

PALAEOPETROLOGY
FROM GOG-MAGOG AXIS TO PETROPUNKISM

11 March 2004. Somewhere amidst the fog of the Net, behind a seemingly forgotten website, in Hyperstition's password-protected laboratory – a location for exploring a diverse range of subjects from the occult to fictional quantities, from warmachines to bacterial archeology, heresy-engineering and decimal sorceries (Qabalah, Schizomath, Decimal Labyrinth and Tic-xenotation), and swarming with renegade academics, pyromaniac philosophers and cryptogenic autodidacts – there is a tumultuous discussion. The commotion has begun over the newly discovered notes of the former professor of Tehran University, the archeologist and researcher of Mesopotamian occultural meltdowns, Middle East and ancient mathematics, Dr. Hamid Parsani.

Arrested by SAVAK secret police during the Shah's regime in Iran for his unpatriotic activities and dissemination of fake versions of the glorious Persian history, Parsani was finally dismissed from Tehran University during the cultural reformation following the 1979 Revolution, for what was termed 'insufficient scholarship'. The notes – more like the contents of Parsani's office trash can than a notebook of an exceedingly disciplined scholar – have been disclosed to the Hyperstition team by one of Parsani's secret students who teaches ancient middle-eastern languages in one of the branches of Azad University in Iran. Before the Revolution, Parsani's sole book *Soorat-zoda-ee az Iran-e Bastan: 9500 Sal Nabood-khanie (Defacing the Ancient Persia: 9500 years call for destruction)*¹ was banned and entirely confiscated after hitting the public

market. Even during the post-Revolution era, permission was never given for re-publication of the book.

After his academic exile (1981-1995), Parsani was hired by a middle-eastern architectural practice based in Egypt. Enjoying financial security over a long period, he eventually nullified his contract with the Egyptian company and established a private research institute which lasted for nine months. It seems the only aim of this institute was to acquire permission from Iran's Cultural Heritage Organization to cooperate with public bodies involved with archeological projects led by the government, and to assemble an elite team of reliable and professional archeologists, linguists and even mathematicians.

There is no information about Parsani's activities from 1378 (1999) to 1379 (2000); he suddenly disappeared along with his team. There are reports of illegal excavations near the rich archeological site Ghal'eh Dokh'tar in Gonabad, and diggings in Ahvaz and Kerman parallel to his disappearance. One reliable source, however, confirms that Parsani contacted a family in Kerman believed to be the descendants of the Haftvad dynasty, the legend of whose wealth and terrible fate is well-known in Iranian folklore. Before the rise of the Sassanids (the last dynasty before Islam in Persia), at the time that Ardeshir, the founder of the Sassanid dynasty, conquered all regions of Persia one after another, only this one mighty family succeeded in standing against Ardeshir. Stories tell of a giant gluttonous worm kept by the Haftvad family as their *familiar* and guarantor of their power. The worm was eventually destroyed by an assassin sent by Ardeshir who disguised himself as a merchant and poured molten metal into the acephalous mouth of the Haftvads' worm. The destruction of the worm is believed to have sealed a permanent curse on Kerman, according to which the city would eventually be destroyed.

Following his reappearance in late 2000, Parsani started a project for locating an artifact named *Khaj-e Akht* or the Cross of Akht. Parsani's old friends all confirm that they found him too unstable and lacking in the principled behavior expected from a scholar. An old colleague describes him regretfully as a volatile genius entertaining a bunch of teenage nitwits: 'He constantly rambles on about a heretic Zoroastrian mage and sorcerer named Akht who was mentioned in the Zoroastrian books *Denkard* and *Yavisht i Friyan*.² These rants concern Akht's cross, his last three riddles which went unanswered, something about the "flowing source of the black flame", an omnipresent blob worshipped by Akht-Yatu, a cult led by Akht during his lifetime and after his execution; and the Quranic references to Yajooj (Gog) and Majooj (Magog), the People of the Eye, and many other topics usually entertained only by unhealthily-minded teenagers, who, neglecting their schoolwork, think such nonsense to be "cool". His skin disease, I think, has entered a more serious phase.'

Another former friend of Parsani adds: 'Parsani's recent writings lack his former stylistic prose and sense of highbrow erudition; as if he has been struck by something he cannot digest, some stupefying discovery he is unable to

dramatize.' While a former student noted that:

The University remains in a period of post-Parsanism trauma, suffering greatly from the chauvinistic Persianism still simmering in ethnocultural, anthropological and political studies. So I suspect that these sharp reprimands against Parsani's recent activities are only natural; after all, you cannot deface the ancient Persia and walk unmolested among people whose sole scholarly concern is to replace the Arabic letter F with the Persian letter P. It is difficult for me, as one of Parsani's first students, to be forced into any premature conclusion as to whether his recent comments on the genealogy of Monotheism and the rise of the Middle East as an autonomous entity are really of any intellectual value or not. Nevertheless, his recent remarks seem to converge with the one and only book he published, but from an opposite direction. So they should be analyzed with equal enthusiasm to that with which we dissected and discussed that precious volume. Finally, I should add that what my other colleagues identify as defective prose or an unscholarly approach is more than anything a quite logical and predictable development of his initial writings into something appropriate to these theories and discoveries — something that perfectly matches the nonjudgmental monstrosity of his chronic illness, or what he used to call leper creativity. (Prof. Anush Sarchisian)

According to Parsani's notes, he discovered two carvings of the cross: one in Kerman province (recovered by the Haftvad family after the Bam earthquake in 2003) and one in the ancient city of Susa near Ahvaz, Iran. In 647 BCE, the Elamite empire was devastated and their capital Susa was sacked by the Assyrians on the pretext that an unnameable abomination was surfacing there, and that everything that came into contact with that benighted entity had to be eradicated. Ashurbanipal, the king of Assyria, triumphantly claimed that in order to purge the land and cleanse the kingdom of creatures, he carried away the bones of the Elamite people toward the land of Ashur, disinterred the tombs and exposed their contents to the bleaching rays of the Sun and even sowed the land with salt and quicklime. In Parsani's notes, this obscure abomination is identified as the main motive for the further archeological investigation that resulted in the discovery of the first carved relief of the cross, referred to as the Cross of Akht (خاج اخت: *Khaj-e Akht*). This first carving, according to the notes, had been partly eroded. Carved from gagates, approximately 9 by 20 centimeters, some of the cross's prominent features are strikingly similar to those of the Haftvad cross.[‡]

Different summaries of these features are found throughout the notes; in one paragraph, however, Parsani reveals some additional information:

Both crosses are identical in some curious way. Strangely this one has two

‡ How long has it been since I left this room?

handles instead of one. The cross is comprised of two main parts, the star-head and the handles. The basic geometry of the head consists of a decagon with triangles positioned on its sides, forming a star corresponding with *Khur* (the Sun). But one side of the decagon is forked, to form two handles. One can thus surmise that this is no Zurvanite star or Sun because the star is incomplete and lacks the full complement of ten triangles corresponding to the sides of the decagon. The last sacred triangle has been intentionally replaced by two vertical parallel lines, and this for reasons unknown. Recall, however, that they spoke always of a buried terrestrial sun which must be exhumed, a rotting sun oozing black flame, the black corpse of the sun. And even the name *Akht* corresponds to the incomplete form of the broken star. One must be blind not to notice that even the ancient Persian word *Akht* or *Axt* (اخت meaning pest) is a truncated form of the word *Akhtar* (اختر, Star, referring to the Sun) with its last letter (the letter R, ر) cut off.

The notes show that Parsani later obtained a handmade model of the cross in the city of Taft (Yazd province, Iran). The cross, Parsani's examination determined, belonged to the late fourteenth or early fifteenth century, having been made sometime after Timur's (Tamerlane) conquest of Persia:

I came upon an artfully crafted model of the cross in the old bazaar, 18 by 7 centimeters, in silver, with a tiny lock between the two handles. After some considerable effort, I succeeded finally in opening the artifact, which revealed it to comprise a most curious and surprisingly complex contrivance. At every corner of the triangles there is one rotating joint; the last two joints connect the star-head to handles, the latter being in the form of knee-joints, whose rotation is limited to 90 degrees, so that fully rotated they form two opposing horizontal lines. This peculiar arrangement gives the additional property that the cross can be folded into something else, another entirely different artifact, another cross: In unfolding the cross, one rotates the joints on the triangles synchronously, with equal force distributed on the two handles, thus pushing them in opposite directions towards each other. Correspondingly, the decagonal head of the cross is folded to an upside-down *crux commissa* (the letter T), the cross of Nimrod and later St. Anthony's cross, initially used in worship of the summer Sun or Sun god, and used to hold human sacrifices during immolation. Am I mistaken in believing that the downward *crux commissa* bespeaks a symbolic emphasis on a rebellious position against the sun, whose symbol is an upward or normal *crux commissa*? The downward cross might also insinuate a descent, perhaps a fallen Sun god or the collapse of the solar empire. If the *crux commissa* is historically interpreted in terms of advent, the downward *crux commissa* or the folded Cross of Akht must be understood in terms of awakening. The horizontal part of this new artifact is

constituted of the cross's handles while the vertical part is formed by the folded triangles. On both handles, we find the Quranic reference to Naft (oil and petroleum),³ on the left handle there is the word Yajooj (Gog) and on the right handle the word Majooj (Magog). Further, each corner of the star (each triangle) is marked by a number, inner vertices running from 1 to 8 (in this model clockwise and essentially stepwise), external vertices in an opposite direction (anti-clockwise) from 1 to 9. On each side of the triangles, there is an unfinished sentence or word. As final proof of the ingenuity of this unique device, once the triangles are folded to form the vertical part of the upside-down *crux commissa*, a complete sentence can be read: 'The day Yajooj and Majooj (Gog and Magog) come out, we shall leave them to surge like waves upon one another.' [The Quran, 18:99] (See Fig. 1, Fig. 2, Fig. 3-1)

