. The Oracle is ShARH, 'female blood-relations', from the Kamite sharu, 'daughter', again an emphasis on the witch-bloodline and the Maatian formula of the Daughter, or Ma Aeon (Ma-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 Qrizzkor enacts its rite of ravishment and ravagment. The Oracle is a variant of SATALIE, 116 (see Comment to 503/13).

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81 See Dickhoff, Agharia.
82 For the occult significance of the Ass, see Grant, Gomatiel. 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’—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 sorcification involved in the Qrixkuor’s ravishment of Margaret Leesing, 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’. She was black, because, from the cleft unsealed welled the fountain of mystical water. According to Liber 777 Revised, the number 19 is “the feminine glyph”; ChVII (19) means ‘to manifest, show forth, menstruate’. The Oracle is LDOTHI, ‘to know her’. This was achieved by the Qrixkuor in the monstruous miscegenation enacted in the crypt at Candleston. 509 also = BAHLASTI, the curse that appears in AL.111.54, after the declaration: “With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din”, which suggests that the hell-bird made a habit of clawing its way into the mysteries of the deepest creeds on earth. 54 = MEGHIA, ‘cloud’, which is particularly evident in connection with the images of buddhas and bodhisattvas (illumined ones), gods and genii, who manifest themselves from the cloud formations which surround their halos, as depicted in Buddhist tanhas. The illuminated ones associated with spacecraft are reported as using cloud cover and of creating artificial cloud cover to conceal their terrestrial machinations.

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 Manve 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 ChZHI, ‘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. ChZHI 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-Fories energized by the Qrixkuor. In the head are situate the twin terminals – the Lambikogra 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 Dracumian Current.

511-21. against the window-pane, against the light

See Against the Light. Kathleen Wyward 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 Wyward (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. The Oracle is BRQ ChRBB.

James Joyce seems to have glimpsed in his dream-scape, Finnegans Wake, a passing image of this myth, which he records thus: “Yet holding the verse against a light rush this new book of Moses responded most remarkably to the silent query of our world’s oldest light...” (page 123).

The insect plays a prominent role in the Egyptian Book of Opening the Mouth. The Mouth and Mast are identical. See Comment to 517/27, supra.
'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 exequist 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 Tripylios or 'three-eyed one', a name of Hecate,[3] 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.

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 AVAGDU, '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 Kh (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 embalment", 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 deciphered.[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 role in the activities of New Isis Lodge.[33] The verb-number denotes the path indicated by the letter Pe, meaning 'mouth', again with reference to the Word. 27 also = CHIDH, 'an enigma, riddle', referred here to the undeciphered 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

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[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.
I frog-legged fish from which, according to Polynesian lore, man descended. 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 Amubis, the binne zoötype of Sût-An,25 the 'black one'. It is also the number of DIZHB, 'a place abounding in gold'. Black and gold are the colours (tahes) of the Double Current, of the raven of Sin Sin Wa, and of the Light of the Qrikkaur that endowed Margaret Leesing with the vision of the Mauve Zone in transmutonia; the Light that conferred upon Frater Aossic the Power (KCh, 28) or shabti of sexual magick. By metathesis, 28 = ChK, 'the internal parts of the mouth', which includes the tooth (Shun = 300) and the tongue (Path = 80).26 380 = ISIS. The Oracle is KAMAN-THAH, "whose cavern temple with its pillars of flame lies not far from the gates of the waking world".27 In this temple, Awdy forged a subtle link with the Mauve Zone and spun a web of light across the abyss, linking Leesing with the Qrikkaur. 518 also = LPThCh, '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 Πον Αταφολος.

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 Qrikkaur 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 Sprea had encoded in a drawing bequeathed to Frater Aossic.28 The Oracle is Mou9, 'mouth'—the same mouth that utters the words IPSO8 (Maat) and MAION4 (Daughter of Maat). Mûth derives from the Kamite Mût, the 'only goddess who has the title of the Mistress of Darkness',29 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.

25 See Manire, Easter Island, page 197.
26 See the glossaries throughout the Typhonian Triologies, entries for Set and Amubis.
27 The Hebrew letter Pe, by its shape, shows the tongue or clitoris.
28 Lovecraft, The Gates of the Silver Key.
29 See Frontispiece to this volume.
30 See Liber Pentae Pracnumba (Neton-Nema), reproduced in Grant, Beyond the Mauve Zone, Appendix I.
31 See Frater Achad's 'Official and Unofficial Correspondence Concerning the Incoming of the Aeon of Maat' with Yorke, Hambel, and others.
32 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 anticipated the one represented by Aleister Crowley. The present Oracle identifies the serpent of 519/29 as ShPiPN, the serpentes 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 Mut, or Mamt 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. 520 = SShTh, 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 Leesing 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. Leesing'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 Leesing 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 qabalists of Basqu' enable us to discern with accuracy how the pieces of the 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;8 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, \( \nabla \), which complements the \( \Lambda \), 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' (NThOB, 522). The verse-number resums that of the bindu, or kamakala, produced by the union and equilbrium 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 puja of the Kaula Circle.9 The Egyptian element is here brought into line with the Oriental current of the Kû, 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.

8 See item Basqu' in the Glossaries throughout the Typhonian Triologies. Note that Bas or Basr = Arsen, and Gwâ = Voice', hence 'Oracles of Arsen'.

9 In the mystical terminology of the tantras, the feet are symbolic of the sacred cup or chalice, the sexual organ of the priestess.

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 Aoscio). 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'tba 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 Aoscio's sphere as an adopted cousin, and later as the Skryer, Margaret Leesing, my "Sister" in the Magical Order of the Templars to which we both belonged. 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 Aoscio was also in the Sphere of the Stars (the stellar lode or star-stone) that the liveness 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

6 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'. 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 Tuk), 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 Qrixkxor 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 Buache 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; by the tunnels beneath Dongola in the Sudan; by the pits of Kabultllo in South Africa; 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. 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!')

1 Summers, The Vampire in Europe, page 38.
2 See Rohmer, Dope.
3 The Rue de Habegras in Old Cairo.
4 See Marsh, The Beetle.
5 See Grant, The Darker Strain.
6 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 paralyses 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 = CHkLSH, ‘silent, quiet, secretly’, from the Kamite karast, ‘the mummy’.

There is a further and very hidden mystery concealed by the Oracle, for \(528 = \text{MPTCh, an instrument for opening a door} \). 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 \(9 = \text{Yesod, the sephira known as the ‘Foundation’} \). It was only at the yodseatic level of consciousness that Frater Aosric 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’, in Limehouse, \(\text{Sin Sin Wa} \) 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.

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 Cult="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 NJ, 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.

\[\text{See Crowley, Magick, Appendix II.}\]
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 Aosic, in the rose garden at ‘Brundish’, awoke by his wanderings (musings) atavisms that linked Lessing with Awryd and thereby made possible the discovery of the Grimoire, and of the keys to the Mauve Zone as conceived in the drawing by Austin Osman Spare. The ‘wanderings’ activated the thirteen globes of Yog-Sothoth by the formula of OLYRAM (cf. Iyaram). This verse should be studied in conjunction with the numbers 912 and 952.

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 unlit 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 KTEIE, the outlet of the kaias or elixirs.

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 Trilogyes. It is not surprising to find that 537 = RKVAYISH, literally ‘vehicle of fire’, a reference to the Suvasini of the Kaula Circle and the Cult of the Kū, 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’ (RKVAYISH) 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 BTB QVL, or Besa – 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 characteristics of the rites of the Uttara Kaulas,16 where the ‘house’ is the genital outlet of the Suvasini. The Pharos at Rendlesham exhibited the phalic

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”.
17 See Grant, The Magical Revival, page 123, and elsewhere in these Typhonian Trilogyes.
18 See Grant, Beyond the Mauve Zone, chapters 3, 4, and 5.
Tower or Standing Stone of Set, which threw its light, or fire, into the dark forest where Avryd underwent the strange initiation that rendered her other than human.

539-20. those that alighted ... in the glare ... and in a ghostly dark.

The entities that descended upon Rendlesham did so in the glare of United States Air Force searchlights from a nearby base. The Oracle is SATANAKU, a plutonian entity identified with Yoggoth. Satanku’s “secret caverns were filled with abominations and wickedness”.

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 Kû as well as of OKBISH, the insectoid characteristic being shared by both currents. 540 also equals RMS, ‘Creeping Thing’, affirming the reptant nature of the Typhonian Current.

541-22. The Sentinel utters:

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

The Sentinel of the Tunnel of Quljifl where the Book OKBISH was discovered. This tunnel has entirely lunar references. Whatever the identity of the sentinel, she uses a verse from the Wisdom of Sibah 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 Buache Emporium – from the ‘House of a Hundred Raptures’ in Limehouse to the Temple of Nis Isis beneath Old Cairo. The Oracle is ThNVPHeH, ‘wave’. 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.

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”. This is the Hidden Pillar, the Phallus buried in Amentet. It was

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30 The bindu or seed.
32 See Butler, Street, and Randles, Skycastle.
34 See Crowley, Liber Triangulum, text figure XXVII, “The Book of the Triangulum 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.
at this juncture that the Shadow plunged with Frater Aossier 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) + 2, the Beast 666 and Aiwaz manifesting in duality. It is worthy of note that 542 = VRISSVR (Orissor),

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 PRZLIM, 'Baal [Lord] of the fissures in the earth', descriptive of the oblique causeway that opened before Frater Aossier and the Shadow. 542 = MQBTh, 'the hole'.

543-24. The waking a frenzy of distraction; the sleeping a void; only the inbetweeness gathers in its dust 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 inbetweeness known as fantasy or dream, a kaleidoscopic chaos of shapes,

sights 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.

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.

The "Tower" is the Tower of Koth, "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. 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 lies outside the circle of time described by a normal, rotated pentagram. 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 Pest (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" in the Rue de Rabagas.

546-27. "There is no other way".

The key to the Mauve Zone is concealed in the imagery of verses 542/23 to 545/26. Perhaps the "persistent three" ("dead Faith, dead Love, dead Hope") are the three requisites
enshrined by James Thomson in *The City of Dreadful Night*, as 
LXX ÷ 333 = .210 – duality through unity dissolving into 
the void. The words of this verse were voiced by Bela of 
Lugos to Mona, Beaumont when, having reached the 
extremities of anguish, the latter sought from the Master of 
Death 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 dis-
cover the Stellar Lode.

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39 The phrase comes from the leading character, Lugosi, in the film *White 
Zombie* (1932, Garrett Weston film script), in which he played the role of 
Legendre. See C. Clarens, *Horror Movies*.

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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 Wyrd, and of 
the sinister force which Dr. Raymond loosed upon the earth 
when he caused the girl, Mary, to suffer the Vision of Fan and 
to birth Helen Vaughan. 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. 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 
smar, an unknown kind of stone (cf. the ‘smaragdine’ tablet of 
Hermes). The Shumiir, or stellar lode, was one of the treasures 
concealed beneath the Ninth Arch of Solomon’s temple. 550 = 
NISHR, ‘an eagle’, and JPSTh, giant bird-like beings that 
scream a high-pitched chattering language as they drag out 
double of their victims’, an apt description of the unident-
ifiable Qrixkuor that savaged Margaret Leesing. 550 also = 
FESTAT (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 candelsticks 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 ecstases...

The fear was triggered by the onslaught of the Qrikuor. 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”, 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 GDVI, 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 = RO: 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-

times her simulacra appeared simultaneously, as in the case of Li-Sing and Clanda, both women active in New Isis Lodge.

556-7. Tall, blonde, a fish-scaled monster

An exact description of Clanda’s astral form (see Comment to previous verse). The number 556 comprises the Current of the Necronomicon, the ‘Book of Dead Names’, discovered by H. P. Lovecraft in the Mauve Zone. 555 also enumerates HNSH:, 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).

556-8. whose scabrous milk repelled the Alchemist

See Against the Light for details of Clanda’s role in the curious ‘tangential tantra’ that occurred in the pre-nascent days of New Isis Lodge. The Alchemist was Frater Aosici’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 Isigrew 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. 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.

4 See Grant, Outer Gateways, Plate 5.
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, 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 (Yasod = 9), she did not receive the filial 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’. The verse-number denotes the Sphere of the Elements, and it was in her own element that her ultimate (μπίλτο, 558) was achieved.

559-11. Zos embalmed her magick in a new geometry glyphed by the spider’s thread ...

There is a drawing extant 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 decipher, 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 OKEISH. 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 (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 ORJISH 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. Clanda was “laconic”, not garrulous. She was also “symbolic” – of silent, secret sorceries. “Masonic” was she in the sense of being for a time associated with Aleister Crowley’s Ordo Templi Orientis. “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’

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10 See Crowley, The Equinox, Volume 1 Number 8, Sepher Sephiroth.
12 By Austin Osman Spare. See Frontispiece.
13 See Grant, Outer Gateways, page 111.
14 See Grant, Gomauldis: 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.
The Ninth Arch

Arab, 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 Clanda, who was 'taken' by the Deep Ones. The phrase "embalmed but not dead" echoes Hazzard'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 Cairo refers to the Beast. The number 14 = DBCh, 'sacrifice'. It is possible that Clanda was sacrificed to the Deep One (Cthulhu), as Margaret Leesing had been 'sacrificed' to the Qrixkuor, and as - ages earlier - Margaret Wyard had suffered a strange death in the Forest at Wendlesham, 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 Droapa, 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. The race's yet surviving descendants are the trans-Himalayan Drukpas who lurk in secret underground fastnesses of Bhutan. Festerling under Festat' points to a "centre of Pestilence" that was to erupt in the lifetime of Aleister Crowley. It concealed 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 megasvaras of Lam.

