

The Sword of Horus

Ille Ferrum De Horus

by Frater M.E.D.

Kenneth Grant: Part 1

"There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."

- Liber AL vel Legis Sub Figura CCXX, II.27

"But ye, o my people, rise up & awake!"

- CCXX II.34

"There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!"

- CCXX III.2

"Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them."

- CCXX III.3

Do what thou wilt shall be the whole of the Law.

For years I have watched Mr. Kenneth Grant, Aossic Aiwass, 718, O.H.O. of the O.T.O., as he styles himself, both in ways exoteric and esoteric, and I think that now is the time to Adjust the Scales of Balance by taking a look at this chap from an altogether, hitherto ignored, perspective.

In *Magick Without Tears*, the Beast 666 tells us (by way of a letter to an often confused sister of the Order) that the ultimate secret of the Ordo Templi Orientis could be used by the Black Brothers but that they would only succeed in destroying themselves with it. According to Grant, Crowley had regretted that Austin Osman Spare had become a Black Brother by

"shutting himself up in a tower and immersing himself in the Pool of Narcissus", by which Crowley meant that Spare had resorted almost exclusively to the use of the magical formula known in the O.T.O. as the VIII°.

That is to say, somewhat crudely, magical masturbation. It should here be

noted that one of the greatest influences upon Grant, aside from voodoo, the Black Snake Cult, and other things which we will not go into here, has been the work of Austin Osman Spare. It should also be noted, and I refer the reader to pages 109 through 117 of *Magick Without Tears* (Llewellyn Publications, 1973 E.V., Letter No. 12), that a Black Magician and a Black Brother are not the same thing and should not be confused. Crowley compares them to the sneak thief and a Hitler, respectively. He tells us that one who is about to become a Black Brother constantly restricts himself, satisfied with very limited ideas and is afraid of losing his precious individuality. He goes on to say that the Black Brother probably deserts his Angel when he realizes just what must be done, i.e. the destruction of the ego and all that pertains to it, and that, perhaps, from the very beginning, it is actually his Evil Genius which he has evoked. When this is done the man breaks off all relations with the Supernal Triad and attempts to replace it by inventing a False Crown of Daäth, as it is called in Qabalistic literature. To such men as these, that is, Black Brothers, Knowledge is everything and A.C. reminds us that this Knowledge is nothing but the very soul of Illusion. These adepts-gone-wrong, as it were, abstaining from the true nourishment of the Supernal Triad, lose their structural unity and must then be fed by continual doses of dope in miserable self-preservation. They declare Choronzon to be the child of Understanding and Wisdom, when in fact "he" is the shell or excrement of the Supernal Triad, and the bastard of the Svastika. What A.C. then tells us is most important for he says that Daäth and Choronzon are the Whirlpool and the Leviathan which is written of in the Holy Qabalah.

Consider all of this as a prologue from the highest possible authority of Thelema and the 93 Current once incarnate upon this plane. Now let us examine Mr. Kenneth Grant through three of his books.

In *The Magical Revival* (Samuel Weiser, Inc., N.Y., 1973 E.V.), on page 2, Grant writes,

"Although having drawn upon these and other obscure sources [A.O.S., the Vama Marg, i.e. the Left Hand Path, etc. - M.E.D.], I have not overstepped the limits beyond which the occultist trespasses on grounds as unsafe to himself as to others."

A very nice way to open a very informative book, but it seems to me that perhaps Grant *has* taken but one step too many and had indeed overstepped those limits. As I have said, this book, as all of Mr. Grant's books, is very informative. Kenneth Grant is undeniably a very *Knowledgeable* man - and I stress that word and point out its root: KNOWLEDGE. This book is very good, certainly one of the best (if one of the few) Thelemic works ever published since the death of Aleister Crowley, although considering others this is not necessarily saying much, but in it certain odd things will be seen to emerge. One such thing is his growing obsession with the Dog Star, Sothis or Sirius. In a footnote on page 8, for

example, he writes:

"The initials A.·A.· stand for Argenteum Astrum (the Silver Star). This is the Star of Set or Sothis (Sirius) ..."

On page 52 he says that

"Crowley unequivocally [i.e. clearly - M.E.D.] identifies his Holy Guardian Angel with Sothis ... or Set-Isis: 'Aiwaz is not a mere formula,'"

he continues, quoting A.C.,

"like many Angelic names, but it is the true, most ancient name of the God of the Yezidi, and thus returns to the highest antiquity. Our work therefore is historically authentic; the rediscovery of the Sumerian tradition."

Now I won't contest that A.C. actually said that, though I am sure he was thinking in ever ascending spiral cycles instead of flat circular cycles, but exactly how such a statement as this can *Unequivocally* identify Aiwaz with Sothis is beyond me. You may note that in this book Grant loves to use the word "unequivocally" often, especially when in connection with something A.C. is supposed to have, and may have, said, in order to prove one of Grant's hazy points. You will also note that what is clear to him is not quite so clear to anyone who is capable of clear thinking and who possesses an inquiring mind.

On page 55, speaking again of this star, Sothis, he says that

"This is the One Star in Sight which forms the title of Crowley's Manifesto of the A.·A.· ..."

It is quite possible that A.C. did consider a special relationship between Aiwass and the Dog Star, but one thing is certain, *the One Star in Sight is not any "thing" such as a star in the physical universe.* The One Star in Sight is One's own Holy Guardian Angel, True Self, Genius. "Every man and every woman is a star." (CCXX I.3) Union with this "Star" is the only true goal in magick and once one has attained to that union the aspirant becomes one with the Order of the A.·A.·, i.e. the aspirant *becomes* the Argenteum Astrum. One would almost think that with these ideas and many others, sometimes cleverly stated, Mr. Grant is actually trying to mislead the aspirant away from his Angel. Is this not exactly what we would expect from a Black Brother, who himself has abandoned his Angel and evoked his Evil Genius in its stead?

On page 78 Grant tells us that

"The thyroid gland, in the region of the larynx, is backed by the

Visudha Chakra [which is attributed to Daäth - M.E.D.]. This gland, in its active state, enhances sensitivity and renders the individual hypersensitive to all kinds of physical, astral and mental sensation. If this gland is over stimulated there is danger of megalomania ..."

Remember who it is who is telling you this, the one and only Outer Head of the Order, that Order being the One True Order, the Ordo Templi Orientis, or so Grant claims.

Throughout the book it is obvious that Grant is very interested in the *reversal* ideas of C. S. Jones (please see *Liber Casus Astrum vel XCVIII* of TNN I.2), the *back turning* of A.O.S., and the *inbetweenness* of fiction writer H. P. Lovecraft. From this debris Grant is destined to develop his *Otherside of the Tree*, but more of that later. As I have said, we will examine Spare's Zos Kia Cultus and the others at another time as we are here limited in space.

Grant constantly misunderstands many things. To clear one such misunderstanding up: A.C. did *not* believe that he was the *only* "Beast". The term itself merely implies that one is a priest of Thelema in the New Aeon of Horus. However, he was the *only* "Beast 666", that is the First Beast spoken of in *Apocalypse* and the first priest of the present æon.

Grant also misunderstands such things as the nature of an Ipsissimus, and what else can we expect - *for he had already overstepped the limits of safety* and thus we might expect him to be easily beguiled, subtly at first, by those forces which he was dealing with, i.e. the qliphothic forces. On page 210, for instance, he tells us that the Great Work

"will be achieved by a willed congress with extra-terrestrial entities of which, in a sense, Aiwaz is the immediate messenger to humanity."

Can Aiwaz (or Aiwass) be rightly called "extra-terrestrial"? Or would "he" best be described as "suprahuman" or perhaps "preterhuman"? Is Grant confusing (note: *confusing*) beings such as Aiwass, whose abode, so to speak, is the Supernal Triad, with those non-beings, those shells, that excreta whose abode is in the qliphothic realms, *the entrance to which is through the whirlpool of Daäth*? Of the qliphoth Grant says in his glossary:

"...[it is] the name given to a world or plane of soulless entities that, as such, are not truly living, but merely lingering shells of once conscious persons ... the magician is warned against trafficking with them in any way. Also of the Qliphoth are the more dangerous remnants of once highly organized elementals that drag out a twilight existence by vampirizing the living."