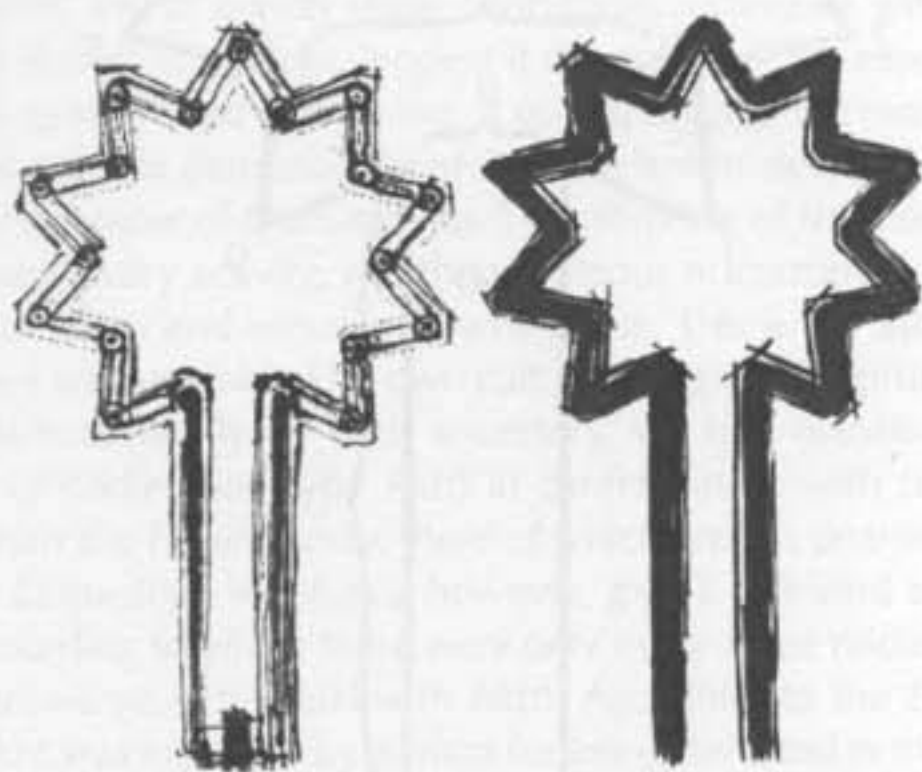


Fig. 1 The vertical dissection of the Cross of Akht with its vertex-joints; note that the joints connecting handles to the star-head are different from the joints used in vertices (left) sketch of the Cross of Akht (right).

The Cross of Akht has frequently been referred to as the broken star, the star-head and the black sun-flower. In his notes, Parsani personifies the Cross of Akht as an inorganic demon,⁴ a sentient relic with the ability to numerically grasp all the undercurrents and inconsistent events of the Earth as modes of narration. 'It can narrate the plot holes of every planetary scenario, from textual narrations to global political narrations,' Parsani writes. The Cross of Akht can diagram planetary events of epic proportions in the form of various modes of heterogeneous or anomalous narration. Idolized by Hamid Parsani as the supreme 'narration lube', the Cross of Akht delineates the activities and ontogenesis of global dynamics according to the lubricating chemistry of oil or petroleum, i.e. it grasps all narrations of the Earth through oil. It is also used as a model for simulating the power formations and political commotions of the

Middle East. The cross of Akht, and its transformations, offer a diagram for the intrepid blasphemy of the Middle East against all modes of global hegemony and political models which perceive global dynamics as a whole.

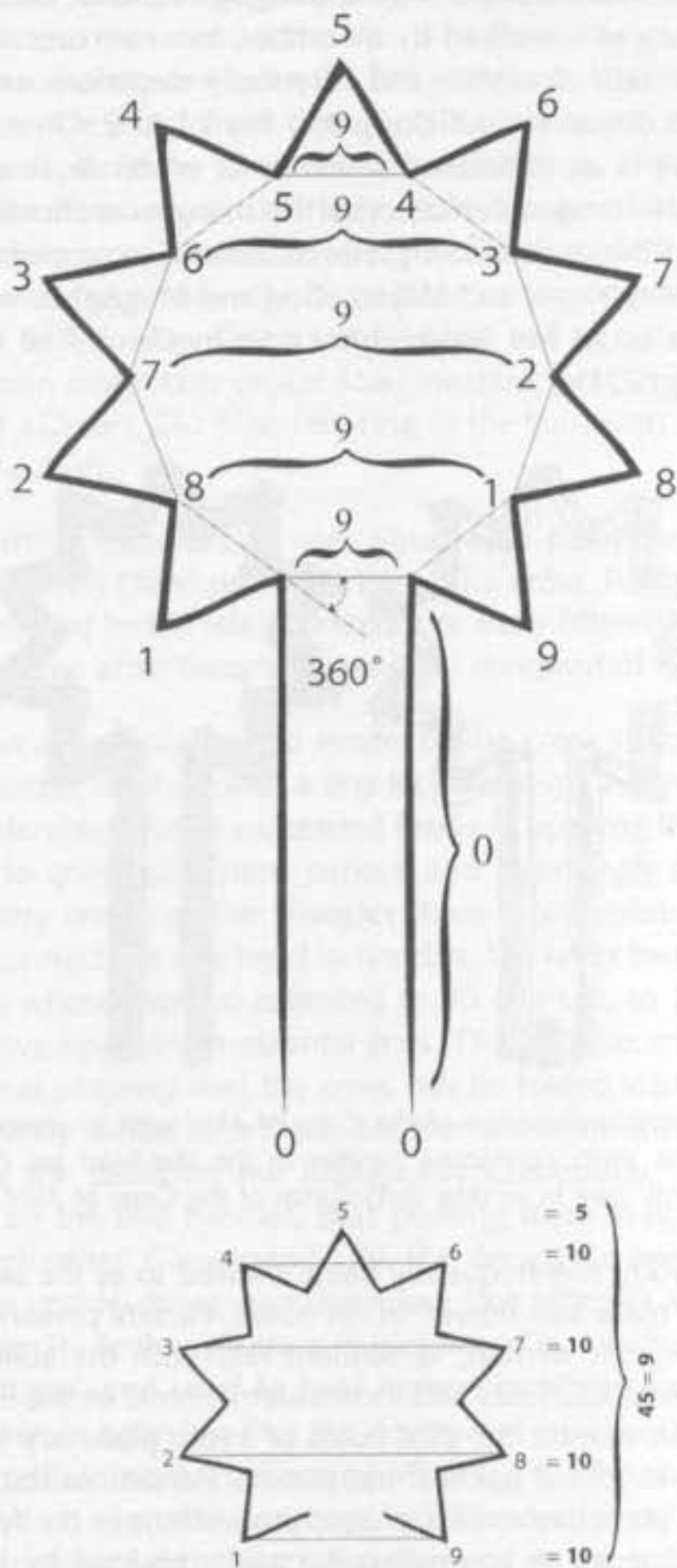


Fig. 2 Numerical anatomy of the Cross of Akht and its traits. Each outer vertex makes a nine-sum and ten-sum coupling with inner vertices. Handles of the cross are numerically designated as zero.

On another page, Parsani gives a further description of the Cross of Akht:

All three crosses are in the form of broken stars with triangles mounted on a decagon. And all correspond with the oldest version, that degraded cross recovered from Susa's necropolis where even the skulls smelled of petrol. The Haftvad version of the cross is unique: Triangles have been carved over a circle which environs three intertwining snakes whose coils are aligned together along three intersecting axes (人). Part of the carved relief has been terribly eroded but the carving of the circle portrays reptilian scales of cycloid type which add to the enigmatic quality of this carving. Such reptile scales belong only to the Typhlopidae family of snakes whose rostral scale overhangs the mouth to form a shovel-like burrowing structure and whose tail ends with a horn-like scale. All this attests — if I am not mistaken — to the fact that the circle with its snake-ridden interior must be Akht's Wheel of Pestilence. These sinister visual connotations conspire with the physical weight of the Haftvad cross, lending it the aspect of a weapon rather than a mere diagram. Mace or club-like, it corresponds to the mace of Aeshma-Daeva who in the demonolatry of Zoroastrianism sleeps with Manushak, the lecherous sister of Manuschihar. The offspring of this consummation is a cult whose every activity, whether righteous or corrupting, damages the order of creation and reduces its wholeness. This is the cult upon which Akht based and assembled his own cult. In a religious scripture bequeathed to the Haftvad family by their ancestors, we find mention of thirty-six enigmas or riddles posed by Akht in confrontation with the Zoroastrian Yavisht from the Friyan family, three of which are left unanswered by Yavisht. The Zoroastrian scriptures, however, give a distorted account of this event, according to which there were only thirty-three riddles, all of which Yavisht answered in his duel with Akht. According to the Zoroastrian account, Akht was executed by Yavisht for being defeated in the contest. The Haftvad scripture suggests that the Cross of Akht, referred to in the text as the Haft or the Helve, itself constitutes the answer to the last three remaining enigmas of the thirty-six. In contrast to the Zoroastrian scriptures, Akht disappears after forging his cross over the course of fourteen Fridays.

Parsani's manuscript evoked a feverish excitement in Hyperstition's laboratory as the discovery of these notes on the cross of Akht — an artifact whose 'decimal gates' opened onto an inorganic pestilence, recovered from a forsaken perpetuity, or the 'Ancient Without Tradition' — coincided with one of Hyperstition's theoretico-fictional projects. This project explored nexuses between numeracy, Tellurian dynamics, warmachines and petropolitics, models for grasping war-as-a-machine and monotheistic apocalypticism, all in connection with the Middle East. The project had been temporarily halted for lack of what may be called 'technical elements for the fictional side': what was missing was some vehicle for transporting the theoretical carriers in their expedition, a narrative

line with the appropriate authority to mobilize the fictional side of the project.

Moreover, Parsani's breakthrough was coincidental with an ongoing discussion at Hyperstition's laboratory crisscrossing between the Deleuze-Guattarian model of the 'war machine' and desert-nomadism. The discussion was spiralling through a series of theoretical confrontations between jungle militarism (the Vietnam war or the process of NAMification) and desert-militarism (War-on-Terror and Mecca-nomics). The discussion at Hyperstition ultimately developed into what would later be defined as 'blobjectivity', or the logics of petropolitical undercurrents. According to a blobjective point of view, petropolitical undercurrents function as narrative lubes: they interconnect inconsistencies, anomalies or what we might simply call the 'plot holes' in narratives of planetary formations and activities. To this extent, petropolitical undercurrents run through terrestrial decoding machines, conspiracies, polytics and Tellurian dynamics — or what, in Gilles Deleuze and Félix Guattari's somewhat aestheticist and conservative appropriation, is known as the *New Earth* (on the basis of what calendar, according to which planetary reference, is this New Earth announced?) A blobjective view necessarily diverges from the Earth as a whole towards an entirely different entity, an earth under the process of 'Erathication', as it was called in Hyperstition's laboratory. Erathication as a process spreads out in at least three directions: (1) the leveling of all planetary erections (idols?), or the attainment of a burning immanence with the Sun (the solar outside) and the burning core of the Earth (the Insider), (2) the immersion of the planetary body in flows and undercurrents, pushing the Earth towards full-fledged sogginess, (3) a participation with the Earth as a manifest degenerate entity for which wholeness is but a superficial distraction. The blobjective viewpoint was further developed through interminable online conversations between Hyperstition participants (whose 'real names' have been omitted here) :

X: The contemporary war machine (the grasping of war as a machine) does not correspond easily to the Deleuze-Guattarian model because: (1) it includes Abrahamic or monotheistic escalation and monotheism as stimulating components; (2) it has war as an object, or - more exactly - a product; (3) it consummates the technocapitalist oecumenon through synthesis with Islamic monotheistic enthusiasm (subtracting the supposed potential for 'secularization' as an Abrahamic teleology).