563.15. 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 Atnor House of 'The Devil' and of the Goddess Fifteen. The Aeon announced by Frater Achad in 1948 as the MA-IEN (10?) 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, XANAN (Grek.), 'the Promised Land'. In the eschatology of the Cult of the Ké 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' (Sehel-Aahr) and typified by the Amenta of the Augustus Busch 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 (0), 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 Intelligences. 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 logos of the Aachad Gnosis, ALALIA, a Word revealed to Frater Achad in the year 1949. 73 = BHUTAN, the last

See Grant, Aleister Crowley and the Hidden God, chapter 3.

See Jones, Official and Unofficial Correspondence Concerning the Inception of the Aeon of Maat.

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 95 when x is rendered as ks. Lord Dunsany described the Abyz as “a stone unknown in the world we tread ... quarried we know not where, but called by the gnomes Abyz” 24. The gnomes are the dwarfs or manikins cognate with Lam. On being assailed 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 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 XXVII.3).

564-16. One may have missed it with his Ma

The “One” is identified unmistakeably 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 (Sex/Seed, the Black One), which is another symbolic reference to the XI, 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 fortuitous. The seven portals are the 1 + 6 power-zones of the human battery, represented by the Sahasrara and chakrás of the Tantrikas. 1 and 6 (16) is the number of the present verse, and of the number of Keats in the human female which culminates in the 17th,

“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 Festat 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 Kabultio, and so on, as OKISH 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 admonishments. Of the world beneath the earth he remained silent. The Oracle is CHLM YSVDVTN, the ‘Sphere of Malkuth’ (the Earth). The verse is a pun on Frater Achad’s Aeon of Må, the ‘daughter-cycle’ of the Aeon of Maat” (see Comment to next verse).

565-17, though he knew the triple stone, the triple egg of Lam’s atu:

Må = 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 matrikas (‘mothers’) in a magical incantation for opening the door to other dimensions. 26 May or Mai, on the other hand, being 51, enumerates ADV, ‘Edom’, the ‘demon kings’, and ‘Azazel’, the Angel who, according to Enoch, trans-

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’.
26 May or Mai, pronounced Må as May or Mai, which = 51 = I AM. Må signifies for Achad the ‘Doomed Day’; the pun is on the daughter (missa), and her day is Doomsday.
27 See Lovecraft, The Call of Cthulhu’
mitted to earth the ‘forbidden wisdom’.\(^{29}\) 51 is a number of the bija mantra, or root-vibration, of the Great Old Ones: HÚM,\(^{30}\) and of MA-AT, the house, womb or atu (Aat) of Mā. 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 = Bئنظ, ‘an egg’, also MA-ION, the Aeon of Mā. 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 situated 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 (R) of Set (ST) concealed in the OVAL (Egg).

Numerically, 280 (RP) + 309 (ShT) + 107 (OVAL) = 696 = IPPOS, the Word of the Aeon of Maat. “It’s all in the egg!” (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 Cult\(^{32}\) 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.

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566.18. Lam’s House; Mā-atu.

A play on the term Atu, meaning ‘house’. Here, Lam's house or place of origin, the womb, is identified unequivocally with Mā, the daughter-cycle of the Aeon of Manifestation (Maat). 18 is the secret key of Isis which unlocks the Qerit or divisions of Amenta, of which there are 324, or 18. Each division contains 3 + 2 + 4 = 9 arches, through which percolate the vapours of the Quppies 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 subtext of the networks spun by O.K.B.9. The Oracle describes it: SVD (‘a secret’) = SMK (Samekh) + VV (Vau) + DLTh (Daeth)\(^{33}\) – the Secret-Iron inferred by the daughter’s cycle: MĀ-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 I.1BNH (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”,\(^{34}\) the veritable Word of Aiwass.

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\(^{29}\) See The Book of Enoch.

\(^{30}\) See Grant, Hecate’s Fountain, page 248.

\(^{31}\) See AL I.57.

\(^{32}\) See Crowley, The Amaimonah Working.

\(^{33}\) See Grant, Hecate's Fountain, Part III, chapter 3.

\(^{34}\) Each letter of the word split in half, and summed, totals the number of the Oracle, 566.

\(^{35}\) See Grant, Outer Gateways, chapter 7.
communicated via the transmission received by Ankh-f-n-khonsu in El Festat (Cairo) in the year 1904. There is also a text entitled URILLA (257),77 "The Book of the Worm", which treats of the "Defeat 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". 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 (MAT-AU), 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 18, produces 31. 31 enumerates the secret cipher 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 daemonio. The formula indicates intercourse with alien entity, for which the angel Azazel was banished from heaven. How precisely knit 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 BAAVII in the star-system of Proxima Centauri. The denizens of Baaal are said to have procreated with Martian women belonging to the 'Mongol Monad', a clear reference to the oriental strand of the web.

669-21. 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 = ALIN, 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 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,24 the "lonely palm", and, above it, "the sky, a nest of diamonds".2s Thus did a certain white and virgin victim of the poxies 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".26 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".27 Sin Sin Wa, addressing his familiar, Tling-a-Ling — "a raven black as a bird of ebony" —

56 See the Necronomicon, page 101.
77 The reference is to M-A-I-C, or to the Aeon of Zain.
30 Ibid. Italics by present author.
31 See Rohmer, Dope.
32 See Rohmer, Dope, for remarkable parallels between the symbols used by the Wizard's Abadaz 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 & S.Rohmer, Master of Villainy, pages 111-112). This coincided with Crowley's seances with Amalantrah, which took place during the months January to June 1918. See Appendix III.
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 Thing-a-Ling."

The verse-number is that of "Plains of Zid," 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 HRRI 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 AYZV, 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

source of the Great Old Ones who ruled from Betelgeuse. 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."

573-25. The ear can detect a plangent chanting, booming; seasurf 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 lay the Witch's Point; beyond Brundish lay Awyryd's cell beneath the ruins at Candleston. The verse-number = CHlVA, 'The Beast'. Margaret Leesing lured it to the violent marriage wherein her hymen-skull was penetrated by the Qrikuua. The Oracle contains the Egg (O) and also the number that invoked illyarun, the priestess who came to embody the entire complexity of this occult current of OKBISH (see Comment to 579/2).

45 See Rohmer, Dopo.
second chapter of Liber AL. Again, 576 ÷ 2 + 4 = 24 = √576, 24 being a number repeatedly cited in accounts of ufological phenomena. Finally, 24 x 24 = 576 = IINEYMA, 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 Kapn 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. 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 Festat). 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.

The three Eyes or Voids that have equal vision (sama-
drishti) 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, and the secrets of the Esquiph caverns. The Oracle is TMIRH DTMIRIN, the ‘Concealed of the Concealed’, a title of the Self (S’lba) in the Highest.

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577. 29. That make no difference.

The three Eyes or Voids that have equal vision (sama-
drishti) 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, and the secrets of the Esquiph caverns. The Oracle is TMIRH DTMIRIN, the ‘Concealed of the Concealed’, a title of the Self (S’lba) in the Highest.

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88 See Grant, Outer Gateways, chapter 13, Wisdom of S’lba.
578-1. No matter

“No matter” may be interpreted literally as affirming the doctrine of ajaivavada (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 Leesing received the witch-blood. The number 579 enumerates the Deroth, the degenerate and malevolent remnants of a race of humans driven underground, 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 ShHP, ‘serpent, fiery, burn, burned’, from the Kamite serf, ‘blast, hot breath, jet of flame’, suggestive of the Fire Snake and of the blistering wind of the khamsin (desert wind), the elemental representative of Set. This is substantiated by the Greek ὙΠ, ‘fire’.

581-4. The long line of Adepti praise Them.

This and the following verse paraphrase the well-known Christian invocation. The “long line” (parampara) of Adepti denotes, probably, the line of prince-priests of the Typhonian Dynasties. The Oracle, 581 = HORUS, HRVMIKSh (Hrmaechis), OTHIQ, the ‘Ancient One’, and ON ThIVM, the ‘Eye of the Abyss’ – i.e., S-AIV-T, the ‘Eye of Set’. It is further noteworthy that Ur of the Chaldees denotes the Light of the Sumerian Tradition, 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*,6 plus others of more recent date. The verse-number, signifying Shakti in her stellar aspects, resumes relevant implicit in the symbolism of the Hand; i.e., as that which holds (e.g., the womb: source of manifestation). The Sanskrit letter Ma = 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”.

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1 See Grant, *Against the Light*.
3 There is a sense in which the ‘Eye of the Abyss’ is also Daksh; see *Nightside of Eden*.
4 Crowley described his work as the reconstitution of the Sumerian Tradition.
5 See *Magick* (RP edition), page 430.
6 See MacKean, *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 Aosse'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 Qrixkuor. The crypt has manifested itself in several situations: in Awryd's, in Suffolk; in Margaret Leesing'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 Kabullika ... 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 Leesing 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. 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 Leesing that uncovered the Stone, at Candleston. Against the Light shows that at the time she was clawed by the Qrixkuor (a form of the raven of Sin Sin Wa?), and that she conducted Frater Aosse 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). Thus, the egg typified the curious Stone unearthed by the Skryer. The Oracle is silent.

1 See Rollosar, Dope.
2 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 ΠΕΝΤΕΠΗΜΑ, '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 Silba, 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 ΟΣΙΠΕ, 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 ITzMTHM, "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, wedded to the ghoul-queen Nitocris, infamous for her baleful sorceries. She was an avatar of Queen Sebek-nefer-Ra of the XIIth Dynasty.12 The Oracle is MITLOIM, 'clothed in scarlet apparel'. Also, 590 = SHIP, 'beautiful', from the Kamite setu, 'colours, paints'.13 Note that the verse-number is that of the lunar current in its dark phase. Nitocris ruled over mummies "that are neither man nor beast".14 This is a clear indication of congress with non-human entities represented by Samael (see Comment to 559/12). Nitocris was a form of Lilith, who strangled babes at birth with a single incision 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 transental 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 Daath, 'a door', a euphemism for the vagina; and to Lalita (cf. Lilith), 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

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° = 2° A.'. A'. The manoeuvre failed, as explained in Grant, Cults of the Shadow.
12 See Grant, The Magical Revival.
13 Nitocris 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 Fustat. An anagram of ZBH (ZHB) 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. The element of sacrifice is confirmed by DBCh (14), which also means ‘sacrifice’. It is evident, too, in the magical transaction between Frater Aosaic and the Alchemist, when the former ‘sacrificed’ Clanda in return for initiation into the innermost mysteries of the Anuttara Amnaya.17

592-15. That hand! It woes 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 Aosaic 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 Tuk.

593-16. where he traded on the surface in ‘Trade Seal Coney’!

Sixteen are the kulas secreted by the Svasini in the magical rite of Manifestation.19 The verse is concerned superficially 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 = HAL, a monstrous serpent mentioned in the Book of the Dead,21 where it is described as ‘Eater of the Ass’.22

The Oracle is βοῦρκα, “bad black muck; feculent muck that is slimy and oozy with excrementitious sewerage; exhalles 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 ΑΡΤΟΣ, Α･ Α･ – ‘The Silver Star’ (see Comment to 234/3, footnote 5). It is also the number of τὸ δρόκουν ὄμηγας, ‘the great dragon’ of Revelation (12.9).24
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 366. 46 is the number of MU, the "Cry of the Vulture",²⁶ the zoötype of Maat, an avatar of Maat at the Place of Death (and of Daath). 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 'gilphoth'. 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.²⁷ 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 Leesing.

²⁶ See Crowley, The Heart of the Master.
²⁷ 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 Orants, 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 ChH, 'to manifest'. Its formula is a key theme of these Trilogies. The Oracle is ΕΚΑΤΟΣ (Hecate), a name signifying 'far shooting', a variant of ΕΚΑΘ, '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'.

697-20. 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 555/18) 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 Qriksuor, 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.

698-21. ... Morgan's Land ...

The silence persisted, so that the Skryer heard the tail-end (? only of this verse. "Morgan's Land", Tir Iarl (lit. the Earl's Land) was an ancient name for Glamorgan, where the remains of Candleston Castle 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 IARLI = 390, the enumeration of MOROI, the 'undead blood drinker' (vampire). See Comment to 390/14.
first stanza of the Book of Dzyan.\textsuperscript{30} The events here transpiring occurred, and are yet occurring, in the AH-HI. 21 is the number attributed to the Path of Kap, '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 Qrixknuor assaulted her.

599-22. This crazy dust that Awryd press 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 accursed Dyad at play with the Shells"\textsuperscript{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 Penaec Praemunbra).\textsuperscript{31} The Oracle is TzChiTzTh, 'to be feathered, winged or fledged'. The Zizith is a fabulous bird of Jewish Lore, here glyphed by the Qrixknuor (see Comment to 600/25, \textit{infra}). 600 is a number of SOTHIS, and of $\Delta \epsilon \lambda \varphi \zeta$, 'a young pig', a zootype of Set.

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 Qrixknuor, 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 Qrixknuor.

602-25. Qrixknuor 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 Qrixknuor. The Oracle proclaims TzChiTzChiVTh, 'brightness; splendoreis', the brightness and splendour of that Light. It manifested to the Skryer when, with Frater Aosic, she encountered the Qrixknuor 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-ringed swamp of Serbonnis in the Nile Delta.

604-27. dripping a vaporous 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 Aesic.

606-29. casting Its shadow astound 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 ThEBA, Queen of the Seven Stars who reigned in the Thirteenth Dynasty as Queen Sebek-nefer-Ia. She it was who brought over from an indefinitely ancient past, prior even to Egypt, the original Typhonian Gnosis.

