

Spider's Book



OKBISH

General Introduction

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

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

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

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

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

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

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

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

⁴ Published in Grant, *Outer Gateways*, as the *Wisdom of S’lba*.

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

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

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

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

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

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

⁷ *Ibid.*

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

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

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

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

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

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

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

¹² *Ibid.*

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

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

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

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

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

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

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

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

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

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

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

¹⁶ See Grant, *Against the Light*.

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

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

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

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

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

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

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

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

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

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

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

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

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

²³ The Zoological Gardens, in nearby Regents Park.

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

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

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

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

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

Achad's thirteenfold Star Diamond, the Stone of MANIFESTATION. This manifestation was, as Nuit proclaimed: "at an end" (*AL* I, verses 1 and 6) – that is, *MA-(ni festat)-ION* – and its source is *Ni*, the Hidden God²⁰ in *Festat*. The formula is expounded fully in the *Book OKBISH. Festat*, or *Fostat*, was an ancient name of Cairo, source of the transmission called *AL*. The obelisk of *Nu Isis* was an astronomical needle or spire indicating this source upon earth. *Liber AL*, received by Crowley in 1904, led forty-four years later to the advent of the Aeon of *Mâ* (or *Ma Ni*) announced by Frater Achad.

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

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

- Mâ* = entranced medium, 'lesser cycle' (of the sixteen *kalas*)
ni = *Amen*, the Hidden God – the Sun behind the sun (Set-Isis/Sorhis).
festat = Cairo, the *locus* of the Double Current: Aiwass/Nu-Isis.
ion = Aeon; the 'Greater Cycle' wherein the *seventeenth kala* is secreted (i.e., the ultimate and *Secret-ion*).

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

²⁰ 'Amen', so called because his abode is the *Amen-ta* or 'Hidden Earth' (underworld).

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

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

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

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

²⁷ Note: $403 = 31 \times 13$.

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

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

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

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

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

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

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

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

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

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

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

³⁴ *Shin / Teth* = SHT = SET.

31,⁸⁶ which, as Frater Achad discovered, is a major key to the *Book of the Law*, and to the 13-fold Star of Manifestation. Furthermore, FOSTAT = 191, if ST is given the value of 31; otherwise FOSTAT = 582 (*vide infra*). Qabalistic analysis of these variant spellings reveals a closely-knit web of correspondences, all of which indicate a Typhonian provenance.

131 = OSSA, 'tomb of the giants' (i.e., the Great Old Ones). EL FOSTAT = 31 + 191 = 222, a number of the word FEVER which in the context of Thelematics has the special significance attached to it in *AL.III.34*. 222 = 'San-San', space-travellers mythologized by the Mayans as the 'Bird Men'. In Polynesian myths we find RAKA, 'day of the full moon; a day for occult practices'. Its metathesis, AKAR, appears in Egyptian as a name of the Sphinx and of the Tunnels of Set which ramified through Amenta, the land of the 'dead'. 222 also = ChVZAR, a form of Chozzar, 'a pig'. The black pig or boar is connected with Atlantean sorcery, and with the symbolism of Set and the full moon.⁸⁶ Finally, the full and ancient name of the great magical power-zone, *El Fostat* (or *Festat*) = 31 + 582 = 613 = ATh HAVR, 'the Quintessence of Light', and a number of ASTARTE or ASHTAROTH, the archetypal stellar goddess. 613 seals the 'Cairo [*El Fostat*] Working' with the closing mantra of Aiwass – AUM HA – the creative seed and the feminine matrix combined.

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

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

⁸⁶ See Crowley, *The Equinox of the Gods*, table at end.

⁸⁷ Cf. the Planisphere of Denderah reproduced in Massey, *A Book of the Beginnings*, volume II.

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

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

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

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

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

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

The number of the *Book OKBISH*, which is a grimoire of the new (as of the old) Obeah, is 29, or 16 + 13. The sixteen *kalas*⁴¹ form the thirteen-rayed Star Stone, the secret formula of which was received by 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*.I.60), and the number of the sephirah Da'ath, the door to the Other Side of the Tree of Life.

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

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

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

⁴⁰ See Grant, *Against the Light*.

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

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

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

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

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

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

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

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

⁴⁶ See note 43.

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

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

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

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

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

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

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

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

⁵² See Dunsany, *The Book of Wonder*.