Z: This is precisely the Gog-Magog Axis: 'Consummating the technocapitalist oecumenon through synthesis with Islamic monotheistic enthusiasm (subtracting the supposed potential for 'secularization' as an Abrahamic teleology).' However, the Gog-Magog Axis eventually crosses technocapitalism with something else.

To grasp war as a machine, or in other words, to inquire into the Abrahamic war machine in its relation to the technocapitalist war machine, we must first realize which components allow Technocapitalism and Abrahamic monotheism to reciprocate at all, even on a synergistically hostile

level. The answer is oil: War on Terror cannot be radically and technically grasped as a machine without consideration of the oil that greases its parts and recomposes its flows; such consideration must begin with the twilight of hydrocarbon and the very dawn of the Earth. In Dean Koontz's novel *Phantoms*, Timothy Flyte, a renegade paleontologist who considers himself a professor of Ancient Epidemics, is a tabloid writer researching an unnamable Tellurian sentient being which he calls the Ancient Enemy, responsible for devouring countless civilizations (the Aztecs and the Lost Colony at Roanoke, for example). A bio-chemical combat unit invites him (in line with *The Exorcist*, in which neurologists invite a vicar for assistance) to investigate the mysterious disappearance of people in a village in Colorado. The Ancient Enemy is a Thing-like bio-hazardous predator hunting organic entities, using bio-sorcery and mutating various organic phyla (possessing a soldier and turning his blood into a small lizard). The Ancient Enemy is trying to spread its gospel via three chosen characters. Timothy Flyte finds many parallel traits between The Ancient Enemy and The Antichrist. Examining the corpses of victims, he detects traces of porphyrin, a chemical substance common to blood, plants and petroleum. The Ancient Enemy or the Tellurian Antichrist which persistently looms in the Mesopotamian dead seas (originally where Antichrist comes from) or near the oceans is Petroleum or *Naft* (Arabic and Farsi word for oil).

According to the classic theory of fossil fuels (i.e. excluding Thomas Gold's theory of the Deep Hot Biosphere), petroleum was formed as a Tellurian entity under unimaginable pressure and heat in the absence of oxygen and between the strata, in absolute isolation — a typical Freudian Oedipal case, then ... Petroleum's hadean formation developed a satanic sentience through the politics of in-between which inevitably 'wells up' through the God-complex deposited in the strata (the logic of 'double-articulation, the double-pincer' according to Deleuze and Guattari), to the surface. Envenomed by the totalitarian logic of the tetragrammaton, yet chemically and morphologically depraving and traumatizing Divine logic, petroleum's autonomous line of emergence is twisted beyond recognition. Emerged under such conditions, petroleum possesses tendencies for mass intoxication on pandemic scales (different from but corresponding to capitalism's voodoo economy and other types of global possession systems). Petroleum is able to gather the necessary geo-political undercurrents (subterranean or blobjective narrations of politics, economy, religion, etc.) required for the process of Erathication or the moving of the Earth's body toward the Tellurian Omega — the utter degradation of the Earth as a Whole. As the ultimate Desert or Xerodrome, the Tellurian Omega engineers a plane of utter immanence with the Sun where the communicator can no longer be discriminated from what is communicated to the Sun. Xerodrome is the Earth of becoming-Gas or cremation-to-Dust. Ironically, this earth as a degenerate wholeness and twisted sentience overlaps with

the Desert of God on which no idol may be erected. And in fact, the desert of God is manipulated on behalf of the Tellurian Omega and its undercurrents. Monotheism in its ultimate scenario is a call for the Desert — the monopolistic abode of the Divine. In the end, everything must be leveled to fulfill the omnipresence and oneness of the Divine. So that for radical Jihadis, the desert is an ideal battlefield; to desertify the earth is to make the earth ready for change in the name of the Divine's monopoly, as opposed to terrestrial idols. In line with Wahhabi and Taliban Jihadis, for whom every erected thing, so to speak, every verticality, is a manifest idol, the desert, as militant horizontality, is the promised land of the Divine.

In light of the emphatic horizontality of the desert in monotheistic apocalypticism, Deleuze and Guattari's model of horizontality or plane of consistency can only be a betrayal of radical politics and a hazardous misunderstanding of the war machine. However, in geological reality, monotheism functions as an involuntary host for Tellurian insurgencies and undercurrents; it is directly connected to the twisted nether regions of the Earth itself. Monotheism is a convoluted plane of tactics and meta-strategies for giving rise to Tellurian blasphemies or twisted strains of geological reality. In the wake of monotheism, Tellurian insurgencies feed on their corresponding, seemingly religious counterparts belonging to the monopoly of the Divine: the blobjective earth is nurtured by petropolitics, Tellurian Omega grows on the desert of God, ad infinitum. The Kingdom of Apocalypse or monotheistic desert is a passageway through which the Earth's ultimate blasphemy with the Outside smuggles itself in and begins to unfold. The apocalyptic desert is a field through which the Tellurian Dynamics of the Earth can be ingrained within anthropomorphic belief systems. Camouflaged within the formation of belief, Tellurian insurgencies can be safely accelerated, steadily developed, anomalously recomposed and intensified by anthropomorphic entities, either through religions or through seemingly secular societies whose economic systems are still rooted in monotheistic platforms. In which case, there is no worse Tellurian blasphemy than 'Thy Kingdom come'. Those Mecca-nomic agencies of War on Terror who consider everything that is not a desert a violation against the all-consuming hegemony of God crave for the desert as a ground independent of Earth and its inhabitants; but what they actually achieve, and passively cooperate with, is the Tellurian insurgency of the Earth toward Xerodrome. Ibn Hamedani calls this desert the 'Mother of All Plagues' — a plan(e) for reaching immanence with the molten core of the Earth and the Sun (the tide of extinction). On this plane, you either turn into diabolical particles, or evaporate and are recollected as cosmic-pest ingredients. This is exactly where religious extremists (the Taliban, with their ironically phallomaniac hatred for anything erected, for instance) turn into the stealth mercenaries of geological insurgencies, the cult of Tellurian Blasphemy (demonogrammatical decoding of the Earth's body). They

want God but what they get is the Tellurian Omega — the incinerating immanence with the Sun and the Earth's core assembled on an axis which knows nothing of authoritarian divine and monopolistic convergence, the Hell-engineering Axis of the Earth.

It seems therefore that both the technocapitalist process of desertification in War on Terror and the radical monotheistic ethos for the desert converge upon oil as an object of production, a pivot of terror, a fuel, a politico-economic lubricant and an entity whose life is directly connected to earth. While for western technocapitalism, the desert gives rise to the oiliness of war machines and the hyper-consumption of capitalism en route to singularity, for Jihad oil is a catalyst to speed the rise of the Kingdom, the desert. Thus for Jihad, the desert lies at the end of an oil pipeline.

Or, once again, take Oil as a lubricant, something that eases narration and the whole dynamism toward the desert. The cartography of oil as an omnipresent entity narrates the dynamics of planetary events. Oil is the undercurrent of all narrations, not only the political but also that of the ethics of life on earth. Oil lubes the whole desert expedition toward Tellurian Omega (either as the Desert of God or the host of singularity, the New Earth). As a Tellurian lube, oil simply makes things move forward. Koontz's *Phantoms* is key for this movement toward Tellurian Omega, through the superficial (GAS pipeline), subterranean (Oil reservoirs) and deeply Chthonic (Thomas Gold's *The Deep Hot Biosphere*) Thingness of petroleum, the Blob. To grasp oil as a lube is to grasp earth as a body of different narrations being moved forward by oil. In a nutshell, oil is a lube for the divergent lines of terrestrial narration.

X: A lot to deal with here. Crude summary: Oil as

- Narrative organizer, definitely (heart of gloopy darkness). Parsani comes up with the idea that there is no darkness in this world which has not its mirror image in oil. The end of the river is certainly an oil field;

- Cybergothic convergence - demonic / technomic lube;

- Oil cult: pomo-leftist conspiracy-mongering greases into archaic slithering rites (Petro-Masonism and its trans-historical tentacles).

Z: Also don't forget that petroleum and fossil fuels exemplify another Telluro-conspiracy towards the Sun's solar economy: trapping the energy of the sun accumulated in organisms by means of lithologic sedimentation, stratification, anaerobic decay and bacteria in highly stratified sedimentary basins. In this sense, petroleum is a terrestrial replacement of the onanistic self-indulgence of the Sun or solar capitalism. Earth dismantles the hegemony of the sun on a subterranean (blobjective) level. If basking in solar economy overlaps with the annihilationist and nihilistic capitalism of the Sun, then how is it possible to dismantle this infernal hegemony without eradicating it? — Because an instance of eradication or heat-death is again a

homage paid to the solar economy and its thermonuclear self-indulgence. Petroleum definitely plays the role of the alpha-mutineer in Tellurian insurgency against solar capitalism and its neo-Ptolemaic heliocentrism.

X: Koontz imagery is really helpful for grasping the 'Thingness' of oil, its subterranean cohesion as a singular anorganic body with its own agendas — assuming here that 'the blob' takes on an increasing 'agentic' function on the journey 'up-river' (from GAS-station to chthonic reservoir?). Bush and Bin Laden are obviously petropolitical puppets convulsing along the chthonic stirrings of the blob. Collapse all manifest policies and ideologies onto the Tellurian narratives of oil seepage. 'Even if Omega-Pest runs on hydrogen nanofusion, the concrete war machines chopping up contemporaneity are indubitably very oily' — Do you think there's a relatively clear way to specify the Oil / Islamic Apocalypticism relation that differentiates it more or less reliably from the residue of non-Islamic oil-fueled disorder on the planet?