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\(^{32}\) One of Typhon’s titles was ‘Spark Holder’. It is noteworthy that the cartouche of the Queen Sebek-nefer-Ia contained the glyph of Ursa Major, the seal of her sovereignty.
Leesing in New Isis Lodge, and again, forty years later, through Than-AChVII. This name, evidently, comprises than, 'dragon', a glyph of the Ophidian Current, and ALGOL. The implication is that the Yugoslavian pythoness, Abona, has indeed discovered the language which supplied a meaning of the word S’LBA.  

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 kolos of the dark fortnight. The White People are the Spirits, and 609 enumerates precisely the word SPIRIT. The number also = AΣΘΡ, '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 CHBRT, 'the coupling-point, place of junction'. The word derives from the Kamite khaq'-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.  

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 Payne, 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 Loriel and Payne. 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.  

77 372 also = ShBO, 'seven', the name

8 See note 2.
9 See Grant, Beyond the Mauve Zone, chapters 12, 13, and 14.
10 See Grant, Outer Gateways, chapter 13 et seq.
11 See Machen, The Beetle, and Grant, Against the Light.
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 Qrixxuur into Margaret Leesing, and by her in turn into Frater Aosaic. The current ran thus: from Margaret Leesing (Awryd) to Helen Vaughan (Mrs. Beaumont), to Yelda Paterson, to Bezza Loriel, to Claudia Faye. 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’. The mystic, Arthur Machen, knew the secret, but according to a renowned Tantrik Adept, Crowley did not.  

613-7. When Aosaic showed him S’ba, the Master knew that the nest had been found.

As previously noted, in 1945 Frater Aosaic showed Crowley the Oracles he had so far received of the Wisdom of S’ba. 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 Aosaic, on the other hand, was unaware in 1945 that one meaning of the word S’ba (siba) is ‘nest’. The matter is complex and the reader should consult Beyond the Mauve Zone 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  

[References: Concerning Margaret Wyard, see Grant, Against the Light. Concerning Helen Vaughan, see Machen, The Great God Pan. Concerning Bezza Loriel, see Grant, The Yellow Lodge. Concerning Claudia Faye, see Grant, Gamaelion: The Diary of a Vampire, where she appears as Vilna.  

614-8. and that the nest is S’ba –

The implicit of this verse have been explained in the Comment on Wisdom of S’ba. The Oracle is SINGAC, “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 Qrixxuur light in fact. This light shrouds the temple 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”, and the German medium, previously mentioned, who did not however specify its colour.  


The nest is not only S’ba; it is also IXAXAAR, LAM, ADWASS, and ILARUN-BEL-ASOCRIS. 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  

[References: Outside Gateways, chapter 13 et seq.  

616. Cf. Crowley’s experiences in the Great Pyramid where he read an invocation in the iliac light of AVI, the ‘magical light’ itself. See The Confessions of Aleister Crowley, chapter 46.  

617. See Grant, Beyond the Mauve Zone, chapter 13.  

618. In a private communication.  

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the foundation 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 Ilyarnbel-Aassic. 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”, 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 gospels 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 615/8). The painting may be looked at in the light of the Book OKBISH. According to G. D., Teaching, the verse-number denotes “the Daughter”. 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-breed of Isis in the hidden place (Dungola). The Oracle is AGHARTHA, the Underground Kingdom which, it has been claimed, exists

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 Kamito Gnosis. This was later schematized as the magnetic fields of Sekhet-Ahmun. Beneath their furrows lay the ramifying ‘tunnels’ of Set which branched from the twenty-two shells or scales of the Serpent of the Qlipoth.

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 ShiMIIRVN (616), the Qlipoth of Pisces. It is associated with the Deep Ones, and more specifically with the Esoteric Order of Dagon. 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 qlipothic forces. The Oracle is DGM, 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 Oragona; it contained black stones known as kala (tektites). A variant orthograph of Tvira yields 226 = AKER, the “god who ‘dwelleth in Set’”. 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 VQOMV, 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

51 Yasod, ‘the foundation’, is the ninth sephirot.
52 Revelation XVI, 13.
53 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.
54 I.e., Malkah/Malkuth, “fallen and touching with her hands the shell” (see Crowley, The Equinox, Volume 1 Number 6, ‘An Essay Upon Number’, Part I, Section II).
55 See Lovecraft, ‘The Shadow over Innsmouth’.
56 Cf. Comment to 615/9.
57 The Book of the Dead, page 290.
619-13. the Qliphoth of Daath 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 Daath) 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.10 As Koth11 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 hollow12 stone, or shaft, acting in Malkuth as a conduit for the downbeat Qliphoth of Daath, 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 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 LLYARUN, whose formula appears in the Stiacc Gnosis.13 The sign of Koth may therefore be related to, or identical with, the Sign of Yog-Sothoth’s evocation. The Oracle is ACIRI, ‘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-Daath), the first descending triad.14 620 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 = SHOrg, ‘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 nightside 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 Aoslic. 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.

28 See Lea and Bond, Genetria.
29 See Grant, Outside the Circles of Time, page 178.
30 The mystique associated with those words is explored in Grant, Nightside of Eden.
31 See Lovecraft, The Case of Charles Dexter Ward.
32 See Crowley, Liber Samae, where KOTHa is defined as the ‘Hollow One’.
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 Eagle to the door open to the terrace outside Dr. Black's study and flanked on the other side by the portrait of Awryd. 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 theific 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 Leesing, 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 Lumar 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? Three hours later occurred the quake that cast up R'lyeh itself (9.23), and at 11.33 hours sank the Great Beast itself. 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

DVMH, the 'Dumb or Silent One' - i.e., LAM. This silence was 'heard' by Crowley as the sighing of the Sirens - tutulu... tutulu... tutulu... tutulu.

The verse-number is associated with Zrin (the 'sword'); with Atu XVII, the Star of Set-Isis; and with the Star Wormwood. The reflex of 17 is the number of LAM (711). 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 zootype, 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 Qriikuo (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
doubt, “quote the words of the Master’s Angel” concerning “ambiguous things.” The Oracle does, in fact, proclaim OKBISh as VBR11HV (624), ‘His Covenant’, and the ‘Way of Liberty’ ChIVTh (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 (menstrua) = 1121 = NChShH 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 AOS1IC which, linked with AIWA7 (93), equals 718. This is the number of that Aossier 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 = QVR1 OKBISh, ‘the Spider’s Web’. Finally, it is the number of the Stèle 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.

39 See Crowley, Liber VII nel 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 nightside narrative, Against the Light. But 21 = ChIV, ‘the Seer’, so we may suppose that the event occurred after Margaret Leesing transmitted the witch-blood to Frater Aosic. 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:VR: ‘Light’ (spelt in full, with ‘V’ valued as VA), 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 coffers was void in the Pyramid without a Name.

This verse seems straightforward until we remember that the empty coffers in the King’s Chamber has been named after

40 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 coffin and known not to have contained a human mummy? The special mention of a Name, absent though it be, indicates a concealed mystery. Khu [ku], '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 Fæstat manifested' LAM/LAW. The number 24 = GVTI, 'dead body', from the Kamite Kha (corpse), the shadow or shade that departed, not from the empty coffin 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 ΘAANAΣ 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 mummified 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

Qrix the cross or crossing of the Light, or aur., 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 = 0Sh, 'a bright constellation', traditionally associated with Ursus 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 Isiaic conjunction that prepared the Skryer for her role with Frater Assisic 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 encounters with the Qrixkuor, identified here with the raven of Sin Sin Wa. The verse-number is that of the Path of Pê, the Mouth, that clamped itself upon Leesing'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 tirgrams43 of a Chinese system of sorcery rooted in the Lemurian mythos as expressed in the Book of Dzyan, or Daín.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. Ixaasar, the "Guardian of the Other Side".46

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41 See Rohmer, Dops.
42 Note that Mrs. Sin was the power, or shâjût, of Sin Sin Wa. See Rohmer, Dops.
43 See Crowley, Liber Trigrammaton, published in Magical and Philosophical Commentaries on the Book of the Law.
44 Of the Sanskrit Jnana, 'knowledge, wisdom, gnosis'.
45 See Bennett, Crowley, and others, Sopher 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 Leesing and Frater Aossic in the crypt at Candleston conferred upon the Skryer the "power" (KCh = 28) to see in the Tunnels of Sct. 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 ΒΑΠΤΙΣΜΑ, which alludes to the baptism of blood inflicted by the Qrixkuor upon Margaret Leesing. She, in turn, mixed the blood with her own and with that of Frater Aossic.42

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 Wu 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).

42 See Grant, Against the Light.

The Book of the Spider — XXIII

636.1. Tling-a-Ling Tling-a-Ling ...

Sin Sin Wu'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, TzpHARIWN, are the Qliploth 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 AOSSTIC, which suggests that one of His avatars may be identified with the KCh, 'power', behind Sin Sin Wu.

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 Stba, 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 Ku with its major power-zones at Leng 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 8, 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 Stba reflects 93 = Theloma, Agopé, and the code-name of Lam — i.e., OIVAZ. See also Stba, 93/46.
639-4. (She is an entrance to the Outer Places and their 
outrance.)

Another quotation from the Wisdom of S'rba (144/43). 43 resumes the total number of angles in the Sri Chakra, the prime symbol of the Primal Cosmic Power. The Oracle is OziHDOTh, the 'Tree of Knowledge', relating to Daöth as the Place of the Word which gives access to dimensions outside the Circles of Time. The Oracle of the S'rbaic verse, 144, is LAM-GO deciphered from a cuiform seal and denoting 'the moon'. 144 also = IDONI, 'one who has perception; a wizard'. Note also the verse following (in S'rba) with its allusion to an Egg.

640-5. Shōa, the Evil Woman, Qlipha, the harlot, scarlet and black.

The woman is Shōa, embodied in Mrs. Sin, whose treachery is celebrated in Sin Sin Wu's sinister lullaby* (see Comment to verse following). The Oracle is ThMR, 'palm of the hand; palm tree'. The image recalls Dalmian visions of the brightly plumaged bird in the desert conjured by the hymns 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 trees extrapolated from Crowley's vision of the egg, and with the bird and the palm described by his pythone in connection with the Wizards (Idoni) Amalantrah and Abulidh.

641-6. Black are the voids of Vith wherein the spiral call from the Egg echoes and severs a meticulous globule.

The excerpt from the Wisdom of S'rba is part of the unfolding of a psychomystic pattern woven round the magical operations

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

† See Rohmer, Deo.

‡ According to Inman (Ancient Pagan and Modern Christian Symbolism, page 126), the date-palm was an emblem of Baal. Note that MPTftTh (640) = 'the Priapic Idol; a horrid idol', suggesting the Baphometic '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 formula which he found encoded in the Grimoire. The Oracle is a tricky one; its metaphoris yield MARTH, 'The Curse', and MRATH, 'lights; looking-glasses; vision'. 641 also = TALAM, the "moon-dark mass of Maat".

642-7. Fostat, Dongola, Ho-Nan, Morganweg, Kabullila ... The "meticulous globule" of S'rba, 146/45 (see previous verse): the winged globe of the Stèle of Revealing in El Fostat; 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 hyena of Kabullila. 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 Fostat, 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'rba, 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, who attempted to raise the shade of Joseph Curwen. History repeated itself in

* See Fromtispace, where the artist encoded this secret in a sigil involving the Cone of Set. Initiates know the Formula as the 'Hour-Glass Hour' (see Appendix D).

The Magical Record of Nume, page 85. See Grant, Outside the Circles of Time, chapters 12 and 17. Talam is a peculiar kind of honey associated with the Maat.
The Ninth Arch.

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” (A.L.III.2).
‘Raising the spell’ may refer to a formula of bodily resurrection,
or of prolonging indefinitely the “consciousness of the continuity
of existence” (A.L.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 22½° – i.e., through the 22
coils of the Serpent plus the ardhamaatra – 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 ‘VI’ (see Sepher Sephiroth).

644-9. It is said in S’iba that the Lama will leave his throne
and the Eye will spout fire.

S’iba provides another Oracle (162/8, q.v.). The reference
must be to the Lama of Long, described by Lovecraft as robed in
gold or yellow. Here the reference is to the urine of the Svasini
after it has been magnetized by the Fire Snake, following the
latter’s return journey from the Ajna to the Muladhara chakra.
‘Manna’ 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
Svasini when her ‘eye’ becomes single, when vision is focused
entirely through Ajna. Nine is the number of the Python, A:V:B,
and, by implication, of the Pythoness (Svasini 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 katus
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’iba, 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 aṣeb, 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, are due to arise and prepare the Way 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
Qrihruor, 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
MPLTTaTHH, ‘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 confluences 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].” In order to
transform these Forces of the Qlipoth, 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, Singods in Exile.
10 LAM means ‘The Way’.
Part I, Section I.
We can but consider the undecipherable sigil in the light of the verse following; or of the Oracle — MARVTTh, 'Lights'. This could indicate some form of ufological phenomenon. But a metathesis of the word signifies 'maledictions; curses'; while another metathesis, MAVRTTh, 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 Kohmr, Doce)? 12 is the number of the Path ascribed to Beth, 'house', derived from the Kamite but-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.

But only if "you will unite the Gold and the Mauve".

The quotation from Stba (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 notarigen of Chokmah Nesethrah.

See Grant, 'Cults of the Shadow', chapter 8.

Page 218. Here, Wood gives the basic numbers of the four Great Gods: 7 + 8 + 18 + 28, totaling 58.