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

The spider as the esoteric totem of the Aeon of Maat has been explained in *Beyond the Mauve Zone*⁶⁴ (chapters 9, 10, and 11), but the fact cannot be understood in fulness without a detailed analysis of the *Book OKBISH* and its relationship to the 'Book of Non-mobile Becoming', also called the *Wisdom of S'tba*.⁵⁵

4

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

⁶⁴ See the Comment to *Liber Pennae Praenumbræ* (Nema).

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

Preliminary Note

The chronology of the *Book OKBISH* is vague. The first intimations of its existence were sensed by Kenneth Grant between the years 1955 and 1962, during the activities of *New Isis Lodge*. The uncertain inception of the transmission resembled that of the *Wisdom of S'iba*,⁶⁶ but there the similarity ends. *S'iba* began to be received, in 1939, from a transplutonic source⁶⁷ via a single medium; *OKBISH* in 1952 (c) from a source unknown, via several independent mediums.

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

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

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

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

⁶⁶ Subtitles: *The Doctrine of Non-mobile Becoming; The Book of the Vision Called S'iba*. It is published in Grant, *Outer Gateways*, as chapter 13.

⁶⁷ See Grant, *Outer Gateways*, page 164.

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

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

CAUTION

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

Why?

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

O K B I Sh

29

The Book of the Spider – 1

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

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

The Book of the Spider - 2

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

- 82- 3. We are
- 83- 4. ... ball where dancers do not dance; a masque; all masks
but delineate the snout of the jackal of Set.
- 34- 5.
- 85- 6. The ...
- 86- 7. Khamsin blast, with vast winged
looming above street
- 87- 8. The lattices open. The voluptuous languor; then the
hand.
- 88- 9. The snout back-curling – fangs – blood red sun Set set-
ting in a bed of mauve flowers stained with Grecian
green.
- 89-10. The spider dropped from the ledge
- 40-11. The lattice closed
- 41-12.
- 42-13. I have seen that birdface in dream – the great fantastic
beak the liquid eyes, mouth, so infinitesimally small
- 43-14. Sucking in its green horror like a fur cast idly on a
casement
- 44-15. Incredible; this is the beginning, the initiation of an
Aeon; Horus, even, had flown.
- 45-16. ...
- 46-17. No shadow known before had so obscured the exit.
- 47-18. [The exit?] In street.
- 48-19. [Can not get this through.]
- 49-20. Tunnel blocked; rubble; rubbish banked – the empty
shrine – lid lost ... in Fostat. It is in Fostat.
- 50-21. ... Beast lost ... the Word.
- 51-22. The Graal. One form.
- 52-23. One found it but did not utter.
- 53-24. [Can not get this through.]

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

55-26.

56-27.

57-28.

58-29. Not here.

The Book of the Spider - 3

59- 1. In another ...

60- 2.

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

62- 4. 5.

63- 6. Zelb S'lb ...

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

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

66- 9. Drags its web tight ... against the Night. Nine arches spew forth the Mauve Ones and the ...

67-10. 

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

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

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



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

72-15. on the summits of the mountains

73-16. of immaculate solitude

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

The Book of the Spider – 4

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

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

92- 6. Is it fear?

93- 7. Does Pan strike the gong?

94- 8. Or a squeal of gulls

95- 9. lighten the dusk?

96-10. The God of Fear

97-11. is near ... yes

98-12. Shōa, the evil woman

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

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

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

102-16.



This dreaming

103-17. The squealing bat, the mewling 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 scoured ...

105-19.

106-20.

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

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

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

The Book of the Spider – 5

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

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

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

The Book of the Spider - 6

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

160-16.

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

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

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

164-20.

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

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

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

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

169-25.

170-26.

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

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

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

The Book of the Spider - 7

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

175- 2. Yes, down it led, the steep staircase. From this crevice

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

176- 3. The cage descended

177- 4. crazily plummeting,

178- 5.

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

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

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

182- 9. One knew better.

183-10. And One emerged.

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

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

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

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

188-15. uniting with its web the three points that create the K H U

189-16.

190-17.

191-18. 

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

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

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

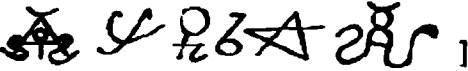
The Book of the Spider - 8

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

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

250-19. [These words flashed before me

251-20. in the Caverr. of Initiation:

252-21. 