It seems that this particular magician, Grant, ignored the warning. Before this in his glossary, Grant wrote:

"... Crossing the Abyss is the most critical stage upon the Spiritual Path. If the crossing is not achieved cleanly, insanity - temporary or permanent - results. A person can spend the best part of an incarnation being torn to pieces by the unresolved and irrational elements of his nature ..."

I further refer the reader to several pages concerning the Abyss, Daäth and the Black Brothers, in *Magick in Theory and Practice*, indexed in the Samuel Weiser edition. I stress the importance of the study of such passages and others in the hope that the aspirants heed the warning and step carefully upon the Path of the Wise. In these pages Crowley tells us that in the Abyss all impressions are disconnected; that Reason is ultimately identified with the Abyss; that it is the crown of the mind, wherein all purely intellectual faculties are obtained; that it has no number because all is confusion. The Master Therion, not only from his vast intellectual attainments, but mostly from his personal experience, tells us that from the Abyss Nemo (No Man) comes forth for he has destroyed all that he is and all that he had been upon crossing (note: *crossing*) the Abyss and that a star is cast forth to enlighten the Earth. On the other hand, they who fail to *cross* the Abyss, and that implies *to cross over the whirlpool called Daäth*, make for themselves a false crown of the abominable horror of the Abyss and set the Dispersion of Choronzon upon their brows; they clothe themselves in form; shut themselves off to "external" influences, both above and beneath the Abyss. He also goes on to say, in many places, that though these Black Brothers may gain much, they will eventually topple like the rotting towers that they are and that their shreds, all that is left of them, will be strewn in the Abyss and lost forever. In *Liber VII* it is said that the aspirant must await the sword of the Beloved (i.e. the H.G.A.) and submit himself to the final stroke. It is this final destruction of Knowledge (Knowledge = Daäth = the throat centre) that opens the gate to the City of Pyramids, the next Grade of 8°=3°, Master of the Temple, and allows the aspirant to *cross* the Abyss and truly Become an Adept of the A.·A.·.. But let us pass on from the words of A.C. as well as *The Magical Revival* and move forward in the stream of time to *Cults of the Shadow* (Samuel Weiser, Inc., 1976 E.V.)

Here Grant is beginning to show even more fascination with the Vama Marg, La Couleuvre Noire, and the Zos Kia Cultus. Again he begins a book with a prophetic saying:

"But if the sexual energies are not properly controlled and polarized, destruction awaits the practitioner who uses them without fully understanding the formula of the Left Hand Path which is, of all paths, the swiftest and the most dangerous."

It should also be noted that his style of writing begins to change, to become more complex. His thoughts and ideas start to show a greater amount of Knowledge, but a good bit of confusion of expression creeps in

as well. His footnotes are also increasing in size and number. Still, the book is quite valuable and should be studied *with care* by Thelemic students.

In *Cults* it seems that he began, in earnest, to play etymological and numerological games with words to prove his point. His sentences often convey the truth, but in such a way that the truth is obscured and the student is misled. For example, he tells us that "The Great Mother" was "degraded" to "The Great Whore". Actually this is not so. The *ideal* of "Whore" was degraded. According to the Rev. Walter W. Skeat's *A Concise Etymological Dictionary of the English Language*, the "w" in "whore" is unoriginal and that it was originally "hore"; "hora", *an adultress*, feminine; "horr", *an adulterer*, masculine, and related in meaning to such words as the Latin "carus": *loving, to love, I love*, etc. (and Skeat goes on to say that it is certainly not allied to "hire"!). The point is that, though in a minor way, Grant has misled the unwary reader.

On pages 109 - 110, Aossic (which is, by the way, also the name of the entity that he claims is the source of much of his Knowledge) writes:

"The unenlightened are incapable of controlling their sense when swamped by the sudden access of power that freedom bestows. This is patent in mundane situations involving money, fame, authority, etc. How much more devastating is the result in cases of unbalanced spiritual illumination will be appreciated by those who have successfully performed even the simplest magical exercise. Success inflates the ego, the ego seizes more than it can properly assimilate, and the resulting implosion is correspondingly catastrophic."

Unfortunately for Mr. Grant, his books have become quite successful and he is well known for his editing and assistance in the publication of many works by Aleister Crowley. Has success gone to Kenneth Grant's head?

Page 113:

"the ultimate goal ... requires the total abolition of personality and egoidal consciousness."

I ask, has Mr. Grant accomplished this? I believe that the last book here to be discussed proves that he has not. But let us continue for a while with this book.

Grant loves to prove his point - no matter what he has to do to prove it. To do this in several instances he spells Od in Hebrew, Aleph, Vau, Daleth (AVD), which comes to the numeration of eleven ($1 + 6 + 4 = 11$), and Ob, Aleph, Vau, Beth (AVB), which equals 9 ($1 + 6 + 2$). It would seem that the "O" would be better represented by the Hebrew A'ain (or Ayin), giving the numerations of 74 (OD) and 72 (OB), and it should be noted that in *Sepher Sephiroth* Grant's AVB is spelled OB (A'ain, Beth) and equals 72, and it should also be noted that $74 + 72 = 146$, which is the numeration of SVPh,

or Soph, Limit, End; Boundless, as in Ain SOPH Aur.

Throughout *Cults* it can also be seen that Grant makes reference to the "Inner" O.T.O. and similar subtle references, meaning, naturally, that he is of and head of the Inner Order of the O.T.O.. To me this seems like Mr. Grant has failed to enter the A.·A.·. and, as a Black Brother, dons the False Crown of Daäth. He has created a false Inner Order, a false A.·A.·. out of that which he calls the O.T.O..

On page 140, unable to answer the Riddle of AL, Chapter II, Verse 76, he frustratingly begins to make himself look important (much in the tradition of A. E. Waite) by jumping into all kinds of Qabalistic and pseudo-qabalistic figuring that eventually comes to nothing. Consider this: $11 \times 76 = 152 = \text{HMVTzIA}$, The Bringing-forth One; or this: $11 + 76 = 78 = \text{AIVAS}$, Aiwass, MZLA, Mezla, the Influence from Kether ... and so on.

He is intrigued with Jones' idea concerning the meaning of the word "manifestation" in *The Book of the Law*, i.e. that it refers to "Ma-Ion". (Personally I think this goes to show just how much of a dunderhead Jones was. It would seem more natural to separate the word by its syllables, thus, if anything, obtaining "Man-Tion", whatever that is supposed to imply.) Anyway, Grant thinks that the word "Secret" and "Secretion" (Secret-ion) may have some importance, and there is little doubt that he is correct. But again his basic obsessiveness takes charge and he sees too much of one thing at the expense of other things.

On page 166 Grant actually compares Krishnamurti and Crowley. Can you imagine how A.C. would have felt about that! While page 169 of this book says:

"Daäth ... sometimes called the 'false Sephira'...is the gateway of egress to the outerspaces beyond, or behind, the Tree itself."

Here is where Mr. Grant truly becomes a 'false prophet' as envisioned by John in *Revelation*.

"The use of the backward paths of the Tree and the evocation of the Shadows are fraught with danger because, as noted, the qliphoth haunt those paths, many of which are dead-ends and without egress. To be trapped in any of them is to surrender one's consciousness to the most baleful influences that a magician is ever likely to encounter. Madness and death claim those who stray into them. Also, being without outlet, if force is directed along these paths it recoils inevitably upon the magician like a boomerang charged with the additional force of the evil influences which it has gathered in its flight."

I really do not intend to go any further with this book here. If you have not already studied it, do so. It is a very "knowledgeable" book. If you have

read it, read it again with the ideas I am conveying to you kept in mind. You will, I am sure, find many other examples that fit in well with the ideas here relayed.

Finally, let us move on to Kenneth Grant's third book. I have been told, by the way, by one of Grant's followers, that he is at present working on another book. However, after reading this third volume I doubt very much if I want to see another book by him. Could we beg that he only publish as much of the Crowley material that he possesses that has not yet been published, and spare us any further personal revelations?

