

Temple of Ascending Flame



OPEN PROJECT

The Hidden Manifestation of the Spider Goddess

By Bill Duvendack & Temple of Ascending Flame

This working will be of particular interest to those of you that are familiar with the writings of Kenneth Grant. If you are not familiar with this modern master of the Left Hand Path, this working can serve as an introduction to one of the crowning jewels of his work, the revelations of the spider goddess OKBISH. In the ninth and final volume of his Typhonian trilogies, Kenneth reveals to us the book of the spider, with commentary and context. The name OKBISH is a Chaldean word, and translated it means 'spider.' For those of you that are familiar with the Temple of Ascending Flame, you know we work with the spider goddess and her more popularly known sobriquet of Arachne, and the material in this ritual series serves to reveal to us a part of her character not widely worked with or known. Like many other deities, Arachne has more than just one face, and in this working you will learn about the facet of the spider goddess revealed to her and others through the workings of the New Isis Lodge, between the years of 1955-1962, E.V. Before we proceed to the workings, let us take a moment to establish the necessary background information from his writings.

New Isis Lodge was a magical group started by Kenneth Grant in 1954 after he received a charter to open an OTO lodge in 1951. It was in existence until the early 1960s, and its story can be found in his Typhonian trilogies. Kenneth claimed it was based on the Setian current, which was aligned with the star Sirius, also known to those on the Left Hand Path as the Black Sun, or the Sun behind the Sun. There were approximately thirty members, some of which included himself, his wife Steffi, Austin Osman Spare, David Curwen, and Ithell Colquhoun, to name but a few. During this time, channeled information was received by several members, and this eventually produced the "Book of the Spider," the inspiration for this working. This information came through oracles that were then compiled into one overall collection. Kenneth believed that this material came down to Earth from a planet he identified with the Thelemic goddess Nuit. OKBISH was the entity that brought this information through, and it is here we see the first clear tie to Arachne.

The Book of the Spider was received in two transmissions over the lifetime of the lodge, and each transmission was broken down into sections. The first transmission is comprised of 29 sections, and the second, of three. Each section is comprised of twenty-nine verses. Twenty-nine is a number that has strong connections to this material, as it was received under the auspices of the twenty-ninth Tunnel of Set, Qulielfi, which corresponds to the tarot card 'The Moon' on the other side of the tree, the astrological sign of Pisces, and the Hebrew letter Qoph, which in turn corresponds to the back of the head, the subconscious mind, and the reptilian brain. When this material was being received, it was noted there was a particular deity presiding over the tunnel, and this was the Egyptian goddess Hekt, who is known as the 'Lady of Transformations.' Kenneth says she is a frog headed Egyptian goddess, and through his work you will find he corresponds her to a precursor of Hekate. While archaeology claims this is

factually and evidentially not the case, this is an important point to ponder none the less, because it illustrates an emphasis in his work on the energetic and esoteric, something that science cannot deal with at this time. The beings known as the Nashimiron dwell in this tunnel, and they usually manifest as malignant women. They correspond to the astrological sign of Pisces.

Contained in the book are a few magical formulas worth noting, as well as an overall intent. The overall intent of the book is to open pathways for the practitioner. In the book are found two formulas that can be used to accomplish this. There is a formula for manifestation, and a formula for the daughter of Ma'at. However, in addition to these formulas, there is also found the magical force of the spider goddess. Since this is revealed material, we can't just specifically point to or extrapolate particular details that give us a black and white formula for each to work with, but rather these formulas are found in between the lines, as it were, and can be found by those initiated into the Typhonian mysteries, particularly those revealed by Mr Grant.

Spider magick generally corresponds to weaving, and depending on the tradition, can include weaving fate or destiny, or the weaving of spells and rituals. It is an ancient deity that can be found in cultures ranging from Greece to a plurality of west African traditions. In modern discussions, spiders and spider magick also focuses on the manipulation of time and space, since more and more evidence is validating the esoteric view that time is fluid and non-linear, and space is plastic to a large degree. Generally, spider energy is seen as feminine energy, but this is not always the case, as is revealed in west African traditions. It is this weaving process that gives rise to the west African proverb that tells us that having a spiderweb in the north corner of your home can bring you good fortune, but also conversely, that a spiderweb in the southern corner of your home can bring ill fortune.