253-22. ... words of the calling lost ... a mysterious shadow falls
on the river and the bird

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

260-29. Perhaps it is not too late.

The Book of the Spider - 10

261- 1. ... the sluggish waters sliming the wharveside, eating
the causeway, rotting staves, spectrally phosphorescent
marsh-fire.

262- 2. And saw Spider clawing edges, and appear, sludge-
veiled, baleful eye above the parapet,

263- 3. its ropy mançibles, fishnet slime, dragging anchor

264- 4. the vessel's silent sail windless down the Yellow River
eastward

265- 5. ... twisted alleyways of Festat ... network of streets in
Suchow.

266- 6. Gong: great bronze screen, dragon blazoned ... sit the
Brothers

267- 7. of the Ninth Arch

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

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

The Book of the Spider - 11

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

- 306-17. It sleepeth. The Fire of the Earth and of Lam.
- 307-18. When She joins with the fever from the skies, Truth will prevail.
- 308-19. There is She.
- 309-20. (He that heeds these shadows of S'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 cosy household fire ... the domestic hearth ... childhood. Flickering shadows on the walls, the napery, tea is served ...
- 315-26.
- 316-27.
- 317-28. Black man ... Black Eagle
- 318-29. Stone ... crumbling ... the still weir ...

The Book of the Spider - 12

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

- 825- 7. How many times did the roamer open the leaves of the horrid dark grimoire bound in sea-green skin!
- 826- 8. In the mirror: the Other is seen. Something pressing on the screen.
- 827- 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.
- 828-10. She is seething now in the blood: the deep dark lunar blood fashioned
- 829-11. into shapes the flames fling into the night.
- 830-12. Days of sunshine squandered in sweet enchantment.
- 831-13. Flames that curled the lips of the gay girl ...
- 832-14. where now is the "Shropshire lark and the Wyoming whippoorwill" - having fled the grove
- 833-15. lit with the eerie decompositions of nightmare?
- 834-16.
- 835-17. In the crypt. The dark witch and the cauldron.
- 836-18. She had the secret; swore she'd never tell.
- 837-19. Blackness. Waited. Aeons sped by ...
- 838-20.
- 839-21. Monstrous shapes; wind-riven skies
- 840-22. raked with flashes as They pass by ... scattering
- 841-23. the Seed of Isis. How far from Fostat flung!
- 842-24. These are the ships of a Desert immersed in a silent glue of silver
- 843-25. in an amber dusk sprinkling a carpet of mauve, soft and sweet
- 844-26. oblivion.
- 845-27. They say the secret lies limned in a picture by Zos.
- 846-28. He left it; I found it.
- 847-29. He said dive through the cone. I dove.

The Book of the Spider - 13

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

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

The Book of the Spider - 14


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

the wonderful pattern woven by the Spider; all, it seemed, for my delight.

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

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

The Book of the Spider - 15

- 406- 1. Black Jester . .
- 407- 2. (The Backward Darkness ... Zos Kia Zone)
- 408- 3. Lugubrious hills locked in shadows lit by flashes as the lightning thunders.
- 409- 4. (The time of the hell-bird)
- 410- 5. Awryd slumbers.
- 411- 6. The spider-bat netted in her hair is freed in sleep.
- 412- 7. The long tomb-nails, claws of the vampire
- 413- 8. trail a black thread over the threshold of the ninth arch. This was the house in which the spells took root
- 414- 9. pushed up the leprous dead blooms of blood, stood a sharp shaft of whiteness washed in the moon's laughter
- 415-10. falling from the festered mouth that fed on Awryd's foul food
- 416-11. devil-evoked in the urns hung perilously from the lips of a blind sky
- 417-12. 
- 418-13. bright with the flight of whippoowills and the laughter of Sebek-Nefer-Ra
- 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 Festat.
- 430-25. Mani Stone. East meets West
- 431-26. enlivening the Starry Voids, the Nether Depths and
the three-tongued figure of Fire.
- 432-27. Who knows what rite the doves enacted in that upper
cell?
- 433-28-29.....

The Book of the Spider - 16

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

A corpse stirred, turned; in the hollow of its once-eyed space a one-eyed China doll hung horribly stiff

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

443-10.

444-11. Shōa, O Shōa, the Evil Woman

445-12. 