Nightside of Eden - I keep thinking *Nightshade*, you know, the poison - (Frederick Muller Limited, London, 1977 E.V.) quite frankly gave me a splitting headache. But I am a diehard and studied through this book, very carefully, to the bitter end. What I found was this: the book does indeed contain a handful of gems, which are, unfortunately, immersed in tons upon tons of qliphothic sewage. His information on the qliphothic forces is very informative, however, it should be remembered that, as he stated on page 152, "My sources of information are the Qliphoth, the names and sigils of which are given in Crowley's *Liber CCXXXI*." Do you really think that his sources, especially *those* sources, would actually be unbiased? The major problem with this book is one of being able to distinguish between fact and fancy, truth and deception. These ingredients are mixed, I must say, expertly. And there the danger lies for the student! It is true that the aspirant should contact the qliphothic elements within himself and deal with them, one by one, until he has purified, so to speak, his vehicle for higher advancement beyond the need for the vehicle. However, Grant has madly leaped within the very centre of Daäth and has naturally been sucked down through that whirlpool and into the qliphothic world of shells. In my humble opinion, he has not mastered the qliphothic elements within himself, but rather has he given himself over to them, allowing himself to be the slave of slaves while thinking, no doubt, that he is the king of kings. I am sure that he is convinced of his motives, that in his eyes they are just and righteous, but he has been beguiled into believing just that. He has, again in my opinion, become the puppet of the qliphothic forces, a Black Brother, and a source of nourishment for the soulless shells. This is all fine and good. If this be his Will, or if he believes that this is his Will, then so be it. We are informed by the Beast 666 himself that self-destruction is the final outcome. But it is not only his life, his Self, his will that motivates me to write such an article as this. What of those students out there, still young and immature, still innocent and easily beguiled, who will be irresistibly drawn forth by his words towards the brink of the Abyss? They may well come to realize what is happening to them, but they may also be unable to halt their movement towards the Abyss, due to momentum, their ignorance in technical matters, and the unbelievable strength of attraction of that whirlpool called Daäth. Why do I write this article? To save souls? Nay! If an aspirant falls he falls. But if a word by one man can cause him to

fall, to keep things perfectly Balanced, perhaps a word from another man can prevent the aspirant from falling.

Let us return to *The Nightside of Eden*.

Grant's obsessions are becoming stronger and more apparent in this book. His style has become so unbelievably confusing that he is nearly unreadable. His footnotes have gotten way out of hand, and only serve to mislead the reader more and more. His word and number games have become so ridiculous that some people have actually become disgusted with gematria and etymology, thinking that Grant represents the tower of authority on these subjects. Some examples (and there are better, or worse, as the case may be): Page 10, "The name of this god (Thoth) is equivalent to Doth (Daäth) ..." And I suppose that Thoth is an old dust rag because it is equivalent to Cloth, which actually makes more sense than his supposition. He also constantly twists the reader's head about with such things as: "Furthermore, $393 + 666 = 1059$, which is one less than MShKN (Meshken), 'the Tabernacle', and two less than 1061, 'Sunset'." - page 73; "122 is one more than SATAN." - page 74; and on Page 86, "Noh, 125, is one more than ODN, Eden ..." This one-more-one-less thing is NOT gematria. It is *not* qabalah. It is the product of a mind so loaded with Knowledge that it is tripping over itself in its mad flight to prove that it is the supreme mind of the universe.

On page 8 Grant warns us that

"To go astray in this Desert of Set [i.e. the Abyss - M.E.D.] is to become what is known as a Black Brother."

Mr. Grant said that, and it is exactly what he has done. He has not crossed the Abyss, but wandered into the Abyss until he was finally sucked down to the qliphothic realms (his "otherside of the Tree") through the vortex called Daäth. Again, let me say that it is not his life that I care about in the least. Let him do as he pleases with his own life. *The Rights of Man* give him the right to live as he will and die as he will. But he exceeds those rights when he actually attempts to lure the innocent into his new world, the World of Shells.

Page 145,

"The eleventh power-zone, Daäth, is attributed to Uranus and is the Abode of the Black Brothers, *when viewed from the sphere of Malkuth (Earth)*. The Black Brothers are represented phenomenally by those who view the universe as an objective reality. *The Scientists are their prototypes*. Daäth being the Gate of the Abyss is the *point both of ingress into noumenon and of egress into phenomena: in other words it is the gateway of the manifestation of non-manifestation.*"

Italics in this quotation above are mine, made to emphasize just how he intends to mislead the would-be aspirant. And believe me, all scientists are not so limited in their ways of thinking. That is a rash generalization.

His concept of the Tree of Life is interesting: *The Otherside of the Tree*. This "otherside" business conveys the idea of a flat, two-dimensional Tree, or at best, a three-dimensional object. *there is no "otherside"*. The Tree of Life, in the first place, is only a diagram created for the better comprehension of abstract realities. It is *not* in itself a reality. What it *does* imply is not a two or three-dimensional idea, but rather a *multi-dimensional* concept of constantly flowing energy, for want of a better word, and thus it has no "sides" at all.

Grant also speaks of the "Tunnels of Set", roughly, though not exactly, paralleling the Paths of the "front side" of the Tree - according to him. Here it can be seen that he may not necessarily see the Tree (Otz Chiim) as a two or three-dimensional object, yet his conception is still absurd in its immature limitations and is thus highly misleading. That is the important word: "mis-leading". Mr. Grant has severed his connections with the Supernal Triad, abandoned his Angel and evoked his Evil Genius. He has been beguiled by the qliphothic forces. He has forsaken the "Higher" for the "lower"; abandoned Reason entirely by completely succumbing to it and thus becoming totally Unreasonable; he has wandered too long in the Abyss, building a monster out of his ego, and allowing it and the qliphoth to control him; he has allowed his mind to become a vehicle for confusion and dispersion, and then he plunged himself, madly, headlong into that powerful Charybdean whirlpool, the surest entrance into the qliphothic realms, Daäth, and worse, dissatisfied with his own utter destruction, he now exists for the sole purpose of enlisting others into the ranks of the qliphoth and the Black Brotherhood. (All of this is, of course, my own opinion, from my own Point of View - I politely add.)

In Grant's O.T.O. recruitment sheet it is stated that the O.T.O. (i.e. his version of the Ordo Templi Orientis) does not put the brethren under any financial obligations, and this may very well be true. However, money does not move all men. In some cases, men are moved by ego-gratification. Furthermore, this sheet states that the O.T.O. does not undertake the training of what he calls novices. Still, I have communicated with many of Mr. Grant's O.T.O. members, and though I have found some who are quite charming, intelligent, and not obsessed by Knowledge (yet?!), I have found many others who are not particularly intelligent (and remember, intelligence can be great without the presence of great knowledge), very neurotic and/or paranoid, and positively obsessed by one kind of Knowledge or another. (And it should be noted that obsession goes far beyond dedication.)

I truly hope that "Like attracts like", because I would hate to see possibly sincere and dedicated Thelemites seduced to follow Mr. Grant's path.

Therefore I have written this all too brief article.

As for the books mentioned in this article - I recommend them not only for the relevant and worthwhile material within their pages, but also as a study in the pathological states of mind which can lead to Self-destruction. I would also like to thank Samuel Weiser, Inc. and Frederick Muller Ltd. for giving me permission to quote passages from these three books. Their kindness and efficiency in dealing with me will always be appreciated.

Finally I would like to stress that I care nothing for Mr. Grant and all that he does to his life, however, I do care for the innocents who could *be* but never shall *become* if led astray by these qliphothic machinations. And of course I care very much about how Mr. Grant is misrepresenting Aleister Crowley and Thelema by way of his books.

Beware! Be careful! DECIDE FOR YOURSELF.

Love is the law, love under will.

The readers of the above article are also strongly advised to read the brief article entitled "The Dangers of Mysticism" by Aleister Crowley and published in *The Equinox*, Volume I, Number 6, pages 153 to 158 of the 1975 E.V. Samuel Weiser edition. If it has already been read, it should be *re-read*.

- Editor

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The Sword of Horus

by Frater M.E.D.

49 = 13 = 1

Kenneth Grant: Part 2

Do what thou wilt shall be the whole of the Law.