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 fivelfold trikona of the ‘Goddess Fifteen’, and of A.Diu, ‘black wings’ (the ‘hell-bird’ of Sība), identified here with the Qrixkuor and with the transplutonic vibrations concentrated in Yuggoth (Pluto). The Oracle is OSIRIS. A secret tradition of the Typhonians has it that Osiris was disembodied by Set into fifteen pieces, of which Isis restored all but the phallus, which was retrieved by a beetle. The beetle is the chief zootype 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” 25 is the number of Kū, 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 Qrixkuor initiated Margaret Leesing 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 kulas 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 Aosic-Awass and Illyarun united them.

The Kala beyond all kulas. The seventeenth kala precipitates the sadhaka outside the circles of time; or, as the Tantra\(^\text{10}\) has it, to “where Time stands still”. The Oracle is TA-REMU.

653-18. As One united them.

This verse could refer to Charles Stansfeld Jones, one of whose magical mottos – Achad – signifieth ‘One’, ‘Unity’. Frater Achad united the Gold and the Mauve when he obtained the key\(^a\) to Liber AL – that is, the number 31. Its reflex, 13, is the number of AHIBH, ‘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 Qrixkuor which illumined the Mauve Zone. 19 = ChVH, ‘to manifest, show forth’.

\(^\text{10}\) See the Ananda Sotra of the Kula Archana Dipika Tantra.

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, 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. 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 Qrixkuor (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 zootype of the 'leapers', 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 KRMVTH, '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.

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, Calamitern. The Skryer at this stage of her enthrancement was enraptured in a blaze of light (the Light of the Qrixkuor?) 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 Qrixkuor 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 = ZChOh, 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 Amnya.

19 See Charroux, Masters of the World, page 239.
20 The poem 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 Borthux, The Vandaean Gnostic Workbook, for details of the coltigueurs, or vaulters.
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 = ḤNAYΣ, ‘a ship’ (spaceship here implied).

660-25. *As Besza Lorial united them.*

For an account of Besza Lorial’s history, see *The Stellar Lode*, which describes the mode in which the Qrikkaw was captured in a jewel as, later, Margaret Leesing and Frater Aonnic behold 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 Man-Lion. The Oracle is QShRIN, ‘zones’, and its number also = NITzITzITH, ‘scintillations’ – the shining zones of the Qrikkaw. Thus did Besza Lorial unite the Gold and the Mauve.

661-26. *As Leath Hirsch united them.*

Leath Hirsch, 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 daemon (genius) of Austin Osman Spare who evolved a conic formula of transvection to the Mauve Zone. 27 is the number of ChIHDH, ‘a riddle’, or ‘a parable’ – the formula features the Cone of Hecate and the parabolic pathway of the Hour-Glass Hour. See Appendix I.

663-28. As [cipher text] united them.

The cryptogram remains such; but 28 = DIZHB, ‘a place abounding in gold’, and the Oracle is AINN ShSh, ‘stones of marble’. Perhaps the reference is to the *lapis 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 Lorial (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 Gomorrah, and Shinab King of Adamah (Earth). Shemebar and Bela were the monarchs of Zeboim and of Zoaar. 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 Aosaic

It is evident from S'ilba (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 Aosaic. Literally and numerically to invoke NOW is to invoke NVPψ (= 136), meaning 'to call' – 'Nu Isis'. If so, the Skryer was instructed to invoke Nu Isis by the Sign of Aosaic, 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 (TθRVN) = 666. The 'Seeress, pythoness', or 'Scarlet Woman', ASH 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 year was six hundred three-score and six. 666 is a devotee of the Goddess, 'he is anti-god' (antitheos est). Begley 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 (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 30 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. 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 YNYH (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 MA-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 face the trikona of the Sri Chakra. 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 Mahatirisundari, 'She who is Beyond Time'. She is so because She is the divider of time into parts (Kalā). She is therefore also ΔΑΛΑ, outside time. Akala = 53 = ΔΒΝ, 'a stone' – in the present context the stellar lode or shew-stone, the stone that shows forth, or manifests, the mani stone of

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1 i.e., in one Circle of Time.
2 See Begley, Biblia Cabalistica.
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 tnn. 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. Its alternative numeration is 443 = BThVLT, 'a virgin; a city', identifying Tripurasundari as the Goddess of the Three Cities, the three kinds of Sivasini specially selected for attendance upon the Goddess in the Rites of the Yama Marga. 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 Aosac invoked past events connected with a Ward 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'Ba, 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'Ba is the basis of the Magical Grammar 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 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 "Abala 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 tribonas 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 GNZ BPDVM, '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 Nitecris, whose "unnamed feasts" were celebrated beneath the Great Pyramid. 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 AlWass, the latter of Nuit "... as all their numbers who are of us" (AL.I.60).

670-6. where Time stands still

The Sword (Zam) = 7; and the Tbu, 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 DMR, "the Voice of the Chief Seer". 415 also is DRO- PAS, those who again invaded Earth twelve thousand years ago under the leadership of Lam. DRAKONIS also = 415, indicating the Cult of the Dragon as embodied by the Drug-pas or Dro-pas. 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 Droga race

10 I.e., the Akarshanas, Yaginis and Vashinhas. See note 4.
11 See Lovecraft, 'The Outsider'.
emerged and left signs of their survival in the Typhonian dynastic of antique Khem and in the far eastern solitudes of Leng and the Outer Mongolian wastes. It is significant that the Oracle is OM, and that the vibrations OM and HUM 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. ThoOR, womb or Mother of the Har (= Horus), the Child; 5. ROThA, a Wheel, a restatement of the Mother of Revolutions, or re-turnings, of Time. Of these, the ThARO is the supreme grimoire containing formulæ 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 crutnne), for ‘therein am I as a babe in an egg’ (AL.II 49 [7 x 7]). The Wizard Amalantraq 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 = OAZAR (Azazel = Typhon, who ‘rules in hell, the domain of Maveth’); XLVIIIth = 451 = ThHVM, ‘The Abys’. The Oracle is BITh ThARO, ‘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 mother (7), becomes the ‘one’ and highest god (7 + 1) = 8.”

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). PItZJo 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, AVE ( = 9) denotes the Ophidian Current associated with the green serpent, OB, of Obear, a powerful form of witchcraft that is yet extant in dark corners of the earth. The Oracle, SBAIM, names the descendants of the Sebav who settled in Ethiopia. They were affiliated to the ancient seban 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 = SANA, 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 Obear man not only blasts, he recovers the bone in flesh, reanimating it (formula of the zombie?). The verse-number = GHH, ‘to issue from the earth when hatched’, from the Kamite khph, ‘to assume the shape of a beetle’. The Children of Isis reincarnate as beetles born of the flesh of virgins burnt from the bone.”

9 See Grant, Hecate’s Fountain, Part III chapter 3.
10 See Inman, Ancient Faiths Embodied in Ancient Names, I.317.
XAZTUR is a form of HASTUR, who was “hurled into outer space, into the place where the black stars hang”, 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, or in the basement of the Busche Emperium 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 HATHOR8 (also 676), whose totem is the Palm Tree. 676 is the square of 26, the number of Kā. Here we have another link between the Chinese sorcery16 and the visions accompanying Crowley’s encounters with the Wizards Ahmadz and Amalantra. 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’.15

13 Necronomicon, page 185.
14 See Marsh, The Bookle.
15 Back of the Dead, page 266.
16 The Palm Tree featured in the Chanda visions enjoyed in the ‘House of a Hundred Ruptures’ (See Rohmer, Dojo).
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 Maut, 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 = OTÓVALO, a tribe inhabiting the Andes of Ecuador, “a location having vibrations similar to Tibet”20. According to the latter author, “About 40,000 Otovalo Indians live in the Andes and have imported a High Lama to erect a lamasy 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 of flame; 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 Virtue Mystery.
20 See Bleckhoff, Agarta.
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 Vayu (winds), after its rising to the Visuddha Chakra. The pipes of Pan: the wind-rustled reeds in the Forests (Trees) of Eternity (Cf. AL.1.59), aflame with the passionate chase of the nymph; an echo of Mallarmé's charming masterpiece\(^{20}\) 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 Lom-bikagra chakra. There are sixteen kālas in the united Ida-Pingala system (see Comment to next verse), and sixteen ripe fruit of the date-palm in the Afro-Tantric Tarota.\(^{20}\)

680-17. its petals folded.

The Fire Snake is "stilled" (distilled) into the seventeen kālas. The process is effected by the perfect balance of the Ida-Pingala currents in the Sūshumna, 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-Lombikagra 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

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'lba 182/28. The present verse is a word-for-word quotation from S'lba 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.\(^{24}\) The Fayûm was a region sacred to the crocodile-headed Sevekh and may be linked with the basement of the Busche Emporium in Chancrey Lune, with its tank of crocodiles and white virgins (see Against the Light).

\(^{20}\) See Grant, Gods of the Shadow, chapter 2.

\(^{21}\) Mallarmé, L'Après Morte d'un Faune.

\(^{22}\) See Grant, Gods of the Shadow, chapter 2.
The present and succeeding verses are merged in a quotation from S'tba. 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'tba, 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 Qrixxour. Here it is identified as the Triple Stone discovered by Frater Achad, whose magical motto signified 'One'. The implication seems to be that the M'ion was seen of Awryd centuries before Achad announced its advent in 1948. An infinite number of such stones were churched between the mandibles of a host of beetles. 22 = ABIT, 'the insect that guides those that have lost their way in Amenta'. 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 B'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. The terminal KU

686-23. The Qrixxour 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 KVNM, 'sacred cakes' offered to the Queen of Heaven. It should be noted that KVNM also = 126 = 7 x 18. The number 7 is sacred to Set, as is 18 to Isis, and 7 18 denotes the 'Abomination of Desolation' associated with the Stele of Revealing. 686 = QVIM, an inhabitant of the City of Avaris (an Avite), the last stronghold of the Typhomans in Egypt.

687-24. "Strive not to net them. They are outposts of glyphoth-breed, forerunners of the Children of Isis".

The quotation is from the Book S'tba. It appears to have been included, in the present context, as a warning against the "Qrixxour 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 Feetat 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

56 See Grant, Outside the Circles of Time, for an extensive treatment of this symbolism.
57 Book of the Dead.
58 See the woodcut of the histrachian Queen in Dickhoff's Agarita, page 82.
on the Stele 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 holm (see Comment to verse following).

689-26. Like the toad flaunting its jewel They will hop.

The Oracle is a formula of Assis 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 Nechomiman 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 chista-mansi 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 RBD, the 'husband of the Impure Libith', 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'. Note that 26 = KU; and AYACH-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

fruits on the Tree of Life) rising and falling. 27 denotes the BAHT, 'hideous gnomes', alluded to in Blavatsky's *The Secret Doctrine* (III.18); and AKU, the moon-god Sin. 27 further denotes the pregnant womb, 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', and with the 'House of a Hundred Raptures' and the Tree of Death in the Desert of Set. 690 = MNRTH, 'a candlestick'. Such an artefact was included in the discovery by Margaret Leesing and Frater Assis 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 exegetes in *Against the Light*, q.v. The skiff belonged to Dr. Black; the wharf lay adjacent to the Limehouse Causeway.

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32 When the year was reckoned as 360 days, pregnancy spanned nine months of the thirty days = 270 days (27 + Egg-0). See Wood, *Genesis*.

33 And with the absolution of the Wizard Ahbulidiz to Crowley to return to Egypt to find the Egg.
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' Wisdom (i.e., the Wisdom of Sitba).

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 Undean 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 Aosic 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 strange Star – the transplutonic Isis. These “three streams” converged upon her at 'Brundish'.

697-5. become the Seal of Nu Isis.

The Seal of the Star contains the glyph of the transplutonic Isis and the Mysteries of the Mauve Zone. 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 IAM, the first alien known to be drawn from life. 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-lom. The “new landscape” is similar to Nema's description of her Magical Temple set amid sands strewed with domed temples. Their ultra-modern design harks back to the dwellings of the Little People, the dwellers beneath the hills. The crust (cf. krant) 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, and the mysterious blast of Alchul described by Petra Suchalla 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.

1 See Vaughan, Works (Ed. Waitz), page 172.

3 See Grant, The Magical Revival, plate 5.

4 See Grant, Beyond the Mauve Zone, chapters 9, 10, and 11.

5 Petra Suchalla was associated at one time with the Berlin-based Fraternitas Saturni.
699-7. Last since Lam’s first egg cracked open and released the Qixkuor 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 ‘Merry Seat’, seven has a vital symbolical equivalence to the name Isis, which means the ‘throne’ or ‘seat’ (of Set/Sirinah). The ‘Merry Seat’ is the place of the Cherubs or Scarabs (beetles). The word cherub derives from the Kamite Khopat, 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 = KPHR, ‘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 Khu. It is the body hidden in Amen and preserved by the sand for future manifestation as the ‘Ka’. The Oracle is SHAT, ‘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 Pestat.

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,7 which Machen describes as a talisman of extraordinary potency and a product of the poppy fields. Notice the reference to Old Cairo and to the reeds. The latter provided cover for the lurking crocodile of Set in the swamp Serbonis.


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 sephirot 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 MÁ-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), AAHOEIA (64), ‘the Higher, or Heavenly Truth’. The Oracle confirms with ΗΩΦΡΑΝΙΑ, ‘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 MÁ-ION during the latter’s Initiation in 1948? The Oracle enumerates the word DARK, and

8 See Machen, The Hill of Dreams, page 244.
9 See AL.I.66.
10 See Grant, Cults of the Shadow, page 151.
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. 10

709-17. Yet an end is a beginning.