446-13. You made me step into dead man's shoes and stroll down a London Lane – I mean Chancery – where

447-14. a dealer in rare effigies had set up his emporium.

448-15. It was plumb above Fostat where a certain desert Beast had heard the howlings of Hecaté;

449-16. had made a link, a silk-like web of spider's spilth – royal, ancient, yellow with abysmal sorceries

450-17. which His quivering snout had scented and dragged from its hole a whole carcase of crocodile.

451-18. White Virgin of the limpid moon

452-19. Dolled up in Limehouse slime of wharf-lapping hungry waters

453-20.

454-21.

455-22.

456-23. hungry for ocean yet choked by the implacable mists that settle and shroud the great Yellow River.

457-24. Great Shōa – unfathomable, inscrutable Shōa, you bore this anonymous Chinese to the deep valleys of Ho-Nan, the poppy paradise beyond the Veil.

458-25. Awryd knew your play resembled the game of the stones that were lifted by magical means

459-26. to erect THE Pyramid. Above Fostat. Yes. I remember it well, and the fathomless well ...

460-27. A Star beamed down

461-28. A Star returned along the upward pathway ...

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

The Book of the Spider - 17

463- 1. The Spider lured Arim as Awryd was

464- 2. into the dim and cryptic crevices

465- 3. Candleston.

466- 4. She said the Sigil would be found, the Stone unveiled,
the Sticks revealed.

467- 5. Place them, lit, with candles scarlet, one, and black
the other.

468- 6. Invoke the Guardian.

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

470- 8. the god of Terror that hovers ...

471- 9. High noon.

472-10. The dunes ablaze, the green capped waves of grass

473-11. lapping the walls of the deep place where Awryd with
her cauldron cast her spells

474-12. and then

475-13. the infinite billowing sand, runnelled and sprouting...

476-14. Burrowing yet deeper the Guardian leads by the hand
to profounder tunnellings

477-15. beneath even the Caverns of Set where lie nether-
most cells.

478-16. Now poise the stone and hurl vision within - deep,
deep, deep down within

479-17. Awryd yet weaves the spell, yet draws to the endless
sand the Outer Darkness with its monstrous bird; no
head, no eyes ...

480-18. As the waters, oily, turbid with dreams decompose the
last stanchion

- 481-19. it crumbles; so, in Awryd's cell the cauldron seethes
and a rushing flame spouts and brings down the
ancient castle ...
- 482-20. Buried in débris, the Stone, unscathed between its
panic flames, now black
- 483-21. extinguished
- 484-22. lies
- 485-23. awaiting the hell-bird's screaming resurrection ...
- 486-24.
- 487-25. the helmet of Qrixkuor
- 488-26. the Light
- 189-27. against which the Yellow One warned.
- 490-28. O Shōa, Evil Woman of Dreams ...
491. 29. Ho-Nan.

The Book of the Spider - 18

[The medium at this juncture became Lî]

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

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

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

The Book of the Spider - 19

- 000- 1. In the times of Therion
- 001- 2. Awryd tried again to jam the wires.
- 002- 3. Lt, Lee-sing. Leesing's skull bled with the memories of that earlier confrontation.
- 003- 4. She came
- 004- 5. As a cousin and as a sister; a Skryer whose name did not for long mask her identity.
- 005- 6. She passed, at the last, into the globe
- 006- 7. But her brother was also there; the life recurred.
- 007- 8. The fusion of East and West became a possibility only at the juncture in time of our meeting in space
- 008- 9. Below the ruins of an ancient manor-house.
- 009-10. This is the story of your life.
- 010-11. Each life has its own story
- 011-12. but this story is as real as the life is false.
- 012-13. "How say ye that I was lost?". "He wandered in the rose-garden and strayed into the Path Direct".
- 013-14.
- 014-15.
- 015-16. This chronicle of a single life repeated over and over reveals the Path Direct when the lover's footsteps as the strayed ghost
- 016 17. erase with incessant tread, turning, ever circling, all traces of known ways
- 017-18. until The Way shines clear
- 018-19. as the Pharos at Rendlesham illumined those that were winged and weird ...
- 019 20. those that alighted ... in the glare ... and in a ghastly dark.
- 040 21. The Spider alone ... trails the wires.
- 041 22. The Sentinel utters:

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

542-23. From waking to sleeping with dreams in between:

**543-24. The waking a frenzy of distraction; the sleeping a void;
only the inbetweenness gathers in its dusk the reverberant
images of our recurrent history in the space-time froth of remembered encounters.**

544-25. And if the veil is sundered and the Tower collapses

**545-26. 'then' becomes 'now' and 'there' becomes 'here'; so time
is confounded and space a moment's loose geography
marbled by regret.**

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

547-28. You learned this lesson hard in Beaumont days ...