In TNN I.6 a great deal has already been written concerning Mr. Kenneth Grant, Aossic Aiwass 718, the self-proclaimed O.H.O. of the O.T.O.. I see no reason to repeat myself at any great length, but to merely state that by the internal evidence of his books alone, Mr. Grant has proven himself to be very unthelemic and worse, a Black Brother, which is, by far, worse than a mere Black Magician.

Let us examine another of his books, *Aleister Crowley & the Hidden God* (Samuel Weiser, Inc., 1974 E.V.), and see what we can find to possibly add to the already extensive documentation which proves this point of view.

There are some small errors in the book which may confuse the reader, such as the footnote on page 20 where the change in spelling from *Babylon* to *Babalon* is discussed. There is a Gamma where an Upsilon should be. Pages 22 and 23 contain Plates 2 and 3 and the captions are placed under the wrong Plates/Trees. These, however, may be mere printer's errors.

Page 39: "LASH TAL, or Nuit-Set-Horus" is rather confusing for ShT represents Horus in one of his many aspects. LA is Nuit and AL is Hadit. (There is much more to this formula.)

Page 123: "... Horus, her (Nuit) 'child' ... is the 'child' or essence of the mother alone." This is patently absurd and smacks of the corrupted Christian teachings concerning the "Virgin Mother".

Page 151: "Set slew Horus" - wrong. Set slew Osiris and Horus avenged his father's death. Another source of confusion is his multiplication of pseudo-synonymous names for Thelema, namely: Cult of Shaitan-Aiwass, 93 Current, Typhonian Current, Therionic Cult, Ophidian Current, Cult of Do What Thou Wilt, Draconian Cult, Draconian Current, Crowley Cult, Cult of the Child, and Aiwass Current. Is it any wonder that the poor aspirant, newly introduced to the Thelemic Path, is confused! And please do not forget that *confusion* is the essence of Daäth and that it is one of the greatest weapons in the arsenal of the Black Brotherhood.

Again Mr. Grant continues to mislead the unwary aspirant by telling us on page 60 that "The Silver Star (A.·A.·.) is Sirius." And on page 167 we find "... the resurgent Nu-Isis, the Secret Silver Star." However, the Silver Star is *not* Sirius, though it is possible that there may be some tenuous link. The Silver Star is one's own True Self, the "star" that every man and every woman is. Concentrate upon that star and not some twinkling little speck of light in the sky. Mr. Grant has forsaken his own True Self, his Holy Guardian Angel, and become one with his Evil Genius. For your own sake, I caution you not to follow in his footsteps, but rather to view him as an example of what to avoid when travelling the Magical Path.

Obviously Mr. Grant suffers from a complex which compels him to worship, exclusively, the Archetypal Suprawoman, his Nu-Isis. A Freudian psychoanalyst could explain this fixation of his better than I. Grant may even be suffering from the famous Oedipus complex.

Mr. Grant also seems to be positively obsessed with his mythical transplutonic power-zone/planet. On page 2 he wrote,

"Chapter Ten summarizes information about a mystical tradition

concerning the influx of cosmic energy from a transplutonic power-zone known to Initiates as Nu-Isis. *The Book of the Law* contains veiled references to this Mystery ..."

And on page 148:

"THERE IS a legend known to Initiates concerning the secret abode of the Goddess ... Nu-Isis ..."

This Initiate and others can only surmise that Mr. Grant has grasped a straw and decided to build legends around it.

Page 160: "My number is 11 ...", Grant wrote in reference to a verse from *The Book of the Law*, and continues,

"This verse points unmistakably to the transplutonic Isis as being the source of that incense of starlight which contains no blood 'because of my hair the trees of Eternity'."

Unmistakably?

Page 168: "'I am The Empress & ...'", Grant again quotes from *The Book*, "This is a direct reference to Nu-Isis ..." Seems very indirect to me.

Page 219: "... the sphere of Nu-Isis of which Kether is the focus." Kether is the "focus" of the Boundless or Limitless Light, not some limited sphere or planet. Mr. Grant is as bad as many another religionist who creates a god, then a great god, then a greater god, and so on into absurder absurdities.

The aspirant is cautioned not to practice what Mr. Grant preaches. On page 1 he tells the reader

"I have evolved a method of dream control for contacting extra-terrestrial and non-human entities..."

It is obvious, by his latest book, *Nightside of Eden*, what the nature of those non-human entities is. On page 222 of *Hidden God* he writes:

"Each sephira of the Tree of Life has its corresponding qliphoth which is the reflection of the energy which it represents, and these averse sephiroth form what is known as the Tree of Death. Only the well-armed Initiate, the Adept, in fact, can use these power-zones with impunity."

Since the writing of this book, via his others, Mr. Grant has 'revealed' to us that he is an Adept. It is my contention that Mr. Grant is, in fact, an adept ... adept in foolishness. Working with the Tree of Death he only reveals himself to be a bloody necromancer. That which he is in league and works with is truly dead matter, the empty shells of countless other failures; putrescent, corrupted, unbalanced force. What true Initiate, what Adept, in

his or her right mind would *want* to use these so-called power-zones? From nothing you can only get nothing.

I have noticed, in the writings of many of today's 'false prophets', the desperate need to prove that they are superior to the Beast 666, Aleister Crowley, by showing that he erred or misunderstood something. For instance, Grant wrote on page 2,

"I have therefore endeavoured to correct errors of interpretation [of *The Book of the Law*] in order to diminish the dangers naturally concomitant upon the use of this Current."

While on page 34 he wrote,

"Crowley, it seems, failed to obtain the ultimate elixir because he was, despite himself, deeply tainted with fundamental misconceptions engendered by Christianity."

An obvious case of trying to lower the highest to appear higher. Whether A.C. had "obtained the ultimate elixir" or not is a moot point, however, he did live a very long and eventful life and is living yet within the growing success of Thelema, which is quite obvious to the trained Initiate.

Aleister Crowley *has* achieved immortality.

A great many of Mr. Grant's arguments are based upon materials written during the Æon of Osiris and transmitted from the Æon of Isis. One wonders how much of this Knowledge is still applicable now in the Æon of Horus. And this man, Grant, who bases so much on such things as the *fiction* of H. P. Lovecraft (claiming this self-defined writer of fiction to be an Initiate) ... can we be sure that he knows the practical difference between fact and fiction? Page 31's footnote tells us that certain information on this page is "From an unpublished comment on a Tantric Text by a Kaula Adept." The title of the text is not given nor is any further information concerning it, not even the name of this "Kaula Adept". One begins to wonder: Is he making this all up? Is Grant himself the so-called Adept, writing fiction as he goes along?

So much of Mr. Kenneth Grant is revealed in his books, such as his phobia concerning homosexuality and the XI° O.T.O.. Having spent so many words on him in TNN I.6, now being republished in overseas periodicals, I see no reason to waste further words on him in this place. Let me merely, and once more, caution the aspirant against practicing what this particular 'false prophet' preaches. Concerning Mr. Grant, enough has been said, unless, and we hope that it shall not be, he manages to jot off another book and get it published.

We shall remind our Brother Kenneth that for every action there is an equal and opposite reaction.

(Please do not think we have gone soft. Wait until you see Volume III! -ED.)

Love is the law, love under will.

(TNN II.6.6-9, 1/21/80 E.V.)

The Sword of Horus

by Frater M.E.D.

"Give 'em Enough Rope" - Part IV

Kenneth Grant: Part 3

"No more fatal mistake can be made than to grasp after a grade. Attainment is an appalling danger if one is not perfectly fitted for it at every point. One must search oneself unsparingly for weak spots; the smallest scratch suffices to admit a germ of disease and one may perish altogether through a moment's carelessness. It is unpardonably foolhardy to take a chance in matters of such serious import"

- The Confessions of Aleister Crowley
(Hill & Wang, 1970 E.V., page 526)

Do what thou wilt shall be the whole of the Law.