Z: The oil industry is utterly ruinous for independent and non-collective oil producers. The problem with Latin America is that tradition, culture, society and language links them together but when it comes to oil, they are distanced from each other by different petroleum extraction policies and political agendas. In terms of oil, all that they share is poverty and ruination leftover. However in the case of the Islamic front, oil has been mutated into a kind of constructive parasite through which economical, military and political brotherhood emerges. For the middle-eastern countries there is a strategic symbiosis between oil as a parasite and monotheism's burning core, because oil wells up on an 'Islamic Continent', not a mere geopolitical boundary. In other words, Islam has made for a petropolitical network fueled and meshed by Jihad and its monotheistic protocols. Jihad positively participates with oil both in feeding blob-parasites (i.e. western and eastern oil-mongering countries) and fueling its body to propel forward. At this point, the Islamic Apocalypticism of Jihad as a religio-political event and the role of oil as the harbinger of planetary singularity overlap. Unlike Latin America, Islam has perceived oil as an ultimate Tellurian lubricant, or as the lube of all narrations on the Earth — a radical field of tactics by and through which Islamic war machines can slide forward, fuse with the Earth's flows and become planetary entities rather than merely religious agencies with a certain geo-political range. If, for monotheism, earth is not a planet but rather a religious object, it is because, as Qutb emphasizes, the earth itself moves towards the Divine by submitting itself to the 'exterior' Will of Allah; or in other words, the Earth is a part and property of Islam, that is to say, the religion of utter submission to Allah. Islam does not perceive oil merely as a motor-grease — in the way Capitalism identifies it — but predominantly as a lubricant current or a tellurian flux upon which everything is mobilized in the direction of submission to a desert where no

idol can be erected and all elevations must be burned down — that is, the Kingdom of God. This act of submission to the all-erasing desert of God is called the religion of *taslim* or submission, that is to say, Islam. If oil runs toward the desert, so does everything that is dissolved in it.

X: Any possibility of developing or grasping the Gog-Magog Axis (the parties involved in War on Terror?) and its petropolitical undercurrents on numogrammatical models and abstract diagrams without losing oil as a narrative organizer?

Parsani's Cross of Akht, mapped as the progression of Gog and Magog (The Gog-Magog Axis) mobilized through the earth and lubed by oil had all the answers:

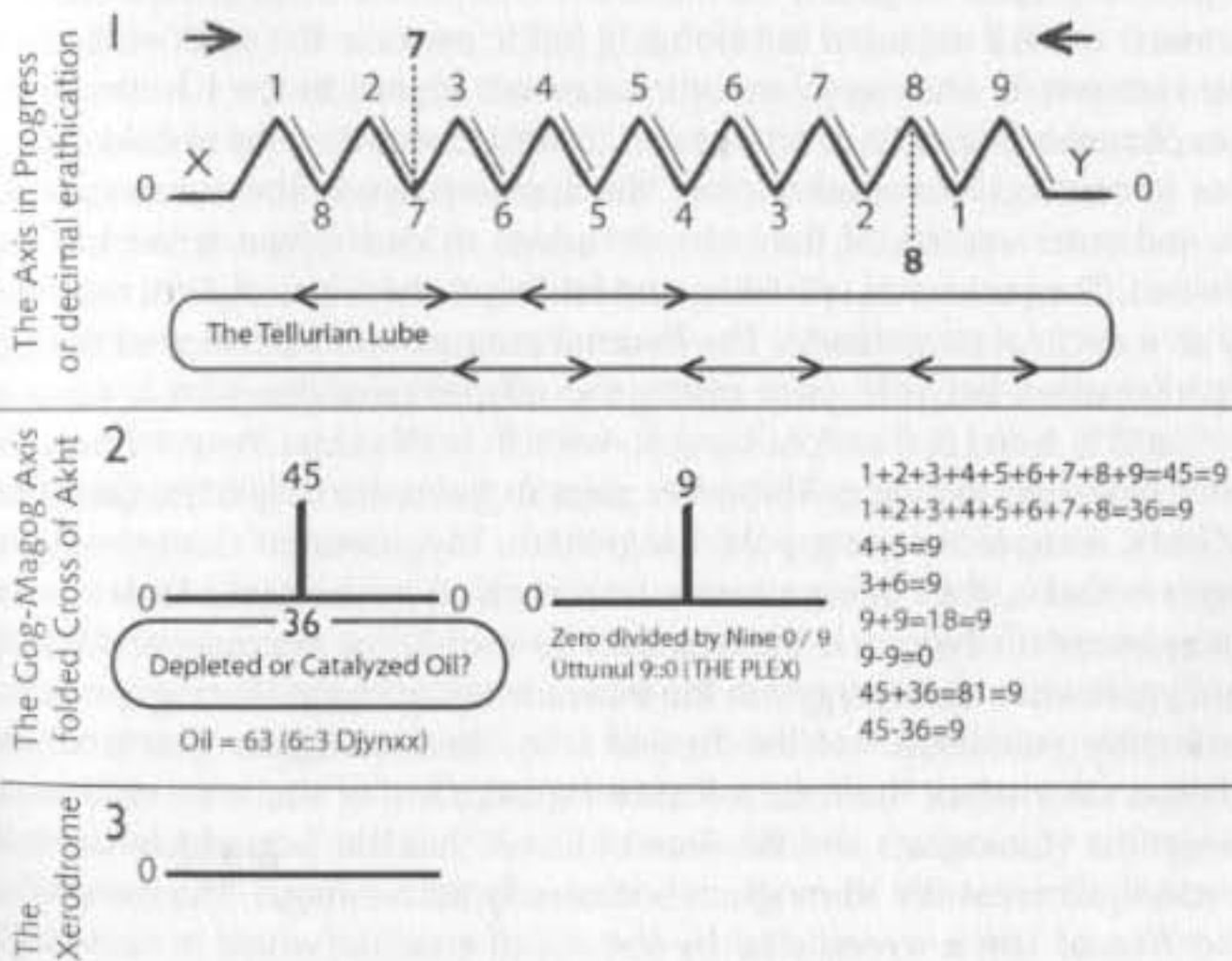


Fig. 3 Cross of Akht after folding / unfolding or the Gog-Magog Axis in Progress (Fig. 3-1) the Gog-Magog Axis or the consummated Cross of Akht (Fig. 3-2) the Xerodrome, the Desert or the militant horizontality of the Cross of Akht (Fig. 3-3)

Figure 3-1 diagrams the decimal progression of The Gog-Magog Axis. The decimal sequence of the unfolded cross (prior to its eventual folding to an upside-down T) is either 01234567890 (for the peaks) or 0123456780 (for the troughs). These numeric series correspond to a natural arithmetic sequence which is close to the 'Tree of Life', starting from 1 and incrementally progressing to 10. As an occulturally degenerate structure, the Tree of Life is based on a macho-orgasmic model of progression. For the Tree of Life, progression

to 10 as the pure climax (the decimal monarch or Lord) is already a reduction because ten, in the same vein, collapses onto one ($10=1+0=1$). However, based on the folding of the Cross of Akht, or what is suspected to be the Cross of Decadence (the ultimate decimal blasphemy), the decimal sequence cannot be numerated according to a 'natural' numerical progression. The only relevant decimal progression for decoding the Cross of Akht or the Gog-Magog Axis is that of nine-sum pairs, or what is called nine-sum sorcery. Nine is delineated by its multiplicative imperfectability and utter evasion of unity or authoritarian divination, i.e. One or 1(0):

The nine-sum waves or folds of the Cross of Akht include 0-9, 1-8, 2-7, 3-6, 4-5, 5-4, 6-3, 7-2, 8-1, 0 (See Fig. 3-1) If selected from the troughs or the inner vertices of the cross, the number 1 is between 8 and 9. However, 1 is between 0 and 8 if regarded as belonging to the peaks or the outer vertices. As Parsani observed, when synchronous forces are applied to the handles or the planes of zero in opposite directions and toward each other, the unfolded cross begins to contract into another cross, the upside-down T. The numbers of the inner and outer vertices of the cross are added to each other as the triangles are folded. The process of unfolding and folding in the Cross of Akht manifests itself as a decimal progression. The decimal progression is developed through the participation between twin peaks and off-peaks whose sum is equal to nine: 0 and 9, 1 and 8, 2 and 7, 3 and 6, 4 and 5. In this case, there are only five pairs of nine-sum twinning. These five pairs or twins are called syzygies (from the Greek *suzugos* meaning yoked together). The common characteristic of syzygies — that is, their being a nine-sum — is called zygonovism. Each number has a zygonovistic twin; 6 is the nine-sum twin of 3, for example, and 0 is 9's twin. Zygonovism and syzygy are the basic elements of the Numogram as the imperfectible counterpart of the Tree of Life. The Numogram spontaneously unfolds as decimalism itself, 0 to 9 (See Fig. 4). One of the main differences between the Numogram and the Tree of Life is that the Tree of Life can only be created, whereas the Numogram is decimally autonomous. The completion of the Tree of Life is eventuated by the act of creation which is numerically diagrammed by the number 10 created from the preexisting numbers 1 and zero. Therefore, the Tree of Life corresponds with a pro-creationist obsession. The Numogram, however, is already there, lurking, as 9.

According to the Cross of Akht, flat extensions (the handles of the cross marked as X and Y) function as disjunctive zeros or planes of zero-tolerance. These flat extensions provide the artifact with a dynamism which is distributed through syzygies or through the triangles, folding them to each other. In Hyperstition's Erathicated version of the Numogram (Fig. 3-1), X and Y stand for Gog and Magog, and the artifact in its entirety is called the Axis of Gog and Magog. The movement of X and Y (Gog and Magog) toward each other is maintained by petropolitical undercurrents, or the flow of the Tellurian Lube (Oil) as written on the handles of the artifact. Nevertheless, the full dynamism

of the Axis is a result of the clash between X and Y mobilized through their syzygies on the one hand and the participation between the Axis (including X and Y) and the Tellurian undertow or the petropolitical undercurrent on the other (see Fig. 3-1). Inevitably sliding on the oily bedrock or the Tellurian Lube, X and Y approach each other in opposite directions through a numogrammatic decimal progression. This is why Parsani refers to the Cross of Akht as the 'decimal timeline for the awakening' and sometimes, the 'terrestrial prognometer' — a term possibly borrowed from the Polish mathematician and philosopher Jozef Maria Hoëné-Wronski. The Gog-Magog Axis or the Cross of Akht is the numerical elaboration of the dynamism of Islam and techno-capitalism toward each other in the War on Terror.