Preparation

For each of the day's workings, prepare your altar and your temple in line with your spiritual path. In addition to this, if you are a member of the Temple of Ascending Flame, have a copy of the temple's sigil on your altar, and anoint it at the beginning of each working with your own blood. Dark blue, purple, or mauve colored candles will be best suited to these workings, and musky incense would work best. The number of candles is subjective, but derivatives of the number 2, 11, or 29 are preferred. Remember to anoint your candles before use, using either dragon's blood or some other sacred oil you normally use. Regarding music, any music that is dark ambient will suffice, and make sure it is lyricless. Also have an image representing the twenty-ninth tunnel present. This can be the tarot card from the Shadow Tarot, and in addition, you can use the tarot card XVIII, The Moon, to further enhance the experience. You can also include images of the astrological sign of Pisces, the sign corresponding to this particular tunnel. When it comes to tools, make sure you have a copy of your own personal grimoire or journal present, as well as a copy of Liber Al vel Legis, also known as "The Book of the Law" present. While this may not be a part of your path, in this context it is used to connect with the Typhonian current of Kenneth Grant, which sprang from the work of Aleister Crowley. Also have a spirit pot or chalice present, as well as a staff or wand and your ritual blade. Images to be used include images of the spider goddess, whether Arachne or another one of your choice. You can also include images of frog-headed goddesses present to invite the energy of Hekt into your temple. Besides these tools, also have three eggs, hard boiled if possible. Before the workings begin, color one egg with the colors of the night side, specifically purple, dark blue, or mauve. Feel free to paint on it as you choose with whatever sigils or symbolism will activate your latent consciousness. The other two will be blank for now. As has been said many times in occultism, 'it's all in the egg.'

Day 1

Invocation of Aossic

Aossic is a spirit that Kenneth Grant made contact with during his lifetime of journeying, and is a foundational piece of the Typhonian tradition. His experiences with this spirit are recorded in his trilogies, and in this ritual setting, making contact with it serves to open the gateway to the other side. Begin this working by igniting the candles as you choose, lighting the incense, and starting the music. When this is done, proceed to cast your circle in a manner in line with your tradition, but when casting it, proceed widdershins rather than deosil. If you are a temple member, remember to consecrate the temple's sigil with your own blood.

When the circle is cast, begin chanting "Vovin," the Enochian word for 'dragon,' to raise the energy in your chamber. After you feel the energy is sufficiently raised, invoke Aossic through the following invocation:

**Aossic, spirit of the cave and revealer of the Oracles of OKBISh,
May you impart the secrets of Sirius, and through this knowledge, may I come to know my unholy
power!**

**Aossic, eternal, unknown mind, may you find me your willing explorer and seeker of nightside
mysteries.**

Through your guidance may I find wisdom.

Through your grace may I be consecrated in the name of Set,

And through your tests may I come into oneness with the Typhonian tradition.

As it is spoken, so is it recorded under the Ninth Arch in the Book of Law.

After this is done, assume a seated position conducive to meditation, and use the following visualization to commune with Aossic. Visualize that you are in a dark, dank, musty cave. You can hear water lightly dripping in the distance, and the moistness of the rocks and in the air tell you that you are somewhere deep underground. Different from the cave of Lilith, yet related, you may feel like you are in a subterranean womb. Eleven black candles float in the air near the walls, and these cause flickering shadows to dance around the edges. When you expand your vision, you see shadowed outlines of the other participants of the project, dressed in black robes, silhouetted in the background. They form a crescent around you, behind you, and as you immerse yourself in this image, another larger shadow reveals itself behind you. It is not threatening, but is alien in its energy and consciousness. After you turn to face it, you see a shadowed arm lift up and begin tracing something on the wall behind it. It is a sigil specifically meant for you. Study the sigil, every line, every curve, until you have it firmly in your mind's eye. When it is firmly engraved in your mind, you see the progenitor of the sigil begin to fade from view, leaving you with only the shadows of the other participants behind you. Take this opportunity to draw the sigil in your journal/grimoire. When this is completed, feel your consciousness return to your temple. Close your temple as per your preference and release the energies gathered there. Record any experiences and impressions received from this ritual. After this is completed, draw the sigil on the painted egg. While the color yellow or lemon is preferred, you can use any color you connect with as part of your path. After the egg is painted, leave it on your altar for the rest of this ritual series. Return to your day to day life.