In TNN I.6 we discussed Kenneth Grant by way of reviewing his books entitled *The Magical Revival*, *Cults of the Shadow* and *Nightside of Eden*. In TNN II.6 we did the same by way of another of his books, *Aleister Crowley & the Hidden God*. Very generally our conclusions were that Mr. Grant is indeed knowledgeable, but that in his all too eager pursuit of attainment, rushing up the Tree without taking each step carefully, and instead of *Crossing the Abyss* and the false sephira Daäth, he plunged into that direct entrance to the qliphothic realms, donned the false crown of Daäth (Knowledge) and accepted Choronzon (essentially the false self or ego) as his god. Throughout his books he consistently admits to this in simple language, surrounded, of course, by the grossest of rationalizations that confuse the issue enough to disguise what he has said to the typical sloppy reader.

We do not wish to repeat ourselves here. However, during our Period of Silence Mr. Grant had another book published and it seems only fitting and natural that we should review it now, in this place. That book is entitled *Outside the Circles of Time* and it is published by Frederick Muller Limited of London (1980 E.V.) - and really, they should exercise more integrity next time they publish. Sure the book probably sold enough to make a profit for

the publishing company, however, it has also served to pervert Thelema and misguide already ill-guided students, and the bloody book is simply full of errors and perversions of fact. Seriously, gentlemen, can you justify publishing such rubbish? Grant's first book was okay so far as it went, although far from perfect, but as his mind deteriorated, torn to shreds by the qliphothic forces that are eating him alive, his knowledge became more twisted and has turned to sheer madness. Just trying to read one of Grant's latter books is guaranteed to give one a terrible headache! I therefore hope we can say that *Outside the Circles of Time* is his last book.

There is in *Outside the Circles of Time* some interesting art work reproduced in black and white. Among the best are the works by Michael Magee, Allen Holub, Samuel Adkins, Austin Osman Spare and some of Steffi Grant's. Some of Steffi's work is bad while the absolute worst is Michael Bertiaux's. Maggie Cook (aka Andahadna) is good, but her figures look rather lifeless and manikin-like. Art reflects something of the artist as a written work reveals something of the writer, and Maggie's art work tends to make one think that perhaps she is rather artificial and affectatious. Spare's work shows genius, but twisted and perverted, as his human figures are twisted out of shape. Bertiaux's "art", if you will excuse the ill use of that term in this instance, shows the artist to be very crude, undisciplined and violent. Generally speaking, even the best of these artists seems to have a nasty turn of mind that causes them to consistantly gravitate towards the macabre and horrendous. It makes one wonder about the minds of such occultists. But this is all beside the point. The point is Kenneth Grant and his state of mind. He chose these works to incorporate in his book and his choice also says something about him. Throughout his book, in fact, he goes on to say that so-and-so claims this, and so-and-so says that, and so on, telling us what several of these occultists claim and believe and yet never seeming to come to a point. Kenneth Grant's thoughts seem to be, more than ever, unfocussed and dispersed.

Grant constantly cites Spare and Charles Stansfeld Jones (Frater Achad) as authorities when in fact they had both fallen. Spare had shut himself up into a tower as a black brother, giving up women and resorting to the exclusive practice of the VIII° O.T.O., that is to say, the production and direction of magical energy via auto-sexual practices alone - masturbation. Jones, on the other hand, fell to the very depths of the qliphothic realms and believed himself to have achieved the greatest heights of magical attainment. His ego became so unbelievably inflated that he rearranged the entire Tree of Life that was developed by many wise scholars over many centuries.

Likewise, Grant uses as authority such manufactured pieces of garbage as Maggie Cook's *Liber Pennae Praenumbra*. In fact, throughout this book Grant refers to "a certain rare and secret manuscript" (page 26), "a certain secret grimoire" (page 20), "the 'secret comment'" (page 48), and so forth

to lend weight to his words and make himself appear to be in possession of vast secret wisdom and thus lure the innocent and eager to learn into his clutches.

There is talk about the so-called Æon of Maat which is already supposed to have dawned - over 2,000 years earlier than is commonly accepted. This is sheer nonsense and utopian wish fulfillment. His explanations of "linear sequence of events" and "a perichoresis" only serve to confuse the matter - and that is exactly what he wants to do.

Confusion is the greatest tool in the arsenal of the Black Brotherhood. To this end, as well as to *seem* intelligent and important, Grant employs the typical charlatan's trick - he uses a lot of ten dollar words that mean to impress as well as lose the reader:

"Ultra-dimensional and extra-temporal consciousness", "perichoresis", "an implosion of synchronicity", "sense derangement", "creative delirium", "extra-dimensional absence", "sub-cthonian levels", "Protoplasmic Reversion", "anoesis", "the Nilotic mud of matter", etc., etc., etc..

As Aleister Crowley wrote in *The Confessions*, page 879,

"Nothing is easier than to pick up a few awe-inspiring terms and stir them into soup. It is the only way to impress those even more ignorant."

Grant consistently confuses and twists things in order to misguide the student of Magick and Thelema. Everything he writes is calculated to lead the as yet ignorant in the wrong direction and directly into magical disaster. For instance, on pages 61 and 62 he writes,

"The A.·A.· or Silver Star of Set, is focussed upon earth via Aiwaz who transmitted the 93 Current from that Star to earth ..."

While before this on page 61 he wrote,

"The 93 Current emanates from or is uttered by, the A.·A.·, which is identical with the Star of Set, Sirius, or Sothis."

It is his habit to constantly misdirect the student into searching the heavens for a physical star in the material universe when in fact that Silver Star is within. In *The Book of the Law, Liber AL vel Legis sub figura CCXX*, Chapter I, Verse 3, it is written that "Every man and every woman is a star." While in *Magick in Theory and Practice*, the last two lines of "One Star in Sight", Therion has written,

"Behold within, and not above,
One star in sight!"

Grant makes references to the qliphoth that indicate that a great deal of communion with them is desirable when in fact they are the excrement that we must all learn to cast off - we are not to wallow in the sewage of the qliphothic realms as Grant would have us do. Yet there are times that he speaks plainly enough - if only his confusion would not lead to the desire to commune with the qliphothic forces. Page 40 clearly warns against the qliphoth - it is like a glimmer of reason and rationality still hanging on to the tattered shreds of the man's sanity.

"To give reality to the dream-haunters is to give birth to the dark influx of forces that are ever waiting to gain access to the human life-wave. These qliphotic entities are known as the Liers-in Wait [sic]."

Page 66:

"These creatures, which are of a qliphotic nature, are permeating the astral atmosphere of the earth, preparing the way for the denizens of Daäth that swarm beyond the Veil of the Abyss."

And page 67:

"How to deal with them is one of the most urgent problems now facing humanity."

However, Grant's solution is to let them in to have their way, to run amok. Page 15:

"It should be evident that those who let in the forces of the Qliphoth must themselves assume the Mask of the Beast."

This is very misleading for "the Beast" should be "a beast" as 666 would accomplish just the opposite, and since the Beast is considered "good" to the Thelemite, then it must be good to let those qliphothic forces in to our (personal) universe - or so such a sentence leaves one to conclude. He even goes so far as to suggest that one identify with certain qliphothic forces which could only have one result if successful - the ruination of the magician via possession.

Grant rationalizes the importance he places upon Choronzon (the numeration of whose name is 333, ChVRVNZVN [Hebrew consonants implied]) by continually pointing out that "Shugal-Choronzon (333 + 333)", on page 77 and elsewhere, equals 666. Since when do two wrongs make a right?

One of Grant's favourite tricks is to drop a fact upon you without explanation, such as the numeration of things. Instances: Page 20, "Dagon is qualistically [sic] equivalent to the number 777". Presumably he is spelling Dagon in Hebrew, DGON (Daleth, Gimel, Ayin, Nun). Page 52, Azyn = 718? Only if you count the Nun-final, once more, as 700 - AZYN. IPSOS is

supposed to equal 696 (it is a manufactured Word, by the way) and this can only be so if spelled IPhShVSh, although Grant, as usual, never bothers to explain this. And yet when the numerations to certain words are given they are incorrect! Page 92: "... maion, and its numeration - 257". As MAION it would come to 171. Exchange the Aleph (A) for an Ayin (O or A'a) and it is 240. And counting the Nun-final as 700 certainly would not help! Page 107: "ABN ShLDMH = 438". It comes to the numeration of 432. Page 119: "eighteen being the number of the Graal, and of ChIA". ChIA is $8 + 10 + 1$ and according to my math that equals 19. Page 122: "216 is also the number of DRAVN". No. DRAVN in Hebrew equals 261, a number used above. Can we blame this one on the printer? Does like attract like? Page 125: IMAHBI = 88? It actually equals 68, i.e. $10 + 40 + 1 + 5 + 2 + 10$. [88 is possible if you spell the Yods out completely, IVD + MAHB + IVD, i.e. $10 + 6 + 4 + 40 + 1 + 5 + 2 + 10 + 6 + 4$, but this is such a twisted way to achieve the desired numeration that I doubt even Grant thought of it. -ED] KLChK = 78 on page 129 and not number 58 as Grant claims. Also on page 129 he states that "Nu + Had = 61" and this is really confusing as throughout he has been using Hebrew and the only way that these two god-names can come to 61 added together is if they are spelled as Nu Digamma (56) and Alpha Delta (5), that is, in Greek.