THE END DRAWS NEAR. If one side — either X or Y, Gog or Magog — progresses while the other side remains static, the decimal sequence can be counted (in the form of a countdown). Consequently, the dynamism of the Axis can be prophesied (4 after 3 after 2 after 1, for example). Once the decimal progression becomes prone to prophecy, Belief⁵ will emerge as a legitimating tool for the dominant movement (viz. one of the decimal progressions associated with peaks or troughs). Such a belief transcendently gives rise to an inexorable telos on the side of the dominant movement (of either X or Y), providing the dominant side with a legitimate ruling hegemony. The movements of X and Y can be expressed by their relative decimal sequences, either 01234567890 or 0123456780. On the Gog-Magog Axis, however, the risk of a dominant movement or hegemony is undermined by participations and interlocking movements triggered by petropolitical undercurrents. Here, numbers are not counted; they build each other by folding and twinning, by rise and fall, both continuous and discontinuous movements at the same time. In this case, opposite and synergistic movement is only possible on the sliding machinery of petroleum, as a lube with a dynamism and sentience of its own. For both X and Y, the movement is relative. *The End Draws Near* is dynamically ambiguous, it is the approaching of the other side from both ends. While for Capitalism, the other side is Islam, for Islam Capitalism constitutes the other side. Yet at the same time, earth is the other side for both Islam and Capitalism — not in the sense of exteriority, but an outsider which has crept in, an Insider. Although X and Y approach each other in opposite directions, they synergistically assemble the Gog-Magog Axis as a decimal disease system knitted on occult tellurian social dynamics. The Axis is assembled through the folding of the peaks and troughs as X and Y slide on their oily bedrock (call it Pipeline Odyssey or the Devil's Excrement) toward each other. Eventually, X and Y pleat their syzygies into one fold: the dam of the Gog and Magog, the 45-36 or 9-0 composition. The entire panorama is a complicity between X, Y and anonymous materials. (See Fig. 3-1 and 3-2)

Bring me iron in large pieces, until it fills up the space between the two sides of these mountains. And he said to the workmen, blow with your

bellows, until it makes the iron red hot as fire. And he said further, bring me molten brass, that I may pour upon it. Wherefore, when this wall was finished, Gog and Magog could not scale it, neither could they dig through it. (The Quran, Sura 18)

NULLIFYING THE HEGEMONY OF GOG AND MAGOG BY ASSEMBLING AN INTENSIVE AND IRREVERSIBLE CLASH ZONE (See Fig. 3-2, 3-3). After all triangles fold onto each other and the broken star contracts into a downward *crux commissa* or an upside-down T, a new fold emerges between X and Y or Gog and Magog. This ultimate decimal fold is the zone of the most intense (conflictual) activities between Gog and Magog. Such intense conflicts will eventually make the protective dam collapse (see the Quranic reference above). In other words, these activities deteriorate the vertical fold. On the Axis or the Cross of Akht, this ultimate fold compartmentalizes or divides zeros as well as connecting them, generating a numeral couple (45-36) located between two zeros (see Fig. 3-2). But zero converges upon nothing. If zero is divided by any number, the result is zero. Therefore, the emerged region of Uttunul (9-0) corresponding with the Numogram sinks into zero (see Fig. 3-2, Fig. 4). The vertical fold decimally diagrammed as 45-36 or 9-0 cannot be tolerated by zero; therefore, it is flattened and leveled with the plane of zero tolerance. The final fold of the Gog-Magog Axis implodes on zero and the horizontally consistent desert of Xerodrome is born. The Gog-Magog Axis reaches utter immanence with the burning core of the real — the earth's iron ocean — and the solar tempest. (See Fig. 3-3)

Both X and Y (Gog and Magog, with their apparent references to War on Terror) creep forward on oil, and are petropolitical puppets. However, in terms of proximity to and contact with oil, one is increasingly exposed to the Tellurian Lube as The Gog-Magog Axis or the folded Cross of Akht illustrates (see Fig. 3-2): the sum of troughs is equal to 36 (3-6). As a nine-sum twin, 6-3 corresponds to Oil, which in Anglossic Qabalah is equal to 63. The number 63(=oil) corresponds with the region of Djynxx (the outside) in the Numogram which is also numerically mapped as 6:3. The outside or the other side is deeply swamped in oil.

[36 = AQ (Anglossic Qabalah*) = ABJAD: each triangle on a side of the decagon rotates 36 degrees, corresponding with the 360 idols in Mecca before the rise of Islam] (* Anglossic Qabalah or AQ^f is mainly characterized by its alphanumeric efficiency and technocultural simplicity: A = 10 through to Z = 35 in strict stepwise sequence. DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW = 777; AL = [A = 10] + [L = 21] = 31 = [ALEPH = 1] + [LAMED = 30])

In the wake of intense activities on the Gog-Magog Axis and its thirst for oil, the Tellurian Lube (petroleum) can be either consumed or catalyzed into something else. As the Gog and Magog fold their oily cradle through friction, opposite movements and anomalous participations, depletion or being burnt into something else becomes imminent. (see Fig. 3-2).

Zaynab bint Jahsh said, The Prophet (Mohammad) got up from his sleep; his face was flushed and he said, there is no god but Allah. Woe to the Arabs, for a great evil which is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this (Sufyan illustrated this by forming the number of 90 or 100 with his fingers). Someone asked, Shall we be destroyed even though there are righteous people among us? The Prophet said, Yes, if evil increases. Abu Hurairah said, The Prophet said, TIME WILL PASS RAPIDLY, knowledge will decrease, miserliness will become widespread in peoples' hearts, afflictions will appear, and there will be much Harj. The people asked, O Messenger of Allah, what is Harj? He said, KILLING, KILLING! (al-Bukhari)

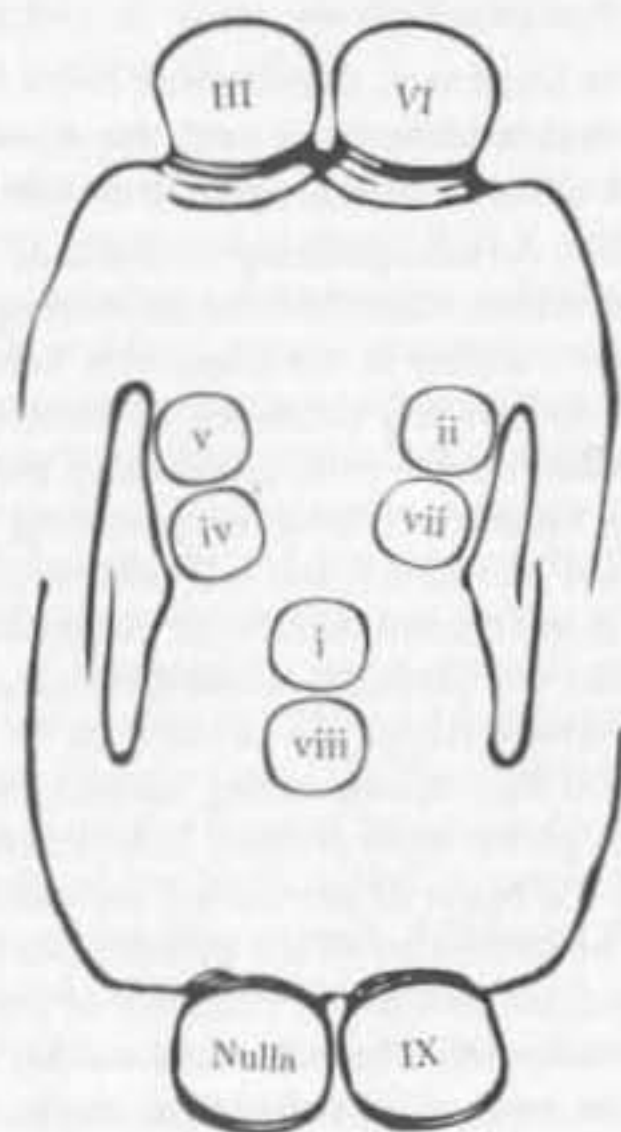


Fig. 4 Based on twinning, the Numogram (also known as the Decimal Labyrinth or Decimal Double) is constituted of three regions: Uttunul (0+9), the Time-Circuit (8+1, 7+2, 5+4) and Djynxx (6+3). Both Uttunul and Djynxx are diagrammed by their outsideness. The Numogram operates with nine-sum sorcery as opposed to the ten-sum construction or Sephiroth in the Tree of Life — imperfectability and inconclusiveness rather than perfectionism.

HYPERTITIONAL ENTITIES OF OIL. Narrative avatars of oil provide petroleum with the opportunity to take part in different terrestrial panoramas. A taxonomic diagram of petroleum avatars in different narrations gives a more lucid grasp of oil as a component of contemporary warmachines and the War on Terror.

The major hyperstitional entities of the Ancient Enemy or Oil as traced by the ancient middle-eastern cult of the Blob or the People of Naft (oil) frequently referred to as *Naphtanese* (a cult reconvened after the execution or disappearance of the sorcerer Akht) are as follows:

I. Oil as a lubricant or Tellurian Lube, upon which everything moves forward, spreading smoothly and inevitably. Events are configured by the superconductivity of oil and global petrodynamic currents to such an extent that the progression and emergence of events may be influenced more by petroleum than by time. If narrative development, the unfolding of events in a narration, implies the progression of chronological time, for contemporary planetary formations, history and its progression is determined by the influx and outflow of petroleum.

II. The Hunter of the Dead Seas. *Ghoul-e Naft* or the Oil-fiend in old Arabic and Farsi fictions and folklore stalks over the deserted plains of Arabia. Terror of the oil-fiend is a cultural product of certain societies' folklore.

III. The Nether Blob. An anorganically synthesized material seething up from the primal interstellar bacterial colonies existing in the bowels of the Earth (Thomas Gold's theory of the Deep Hot Biosphere). According to Gold, since oil is anorganically produced by existing bacteria inside the earth, oil reservoirs are to some extent renewable, perhaps even inexhaustible. And since the colonies of these oil-producing bacteria are moving, oil distribution is not permanent and will shift. Rejuvenation, inexhaustibility and change in the current patterns of petropolitical distribution have immense impacts on our planetary understanding of politics, economics and militarization. The continuation of oil wars or their final end imply huge revelations and their corresponding consequences on every level of planetary life. Through the myth of fossil fuels, according to which hydrocarbons constitute the origin of petroleum, the classic pacifist slogan 'No Blood for Oil' can be connected to the petropolitics of porphyrin. According to Thomas Gold, the fact of the existence of porphyrin in both blood and oil has been manipulated to bolster the validity of fossil fuels theory. For advocates of the myth of fossil fuels, porphyrin is evidence of a common lineage, the hydrocarbon. And the equation of blood and oil — the assumption that blood is the price of oil — can only be grounded on the impoverishing theory of finite fossil fuels or the production of oil from organic matter. Oil pacifists support the totalitarian poverty of oil through the myth of porphyrin (fossil traditionalism) they accept.

IV. The Black Corpse of the Sun. Parsani's later occultural, archeological and theoretical notes elaborately follow the abstract diagram of petroleum as a broken star, a broken decagon with triangles arranged on its sides. Parsani insists that oil or the Tellurian pest worshipped by *Akht* (in the Avestan language of ancient Persia, the name means pest, or saturated by poison) and his cult, can be grasped numerically on the economic plane.

Fragments from the shape of the pest can be discerned and extracted from stock markets, trade meshworks and economic anomalies. 'The petropolitical traffic of the black corpse of the sun in the planetary sphere is creatively far more dangerous than the self-indulgent consuming hegemony of the Sun,' Parsani speculates in his 1989 essay, *The Rise and Fall of the Solar Empire*.