The end of the word 'manifestation', ion, is also the beginning, Má. Má, as the daughter, is the 'end' of Tetragrammaton (YHVH). 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 Má-ion, which contains the secret formula of the word MANI-PESTAT-Ion, the Mani Stone. The Mani Stone manifested in Old Cairo: Má = Daughter; Mani Stone = the Stellar Lode, Festat = Old Cairo; ion = Aeon. The End and the Beginning (MA-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 = ChL '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

10 See Inman, Ancient Ra'ites 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.\(^\text{13}\) 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.


The "Truth" is that worship of Set (Siris) 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 Gnooses. The verse-number and the Oracle incorporate the formulae of Set (number 7) and of Typhon (= Nu = 11),\(^\text{14}\) thus 711. Also equalling 711 is ShAMOSh, 'the black star,' the evil luminary of the Arabs, sometimes called the Black Sun, the Sun of Sooth (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-Imn 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" (SLba 1/18). 20 = YOD extended (i.e., spelled 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.4?) the name of Set is concealed and revealed as the initial letters (forces) of the Word Shbi ..., which traces on the Tree of Life a magical current of cosmic potency.\(^\text{15}\)

713-21. Burrow more deeply!

The instruction to "burrow more deeply" suggests the approach from El Festar (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, ShiBThAI, denotes 'the Sphere of Saturn' (see Comment to previous verse). 713, DGWN, 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,'\(^\text{16}\) 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,' Ayn, = 70 = ALGVL,\(^\text{17}\) the name of a Star (star = Aṣt = 70, and a name of Isis). Note that the Sanskrit ASAT denotes 'Non-being.'


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

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\(^{12}\) See Grant, Outer Gateways, chapter 3.

\(^{13}\) See AL I.60.

\(^{14}\) See Crowley, Magick (RKP edition, ed. Symonds & Grant), page 199.

\(^{15}\) See Inman, Ancient Pagan and Modern Christian Symbolism.

\(^{16}\) See Grant, Beyond the Mazes Zone, chapters 12, 13, and 14.
human”. The Oracle is NSTHRH, ‘secret’; also “the QERTI,” 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 Sel. 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 Tük 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'lbs.* VTH = 416 = TORNASUK, the Esquimaux devil-god; see Comment to 416/11. 716 is a nomenclature of the word PERFEKT, 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 noontday demon strikes.

Above the chamber of a horrific carnage, the bland buddhas were ranged in rows, serene and quiet, on the ground floor of the Busche Emporium.\(^9\) 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 Typhonico-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 OKBITSh, ‘the Spider’s Web’; Satan, ShTN + ShTN = 718, as expressive of the Double Current; and Z-AIN, the “One-Eyed Sword”\(^10\) also = 718. 718 is connected with the *Stèle of Revealing*, which is known also as Shiq-quiz Shomen, the ‘Abomination of Desolation’; and, most importantly, 718 = SHAITAN-AIWASS, “the noontday demon”.

719-27. “Strive not to net them. They are outposts of gliphoth-breed, forerunners of the Children of Isis”.

The Skryer is instructed not to “net” the Children of Isis. The quotation is from *S'lbs* 184/30, a curious expression because “them” refers to the beetles mentioned in *S'lbs* 183/29. We not 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 kheph 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.\(^11\)

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\(^10\) See the *Neonomicon*, page 160.

\(^11\) See Rohmer, *Doce*. See also Appendix III of present volume.
The Ninth Arch

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”.

The quotation is from S’iba 185/31, and is self-explanatory. Note, however, that the S’iba verse (185) = TIKKOUN, of which it is written in the Necronomicon that “only by the looped Cross, by the Vadviraj Incantation and by the Tikkoyn elixir may he [the demon Nyogtha] 22 be driven back to the unlighted cavern of hidden bullness 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’iba “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 qabalah 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 Festat). Or even, perhaps, the frozen wastes of Léng, for the Oracle is MAPHAM, the Himalayan lake Manasarovara, the Lake of the Invincible Forces of the Buddhas. Here, the ‘blind buddhas’ (serene Consciousness) cover the nightmare basement (subconsciousness) of the Busche Emperium.

723-2. we saw the crazy angled pillar risen

“We”? The Skryer was unable to identify another as decrying with her the “crazy angled pillar risen”. It was not Prater 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 (Drapas). Bhutan was the last remaining Himalayan zone in which the rites of the Dragon Cult were still performed until the Chinese overrun 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 looed 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
The Ninth Arch

form of the pregnant hippopotamus, the primal zootype 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 AChPTh HIMIM, ‘the end of the days’. 725 = KHIN, ‘a priest’, and VAITTAN, the language (incantation) of the subterranean race of Agharti. These verses introduce an unidentified priest who in those 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., the initials of a Latin riddle and a magic 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 FESTAP – 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 coffers 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. The Oracle is OM AH HUM, which is a Sanskrit spell invoking and binding the Great Old Ones.

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 MRCbPTh, ‘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 Leesing, or another pythoness who skryed in these tunnels? Perhaps either or neither of these, but Frater Aussis himself, the sense is not clear. Frater Aussis has no recollection of recording the “knowing”. The verse-number suggests, of course, a connection with ISIS, and the Oracle harbours many secrets, including GROSHTN, ‘the curse of Satan’, ‘Baphomet’, and the Wizard ‘Amalantrah’. The number 729 is 27 x 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 et Trigrammaton.

A more minute analysis reveals 729 as 7229: DZYAN = 11 + 61 = 72 (D = Daleth, ‘a door’; Z = Zain, ‘a sword’; YAN = IAN = Ain = an Eye). 72 = ‘ΑΛΘΕΙΑ (‘Truth’, Maat); 29 = this Book OKBISH. Finally, 729 = Khphʌ, Kephas: ‘Thou shalt be called Kephas which is by interpretation a stone’ (πέτρος), the perfect ashlar or cubic stone, thus equating the stellar lode with the perfect-ION.

1 By ‘umbrella’ qabulah; for VAITTAN 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, FESTAP appears at the heart of the word MANIFESTATION.
4 See Crowley’s Confessions, page 372. Crowley described the colour as “pale lilac”.

4 With reservation, since there is some doubt as to the validity of the enumeration of BAPHOMET as 729. See Crowley’s Confessions, chapter 86, in particular, note 6.
5 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. The Venus = Dalleth = 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 archetypically 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 Drepas, linked to the Cult of the Ki; 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. "The Maskim lie in wait about the boundaries of the world." An alternative number of Maskim is 171, which comprehends ZAIN/LAM and MA-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 Léng, at El Peestat (Cairo) and London. The Oracle, as 732, is NAMMTAR, and its mystery is better revealed in its alternative form, 341,

1 D = delta = Λ = Pyramid.
2 The Necronomicon, page 208.
3 Ibid.
4 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." An alternative number of LBN is 82 which enumerates S'Uggj, a primordial reflex of Baron Samedhi, suggesting a connection between the African voodoo complex and the oriental cult of the Drukas. An alternative enumeration of S'ujj, 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 HVARH, '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."


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 Inman, 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 yoni. 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 sliny 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 Insmouth (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" (AL.1.37). These "works" have been described in Snakeswand (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 IRKIL, '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 KYKLÂON ("Cycle") of KTESÎS ("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 tower Qliphoth ...

As Dr. Black sealed 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 poppyfields of Ho-Nan. The Oracle is OPATOΣ, '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 ACFATOE, '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 Ku. 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 loured 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 mysterious name Ananda Metleya 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 Aeon of Zain. The Oracle is ChTzRMTTh, a 'Temple of Maveth', or Müt (a form of 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 Qliphothic pitfalls which

This verse identifies Frater Aoric 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 HNM, 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 odor 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-Nun.

748-27. Crocodile bones.

The verse-number = ChDIH, '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 Ku. The crocodile is the zootype of Set; but the enigma remains unriddled.


"The bones of white virgins", and of crocodiles, formed part of the sacrifices beneath the Busche Emporium. 28 is the mystic number of Venus, and implies here an offering to the Black Isis.

14 See the Lovecraft reversion of Heald, 'The Horror in the Museum'.
15 See Grant, Beyond the Maze Zone, chapter 14.
16 See Dickhoff, Agharta.
The Oracle, 749 = Δελφος, 'dolphin', connected etymologically with Δελφος, 'the womb', and with the concept of prophecy (cf. the Delphic Oracle). Note that Δελφος means 'a young pig', a zootype 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 2B* (see 693/3). 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 Elyeh. The ranicular 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 Quilieflı in which most of these Oracles were communicated. The present Oracle, LShKHTh, meaning 'chambers, cells', suggests the Busche crypt (see Comment to previous verse) in the Tunnel of Quilieflı, or in KVKB ShKHTh (also 750), 'the star of Saturn' or Set.

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 ShAnHn (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 (Mà-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 τοχαρα, '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 fails.)

The blood or gluten is that of the hell-bird (i.e., the Qrikkuoar). The quotation is from *Silba* (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'îba* 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 débris. The Oracle, LShRThH, 'into the chamber', seems appropriate but conveys no positive explanation. 755 also enumerates ThEMSh, 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 Hemethethir. 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 Hemethethir 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 XIº O.T.O].

Below this tunnel stream the Qliphoth of Azatot. The Oracle alludes to the 'emanation' (SPIRVTTh, 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).

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760-10. Remember Awryd's crown

The crown of Awryd's head is here recalled by the Oracle, ThROtZe, '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.1.60). The Oracle is OSSADAGOWAH which links, qabalistically, the Qrixkuor with the child of a "frightful spirit as came down from ye stars".

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,4 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 AOSSEC 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 reception 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 Aosiec's emergence from the midnight of the Busche Emporium into the high noon brilliance of Chancery Lane (see Against the Light).

766-16. O Theron!

Therion (666) is linked with Qrixkuor (also 666), the 'tangled Light' which penetrated the skull of Margaret Leesing 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". The bodies of Set (7) and of Isis (8) in conjunction, 7 x 8, = 56. 56 = 7 x 1 x 8.6 Eight is the number of Isis; hence ALCHEMIA is identical with the virgin, or 'New' Isis. 8 + 8, or 16, enumerates the kulas in the interacting lumo-solar currents of the Firesnake. Again, 16 = WHAGA, another synonym of Lemuria. "O Theron!" (666) conjures the alien Force, the Light of the Qrixkuor (666) invoked at high "noon-day darkness" by the Egg of Lam (0, egg = 11) and illumines Frater Aosiec when he departs with the image of Mophi (= TEITAN [Grk.] = 666) on the occasion described in Hecate's Fountain (Part III chapter 6, q.v.). The Oracle also enumerates QARA QOND JOLQ3, the loa gara 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 Ahitha (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/Heli- bird); Egg (Lam / 0 = 11); and Nest (S'ths). These are key concepts in the OKBISH Web.
6 See Comments to 764/14 and 765/18.
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 Davies\(^6\) 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-portrait\(^6\) 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

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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 Tûk, whose spirit was borne by the familiar of Sin Sin Wa to the valley of Ho-Nan and the secret temple of the Kū.

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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.

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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 *OBEISH*. The verse reverts to the chanting of the invocation of Pan which flowed spontaneously from the lips of Therion and Aosactic as they strolled through dappled sunlit woods from the guest house, 'Netherwood', to the "hermit's hut" (see Comment to 767/17). The Oracle is o corvitε, Phoenicia, meaning 'the country of palms'. Note the insistence on the palm. The Phoenix was Crowley's magical name as Inner Head of the O.T.O. 770 = 81N, 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.

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 *Volteegrus* who scale the back of the Tree (of Life). 21 also = IHV, 'high, elevated; swelling high'. The Oracle is στραγγείος, 'having three eyes', a title of Hecate who presides over the Three Ways.

772-22. whirling downward with a shriveling 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.

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 Ψτηγεις (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: 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 = 8ThShBO, Filia Sepiornarii.

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 "barringly perceptible gust of air" is a reference to the Sanskrit aspirate 'H' (pronounced HA) as a determinative of the Goddess. 26 = KÜ, the fragrance of the poppy (as chandra) 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'.
The Oracle speaks of VOLTHOR (see 434/1) "... in the stony wilderness of Theen".

777-77. as storm within the hut raged.
See Comment to 767/17. The Oracle is Shaitan-Aiwaś (359 + 418) which is the sum total (777) of the Paths- and Sephiroth-numbers of the Tree of Life. 777 also = OVLH HQLIPVTTh, the world of shells.

778-78. and the metal fastenings fell with a sonorous sound ...
See Comment to 767/17.

779-29. Ting-a-Ling; the Raven with the lid of its single eye raised with a single glance the absent lid of the coffin 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 Sibba (197/43) as the 'Pyramid of Vith'. The meaning of this verse remains a mystery. The Oracle is SATANAKU. Poor 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.

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 - Kū, the Chinese magic practised by Sin Sin Wa. 779 also = ἁλβήσιος, 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.

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 Sirer 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. The Oracle is SYTHOOLOO, a variant of Set/Cthulhu mentioned in an obscure ritual of witchcraft. 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-yun, which comports a secret formula of the Kū.

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.
14 See Rohmer, Doxe.
(see Against the Light). The Oracle conceals a cryptic formula of Chinese occultism. Kounto, 'an arched furnace', 'a vulva', enumerates as 391. LSHVNIH, 'her tongue', also enumerates as 391. The reference here is to the Double-Tongued Goddess whose numerical cypher is 391 x 2 (782), denoting not only Spirit (Kether) in Manifestation (Malkuth) but also the manifestation of the fire-tongue of the 'eleventh' (BOSHTH = 782) Sephirah (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 ShIChRIVN, the 'Qliphoth of Cancer'. This constellation was anciently symbolized by the Beetle, for Candleston was a terrestrial outpost of the trans-yuggothian 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 VOIANT, the region to which the survivors from Atlantis were guided by their King via "tremendous and ancient tunnels". The verse-number = Sept, or Set. The verse could be saying that 'Uncle Phin' led Frater Aosiss along the Tunnels of Set (see Against the Light). This is plausible, as Frater Aosiss himself led the Skryer and the remnants of Nu Isle Lodge through the intricate web of power-lines that formed the mysterious realm of OKBISh. There are, indeed, "no certain means of knowing".