One of the greatest conceits of his ego is his magical name, Aossic Aiwass 718. You will note that it not only incorporates the name of the Angel of the Æon, Aiwass, but the initials of the Argenteum Astrum or A.·.A.·.. One page 51 he writes that "237 is also the number of Aossic, spelled in a certain manner", but of course he does not explain how this is so. Twist your head around just a bit and you can come up with it. AVSSIQ = 237.

It is interesting to note that the numeartion of Aossic, the name of his false self which he accepts as the True Self, transliterated into Greek, Aossik (Alpha Omicron Sigma Sigma Iota Kappa), comes to the numeration of 501, which is also the numeration of the following: *sapron*, "bad, rotten, worthless, a bad or harmful word"; *o planos*, "the deceiver" (2 Jn. 7 of the New Testament); *skaios*, "on the lefthand side" - a reference to the Left Hand Path in the most negative sense of the phrase. And that says it all!

Here we have just skimmed quickly over the first half of the book. How much more nonsense might we find by a careful study of the entire work!

There is little or no worth in the works of Kenneth Grant and more likely than not one can only be led astray by bothering with his books and taken off of the True Path (Atrekes Atrapos).

Book burning is a horrendous crime to my mind, still.....

Love is the law, love under will.

(TNN IV.4.6-9, Autumnal Equinox, September 1985 E.V.)

The Sword of Horus

by Frater M.E.D.

"Give 'em Enough Rope" - Part V

Kenneth Grant & Maggie Cook: Part 4

Do what thou wilt shall be the whole of the Law.

Having reviewed Kenneth Grant's book *Outside the Circles of Time* in TNN IV.4 by considering only the first half, we felt that the job was left incomplete. Therefore we have decided to finish the job and tear apart ... er ... I mean study the second half of this volume.

In Mr. Grant's case as well as the case of his associates, one can judge by association and it is well to note that Mr. Grant has taken to filling his books with the mad rubbish of others such as Michael Bertiaux, and in this particular book he incorporates a great deal of material by and about one Soror Andahadna, sometimes called Nema (and we can assure you that despite this *nom de plume* she is not a "Mistress of the Temple"). This lady is, of course, Maggie Cook and she has worked closely with an "adept known as the Shadow". An adept known as the Shadow? - really now!

Ms. Cook has communicated with "three 'geometrical intelligences' known ... as Rosarion, Rotat, and Navahem" and others from what she calls "the Comity of the Stars", which is supposed to be the same as the Great White Brotherhood or the A.·A.·.. Ms. Cook has, during a past personal correspondence with this reviewer, claimed intercourse with various entities - all this while manufacturing such bits of pseudo-esoteric rubbish as *Liber Pennae Praenumbra*, hiding out on a farm from an ex-husband who wanted custody of their children (and should probably be awarded custody) and waiting for the end of the world - wonder if she is disappointed that the end has not yet come? The relatively long correspondence with Ms. Cook proved, at least to this reviewer, that she lacked balance and that she has digested a vast number of occult books, good and bad, and even more science fiction novels, stirred it all up into a mucky soup in her brain, and now proceeds to regurgitate that horrible mess of primarily fiction and present it as the profoundest facts of esoteric knowledge. (And L. Ron Hubbard did it better!) How anyone could take her silly ravings seriously is amazing, amusing and sad at the same time. However, Ms. Cook is not the subject here. The purpose in mentioning this lady is to illustrate something about Mr. Grant who constantly presents her silliness in his books as if it deserved serious consideration. One wonders if he takes it seriously himself - and if he does, Grant is worse off than we

imagined! - or if he has simply run dry and has resorted to any tactic to sell further books, to profit from fostering garbage on those who may sincerely aspire to the Path. It is my considered opinion that he is indeed more interested in monetary profit than in truth and honour, but also that he half believes all this rubbish and in part, controlled by the qliphothic forces and the Black Brotherhood, desires to mislead aspirants so that they stray from the True Path and wander or rush headlong into the qliphothic realms to be torn apart and consumed, giving these unbalanced forces more strength. It is not the Lovecraftian "Old Gods" or "Old Ones" that he wishes to bring into our universe - he is doing his very best to give control of our universe to the qliphothic forces and the Black Brotherhood. To this end he uses confusion, the understandable ignorance of students, and misleads by mixing fact with fiction and presenting it all as truth absolute.

Page 147:

"The 'higher' you reach to the gods of light, the 'lower' you must plunge to the gods of darkness. To ignore their presence is to guarantee their eventual dominion over your will."

Grant enthusiastically embraces this misleading statement. In part it is correct. It is dangerous to ignore these "gods of darkness", such as the qliphoth, but he consistently advises the would-be magician to wallow in the sewage of the qliphothic realms and revel in the filth of their excreta. Such things as careful introspection and self-psychoanalysis to study and understand one's own qliphothic elements are necessary as one "ascends" the Path, but this is for the purpose of banishing these "demons" and loosening their control over one's being. It is obvious to one who reads Grant's material that he advises something rather different, that he leads the aspirant down the Path almost exclusively with only a brief step up occasionally to give the impression of ascent. Calling these qliphothic forces "gods" is an indication of his thought patterns. Gods they are not! They lack, for instance, the necessary Unity.

Page 155: "SS (the Silver Star) is the Star Sirius ..." Grant persists in identifying the Silver Star, Argenteum Astrum, with Sirius, a material star in the physical universe. He persists in misleading the aspirant, to direct his/her attention upward and outward instead of inward to the true Silver Star, one's own Holy Guardian Angel or True Self, the obvious implication in "One Star in Sight" and *Liber AL vel Legis*. Personally I wish Mr. Grant could travel to Sirius and take up his abode there. Considering the temperature there I really do think Grant should go to Sirius.

Page 163: "the Operation of the Sacred Magic of Abramelin ... evoking the denizens of the Tunnels of Set." Grant makes it seem as if the Abramelin opera is for the purpose of descending to the realms of the qliphoth instead of ascending to the Knowledge and Conversation of the H.G.A.. It should be noted that in this magical opera the magician is to *first* obtain

the K. & C. of the H.G.A. and only *after that* have any dealings with the so-called "demons". It is during the first half of the opera that the magician comes to an understanding of his own demonic elements and gains control over them by shifting his Point of View away from them - or banishing them, if you will. It is rather like a form of conservation, understanding that everything that is has a valuable use. The magician does not consume excreta, but rather he/she handles it with care, protecting him-/herself against disease, properly prepares it, and uses that waste matter as fertilizer for the purpose of creation. In a manner of speaking, Grant would have the magician consume this matter directly and allow dis-ease to take control of his magical body - his mind and spirit.

Page 165: "the Forbidden Wisdom associated with the qliphoth ..." Here he tries to entice the would-be magician with the forbidden fruit, but the fact is that the qliphoth are without Wisdom (Chokmah) and have no wisdom to offer. The Wisdom comes only through rising above the forces of the qliphoth.

Page 171: "The Garden of Eden is to be interpreted as Daäth, the zone of electro-magnetic force which is the habitat of the Fire Dragon." Daäth is not the Garden of Eden, which would be better associated with Kether, the true Crown of Existence. And if by "Fire Dragon" he means the force known as Kundalini (it is not always easy to know what Grant means by a term when he uses terms differently at different times) then he is again incorrect. The Fire Serpent, Kundalini, is better associated with Yesod, perhaps even Malkuth.