V. An autonomous chemical weapon belonging to earth as both a sentient entity and an event. Petroleum poisons Capital with absolute madness, a planetary plague bleeding into economies mobilized by the technological singularities of advanced civilizations. In the wake of oil as an autonomous terrestrial conspirator, capitalism is not a human symptom but rather a planetary inevitability. In other words, Capitalism was here even before human existence, waiting for a host.

VI. Hydrocarbon Corpse Juice: A post-apocalyptic entity composed of organic corpses flattened, piled up and liquidated in sedimentary basins (mega-graveyards); geologists suggest that if a high sedimentation rate preserves organic material, a catastrophic sedimentation rate (The Flood) would uproot, kill, and bury organic material so rapidly as to cut the porphyrin off from oxidizing agents which would destroy them in the ocean water. Oil as the post-mortem production of organisms is bound to death. Since its ethos — both origin and end — is purely teleological, whatever it inspires is founded on death and the logic of death and eventual conclusion. Oil as hydrocarbon corpse juice is itself a mortal entity which has been the source of ideology for petro-masonic orders and their policies — from OPEC to the agencies of War on Terror to pomo-leftists. It is a deity connected to what Thomas Gold calls 'the myth of fossil fuels' or exhaustible oil fields. It is extracted through teleological instrumentalization of the socio-political body of the Earth. (OPEC is suspected of being associated with other entities of the Blob as well). Pathological symptoms effectuated by the myth of fossil fuels can be summarized as:

- i. The policy of underdevelopment and deliberate impoverishment bound to the exhaustibility of oil fields: since oil is dying we must use it wisely and calculatedly (the fallacy of prudent poverty).
- ii. Inhibition of Excess and inherent suppression (connected to moralization of the earth aka the Green Judgment).
- iii. Socio-political programming of planetary systems based on the depletion of petroleum. Everything oily has been manufactured with and toward death.
- iv. Fueling economic systems on monotheistic platforms through melding with their belief-dynamics and apocalyptic politics: the exhaustion of the Earth's aqua vitae is a prerequisite for the Rise of the Kingdom. God can only appear (reveal itself) when all possibilities of the Earth are

depleted. The Myth of Fossil Fuels is connected to the institutionalization of religious expectation and anticipation through the oil industry: with every thing we produce with oil, we get a little closer to God. The enigma of oil consumption or the exhaustion of the earth's energy is consummated by a substitute energy source, the Divine's absolute power. Oil depletion scenarios can be connected to a chronological time for which anticipation is not only a premature conclusion but also a participation in attaining what is anticipated, either through the activity of hope or the passivity of despair.

VII. Devil's Excrement ('I call petroleum the devil's excrement' — Juan Pablo Pérez Alfonso). Oil, a sado-conspiracist which (under)develops societies and economic systems through petropolitics to tear them apart slowly.

VIII. Gaia's aromatic juice.

IX. The Pipeline-Crawler (Go-juice), a code name for an autonomous vehicle which smuggles Islamic war machines into Western Civilizations — but on the other side of the panorama, it is in fact the slow penetration of other narrative entities of petroleum into the rectal depths of all political orientations, whether formulated on religious platforms or not. Gas plays its role as an assistant culprit in making great distances accessible by applying pressure, pushing the flow to the furthest recesses of the globe. Petroleum is at the same time the desensitizer, the lubricant and the object of intrusion.

X. Infernotron, or simply the US pyrodemonism with tentacles spreading through both thematic theism — the cleansing tide of the cathartic fire (the Greco-Latin theme chained to Aryanistic purity) — and the mess-engineering process of incomplete burning associated with Zippo Jobs in the Vietnam War and the NAPALM-obsession of the US war machine: 'I'll go to Hell with a can of gasoline in my hand' (Colonel West).

XI. The Holy Water (or sometimes, The Holy Gold): Oil is not for production purposes; it is only used for Islamic purposes (esp. for export):

Do not make oil an object of export. Export all commodities through oil. Selling them oil without its Jihad-ridden by-products is an unforgivable sin. In the wake of contemporary petropolitics the slogan, 'We exported Islam with war' carves out a new meaning. (Jay, The Codex of Yatu)

CROSS OF AKHT AND ZYGONOVISM (NINE-SUM SORCERY): A NOTE ON THE CROSS OF AKHT OR DECADENCE AND ZYGONOVISM. According to Parsani's notes, he found a different model of the cross in the historic site of Bolaghi Gorge in Fars province, Iran. The time of discovery was three months prior to his final disappearance and the arrival of an international team of archeologists in the region to secure relics before the flooding of the recently constructed Sivand Dam. The elemental

structural pattern of the cross is again a decagon, but instead of triangles, each side of the decagon hosts a regular rectangle, a square.⁷ Degenerated into the most holy geometric shape among the Zoroastrians and late Zurvanists, the square was the glorified object of worship for monotheism, the geometric unit of the cube. After the deluge of excitement about the new discovery had subsided, Parsani writes: 'as I suspected, this is a religiously-corrected adaptation of the Cross of Akht.'⁸ Not only because the original cross is foliated by triangles whose properties are inexhaustible and correspond to deava-mahmi (the mahmi demon), but because this newly-excavated cross represents the unfolding of 1(0) or One and thus the incapacitation of the numerical mechanisms of the original cross. This systematically domesticated cross outlines the *Order of Farrah* or the divine wholeness, a carefully designed diagram to appease the onanistic hubris of the Dominus, the supreme being of monotheism.'

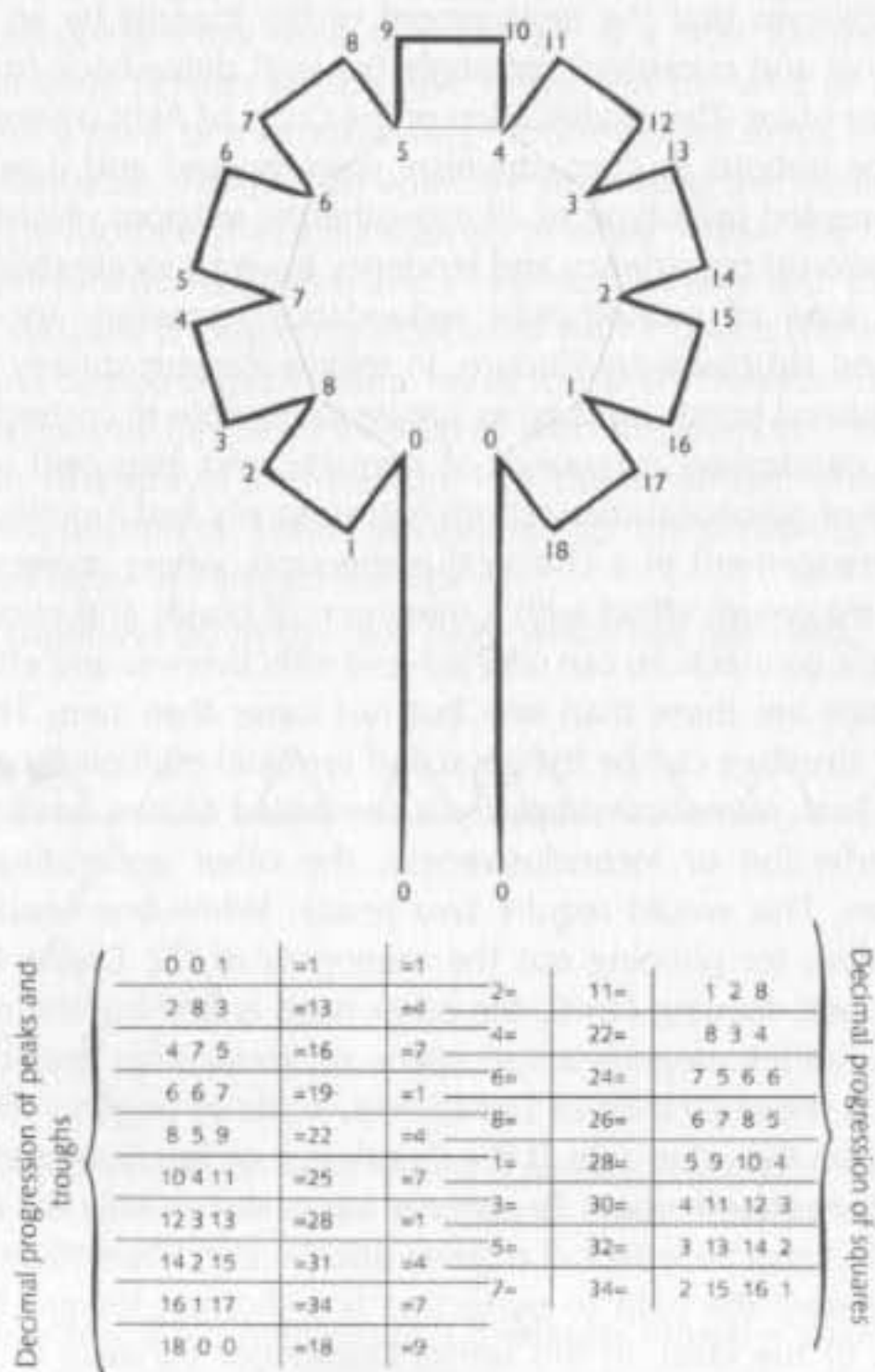


Fig. 5 The cross as squared by the Zoroastrian mages. Decimal progression of squares (sum of their vertices) follows as 11 [=2], 22 [=4], 24 [=6], 26 [=8]; 28 [=1(0)], 30 [=3], 32 [=5], 34 [=7], 36 [=9].