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. 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.

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 unremitting Leng ..." (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 1964.
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) + ALALAL (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". This mode of attack suggests that of the Qrixkuor, which savaged Margaret Leesing 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 Leng in the region known today as Bhutan: literally 'the land of the dragon' (Bhu, 'land, or earth'; Th, '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 Kabulhloa.
4. The 'Children of the Pool', centred in Morganwg.

5. The Esoteric Order of Dagor, centred in Kylheh (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 situated in the cellar beneath the Busch 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 Quillieifi, where many fragments of it were found. But it was not found entire until Margaret Leesing and Frater Aossie penetrated the lair of the Qrixkuor: "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 Aossie 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 Leesing (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 Secre'.
794-15. No fragile toadstool
Perhaps a reference to witchcraft and to the leaper° 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 Bast
Bast 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 Leesing (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 (Mā) with the Aeon (ton) of Manifestation. 795 = ShFTHIH, ‘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
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. It 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 ZBCb, ‘to sacrifice, slaughter’, à propos of the virgins of Rue de Rabagas.° It is also the number of the Stellar House of the Daughter (i.e. the virgin: “the blue-lidded daughter of sunset” (AL.L64)) – MĀ – 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 = EMPOSO, the Empusa, or Vampire. But in

797-18. Descending on the marsh’s unction miasmas.
This verse could describe the incident at The Mallows,° where 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 bulba’s rauous 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 potentize. The marsh is unperturbed by “ghoulish corpse-lights” because the doctor’s Experiments contained ingredients “consisting of Seven” (ShBIOVT), 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.° But in the wings echoes the “bulba’s rauous laughter” as the beast lurks and waits to lap up the intoxicating nectars.° The Voodoo cross-current introduces an ingredient of black ambrosia, thus arousing the spectre of fear.

° Cf. the tadgog symbol of the voluturus, and the back of the Tree of Life. Kathleen Wyard knew little of these matters.
°° See March, The Beetle.
°°° In Against the Light.
°°°° See Grant, Beyond the Wavve Zone, chapters 3, 4, and 5.
°°°°° See Grant, The Darker Strain.
799-20. Golden Hyena

"Golden Hyena!", whose spectral black reflex heralds the Butu as the shadow of Set-An is split into black and gold: the black crow and golden hawk implicit in the stage of Ammisas - "Golden Hyena!" 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 Hyena, 21 is the number of the Path to which is attributed Kapth, 'the palm'; thus the verse-number again picks out the Palm as the mortj 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.12 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.13 The alternative number, 729, "dominates exclusively"a this soliloquy. 729 = ΚΗΘΑΣ, 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.14 Again, the Palm is pivotal to the symbolism of the Abuldiz-Amalantra complex, and its fruits typify the sixteen of the highest amneys, or the 8 x 2 male/female katas of the Double Current. At Kabultiloa in remote regions of South Africa are the unsealed tunnels sentinelled by a spectral hyena. The present allusion is to an obscure form of paranayams.

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 mistema 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 Moom-go-ling in Theth" (Dunsany); ThETh = 805. The oriental provenance is here emphasized and it links the OKHISH Current to the Cult of the Ku (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 815T).

806-27. brought to Fest a another child to melt 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 Epitome, 'vampires'; and, more specifically, as OLQVM, the salpinx, or 'blood-sucking demon'. 806 is also a number of TzLVN, 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 Qrikuur 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 Ku. 28 = DIZIBA, 'a place abounding in gold'; in this context the cult-centre at Kabuliloo. Its totem, the but volume, is the golden hyena. Anubis was represented in dynastic times by the yellow dog or jackal, of which the hyena was the inner African type. This interpretation is confirmed by the Oracle, for 807 = 474 (Daith) + 333 (Sh. GL, 'jackal; fox'). As the golden jackal formed half of the butne image of Sut-An (black bird / yellow dog), so the fenuck fox (a totem of Alwass) doubled with the hawk/raven of Sin Sin Wa. 333 = IXAXAAR, the Stone of Transformation, half-way to becoming the Qrikuur (666). Further, 807 = ANNWN, the Celtic Amenta, and MELEK TAU, the Peacock-Angel of the Yazidi.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 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 accursed elements previously banished to that region.

17 See Grant, Outer Gateways, chapter 7.
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 NTOKRIS, the Egyptian Queen who celebrated “unnamed feasts beneath the Great Pyramid”; 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 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 Leesing) 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 UBBOSHATHA, an entity described by Lovecraft as the source of “the Great Old Ones who fought against the Elder Gods (who ruled from Betegeuze); and these Old Ones were instructed by Azathoth... and by Yog-Sothoth...”. Note that an alternative number of Ubo Sathla is 572, which enumerates BRUNISH. ‘Brandish 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 ShVRVS, ‘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, Ma, and ShTa (a form of Set). Lammashita is a formula for freeing the spirit from its mortal tenement. Lam is the Outer One; Ma 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 Lammashita 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 Bandlesham.

1 Both witches are portrayed in Grant, Images & Oracles of Austin Osman Spare.
2 See Lovecraft, 'The Outsider'.
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 purification, 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 Ω in the heavens every eight years". 8 Eight is the number of Isis. Mr. Wood reminds us that the complete symbol of Isis is the Caduceus, "one-in-eight". 8 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", which glosses the "One Circle that shall swell like womb" of our text.

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 716 = QVRI OKDISH, the 'Spider's Web'. 817 = WOMAN, the pythoess 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 tilt their lips ...

The basins contain the liquids that reflect or transmit the stellar kalas. The basins are filled 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 PB = 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 palid fox, the determinative of Aiwass in the Caverns of Fire (see Crowley's 'Magical Record' for 21st March 1924). The Oracle is RASH CHVDISH, 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, according to

[Footnotes:
8 See Wood, Genesis.
1 Ibid.
6 See Inman, Ancient Faiths Embodied in Ancient Names.

8 See Grant, Beyond the Mauve Zone, chapter 7.
9 See Grant, Beyond the Mauve Zone, page 154, footnote 16, for a more detailed analysis of this passage in Crowley's Magical Record.]
Rabbi Isaac de Loria, there are eleven classes. 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 (Avaz).

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 STba. 820 is an alternative enumeration of Nitokria, 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 out 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 MA-ION. However, giving to Nun its medial value of 50, the 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 Ma-Ion activated by revolving (in a certain manner discovered by Frater Achad) the five-pointed Star of Nuit. 171 = MASKIM, which, according the Necronomicion denotes "the Seven Lords of the Shadows and the Depths of the Seas who once reigned over Maga". 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 Necronomicion," 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 Awryl——

This verse seems abruptly to change the flow of ideas. The verse-number is that of 'A.Ddu', 'Black Wings', the evil spirit

* See Waite, The Holy Kabbalah, page 423.

* See Conover, Lovecraft at Last, page 106.
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." 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, 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 Magyars, 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 Qrixkuro which Awryd knew, and which she knew again when she was reawakened in the present age as Margaret Leesing. Thun, via the family Wyrd, the stellar current mingled with the witch-cult of Auld Reekie, the consolidated 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 *Stëna.* 150 = NIFESTAT (cf. *Fostat*), its eight (= Isis) letters dividing - or in between - the letters MA-ION in the word MANIFESTATION.

825-17. For she was not yet girl with a sword before him.

The reference may be to Awryd or to her later embodiment, Margaret Leesing, 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 girl 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 (Qrixkuro) that later ravished Arim? Qrixkuro is 666, and the verse-number comprises three sixes (3 x 6 = 18) which is the Secret Key of Isis, the Lost Word of Osiris (I) bent with, or wedded to, Infinity (∞). There are hints here of the mysteries of the Kh, for the Oracle is HO-NAN, the terrestrial headquarters of this cult and of its high priestess, Li Sing, who was Margaret Leesing in her ocidental avatar. Her relationship with Awryd was via the Wyrd 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 = TAHTI, 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.**

827-19. The hyaena laughs

828-20. The Mad Arab laughs

829-21. The Shryer laughs.

830-22. He had no Word to utter ...

10 The verse-number enumerates WHAGA, a synonym of Lemuria (see *Closre*).

11 See Bloch, *Strange Bone,* 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 ΦΑΛΔΟΣ and ΠΥΡΑΜΙΔ, a Phalrus and a Pyramid: the Phalrus 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 Δ. Δ., the Silver Star (Sirus).

[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 they 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 = 833 = S’LDA, 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’, 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.1 An alternative enumeration of ATLAN is 482 = LBNTH, ‘a stone’, and ASPQRHRA, ‘a mirror or looking-glass’; i.e., ‘a Stone for Skrying’. The stone traps the oracle, as Margaret Mead captured the visions in the Stellar Lode. Again, ATLAN = 741 = AMN, ‘the Hidden God’. Finally, ATLAN = 1133; it may be noted that at 11:33 p.m. precisely, on February 28, 1925, Great Cthulhu sank into the depths again.16


The reflexes of Atalan are 92 and 483. 92 – Mu-Mu,17 a fabulous bird associated with a special kind of egg, which in the light of the Maatian Genesis is seen to contain the daughter of the Aeon of Má (Má-Ini). 92 also enumerates FALUTLI, a word which Crowley ascribes (see his Comment to The Vision and the Voice) to the Batylic 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

15 See Comment to 628/17 (Chapter XXII).
16 See Dunsany, The Book of Wonder.
Set) was relegated by the Judaeo-Christian era to that of the shedim or worshippers of Shaddai. Shaddai derives from the Kamite shet, 'deft or cut'. In the later and degraded mysteries of the Sabbath Cult, the Cut was typified zoomorphically by the Cat which is yet identified in vulgar speech with the feminine organ. 483 = MGDVTh, 'flowers', the determinative in symbolism of the virgin or daughter-phase of the female, proving the unmistakable origin of the term. Finally, ThVOBTh 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 Pâ, '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. A little-known ritual of witchcraft features an entity named Hru Syth which we take to be a form of Hru-Set (a variant of Hstur of the ‘Ancient Winds’). Hru Syth here links the Kamite gnostic with aconged entities 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 Qibilfi and containing, among many mysteries, the Formula of the Daughter of Maat, the secrets of ZoKia Cultus, and of the Grimoire of Clan Grant.

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13 Note that the verse-number, 28, = AKAU, the jackal-headed deity of the desert – Amuâke.
14 See Grant, Outer Gateways, chapter 3.

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13 There may be a parallel here to Crowley's experience of the Abaddiz Working being resumed after a gap of years and continuing as the Antimonath 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

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 Ma’ôn. The number 83 = LUGALUGGA, “Knower of the Essence of all Spirits, of the Dead, and the Starry and the Earthly...” (Neonomicon, page 144). The two eights, as 88, enumerate KHABS, ‘a star’, which is eloquent of the Stellar Tradition, as of ChSK (88), ‘Darkness’, and LEN (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 Neonomicon 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.I.60).

839-2. yet to burst *.prod*

*prod* 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 *prod* (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 *prod*, cleaver, has become ‘a sword’ (Zain = 7). The Oracle is Ἐχος, also ‘a sword’, the symbol of Zain. According to Furst, Ἐχος is the Greek equivalent of the Chaldaean TzPhVN (876), Typhon. TzPhVN is the ‘North Quarter’, ‘to hide or conceal’.
841.4. Listen: \* \* \* \^A\^B

Four is the number of Manifestation, of the solid existing in Time. 841 = 29 x 29, and the full manifestation of the Book OKUSH. 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 (404), 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 Mā (Mā-lon).

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”. 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 comprehensive of NYMΩH, ‘The Bride’ (998), the ’KOΠH ΚΟΛΜΟΥ of certain Gnostics. An additional gloss on the number 999 may be found in relation to 618 which = ΟΜΠΗH, ‘an oracle’. This is compared by Inman (Ancient Faiths Embodied in Ancient Names, II 395) with Ain Omphale, ‘fountains of the Oracle’, “the Greeks contracted these terms to Νυμπη, 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’ ṣakht; the “Circle in the Middle, & the circle is Red” (AL.I 60).²

The Skryer noted only that she heard a susurrant and scraping sound, shrill and unpleasant to the ear. The scroll is her impression of its pitch and frequency. At times it resembled the sound of a bow drawn over the strings of a violin, 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”.³ 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.⁴

844.7. The Wheel came full Circle in Kohira

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 OKUSH. Or, harking back to TROGOOL (see Comment to 843/6), “neither god nor beast” — the baptism of Margaret Leesing in Candleston by the Light of the Qrixknoor.

845.8. Released the Hawk

This verse, and several following verses, relate to particular phases of Frater Aosiss’s Initiation. The Hawk typifies the Aeon of Horus, the herald of which — Aleister Crowley — Frater Aosiss was destined to meet; and to become a member, and

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 Maze Zone, chapters 3 and 5.
4 ‘Heat,’ ‘wrath,’ ‘anger’ are alchemical determinatives of the ‘Red Circle’. See Grant, Beyond the Maze Zone.

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"), 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), 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 of 10) 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 of an extinct volcano on Easter Island, and the Doorway to R'lyeh (cf. Hriliu, 'ecstasy'). It is also the locus of a baphomet 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 BAHSTI (bah-las-ti), the hideous gnomes alluded to by Blavatsky in The Secret Doctrine (iii.18). The "glimpse" which melted into the astral, concealed the BAHSTI.