548-29. You found the Stellar Lode.

The Book of the Spider - 20

549- 1. Awryd found it also; and so did Helen Vaughan -

550- 2. This Stone

**551- 3. that has to be set between the twin Pylons - plinths of
the panic god.**

**552- 4. For fear alone can spark the ultimate eruption that
heaves up the deepest ecstasies ...**

**553- 5. ZOS! Who knew the anatomy of fear and drew the map
of terror on the face of a crone ...**

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

The Book of the Spider - 21

- 578- 1. No matter
- 579- 2. Which tunnel, where, with whom, the plangent voices
proclaim
- 580- 3. the Old Ones.
- 581- 4. The long line of Adepti praise Them.
- 582- 5. The goodly fellowship of the prophets praise Them.
- 583- 6. The deep dusk, the dark sentinel, the Open Door, the
Da'athian Dust -
- 584- 7. All praise Them.
- 585- 8. An old alchemical text tried to fashion the dust into
familiar shapes.
- 586- 9. A new alchemist, resembling the old, brought the Work
actually to the point of manifestation
- 587-10. but a wily hand lay between Him and final victory ...
- 588-11. the hand that purloined the Stone in the cavern of the
crypt beneath the drifting sand.
- 589-12. How long those fingers stretched forth their bones
- 590-13. to strangle the "isolated spectre"!
- 591-14. For the alchemist had done his work well - until
Awryd took a hand.
- 592-15. That hand! It wooed him to confess a stark sin, even
Beneath Baker Street
- 593-16. where he traded on the surface in "Trade 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 *WVW*

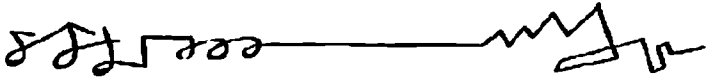
- 898-21. ... Morgan's Land ...
- 899-22. This crazy dust that Awryd prest into her Cauldron
- 900-23. sank, boiled, heaved and irritated the turbid philtre
- 901-24. till a white spout gushed and spectral forms took hold
of the raging fluid, and from it rained the
- 902-25. Qrixkuor Light which Awryd caught in her electric
basins ...
- 903-26. A quaking swampland, tall reeds, Serbonnis, and the
Spectre emerged
- 904-27. dripping a vaporous astral slime from fingers ringed
with the magic stones of Sebek-nefer-Ra.
- 905-28. And the Yellow One walked free
- 906-29. casting Its shadow aslant the formal gardens.


The Book of the Spider - 22

- 907- 1. Write these
- 908- 2. Spells - they are woven by Awryd;
- 909- 3. picked up by the first alchemist
- 910- 4. passed on to the second after centuries had passed.
- 911- 5. These are things Earth should know ... that when
Joseph became David, Awryd's formula was made com-
plete. Zos had it from a page of Grant's Grimoire, even
in Yelda's time.
- 912- 6. Explain, but darkly, how Awryd and Vaughan are one,
that she became Yelda and Loriel and Fane. Machen
knew the secret, but the Master did not.
- 913- 7. When Aossic showed him S'lba, the Master knew that
the nest had been found.
- 914- 8. and that the nest is S'lba _
- 915- 9. Ixaxaar Larr-Aiwass Ilyarun-bel-Aossic.
- 916-10. What a lugubrious game!
- 917-11. 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 precisel", 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. =VVV
- 630-24. They can tell you why the coffer was void in the
Pyramid without a Name.
- 631-25. It is without a Name because born of the Aeon without
a Word outside the circles of time ...
- 632-26. and of the Tangled Light, Qrixkuor -
- 633-27. Awryd's Elemental of the Black Wings
- 634-28. — the Tripod and the Stone
- 635-29. ... and the Raven of Ho-Nan.