Day 2

Invocation of Qulielfi

Begin this ritual the same as the previous day. Light the candles and incense, start the music, and open your temple in line with your personal spiritual path. If you have recorded sounds of frogs, feel free to use this as a background instead of the ambient music you used from the first day. If you are a temple member, remember to consecrate the temple's sigil with your own blood. Remember to cast the circle widdershins. When this is completed, chant "Qulielfi" until you feel the energy in your chamber raised

and enhanced. Take the image of Qulielfi and other images that correspond to this tunnel and the path of the moon, and bring them to the forefront of your altar. Any images you may have of Hekt and/or the frog goddess should also be brought to the fore. Focus on them as you recite the following invocation:

**O Hekt, Lady of Transformations, I open myself to receive your gnosis.
Under the night of Pan, I call to you, most ancient goddess!
Nashimiron, the legion of malignant women, I do summon, stir, and call ye forth.
Into this infernal chamber I do request your presence,
So that I may partake of the secrets of Qulielfi.
Open yourself to me, Qulielfi, and through this union,
May the wisdom of the spider goddess guide me further through the tunnels of Set
Into the realm of the Black Sun!
Along the strands of fate may I glide like a spider, going further than ever before.
OKBISH, my guide, my revealer, I call to you in this temple to empower me to move through the
unseen paths of the night side.
With the covenant of Set as my doctrine, may I come to know the unknown
And may I find the unholy power that awaits the courageous traveler of the Mauve Zone!**

When this is done, assume a seated position conducive to meditation, and focus on the following visualization to invite the energy of the tunnel into your ritual chamber. You find yourself seated near a mid-sized lake at night, under a full moon. The water is tranquil, and it almost glows black underneath the silver moonlight. You can hear a symphony of frogs around you and in the distance, chirping and ribbiting in a fashion similar to a call and response. Open your senses and allow yourself to get lost in the noises they make. When you feel you are fully immersed in their rhythms, your tranquility is broken by the splash of one of the frogs breaking the surface of the still waters. You open your eyes to see where it went, and when you do, you see that the entry point of the frog has created a vortex in the lake—a vortex that stays open as you watch it. Confidently, you dive into it, but instead of getting wet from the water, you find you land gently in warm mud, and you realize you have entered into the tunnel of Qulielfi. When you look back over your shoulder, you see that you are looking up at the roof of the tunnel, and not at the night sky as you expected. When you return your gaze forward, you see shadows dancing on the walls in your periphery vision. You focus your attention on them, and they begin to take shape.

The outlines become those of naked, attractive women of various shapes, sizes, colors, and cultures, but as you gaze down their bodies, you see that from the waist down, they are horribly disgusting creatures. No two women are alike in this way, though. Some have oily skin, like the tentacles of octopods, while others are covered in thick, disgustingly dirty fur. Some stand on unkempt hooves, while others have webbed feet. However, these nasty features do not take away from the beauty and eroticism produced from the waist up of each one. There is now a smell in the tunnel, and you realize this smell comes from all of them. As you watch this scene of grotesque beauty unfold, you sense another, larger woman entering this section of the temple, and slowly she comes into view.

Entering the temple is a woman with a beautiful body. There are no blemishes on her skin, and she is unlike the other ones, seemingly as beautiful as they others are hideous. However, as your gaze moves up her form, you see that she has the head of a frog. Upon closer inspection you also see her feet and hands are slightly webbed. The other women present seem to fall in line with her, as if serving her or at least submitting to her. You realize this is the goddess Hekt. Her eyes are hypnotic, and you quickly find yourself getting lost in them. When you do so, you feel your mind make contact with hers, and she begins to communicate with you. Take several moments to listen to what she has to share with you. After you feel you have a firm grasp of the gnosis being transmitted, you feel your consciousness return to your temple, and you know the working is complete. Close your temple as you choose, in line with your spiritual path and release any beings or energetics that were present during your working. Extinguish your candles and incense, and record the gnosis, impressions, and experiences in your grimoire/journal. Return to your waking consciousness and day to day life.