849-12. And those Dalinian insects stuck fast.

The "Dalinian insects" could be a reference to the grasshopper or to a sort of beetle, both of which plants played a significant role in Dali's magical universe. They were very likely 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, 'enchancer, magician', and the Oracle is OMEGA, 'the End' (see Comment to 843/6).

860-13. 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. The site of this Palace was 68 Regent Street. The number = AZYN, an alternative number of which is 718, the number associated with the Stié of Revealing and which also enumerates Frater Aossic's Magical Name. 68 = NBIH, a prophetess, utterer of words, i.e., an oracle. "Smothered in moon-plants" is key to a private and personal symbology. The moon-plant was a sobriquet applied by Frater Aossic to the beautiful daughter of Jacob Mendlessohn, the founder of the Beaumont Club, which, unknown to that ancient Jew, was to form the nucleus of New Isys Lodge. The numerous wall-mirrors of the Café

\[\text{See Dali, The Unspeakable Confessions of Salvador Dali.}\]
\[\text{La Cité du Café Royal.}\]
\[\text{See Grant, Outside the Circles of Time, Glossary under this heading.}\]
\[\text{See Grant, The Stellar Lodge. Jacob Mendlessohn was a wealthy Russian of the 'old school'.}\]
Roval 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’, Ilyaran. 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 ... 

Mendelson’s daughter was named Dolores – hence “ash”, whilst her father sported a Bohemian elegance on his sprogs 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 Skryer caught, perhaps, the echo or ‘memory’ of the fading into mauve. But why in Cairo, unless Cairo is a mnemonic for the Stell 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 kala (or ‘colours’) that constitute the Elixir of Immortality. The Oracle is ShBK-NFR-RA, Sebek-neter-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 gothic 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 kala, and of the Daughter-kala, Ma-In. 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.

13 See Grant, Against the Light, and The Stellar Lode, for references.
14 See Appendix II.
15 See Crowley’s Confessions, page 372.
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: Májon/Zain = Manifestation, for 19 = Ch VII, "to manifest". The "Nile lotus" is the feminine glyph; the "Yellow River" denotes the Sorcery of Kù. The Oracle is ṣekhət, 'to call, to sound, to vibrate'. The Chaldaean equivalent is QVL (Latin, calo), 'to call'. QVL = 136 = Kù-T-Mass, the reflex of that Old One whom Sin Sin Wa revered as his ancestor, and whose soul was returned to Honan 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. The verse-number is that of the Path of Kapù, 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 the Hundred Raptures presided over by Mrs. Sin. The Oracle is BOLTH QVRIM, 'Mistress of the Web', which describes the rôles of Mrs. Sin.

859-22. Maranatha!

22 = UGGL, '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 Thelemic Myths. "Maranatha" is the great curse set to guard against profane deliverers 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 = 634 = 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. Doloris (the Moon-plant) had flesh like ivory, and "Jacob" 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' path of life, 102). See Amado Crowley, The Riddles of Aleister Crowley. See W. B. White, 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 Ra'eh Rohmer in Depe. The ingeniously woven pattern of OKBRSHM here forms a fleeting glimpse of its inextricable inter-relatedness with the Aiwass Transmission known as AL. See Appendix III.
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’. Samekh means a ‘prop’ or ‘pillar’. Soror Ilyarun was the Pillar of the Temple of ILY-OOS. 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°) 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 (636), ‘double copulation’, a precise description of the rite involving the Red and the Black Circle. The kala of Nuit is ‘black to the blind’ (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 NGP, ‘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 Dhibaion. One form of copulation opens the Gate to the MAION by means of the ‘Stone of Perfection’; the other, the gate to the KENOMA (186), ‘the Void Outside’, by means of the Black or Sixty Stone.

863-26. Aosic Aorist!

Aosic Aorist comprised a manuscript collection of poems by Frater Aosic. His cover design for the dummy bore a prophetic title, for Aosic 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.

866-24. This chapter in your book is dark with obscure sayings that Awyrd uttered long long ago.

A clear statement of fact, 24 is a number of ALVZ (Aliwaz) and it fits with ufological phenomena. FURCHER, DVND (24) = ‘loving; amatory; the ‘root of the mandragora’, which in ancient lore was connected with sexual magic and was itself a type of the Moon-plant (see Comment to previous verse). Note that 24 = 4 x 6 x 3 x 8^2 = 576, TINEYMA, 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 = APHRAIOM, a species of beetle frequently found crushed between mummy swathing 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 Aosic. The ‘true belief’ generated by the grief led to a triumph

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20 See Crowley, Liber Coins Circii Serpente, chapter V.
21 See AL.II.76.
22 The phrase is Austin Spare’s. See Grant, Zos Speaks!
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 Aosick’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 Ku. 27 is connected with the Satanic trigrammaton, 28 indicates “the templred terraces of ZAK” leading down to the Yellow River, and known as the “abode of forgotten dreams”. 28 also = DIZH, ‘a place abounding in gold’. 29 indicates the Cult of the Cauldron, and, by implication, Awryd’s alchemical operations in DIZH, 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 ZNVMIM, the Woman of Whoredoms; ShMSh VIRCh, ‘Sun and Moon’; and 0 NAQS AOANAES, ‘The Temple of Immortality’ and the ‘resurrection of the spiritual body’. 864 also = KALATURU, a Spirit of the Sea. The Oracle, 865, = ODACON (a form of Dagon), a reference to the Deep One who serves K’utulu (cf. Cthulhu).

867-1. Alchemy ... 

The word ALCHYMIA is the name of the virgin or unawakened Priestess, which is ‘twilight-language’ describing the Sivasmi 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 ... ”, and Comyns Beaumont notes that Typhon “was the demon of eclipse” and that “Typhon-associated phenomena may occur roughly at 56 years intervals”. 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 Dengl. He knew the secret of the web that linked the power-zones with Brandish, with Candleston, with Limehouse, and with those far-flung zones in El Pescat and Ho-Nan.

868-2. The Virgin Awryd.

Awryd’s virgin potential spawned many sorcerers who played important roles in Dr. Black’s pursuit of the Grimoire. The Oracle is LBTHV/Lh, ‘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 = MIRZAIM, a name of Khem and of the rites pertaining thereto: rites having their rooting in an indefinitely ancient past. It is also the number of ChRMNIM, ‘a network of caverns’ (cf. the Tunnels of Set).

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1 See Waite, The Brotherhood of the Rosy Cross, page 187.
2 86 + 8 = 64 = 56 – 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. Clanda "came after" Awryd, chronologically. She possessed, however briefly, the magical powers of the Witch. The Oracle is BRUXSfSA, the female vampire in the form of a gigantic nightbird. The name is curiously reminiscent of the Qriqkuor. Clanda, also known as the water-witch, had been a member of Crowley's O.T.O. and, later, of New Isis Lodge, where she assumed the name of Clanda. The expression "came after" could signify that she was simultaneously an avatar of Awryd, Margaret Leesing, and Kathleen Wyard. If this is the case, Clanda also "came after" Helen Vaughan, Yelda Paterson, and Besza Lotriet.

870-4. A rainbow cascade of kaias

The Oracle proclaims KThNTh, 'a coat of many colours; a sacred and symbolic garment', which suggests the rainbow cascade of colours (kaias) worn by the Priestess to veil her oracle. This interpretation is borne out by TzPhN (870), 'to hide or conceal'.

871-5. Sufusing with mauve the veils of Isis which freeze and drape in icicles the Gate which no man will open.

The kaias of the Priestess in her magnetic sleep become suifused with the tears of Isis. A mauve radiance freezes and droops 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 = KOUA, '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 = AIW, 'a cycle of time', and TANIT, the consort of Baal.

872-6. A sentient radiance springs from the gongs of Leng

The "gongs of Leng" vibrate with a "sentient radiance". This may mean that their liquid notes rise and fall as a 'spring' or a 'fountain' over which LAM presidens. 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 bastions no less than from the lesser angles of the inferior moon-pools.

8 See Grant, Beyond the Mauve Zone, chapter 1.
8 See Crowley's Magical Record for 28th September 1928.
8 For the connection between the Egg of Lam and the 'spring' or 'fountain', see Crowley's Record of the Amaranth 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, Kabultoba, Ho-Nun, London, Suffolk, and South Wales. Suffolk marked the scene of Awryd's Initiation. The verse also refers to the sephirot 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 Neecronomicon as "the Guardian of the Other Side". Note the similarity to Ixaxaar, the 'Sixty-Stone', and the onomatopoetic affinity with 'Yog-Sothoth'. 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 gorge are sounding

The "inferior moon-pools" are, by implication, related to Léong and to the Mongol Current, if the initial supposition be correct concerning Léong's locus on or near the Sino-Tibetan border. The verse-number yields but a single clue; 8 = Báb, a term designating the inundation of the Nile, which is a mystical euphemism for the lunar flood. Báb 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.

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 khep, '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 ζυρον, '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 skyes.

The meaning is self-evidently a reference to the Mauve Zone and to the eleven classes of the Quiphoth 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 AVSHiK, which is a Key to the Mystery of Nu Isis and which opens NTHIETHI (877), 'Her Paths'.


This Book OKBISH contains "the formula of the Daughter of Maat" (i.e., Mâ-Ion) inherent in the gnostic 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 priest in spider-cum-beetle form. The Oracle declares this ARCANUM (878). Note

11 See Grant, Outer Gateways, chapter 7.

12 See Wate, 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 Qrikkur Light.

The Goddess in Her full flowering (13 = lunar current) radiates the Light of the Qrikkur (= 666), i.e., the alien radiation of Nu Isis. The Oracle is AZATHTOTH, the "nuclear chaos beyond angled space". \(^{13}\) 879, being a metamorphosis 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 Ma-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 smashanakahlika, or 'cremation ground', whereon are performed the rites of the Black Goddess, Kalika, the 'Ancient One'. 880 also = NIRRITI, a Hindu goddess of death and decay. It may not be insignificant that NIRRITI also enumerates ChshBvM 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 whole, and 152 = HMVTIA, '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 Hecate, one of whose appellations is trigluma, '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 kala, 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/AIVZ) and 789 (PTN, the Pythoness).

883-17. 771 71/717 177 Zain

The Oracle is ChThEthO. This aon emanates fateful dreams\(^{15}\) from the god Besz, and from the 'lords of the gods', Set and Chreps, or Kheopha, the Beetle. Besz is a homonym of Vesz

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\(^{13}\) See Lovecraft, The Dunwich Horror, page 269, and The Whisperer in Darkness.

\(^{14}\) See Grumt, Hecate's Fountain and Beyond the Ma Tau Zone.

\(^{15}\) See B.M. Papyrus No. 125, 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 MThNVTwTz, 'the Light of the East', in this context a reference to the Mysteries of the Kú.

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 (Ø) 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.1.60), 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 (Daksh is attributed to Venus) to the zone of magnetic sleep in which visions and oracles abound. 48 is the number of petals of the Scarlet Rose (yoni) upon the Cross of Gold (ingam). 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 τρυψλονος, 'the three eyed', a name of Hecaté.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 He³ra 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), the Aeon of Mú, linked with the M-Aion.

177 also = GN ODN, the 'Garden of Eden', where the Dark Doctrine (Maon)²⁰ had its roots.

Concealed in this series of numbers - 771, 71, 177 - is the number 717, with special reference to the Cult of the Kú. 717 is a formula of AVShShlQ (Aassic), 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 Vaulirs 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 ORBISh, '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 ΜΩΔΩΑΟΥΣ, 'one who grinds in a mill'. This word was applied to the goddess Mvllta; cf. MTVLDH, 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 Hecaté on account of the common derivation of their names, for Hecaté is called τρυψλονασ, as presiding over places where three roads meet, and as having three eyes" (Inman). Note that μλιασ (791), a prostitute', and τρυψλονασ (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 (Hecaté/Lam).

¹⁶ See Crowley, 'One Star in Sight' (Magick, pages 327-338).
¹⁷ See the Kalamatevías of Sri Pundyananda, translated by Sir John Woodroffe.
¹⁸ See Comment to 883/15.
²⁰ See Inman, Ancient Faiths Embodied in Ancient Names, 1.345, 349.
²¹ See Berten, The Voudon Gnostic Workbook.
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". 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. To this list we may add the oriental Cult of the Kū, to which Dr. Black undoubtedly belonged. Crowley celebrated in the Batylvic tongue, 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.

888-22. Back! Back! Hold back the black coffins!

The verse-number = UGGI, "Lord of Death whose messenger is the Owl" (Neonomicon). 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 Ma-Ion (171) with AVShShIQ (717). The formula of Assis 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" (Neonomicon). See also verses 882/16, 883/17, and 884/18.

889-23. Deep abysses ... sea spout ... geyser of flame, walls of rushing water ...

The initiation of Dr. Black (?). Cf. Crowley's Ordeal in the Caverns of Fire during his Initiation to the Grade of Ipsiissimus 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 SOTHAMOGFA (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 Ipsiissimus Ordeal 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-

See Barreiro, Legacy of the Gods, page 275 et seq.
See, concerning Yoth-Ormog, lin Carter, Disciples of Ophthuhi.
See Crowley, The Vision and the Voice (Liber 418), Second Aethyr.
See Crowley's Magical Record, entry for 31st March 1924. The relevant passage has been discussed in Grant, Beyond the Unseen Zone, page 184.
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. AKU 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.’” 71 = LAM.

895-29. Wait for 17.