Page 175: "magically controlled paranoia" - absurd! The man is constantly advising would-be students to deliberately unbalance their minds and since "Equilibrium is the basis of the Great Work" they really should know better ... but seldom do. If an apparent authority figure says it will help to take an axe to one's skull they very often cleave their skulls in twain, too lazy to think for themselves, too insecure to trust in their own judgment.

Page 200 footnote 13: "AL means God or the 'Ancient One'; hence *Liber AL* is *The Book of the Great Old One*." AL (Aleph Lamed) is employed as a God Name, but it does not mean "Ancient One", which Grant claims to try and link his perverted Lovecraftianism with Thelema.

Page 201: Grant quotes from A.C.'s introduction to the 1938 E.V. edition of *The Book of the Law, Liber AL vel Legis sub figura CCXX* regarding "certain vast 'stars'" and with his partial quotation implies both physical stars like Sirius and the so-called "kalas of Nuit". He does not quote the rest of the above statement that follows the word "stars", i.e. "(or aggregates of experience)". This and A.C.'s use of marks before and after the word "stars" indicates that he did not mean physical stars, and the following statement shows that he was not referring to "kalas", but rather to forms of universal personalities. In the introduction A.C. continues to

explain that

"One of these ('stars' or aggregates of experience) is in charge of the destinies of this planet for periods of 2,000 years."

Then he goes on to speak of the "Gods" Isis, Osiris and Horus and how their universal personalities, if you will, take charge of the universe during these æons. As Grant consistently does with the verses of CCXX, he perverts every statement made by Crowley to make it seem as if something different from the original meaning was said. He bewilders the understandably ignorant student and confuses him and when in this state feeds him perverted nonsense that the student is unable to judge accurately. In this confused and bewildered state of mind the would-be magician is pliable and eager to grasp on to anything that seems to make sense. Many students have confided in me that Grant's books confuse them to the point of headaches - and I know exactly what they mean. When one must read one of Grant's volumes a bottle of aspirin should be ready at hand!

And Mr. Grant's gematria and qabalistic games! He seems to do his very best to be inaccurate and inane. Some of the many errors can be attributed to the publisher's printers, such as APMI ARTz = 442 on page 157 which should be APSI ARTz, Samekh instead of Mem, which look very much alike to the untrained eye; page 177, OVIM HQLIPVTh = 777 should be OVLM ..., Lamed, not Yod; and page 198, "50 is the number of NDH", where the "50" should obviously be "59". However, not many of Grant's errors can be attributed to the printer. Most are the fault of Grant himself. For instance: page 148, ShT = 301 (Shin Teth = 309); page 165, 102 = LBN and means "the Ostrich" (LBN = 82 and means "white; white of the eye; whitewasher;" etc.); page 162, "The number of Kriztovov is 418" (only if the two V's are transliterated as Pe, Ph, as they obviously are, which is quite absurd; furthermore, it looks like a Greek word, although I cannot find "Kriztonon" in my books, and anyway the numeration would then be 677); on pages 165 and 166 he transliterates the "U" in "Besqu" as Ayin (O or A'a), a totally idiotic transliteration, but it serves his purpose; page 206, footnote, "52, the number of BHMH, Behemoth," whereas in the text of page 207 he states that 453 "is also a number of Behemoth" - certainly if he insists upon changing the spelling of words any time he so pleases! [LATER NOTE: Under 453 in *Sepher Sephiroth* one can find BHMVTh, "Behemoth", while listed under 52 one finds BHMH, defined as "A mare; brute animal, beast".] Page 213, "'UMR AT-TAWIL'... the number of His name, 311 ..." (the proper numeration of this "name" is 312), and so on the same page, ChBSH = Khabs, a Star, and equals 311, (the only way that ChBSH could come close to 311 is by reading SH as Shin (Sh), instead of Samekh (S) and He (H), as the two capital letters "SH" imply, and even then it comes to the numeration of 310, not 311 - besides, ChBSH is a dubious transliteration for "Khabs" - KBS, (Kaph Beth Samekh or Kaph Beth Shin), might be better; in

Hebrew ChBSh does not mean "star" but rather "to bind, to govern", and is this not what he is trying to do? to bind the student's mind so that he may govern that mind! Page 223, "MT (Maat) = 440" (only if MT is Mem Tau, but this is silly as it does not account for the two A's which should be represented by one or two Alephs or even Hehs, but more likely Ayin as in "Daäth" - but that of course does not give Mr. Grant the numeration he needs to make his rather typical blunt point).

Grant also tells the reader that such-and-such a word equals such-and-such a number, but refuses to explain how. He writes "555 is almost ..." (page 172), 473 "is one less than Daäth, 474" (page 217), and 556 "is one more than 555" (pages 207-8), going on with his one-more-one-less "almost" rubbish as if it actually meant something. Grant gives us "facts" such as the one on page 149, "On his 23rd birthday, Crowley was initiated into the Hermetic Order of the Golden Dawn ...", a rather curious fact as A.C.'s birthday was October 12th and his first initiation was November 18th! Et cetera, et cetera ... A delineation of Kenneth Grant's errors and perverted "facts" could go on nearly forever, but I fear we have already wasted too much time on him here. It is interesting to note, however, that on page 148 he tells us that "The 'Soul of Not' is ALMALA, which is one of Frater Aossic's [i.e. Grant's] mottoes in the O.T.O.", his pseudo-o.t.o. that is, and that ALMALA transliterated into either Hebrew or Greek comes to the numeration of 103, which I have noted is also the numeration of *malakia*: "effeminacy, weakness" (Liddell & Scott's Greek-English Lexicon); "sickness" (Barclay M. Newman, Jr.); "masturbation" (Divry), as well as GOL in Hebrew, defined in *Sepher Sephiroth* as "loathed".

If you have wondered why this article was not opened with quotations as usual, it is because I wish to quote Grant himself from pages 217-18 and 204-5.

"The name Aossic was received prior to the present author's meeting with Crowley; it is the name of a Great Old One and was originally read as 300, which, united with the name Aiwass (418) is equal to 718, which is the number of the Stélé of Revealing and of the author's magical name - Aossic-Aiwass - as Head of the *Ordo Templi Orientis* (O.T.O.). Furthermore, the word 'child', by English *gematria*, is 52, which when added to 666 yields 718. Thus the identity of the Magical Child was both adumbrated and concealed, as long ago as 1939, in the name Aossic which Crowley interpreted as 400, the Sign of the Cross of Set, and the symbol of Manifestation (Maat)."

(52 = child if transliterated all too simplistically as ChILD and this is not "English gematria" but a crude adaptation of the Hebrew. Grant's obvious claim to be the Magical Child or Son of the Beast is based upon "proof" even more flimsy than that which he uses to claim the title of O.H.O. of the O.T.O. - and that is so flimsy as to be non-existent!)

"The above indicates the dangers, all too frequently encountered, of endeavouring to play a rôle beyond one's proper grade of spiritual attainment. It leads to disastrous consequences to *chela* and *guru* alike.

"If one's mask is not perfectly wrought, if one is not at all times thoroughly conscious that it is a mask, then trouble is to be expected, and the dangers of identifying with such a mask leads to dissociation of the personality (i.e. the gradual erosion and disintegration of the mask), thus denuding the magician and rendering him the prey of hostile and vampiric forces. His mask may be seized, 'patched up', imprisoned, and used by larvae as a zombie or a decoy to inveigle into the Tunnels the magician's unsuspecting associates. The intervention of a force from beyond the Abyss can alone salvage such a wreck."

(Mask = persona = false ego. The Tunnels of Set = the qliphothic realms. The "force from beyond the Abyss" is both one's H.G.A. and the A.·A.·., that is, those who have successfully crossed the abyss and become one with That - and not only is such intervention rare indeed, but even that is sometimes unsuccessful in helping the failed adept or would-be magician.)