Day 3

Covenant of Set

Before you begin this ritual working, consider what kind of covenant, or pact, you would like to make with Set. In context of this ritual, this will be something that has to do with opening new gateways and paths for you to tread with the guidance of Qulielfi under the auspices of the spider goddess. Write this down to recite during the ritual. You will be burning it later, so you may want to have another copy for your own records as well.

Begin this ritual the same as the previous day. However, bring your spirit pot or chalice, rod, and the copy of the Book of the Law to the forefront of the altar. Light the candles and incense, start the music, and open your temple in line with your personal spiritual path. If you are a temple member, remember to consecrate the temple's sigil with your own blood. Remember to cast the circle widdershins. When this is completed, chant "Xeper Set" until you feel the energy in your ritual chamber has changed, forcefully declare:

**In the darkness of the red desert of Set, I summon you, dark initiator, into my temple!
Master of storms and king of the desert, I enter into congress.
Hear my words now!
(Recite pact)**

After reciting the pact, sign it in some way. This can be anything from a wax impression sigil, to your own personal mark, to a magical name you prefer to use. Make sure that at the bottom of the pact there is space for him to make his mark, too. A covenant is an agreement between two parties, which means that your pact should include things you want, but also what you're willing to give Set that he may want.

Take the pact and put it in your spirit pot or chalice. Place your chalice/pot on top of the Book of the Law, and pick up your rod or wand. Aim it down at the chalice, thus at the pact as well, then continue by reciting:

**As this pact has been written, so shall it be carried to the finer planes.
May it find it's way through the mauve zone to the red desert of the most unholy initiator.
Set, my guide, Set, my sickle, Set, my scythe,
Hear my voice this eve, for I, (insert magical name here) offer you this sacred pact.
As it is written, so shall it be done!**

Proceed to burn or dissolve the pact as you see fit, until you are left with nothing but ashes or some other sort of remnants. When very little remains of the pact, close your ritual space, extinguish your candles and incense, turn off your music, and write down any impressions or gnosis you may have received during the ritual. Leave the remnants of the covenant in the chalice for the duration of the working series. Each day, check to see if anything has happened to them. Also pay attention to anything that may happen to let you know that Set has agreed to enter into this arrangement with you. After the ritual series is done, empty the chalice someplace outdoors, preferably in a desert, sand, or some desolate place, no matter where.

Day 4

Spider Goddess Dreamworking

Begin this ritual the same as the previous day. Light the candles and incense, start the music, and open your temple in line with your personal spiritual path. If you are a temple member, remember to consecrate the temple's sigil with your own blood. Bring any images or items that correspond to the

spider goddess to the forefront of your altar to focus on while you chant the verse below. Remember to cast the circle widdershins.

After it is cast, begin chanting “Phulkamezameza Phulk aliz” until you feel the energy in the chamber has shifted. This is the opening verse from the Book of the Spider, and serves to align yourself with its gnosis, and the spider goddess behind its transmission. When you feel the energy has shifted, continue. Assume a comfortable position conducive to meditation. When you are relaxed and receptive, continue with this visualization. When you close your eyes, you find yourself perilously balanced on a thin silvery strand that looks like a solid pipe. While it looks like it should be slick, you find you are standing on it with little to no effort, almost as if this is something natural to you. You peer into the blackness of the void beyond, and at various places in your field of vision you see more and more of these threads, and it occurs to you these are spider webs, and you are the spider. When you look down on your form, you notice you are part spider and part human. It feels natural, as does traveling on the web. Looking all around you through your many spider eyes, you see a fly trapped on the web quite some distance away, and you can feel its chaotic thoughts and emotions, yet in your mind there is nothing but tranquility. You feel a rush of power as you realize you are the one in control of the situation. Take a moment to immerse yourself in this feeling of power, and when you feel your adrenaline has risen in your body, empowering it, bring your consciousness back to your temple.

Close your temple as per your preference and extinguish your candles and incense. Stop your music, and proceed to the next part of your working. Because of the adrenaline rush, you may find it hard to immediately proceed to the dreamworking, so it is wise to engage in some sort of activity to release the energy. Do so, and while doing it, contemplate the world of the spider: ordered, empowered, in control, yet completely open and receptive to the chaotic energy emanating from those trapped in your web. After you release the adrenaline, retire for the evening and open yourself to the dreamworking. Put yourself to sleep by chanting “OKBISH” until you fall asleep. When you wake up, record your thoughts and impressions from the dreamtime in your journal/ grimoire.