The number 17 is the reflex of LAM (71). (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 Aosiac 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 = MOYNOTENHE, a name of Hecate 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 MOYLPHT, the ‘Chrysolite Stone’ (Canticles v.14). The terminal, 64, is 8 x 8, the ‘perfect number’ of Mait (Truth), and the total manifestation of ISIS; as it were, ‘Isis unveiled’. 67964 may then he 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’ Correspondence 2 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. Frideric 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 Ghaussi 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 Ol ΖΑΣΤΕΡΕΣ, 'the Seven Stars or Rays', the monogram of the Stellar Gnosis. 898 is the number of EThChThO, the neon that emanates 'fateful dreams from the god Besz [i.e., Aivaz]' and from the 'lords of the gods', Seth, Chreps'.

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, SPIRITUS, 'emanations, numbers', ShNVTh, 'years', LSHTVTh, '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 RHShTh, 'net or web'. Spin across the Ninth Arch, no material body may pass over its threshold without detection by Those beyond.

901-6. A torn page of it covered in childhood scribbles and scrailis — if held against the light

The Oracle, 901 = Ω ΦΑΛΛΟΣ, the phalus; ιοΰχος, the Eleusinian name for Dionysus; and ο ναοομοιος, 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 LBNTh HSPR, '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 cricot's advice.

The spidery creature 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 (403) 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 Mé-Ion becomes immediately apparent.

1 It was, in fact, the Intelligence behind this Book OKBISA.

2 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 OBEISH (see Comment to 900/5). The Oracle also emphasizes the dominance in this Mystery of the Typhonian Current, for 904 = μηθυ, ‘to persuade’. The python first hypnotizes by its glance and exerts its power of persuasion after paralysing the will of its victim. Περιθο 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 sephirot) 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 treachery …

The hopping characterizes the Deep Ones and Their batracian minions. However, the Oracle denotes the number of petals that surround the twelve-petalled anisna (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 = ChGE, ‘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 = ChRSrTh, ‘the enchanter, to mutter’, from Chrsr (508), ‘to whisper’, connected with the notion of mantric chanting. In Isaiah (viii.19) the word is glossed as ‘wizards that peep and mutter’. Note the subtlety of this gematria: ChRSr = 508 = RABAGAS, the alleyway in El Festat, 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 gulls 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 [RShTH, 910] of Time', The Oracle is REREK, the Serpent that lives upon the Khüs, 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 zootype of the Ophidian Current. The near coincidence of these twin serpents is notable (see Comment to previous verse); both are glimpsed in the sigil of Aassic. The Oracle warns of BARShCHTh, the 'hall of Tiphereth', which comport the blazing 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 Lela' (cf. Laylah, 'night').

912-17. Let us not dive into the arms of Her, whose brow bears the telltale mark of an alien glyph.
Seventeen is the most recurrent and enigmatic number in the Gnosis of Zain, for $1 + 7 = 8$ 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 ORBISH. 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 Aassic.

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 x 6, or 666. 6

914-19. Tarry awhile, though your feet slip upon the crazy pathway...
This is the Secret Key of the Nu Isis cosmos-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).

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5 See de Villars, Comte de Gabalis, page 189.
6 Ibid., page 191.
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 embalming. 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. 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. Baal Meon.

919-24. stalker of nightmares in the aftermath of holy days ...

The verse is not at all clear. The Oracle (919) = 501 (Ἀογῖκ) + 418 (Α/Φίς). The "holy days" may be those celebrated in the 'Holy Books of Thelema', and of the Book of the Vision Called S'lba.

920-26. 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 IShM, 'the Fiery Ones', denoting those whose tongues of flames devoured the sacrificed virgins. 920 also enumerates ΥΣΙΠΣ, 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. 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 Pe, 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/son of IRShEMESH (see Comment to 920/26). 27 is the number of the pregnant womb, as previously explained. The quotation is from the Wisdom of S'tba (205/51), which contains the ancient Scottish

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12 See Lovecraft, "From Beyond Yuggoth".
13 See Inman, Ancient Paths Embodied in Ancient Names, under heading Baal.
proverb that Phineas Black was fond of quoting (see Against the Light). The sense of the verse lies in the sense of the phrase Akosai 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.1 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 OKEiSh 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 x 9 = 18, the number of Isis; while 9 – 2 = 7, the number of Set. 718 + 11 = 729.

End of Second Transmission

1 See Crowley, The Diary of a Drug Fiend.
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:

![Diagram of stylised pentangle]

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 prana which, in ideographic form, exemplifies linearly, 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 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 references 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] into 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.

² See Nitya Tripta, Spiritual Discourses, page 441.
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. 1 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-Assic complex in the 'Formula of Zos vel Thanatos' stylized or—more appropriately—stelé-ized in the plaque reproduced in Zos Speaks! 3 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 skhitis (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:

\[
\begin{align*}
\text{N} & \quad \text{DOUBLE CONE} & \quad \text{HOUR-GLASS} \\
\text{TYPHON} & \quad \text{SET} & \quad \text{ISIS}
\end{align*}
\]

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 stèle 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, I) as 'New' Isis. This is the key to the Stele 718 (AL. III. 19) fused with the stèle of Zos vel Thanatos as the basic formula of the Aeon of Zain, 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 daemon, 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 (Baphomet) be exalted who causes all things to bud and blossom, it is our root; it is ONE and SEVEN; it is Ocinomos 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., Sigebert IV arrived at Rennes-le-Château. This is the link in the Merovingian line.

On January 17th 1582, Nicholas Flamel transmuted 1 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 (1882?). The date mentioned by Koot Hoom 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 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, 1945. Crowley moved to 'Netherwood', Hastings, the place of his passage into the Amenta.

17th March, 1948. Prater Achad discovered the "secret word" of AL.I.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.


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 Landsdowne 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.

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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 Chandni upon which Sin Sin Wa founded his ‘House of a Hundred Raptures’.

The ‘Blind’ Horns (= 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 Horns.

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.

The Bird in its feminine form - Phoenix - 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 = Samuel bar Aiwaz bie Yackou de Sherabad (see Magick, page 349) who confirmed Thorion = 666 in Hebrew.

Mr. Jacobs who owned the 'House of a Hundred Raptures' in Limehouse, but who lived in a far land.

718. The number associated in Liber AL with the Stiel of Revealing, and with the 'Abomination of Desolation'.

719. The number of a secret agent deputed to track down Sin Sin Wa.

Set-On. Egyptian god-names. Set (black) god of Desert; On (white) the solar deity.

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.


The Daughter or Virgin Rohmer wrote a Preface to his Formula ascribed to the final occult mentor's book, Apologia He of Tetragrammaton whose Alchymia. (This is the only name is Alchimia.

Further clarification and coinciida. 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. 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 Adepts Paschal Beverly Randolph, who promulgated for magical 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. 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. S. Rohmer, Master of Villainy, a biography of Sax Rohmer.
2 See Bibliography under Davey, J. P. For further on John King.
3 However, 'Lavender Pond' does suggest an initiate apprehension of the lavender-hued, violetish or Mauve Zone.
Egyptian Sheik El Kazmah trafficked in dream-gum under the trade-name of the Cubanis 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.¹

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). Alchimia is a key element in the formula of the Pythones.²

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 fourfold complex as masking Aiwass Himself, the Intelligence responsible for communicating to Theros (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". "It 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 masques 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 the Book Silba ("Silba" means 'nest'), which is the title of a transmission communicated to Pater 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.

¹ See Grant, Beyond the Mauve Zone.
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
C/H Chaldaean/Hebrew
G Greek
K Kemite
M Maatian
N Necronomicon
S Sanskrit
T Tibetan
Th Thelemic
Z Zos Kia Cultus

A*: A**: See Argenteum Astrum.

Aat (K): House, abode, womb, hold. Sometimes abbreviated to At.

Ani (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 situated 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'; ra, '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.


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 Hyena, a zootype 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 hyena. See Kultiloha.

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 Qrikkor. 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.

Chakrara (S): ‘Lord of the Circle’ – that is, of the Magician Circle formed by devotees of, for instance, the Kaula Circle.

Chandrabinu (S): Literally, ‘moon-seed’.

Children of Isis: Figuratively, the beetle-bodied votaries of Nu Isis.

Chintamani (S): Literally, Wish-fulfiling Gem or Stone. The last four letters have Typhonian implicits involving four letters of the Formula of Mani-festati-on, the keynote of these Typhonian Trilogies.

Cthulhu (N): A ‘Great Old One’ central to the Lovecraftian Mythos as embodied in the Neonomicon.

Daath (C/H): The eleventh sephira of the Tree of Life (see The Magical Revival, page 212). Daath 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. Daath is represented celestially by the planet Uranus.

Dakini (S): Fairy, Elf; often assuming the guise of an alluring woman or, contrariwise, 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 98 Current as transmitted through Liber AL.

Ecclesia Gnostica Alba: Founded by the Yugoslav adept Zivorad Mihajlović Slavinski in the 1970s. See Beyond the Mauro Zone, chapters 12, 13 and 14.


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.

Harp 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 Aeons 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-Khuít.

Horus (G): The Greek name for the Egyptian god ascribed to Ares or Mars and also to the sun. See Ra-Hoor-Khuít.

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.

Kabultiola: 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 magic from magic.

Kaula (S): The word combines Kula (Shiva) and Kula (Shakti). The term designates a sect of Tantric Adepts of the Vama Marg.

Kaula Circle (S): See Beyond the Mauro Zone, chapters 3, 4, and 5.

Karma (S): Action. More precisely, the result of volitional action. The lever of causation.

Khamis (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.

Kheph (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. Kheph is the back or hunch; 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.1.8).

Khumbhaka (S): Yogic breath retention as an aid to abolishing the constant flux of mental imagery and thereby stilling the mind.

Kia (ZK): 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 hyenas, 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 Lèng 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 (Bhutan) where they established their Cult in mountain fastnesses. Their descendants became known in the Buddhist era as the Dropas or Dropas (var.

Drukkas, 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 Amalantra in order to sketch the entity. It is probably the first drawing from life of a practitioner of 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.

Lambikagrahalatra (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.

Lamsus: 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 merging of wakefulness into the void of deep sleep, Sushupti. Prataya and Mahaprataya, in turn, signal the dissolution of a cycle of time (Aeon), and the dissolution of world-consciousness and its ultimate withan to the source of all – after all (61) = Ain = Nothing.

Lèng (N): The “Plateau of Lèng” situate on the borderland between Tibet and China. The region of the Dropas, twice visited by The Lamites (encoded in Liber AL as The lamites). 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 Ê 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 Má 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).

Mahatrypturasundari (S): The Great (Maha) and Beautiful (Sundari) Goddess of the Three Cities (Tripura) waking, dreaming, and sleeping, which comprend in totality the phenomenal universe.

Má-ION (M): The Aeon or Ion of Má – the Lesser Cycle running concurrently with the Aeon of Maat until Zain supervenes and the Word is 'lost' again, withdrawn into the Aion.

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 Ms 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 Má-ION concealing a magical formula of invocation/evocation by means of the Pentagram. The invocation comprises the double egg, or Stone, of the 'horn-glass' formula, for which see Appendix I. For more on Manio, see Glossary, Beyond the Mauve Zone.


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 (U): She of the inward-turned gaze; the Slant-Eyed Goddess (see the Demchok 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 Hb-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 Ditsha.

Muladhara Chakra (S): The root power-zone and home-base of the Fire Snake. The bijamana of this chakra is Lam.

Nadi (S): The nadi 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 fabled 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.
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 (Thelemia)*, 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 *panchaturva 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 lunar-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 average or negative aspects of the ten-plus-one qabalistic sephiroth of the Tree of Life.

Qriixkuor: The ‘tangled light’, a fusion of solid-lunar currents infused by the transplutonic vibrations of New Isis. It is the equivalent of the ‘twisted sound’ of the Pranava. The enumeration of Qriixkuor 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 or outgoing breath. See Puraka.

Resh (C/H): 'The Sun, the 'front', phallus', as Qoph is the 'back', the Moon.
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 role of Set in the ancient cosmos-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.

Shat Chakras (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/E): 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'tba.

S'tba: Phonetic rendering of Silba as heard during the transmissions of S'tba and OKBISH. The communicating Intelligence of the Book of the Vision called S'tba (see Outer Gateways, chapter 13), received by Frater Aosric in several stages, beginning in the year 1939 and ending in 1962. The word S'tba = 93 = Aivaz, etc. An alternative enumeration 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.

Smashanakali (S): 'Kalika of the Burning Ground'. The cemetery or cremation-ground forms the background to the supreme Tantric sadhana. It is strewed 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 nadas, marsmams, and sandhis in the human body-mind complex, brought into place during puja of Mahatripurasundari, the Goddess who presides over the Sri Chakra; and b) the disposition of the priestesses, priests, and attendant pujaris. A fully functioning Sri Chakra 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 Pythoness presiding over the Kaula
Circle. Her fragrance emanates from the kalah flowing in response to the Kaula Ritual.

Tangential Tantrum: A term coined by Frater Aussic 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 Chaldean/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'—IHWH—the 'Unpronounceable Name'. The initial letter, I, symbolizes the Father; H, the Mother; V, the Son; II (final), the Daughter. IHWH 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 (Pythoness) in her state of 'virginity' or unwakeness (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.


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-turvy sexual congress, as depicted on Tibetan Tankas, and in Hindu and Buddhist Tantras, where the woman assumes the dominant role 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 (CH): The ninth sephira of the Tree of Life and the lower gateway to the reverse side of the tree, as Daath 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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Tripta, Nitya: see Manon, Krishna.


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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.
The Magical Revival
Aleister Crowley
and the Hidden God
Cults of the Shadow

Nightside of Eden
Outside the Circles of Time
Hecate's Fountain

Outer Gateways
Beyond the Mauve Zone

The Ninth Arch