The Book of the Spider - 23

- 086- 1. Tling-a-Ling Tling-a-Ling ..
- 087- 2. It sank at the feet of the dead barber; its feathers fell; its spirit escaped.
- 088- 3. (The liberated irreversible Force is the First and the Last Whirling before the coming of Lam's egg.)
- 089- 4. (She is an entrance to the Outer Places and their outrance.)
- 090- 5. Shōa, the Evil Woman, Qlipha, the harlot, scarlet and black.
- 091- 6. Black are the voids of Vith wherein the spiral call from the Egg echoes and secretes a meticulous globule.
- 092- 7. Fostat, Dongola, Ho-Nan, Morganwg, Kabultiloa ...
- 093- 8. Yes - the dust of the Old One shall dance again.
- 094- 9. It is said in S'lba that the Lama will leave his throne ... "and the Eye will spout fire".
- 095-10. The Eye of Sin Sin Wa
- 096-11. and the Eye of the Raven.
- 097-12. 
- 098-13. But only if "you will unite the Gold and the Mauve".
- 099-14. And you will
- 100-15. As Awryd united them.
- 101-16. As Doctor Black united them.
- 102- 17. As Aossic-Aiwass and Iyarun united them.
- 103- 18. As One united them.
- 104- 19. As the Grimoire united them.
- 105-20. As the Great Beast united them.
- 106 21. As the Grasshopper united them.
- 107 22. As "the Shropshire Lark and the Wyoming Whippoorwill" united them.

- 658-23. As the Alchemist united them.
 659-24. As Helen Vaughan united them.
 660-25. As Besza Loriei united them.
 661-26. As Leah Hirsig united them.
 662-27. As Mrs. Paterson united them.
 663-28. As  united them.
 664-29. As Mrs. Beaumont united them.

The Book of the Spider - 24

- 665- 1. (Invok)ing NOW by the Sign of Aossic
 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 L 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



- 080-17. its petals folded.
- 081-18. From its pericarp, like a thread or a scar on the pallid lustre of the moon, crawls the beetle ...
- 082-19. "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".
- 083-20. "They are simulacra of the beetles known, yet unknown, to the Master and to the Lama".
- 084-21. The Scarabs of Sheth. When they fall in their hosts each holds in its mandibles
- 085-22. Awryd's Stone, the Triple Stone of the One ...
- 086-23. the Qrixkuor lights shining in Rendlesham, the Lights against which there is no defence.
- 087-24. "Strive not to net them. They are outposts of qliphoth-breed, forerunners of the Children of Isis".
- 088-25. A certain throne will be encrusted by Them when the time approaches.
- 089-26. Like the toad flaunting its jewel They will hop
- 090-27. as Awryd hopped, and the Leapers hopped and as the mauve witch-song of Isis these lanterns rise and fall ...
- 091-28. swaying in a dizzy breeze, the breath of the Goddess, like the festive lanterns burning high
- 092-29. above the wharf. Far out – beyond the lapping waters lies a skiff becalmed.

The Book of the Spider – 25

- 093- 1. To reach back beyond Awryd takes one deeper into two divergent streams
- 094 - 2. the yellow and the black
- 095- 3. the black beetle of Isis in Khem; the black raven of Ho-Nan ... Black Wings, and the Ancient Three ...
- 096- 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 Qrixkuor from an alien star.
- 700- 8. Amen. Hidden in the sand;
- 701- 9. hiding a body lest the buzzards swooped;
- 702-10. Erecting the rule, the measure, the abacus of eternity, as Nile reeds measured the deluge by Festat.
- 703-11. A new Aeon.
- 704-12. A woeful beginning; but the Truth at an end
- 705-13. where Aiwass located "the Manifestation of Nuit".
- 706-14. Had is that end.
- 707-15. Horus is slain and Set arises, triumphant ...
- 708-16.
- 709-17. Yet an end is a beginning.
- 710-18. Let it not be wrong again!
- 711-19. Let Truth prevail:
- 712-20. "Let the Word of thy Will be the Truth of the Self".
- 713-21. Burrow more deeply!
- 714-22. Cthulhu, Set-hulu, is not the ultimate depth. Fathomless though it be as the single eye
- 715-23. of Sin Sin Wa.
- 716-24. And his raven is not as dead as the body of the Fish when it lay upon the parapet of Vith.
- 717-25. But the Children of Isis and of Set spring from the vaults of a cavernous chamber sunk beneath Chancery Lane in London town
- 718-26. while the images of bland gods lure languid feet when the noonday demon strikes.