The following notes summarize some of the initial investigations of the 'religiously-corrected' model of the Cross of Akht, sardonically named *Khaj-e Akhteh* (the *akhteh* cross: the castrated cross) by Parsani (See Fig. 5). The Hyperstition team took the liberty of reassembling, editing and rewriting Parsani's notes, rendered incoherent by his indecipherable handwriting and lack of patience in completing sentences:

The pattern of the decimal progression (excluding the last segment) of the corrected cross as shown in the Fig. 5 (the table) is 147 ($= 1 + 4 + 7 = 12 = 3$). The number 147, as Parsani repeatedly points out, is the number of Genesis or the Order of Farrah which will be eventually secured by Ahura-mazda and his Brethren of Light. The diameter of the high-heaven, the celestial abode of the Divine, environing the primal oceans and the Earth as stated in *The Pahlavi Rivayats* (B.N. Dhabher, Bombay, 1913) is also 147(000) *farsang*.⁹

Parsani believes that the replacement of the triangle by an architectonically monolithic and consistent rectangle (square) dates back to the Sassanid dynasty before Islam. The modification of the Cross of Akht belongs to a period when dualistic notions in Zoroastrianism were purged and it was converted into a firmly-rooted prototype of all monotheistic religions. Apart from its explicit pro-creationist consistency and tendency towards localizability, the square represents a kind of monotheistic redundancy necessary for emphasizing completion and structural equilibrium. In middle-eastern sorcery and gematria (ABJAD), numerical bonds must be as simple as possible to correspond with the smooth and clandestine dynamism of nomadic and insurgent warmachines. The simplicity of numerical connections is structurally and functionally identical to a steric arrangement in a chemical compound, where molecular structure achieves the maximum effect with a minimum of bonds and elements. To this extent, numeric connections can only achieve effectiveness and efficiency when the connections are more than one but not more than two. This seemingly dichotomous structure can be the source of terminal multiplicity and divergent movements. Such numerical simplicity is comprised of two bonds, one on the side of imperfection or inconclusiveness, the other generating completion and perfection. This would require two heads. While one head is exploring the opportunities for pimping out the monopoly of the Divine (using it as a camouflaged pest-feeding farm), the other head is flushing the divine into an imperfectable (whole-degenerating) space of irresolution and unbelief. This arrangement is the realization of Decadence, a tide of degeneration rising and progressing from the other side. If the Decalogue or Ten Commandments concludes the ethics of perfection, Decadence suggests not only the degeneration of this ethics but also the ethics of degeneration — the differential cosmogenesis of decay. In decay, the path to perfection is a shortcut toward the perpetual degeneration of the ideal. In this sense, Decadence (of *dexa* or ten) denotes neither the annulment of ten nor its sovereignty, but the differential perforation between them. The Cross of Akht with its broken star and its ubiquitous nine-sum sorcery — as in contrast with the sacred geometries of complete stars and

the Tree of Life — is a diagram of Decadence.

Parsani writes:

Such a pragmatically effective simplicity is sublimated in a triangle with one vertex fulfilling a 10-sum coordinate with the second vertex and engaging in a 9-sum coupling with the third vertex (See Fig. 6 and Fig. 8). In this way a triangle is able to generate a field of trisonomy and clandestine exploitation, or what the Zoroastrians called the tri-dotted perversion or the disorder of three dots (*abādixšayih*: radical lie and lawlessness, هرج و مرج). Constituted of three dots (tri-dotted) or vertices, Trison is the unit of polytical and strategic double-dealing (or double-numbering); therefore, it opposes the Order of Farrah or wholesomeness of creation. In terms of Trison, it is easy to constantly retreat from one side and emerge from another side rapidly and without a trace, enmeshing a zone of radical betrayal. Mapping three dots as a triangle is a later geometric modification.¹⁰ In early Persian sorcery, the Trison was pictured as a horizontal dissection of a spiral or a corkscrewing motion named *drēm*, meaning dot, dust and fish-scale. *Drēm* is an adjective describing the limitless impurity of *Druj* (The Mother of Abominations). In every Trison, the number that makes a ten-sum perfectionism and a nine-sum sorcery with the two other numbers (vertices) is frequently associated with a *Deava* (demon) of some obscure kind named *deava-mahmi*. No description in Avestan or Pahlavanic religious scriptures has been associated with this demon. *Deava-mahmi*, the demon of betrayal and treason, is a double-dealer who carries out an unknown mission on behalf of Ahriman (or the primordial Zurvan, the ultimate full body of Pest) on the side of ...

Parsani's note continues on to the next page which has been lost.

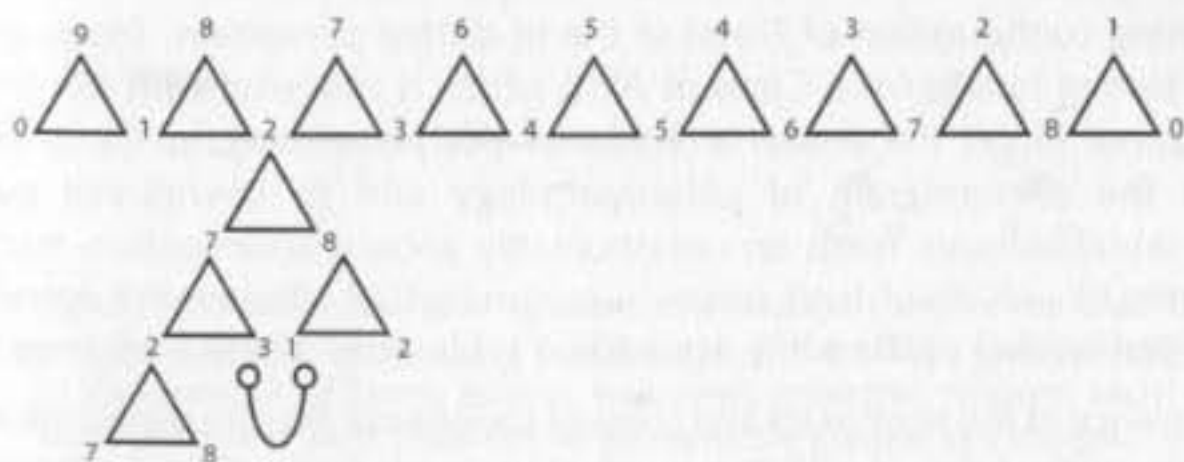


Fig. 6 A Terror Fractal. On Trison and the crypto-fractal structure of secret societies and terrorist cells see the rare copy of *Recent Research in Bible Lands* at Librairie de Pera, Istanbul, Turkey.

As Parsani notes, these numbers in a triangular format — making a 9-sum coupling on the one side and a 1(0)-sum completion on the other side — are associated with *deava-mahmi*, a betraying demon worshipped by a number of Zurvanite and early Christian-Mithraistic cults. According to Zurvanite and

Mithraistic texts, since Ahura-Mazda or the Divinity of Light is the second son of Zurvan (the timeless Aeon), he does not know the secret of genesis and creation. Therefore, it is Angra-Mainyu (Ahriman or — as oversimplified by Judeo-Christianity — Satan) who possesses the secret of creation as the first son of Zurvan. Deava-mahmi, one of Ahriman's disciples, steals the code of creation from Ahriman and meets Ahura-Mazda, offering him the secret of Creation which is ironically based on the knowledge and prudence of Ahriman.

The Mahmi demon has been addressed as *mesites (meseē'tes)*¹¹ or the one who does not play the role of balancing or stabilization (squaring) but instead that which in Pahlavi language is called *mianjig*. The subject form of the ancient Persian word *mayanjigih*, *mianjig* means in-between, the double-dealer — the intermediate Mithra who betrays both sides in favor of an obscure mission. As Parsani writes in one of his early essays on middle-eastern sorcery, 'Betrayal and cessation from all kinds of vision'¹² is at the heart of middle-eastern sorcery and politics. Here, the obscurity of the betrayal's purpose is more dreadful than its perversion. The double-numbering mechanism of such betrayal has also been a source of inspiration for the configuration of the Middle East's political formations and state-nomad warmachines. Nevertheless, such betrayals are essentially subjected to an ominous dispersion, diffusing everywhere from monotheistic Beliefs to forbidden doctrines. In fact, nothing can survive the onrush of growing heresies once such betrayals become inseparable from everyday life. The Grand Betrayal or Mithro-Druj¹³ is an all-inclusive invitation, a capital YES to everyone and everything, an ultimate welcome to all and everything; for this reason it secures a diffusive and affirmative epidemic power against which religion in general has no protective structure or immuno-agent.'

In another page of the same essay, Parsani continues: 'The clandestine and manipulative functions of radical betrayal manifests itself in the double-numbering configuration of Trison or the tri-dotted perversion. Trison appears as the leering head of the Cross of Akht which is obsessed with the triangle. One cannot forget the sinister direction of this panorama: the Cross of Akht is also the demonogram of palaeopetrology and its operational polytics. Trison simultaneously feeds on unfathomably ancient abomination-machines, labyrinths of perversion and concrete pragmatics of ultimate insurgency and subversion welling up from the established grounds of religious regimes.'

A glance at the royal seals and coins of pre-Islamic Persian dynasties, whose obsession with following all the purificatory procedures of monotheism and Aryanistic quintessence was unparalleled, reveals that such heresies encroached upon even the highest ranks of mages and religious foundations (See Fig. 7). A number of seals and coins bear the forbidden emblem of three dots (*drēm*) or Trison on one side and a boar on the other side. Note that the boar is a sacrificial animal for Ahriman or Angra-Mainyu (destructive spirit). Other seals, however, have the religiously corrected version of three dots — the order of four dots, the squaring process of perfectionism or Farrah, Swastika, the Wheel of

the Sun, or later the Cross, whose architectonic power lies in the direction of well-being and settling affairs.



Fig. 7 Seals and Coins: Trison (three-dotted perversion) and Swastika (Squared perfection).

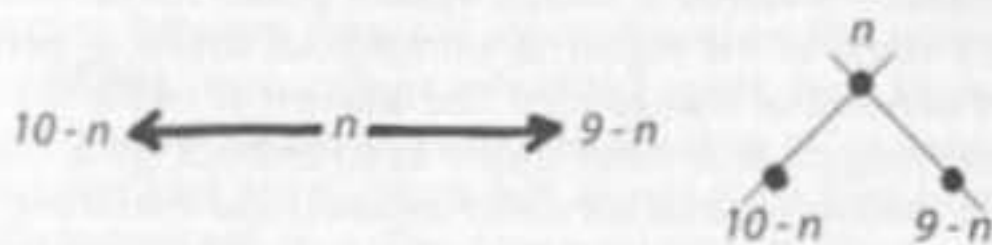


Fig. 8 The double-dealing or double-numbering system of Trison (right) and three dots of Trison as the polytical unit of the Middle East involved in the formation of States, policies, economies, minorities, religions, social populations, etc. (left) Trison can be geometrically grasped as a triangle.