Day 5

Spider Goddess Evocation

In addition to the regular altar setup you have been using, also have some sort of scrying device available. Set it up where it would be best to use. Also have images of the spider goddess at the forefront of your altar. Begin this ritual the same as the previous day. Light the candles and incense, start the music, and open your temple in line with your personal spiritual path. If you are a temple member, remember to consecrate the temple’s sigil with your own blood. Remember to cast the circle widdershins.

After your circle has been cast, begin chanting “OKBISH” until you feel the energy in your chamber has shifted. When this has occurred, begin gazing into your scrying device, and chant “eee elelelem elelm Lam!” Continue this until you see the spider goddess in the scrying tool. When you see her and feel her presence, declare:

In the name of OKBISH, your name, I call to you this eve.

Join me in my temple. You are welcome here.

Impart to me your wisdom.

Bless me with your grace, and accept this offering, the egg of eternity and creation!

Offer her one of the unpainted eggs by placing it in front of the scrying device, between her and you, then continue to speak:

It’s all in the egg, the source of life, creation, and unmanifested potential.

Let this be an offering unto thee. Let this serve as the beginning of our new life together.

With this offering, I welcome you into my life and spirit.

May you receive it well and may you find comfort and solace in my soul.

Still yourself, and open up to the wisdom she has to impart. As you receive her gnosis, begin to write in your journal/grimoire. This is channeled writing, so let it flow freely from the melding of minds through the pen to the paper. Feel free to lose yourself in this process until there is nothing more to write. When you have written everything she has to say, close down your ritual and temple in accord with your spiritual path. Write down any other impressions you have received about her, this process, and this ritual. Snuff out the candles, extinguish the incense, and take the egg to some place in nature to offer her. Suggested places are a crossroads, or perhaps someplace beneath the earth in the dark where spiders normally dwell. You will be leaving the egg there to be devoured by beasts of nature or entropic natural forces, so choose wisely.

Day 6

Spider Goddess Consumption

Begin this ritual the same as the previous day. Light the candles and incense, start the music, and open your temple in line with your personal spiritual path. If you are a temple member, remember to consecrate the temple's sigil with your own blood. Bring any images or items that correspond to the spider goddess to the forefront of your altar as well. Also bring the second unmarked egg to the forefront of your altar. Remember to cast your circle widdershins. When this is done, continue by chanting "Manifestation" until you feel the energy in the room has been sufficiently charged and changed, then proceed.

Take the egg and pass it over the flame of your candles, while focusing on the spider imagery that adorns your altar. While doing so, recite "In the tunnel of Qulielfi, overlit by Hekt, I consecrate this embryo. Make it sacred through your power, and bless it with your unholy light." Feel her energy wash over it and merge with yours. Proceed to draw a sigil on it that has been created in line with what you want to accomplish in the short term. Make this goal something that has to do with bringing life to a new situation you wish to create. Or, make this sigil one that has to do with removing barriers and obstacles that are currently blocking your path and preventing success.

When this has been completed, begin peeling the shell off of the egg, and as you do so, imagine the energy of the sigil being released into the cosmos to execute your Will. An easy analogy to use here is that of the snake shedding it's skin in order to be born anew. After all of the pieces of the shell have been removed, continue to the next step by reciting:

I, (insert magical name here) offer myself to your gnosis and guidance. As this sacrament has been purified and cleansed through my hands, may it be received by you in your realm. OKBISH, spider goddess, weave the strands of destiny, and find me your willing partner in the manifestation of my Will upon this earth and under this earth. May the roots of this work dig deep and strong, and may our covenant bring success to furthering our work together. In the name of the new aeon, so it is done!

Eat the egg while mentally focusing on the focus of this ritual. When this is done, gaze at your imagery of the spider goddess and let her mind connect with yours as she reveals to you the gnosis you need to accomplish the manifestation of your Will. After this connection has run its course, record the information and impressions in your journal/grimoire. Close your temple as per your preference. Extinguish the candles and incense. Turn off the music, and take the egg shells to someplace outside in nature to degrade over time as an offering to her and the physical world we inhabit.