719-27. "Strive not to net them. They are outposts of qliphoth-breed, forerunners of the Children of Isis".

720-28. "They spin strange threads like the Spiders of Besqul, but they are not spiders and the lines they trace have no affinity with the Vevers of the Violent Ones who feed upon flesh and know not the subtleties of S'iba".

721-29. The lines lead below. As it is written in a lost grimoire:

... there are thrones underground
And the Monarchs upon them
Reign over Space and Beyond

Invoke Them in Darkness, Outside
The Circles of Time
In Silence, in Sleep, in Conjurations
Of Chaos, the Deep will respond.

The Book of the Spider - 26

722- 1. In the drifting sand

723- 2. we saw the crazy angled pillar risen

724- 3. handled

725- 4. with the Loop of Life

726- 5. as if the brooch of Venus, falling, had pierced the planet's dust.

727- 6. We knew the silhouetted shapes of 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.

734-13. China Rose.

735-14. Hibiscus Jade. Scarlet Flower in the deep night hair

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

The Book of the Spider – 27


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

the Thumb until the Night of Isis falls.)

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

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

The Book of the Spider - 28

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

- #01-22. in and out.
 #02-23. The quaking quicksands
 #03-24. The bubbling pitch
 #04-25. heaving in Awryd's vase of cold shadows.
 #05-26. And the Shades took shape;
 #06-27. brought to Festat another child to meld with
 Merthyr's brood
 #07-28. of the Children of Isis never spawned –
 #08-29. the Children of the Pool.

The Book of the Spider – 29


- #09- 1. See now through Lemur mists the reflected history of
 those atavisms limned by Zos
 #10- 2. the artist who limned the more than dead
 #11- 3. who evoked in the dim circle of aeons the nightmare
 beginnings mirrored in the oracles of Awryd's initiation.
 #12- 4. They said that Black Eagle watched the girl crouching
 over cauldron, seeing, seeing, seeing
 #13- 5. in the swimming fire the coruscating histories of worlds
 #14- 6. that had been and that might have been
 #15- 7. and that are; for ...
 #16- 8. Cease! Arrest! Paralyse in Time's unwinding spool this
 One Circle that shall swell like womb
 #17- 9. And flood the zones with Qliphoth-breed.
 #18-10. See the dismal basins shake, upheave, and tilt their
 lips ...
 #19-11. and see the mauve blood licked up by the pale hyaena's
 tongue.
 #20-12. How can the race pursue its course?
 #21-13. How can the moon, captured again by earth, breed
 aught but the monstrous fungi
 #22-14. that the mad poet found upon Yuggoth?

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

Thus ends the First Transmission

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

The Book of the Spider - 30**Second Transmission**

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

859-22. Maranatha!

860-23. Let not the Lingam of Jacob be blasphemed; nor the moon-plant fade unremembered in the royal pools of ivory and gold.

861-24. This chapter in your book is dark with obscure sayings that Awryd uttered long long ago.

862-25. Nor did the melting cat ever understand that grief that led to triumph:

863-26. Aossic Aorist!

864-27. Consult Phineas for the facts.

865-28. Observe Phineas; understand the nature of his immortal song ...

866-29. Understand his Book; his alchemy.

The Book of the Spider - 31

Second Transmission

867- 1. Alchymia ...

868- 2. The Virgin Awryd.

869- 3. The water-witch came after ...

870- 4. a rainbow cascade of kalas

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

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

873- 7. struck in the caverns of Lam where a grey light weaves perpetually a misty veil above the forest where Awryd encountered the Spider and webbed-footed things masquerading as the Children of Isis. The Qliphoth-breed swarms from the greater basins no less than from the lesser angles of the inferior moon-pools.

874- 8. where the gongs are sounding

875- 9. where Yesod jerks its puppets in a greenish halo of mist:

876-10. Swart visions of the unsleeping dark
start before the eyes; not of the body stark,

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

The Book of the Spider – 32

Second Transmission

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

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

921-26. no bright survivor

922-27. and an aeon of darkness; the Darkness that is undying
wherein the nosferatu eat the shades.

923-28. On the table-cloth with knife-crisp folds is spread the
feast ...

924-29. Fall to!

End of Second Transmission