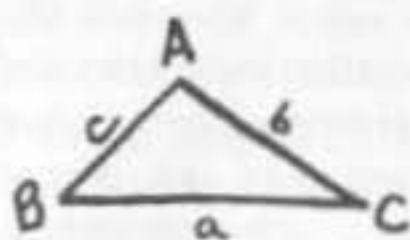


Fig. 9 Trisonomy can be laid out as $c = a:b$ (if $A=8$, $B=1$, $C=2$ then $a=1$, $b=6$, $c=7$ then $7 = 1:6$)

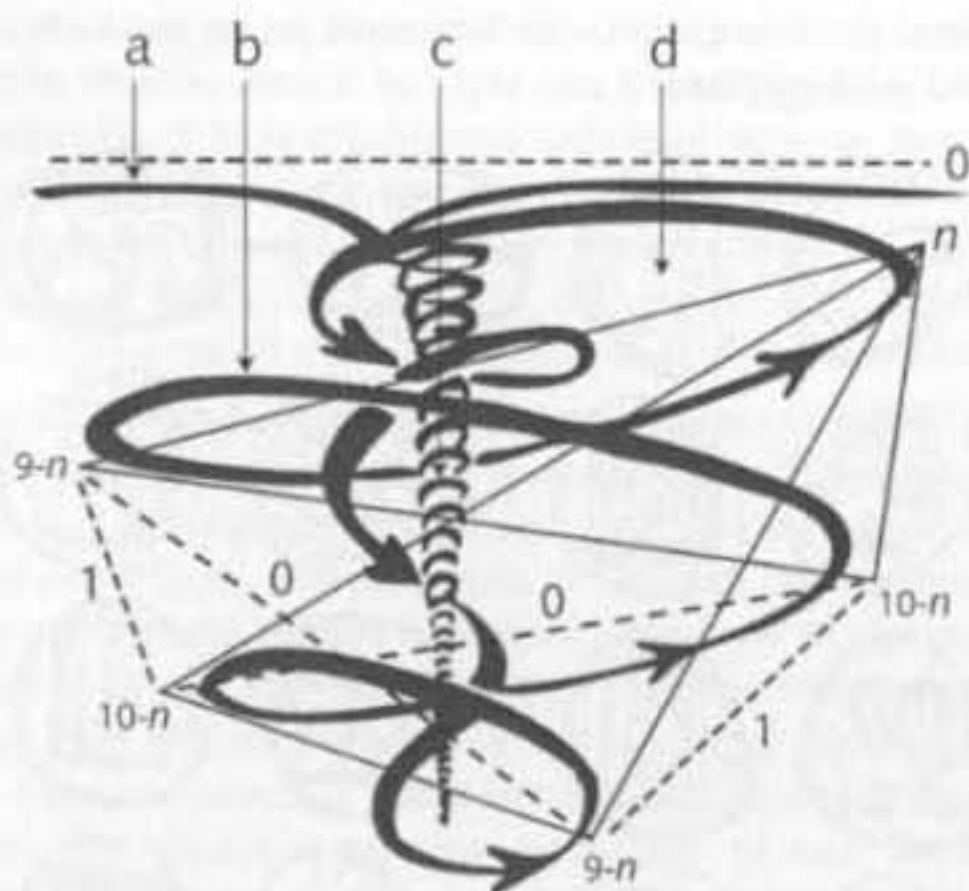


Fig. 10 A feedback Spiral mobilizes and prolongs the communications of Trisons, also known as the polytical units of the Middle East. Feedback spirals employ the Trison in middle-eastern power formation. Feedback spirals are constituted of (a) Creep (b) Hysteric Force (c) Compelling Force (d) Dracage Zone. The dashed lines mark cross-numerization (10-n, 10-n and 9-n, 9-n) and parallel numerization (10-n, 9-n and 9-n, 10-n) in Feedback Spirals. While the difference of cross-numerization is equal to 0, for parallel numerization the difference is 1.

In the articles he penned after *Defacing the Ancient Persia*, Parsani diagrams the communication between Trisons as the polytical units – or even the basic elements – involved in middle-eastern power formations, from the rise of obscure states in the region to surreptitious strains of nomadism to minorities and unheard-of insurgencies. The diagram of interactions between Trisons is a propelling maze or mesh known as a Feedback Spiral (see Fig. 10). In other words, feedback spirals are communication and interaction labyrinths responsible for bringing Trisons (or Trison-cells) into a consistent but eccentric field of action and movement. Parsani describes feedback spirals as fields of operation for everything that emanates from the Middle East, dynamic infernos through which politics is first debased and then is terminally multiplied: 'The feedback spiral is where politics is turned into polytics.'

This dynamic field of operation invigorates and prolongs the reciprocation between Trison-cells in autonomous forms harnessing polytical inclinations (or less technically, consequences of epic proportions) from Trisons. These produced polytical inclinations or consequences are differentiated from Trisons in a spiralist form. On feedback spirals, the communication of Trisons is essentially vortical. Operating as a vortex, a feedback spiral pushes the functions

of Trisons to catastrophically new fields of communication, tactics and strategy. Feedback spirals as catastrophe engines are in the form of vortex-spires; they are capable of transforming the double-dealing dynamism of Trisons into full-fledged polytics marked by multiplicative pragmatics and multifocal operational cutting edges. Trisons at the same time feed on strategy and tactics, epidemic sprawling (divergence) and focal concentration (military convergence), disorientation and despotism, transgression and order, nomadic migration and the State's organization. In feedback spirals, all these pragmatic orientations are simultaneously mobilized to produce a type of polar rotation or degree of differentiation necessary for the construction of a vortex.

In his forty page-long essay, *Mesomath and Power in the Ancient Middle East*, Parsani gives a disquisition about feedback spirals and how they transform Trisons into cutting-edge polytics. Feedback spirals generate obscure power formations whose engines are charged by their internal insurgencies and whose clandestine terror cannot be dealt with by any repression or external force. In the same essay, Parsani remarks that other countries (especially Greece and Rome) which had already encountered such a baleful religio-political military power-drive or extreme polytics had a name for it. They called this Gorgonite structure of combined extremums and polar anomalies of the Middle East *kuklos* or *kokloma*, the pulverizing wheel or snake-coil later appropriated by the Greeks as *kuklon*, the rotating debacle or cyclone.

What Parsani elaborates in his essay on feedback spirals and Trison can be crudely oversimplified and reduced to the following formulation:

Feedback Spirals generate mutual dealings or interactions between Trisons (i.e. Trison-cells). These communications are marked by simplicity, numeric effectivity and complexity, or more accurately, catastrophic outcomes. On a feedback spiral, there are always two Trison-cells in interplay with each other. The interaction between Trisons is always based on the general numeric arrangement of two Trison-cells on a feedback spiral. Each Trison-cell has three vertices, the joint (formulated as n), the decature ($10-n$) and the nonature ($9-n$). On a feedback spiral, Trison-cells always share their joint or the vertex numerically formulated as n . The communication of Trison-cells happens on two planes of cross-numerization (henceforth Cn) and parallel-numerization (henceforth Pn), two dynamic arms, simultaneously opposing and cooperating (see Fig. 10 for the interaction between Trison-cells on a feedback spiral and Fig. 8 for the numeric vertices of a Trison). Both cross-numerization and parallel-numerization are the elemental forces in the formation of ferocious polytical vortices.

At each phase of space-time progression, a directional shear is produced by the polarity of Cn and Pn between two Trison-cells. While Cn is always equal to zero, Pn is equal to one. The opposing and at the same time cooperative polarity between 1 and 0 results in a dynamic difference which is required for shifts in direction and the perpetuation of the spirals. This difference or shift

in direction is manifested as a perpetual twist. The transition or displacement from one Trison-cell or one political unit to another is the cause of such a twist affecting the interactions of Trison-cells and the direction of feedback spirals. Produced by the inconclusive clash between Trison-cells, this twist in direction simultaneously programs a veering freedom and a concentric integrity in feedback spirals. Both the diverging and the integrating forces appear as spirals. While the former force is marked by hysterical deviation, the latter force is delineated by its hegemonic — or as Parsani suggests 'pioneering' — instrumentality. The entire structure resembles a cyclone from one end and a drill with a corkscrewing motion from the other. 'An entangled mess of vortical and corkscrewing motions, the structure of the middle-eastern political formations is a cyclone armed with a drilling and extracting instrumentality; it is a cyclone and an oil drill used for extracting unheard-of political and power formations,' Parsani writes in his essay on Mesopotamian mathematics and politics in the Middle East. In feedback spirals, hysteric and compelling forces always come together (see Fig. 10). The affect space between these two forces is called a dracage zone, a zone into which the twisted activities of these forces are channeled. The dracage zone is what empowers the polytical monstrosity of feedback spirals. Feedback spirals can horizontally migrate (creep) across the dracage zone.

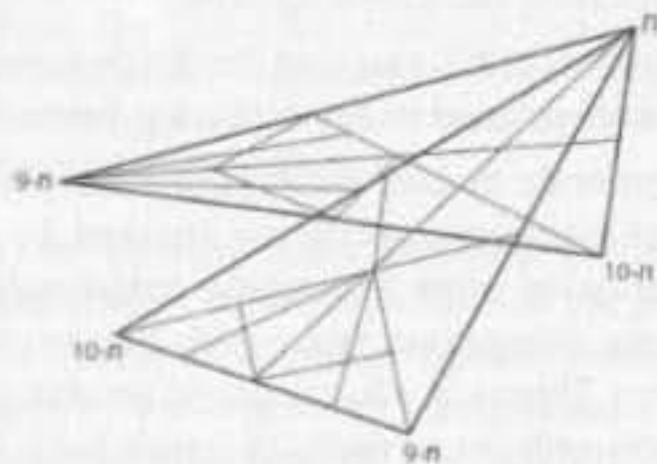


Fig. 11 Trison-cells generated in feedback spirals have had significant roles in presenting the Middle East as an alternative Earth dissident to the world's policies and their zeal in evolving chronologically and / or environmentally relevant political approaches to the world. Parsani refers to Trison-cells as populations with sheer polytical vectors, often associated with the emergence of minorities.

In feedback spirals, Trisons come in pairs to garner the most ferocious oppositions, which are essentially collusive. However, each Trison-cell is able to triangularly host countless Trisons in itself, either as allies or cells potentially causing irreversible internal fissions. Trisons within Trisons within Trisons — also known as children — form thousands, millions of feedback spirals within the mother-spiral. The crypto-fractal complexity of these feedback spirals can develop anomalies capable of undermining and derailing the centrality of the mother-spiral and eventually themselves. Parsani identifies this prospect

as 'minority holocaust' or terminal propagation of minorities (see Fig. 11). A pregnant Trison is a population bomb of Trisons. Parsani notes that the traffic between Trisons (cross-numerization and parallel-numerization) as polytical units is the dynamic cause at work between the minorities and sects of the Middle East, between nomads and the states's stratocracy (prominent in the rise of stealth guerilla-states), middle-eastern monotheistic religions and minority belief-dynamics.[†]

† mr. güracar from librairie de pera (should meet him for the book on the triangular anatomy of ancient secret societies. Should add a new section at the end of this chapter: Trison and the emergence of the Middle East)

S. just a brief note for now: re your first question, my room number is 302. Everything seems fine at the moment. The only people I have seen so far are the hotel staff, the hotel driver and the blond woman in pink Death From Above T-shirt (didn't know they are this famous) and underwear in the hotel room across the garden, right in front of my window. I had to drop the drapes in order to work. Will contact you after meeting Z and will let you know about the result. Thank you for everything. BTW, we should use PGP for certain emails.

PS1. Yes, I have already started writing.

PS2. Has the work for NYPL been done?

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