Kenneth Grant about says it all in regards to himself and his failure in these above quotations. It is a curious fact that those dominated by the qliphoth and controlled by the Black Brotherhood cannot help but to reveal themselves in such manner. Might we, perhaps, suppose that even such an one as Mr. Grant is never totally abandoned by his Angel and that that Divine Being, if you will, tries to intervene in such a way to reveal the failed adept's problem in the Hope that he may yet be saved from himself? I, for one, think so. I feel certain that no matter how far the adept falls and how consistantly he turns his back upon the True Self in favour of the false self, that that True Self, the H.G.A., never actually gives up entirely on the fallen adept, never completely abandons him in the Hope that some day that wreck may be salvaged.

For even one such as Mr. Grant, although it may take billions of incarnations and numerous centuries, perhaps even æons, there just may be salvation. Yet it is much wiser, my dear brothers and sisters, not to count on that and to carefully avoid the way Mr. Grant has chosen in life. It is much wiser to travel the Path carefully and ignore the pitfalls that he has fallen into - and that is one of the purposes for such a review as this: to assist the student in a surer and safer treading of the Path of the Wise in the Way of Thelema.

Take each step carefully though it may take a lifetime. After all, the true magician has all of eternity at his or her disposal.

Love is the law, love under will.

(TNN IV.5.6-10, November 1985 E.V.)

ENCYCLICAL LETTER

Samhain 1992 E.V.

Remembering Aleister Crowley

by Kenneth Grant

A Review

Kenneth Grant: Part 5

Do what thou wilt shall be the whole of the Law.

Remembering Aleister Crowley by Kenneth Grant, more or less, is published by Skoob Books Publishing Ltd., 11a-17 Sicilian Avenue, Southampton Row, London, WC1A 2QH, 1991 E.V.. It is hardbound, £24.99, around \$50 in the U.S., and has 66 numbered pages with photographs and reproductions of letters from Aleister Crowley.

Skoob is threatening ... er ... I mean promising to republish all of the Grant books that longer established publishers have been wise enough to forget about. The worth of any book by Kenneth Grant, one of the worst perverters of Thelema and the teachings of Aleister Crowley, is dubious at best, as reviews of Grant's books in *The Newaeon Newsletter* have shown. This book, however, may be the exception that proves the rule ... but not necessarily only for the reason Grant would probably think.

It is a rather slender book for the price and one may question the fairness of that as well as the motives of the author and the publisher, yet it is interesting in that it presents letters Grant received from Crowley along with commentary and related information. Of course, the source is always suspect, but I couldn't help thinking that in some weird fashion Grant began the book trying to make amends and even to confess his transgressions. However, it also seems to me that as he went on with the book his ego-dominated, qliphothically-held personality got the better of him and that old Kenneth Grant every true Thelemite has come to dislike came out.

Throughout the book it becomes apparent that Grant has, as had the late Grady McMurtry, grossly exaggerated his contact with Crowley in his last days on earth, leading students to believe that he learned a great deal directly from the Master Therion when, in fact, for the most part he wasted his precious time with the great man. Reading it, as I have read McMurtry's

accounts, I couldn't help but think that Crowley's landlord, butcher and tobacconist probably had far more discussions on Magick and Thelema with Crowley, of a deeper nature, with greater benefit, than had Kenneth Grant. Since Crowley's death, fellows like Grant and McMurtry have continually dropped the name of the Beast and capitalized upon their brief and for the most part superficial contact with him. Yet as brothers, friends and students, during A.C.'s life they served him poorly.

I find many parallels between McMurtry and Grant, in their relations with Crowley, their actions afterwards and so on. Both, for instance, served in the military. McMurtry flew above the fighting during WWII and one wonders just how illustrious his military career *really* was, while Grant tells us on page v:

"My main interest was (and still is) in Oriental Mysticism. When I volunteered for the army, at the age of eighteen, it was with the expectation of being sent to India where I had hopes of finding a guru. But the gods decided otherwise. Within eighteen months of joining, my health broke down and I was discharged."

No further explanation was given and one wonders if Grant discovered he would not be given the opportunity to find an Oriental guru and so decided to find a way out of the army. As I read the above what came to my mind was this: *"Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise!" (CCXX III.57)* But it is a moot point.

Also obvious when reading this book, as it is when looking into Crowley's relationship with McMurtry and others during his last days, is that A.C. had great hopes for Grant, desperately wanted someone to carry on his work after he was gone, but he was again disappointed with the young man we now know of as the head of what I must call the Typhonian *pseudo-o.t.o.*

An interesting parallel between McMurtry and Grant is the matter of their magical names. While Crowley played with the proper spelling and thus numeration of Grant's name, McMurtry virtually asked for it when he begged A.C. to choose his magical name for him. This must have irked the old Beast as the choice of one's magical name is a very important and personal matter, and that choice should reflect an individual's understanding of himself and his purpose in life as well as he knows them at any given time in his magical career. Crowley, the master of the pun, practical and inside joke, bestowed upon the late McMurtry the "magical name" of Hymenaeus Alpha, 776 + 1 [Alpha], giving it the numeration of 777. This name and the meaningless title of "Caliph" were tricks Crowley played upon McMurtry that the original head of the Caliphate *pseudo-o.t.o.* never seemed to catch on to, and too complex to discuss here. However, it is worth noting that 777 is also the numeration of the Greek word "stauros", the *st* taken as a single letter, Stau, equal to Digamma, 6. [Thus: 6 + 1 + 400 + 100 + 70 + 200.] A similar numerological trick involved Grant's

"magical name" of Aossic [or Aossick as A.C. sometimes spelled it], in Hebrew according to Crowley: Ayin, Shin, Yod, Kaph, thus 70 + 300 + 10 + 20 or 400. Now 400 is the numeration of the Hebrew letter Tau, a letter Crowley used in his diaries to represent the "fundament", and the meaning of the word Tau, like stauros, is "cross", the Cross of Suffering being to Crowley the symbol of the natural adversaries of Thelema. It seems likely to me that when Crowley spelled Grant's name, Aossic, he was indicating that he thought that the then young man was an "ass" and the "cross he had to bear", just as he came to think of McMurtry as the "cross he had to bear". And who knows, perhaps Crowley, fully understanding the natural way of things, the curse of his grade and so forth, realized that these men, Grady McMurtry and Kenneth Grant, would one day "double cross" him. If we accept Crowley as Logos and in his last days Ipsissimus [a fully integrated being] - *and I do* - it is easy to accept the idea that behind the façade of an old man, almost penniless and in ill health, there was a great man whose powers of perception were far greater than anyone has so far realized.

For the most part this book speaks well of Crowley; for instance:

"Crowley appeared embarrassed when anyone referred to him, in his presence, by any of the honorifics which he freely lavished on himself - in print."

This indicates sincere modesty on A.C.'s part, which blows away the accusations that he was a mad egotist, a falsehood promoted mostly by John Symonds [talk about hypocritical backstabbers!], and that Crowley never took too seriously those masonic degrees and such, which anyone who *carefully* reads *The Confessions of Aleister Crowley* should discern. [Above quotation from page 6.]

Regarding Crowley's being an "addict":

"The complications which Crowley found too fearful to contemplate concerned his need for medicaments which he was taking against his severe bouts of asthma. His health was deteriorating rapidly and when I finally went to stay with him many of my services consisted in getting doctors and chemists to supply substances which they were far from eager to dispense. These included veronal, heroin, ethyl oxide, and cocaine. The state of Crowley's health necessitated such massive doses that one doctor in Hastings hinted to me in confidence that he feared that his patient was a drug addict! Nevertheless, despite his poor physical condition, Crowley never lost his mental elasticity and alertness." [Page 18]

Crowley, in his old age, was suffering from more than asthma, mostly because of his world travels, climbing expeditions, and so forth, and due to his years of experimentation with drugs as a means of opening up the mind

to spiritual experience, his tolerance to the effects of drugs had become incredible. What would have killed a normal man probably had very little effect upon Crowley in his latter days, and did very little to ease his physical suffering, yet to make his last days as productive as possible he would have wanted to lessen his distractions as much as possible, counter the debilitation of old age and illness, and while the *use*, distinct from *abuse*, of certain drugs would have assisted in this he was surely annoyed that he had to rely upon any substance outside of himself ... not an addiction, but surely he must have felt that his body's need for drugs was just as bad as an addiction. He was a proud man, a hardy man, and a man who would not have liked the idea of leaning on a crutch ... even if, metaphorically, both of his legs had been lopped off.

Crowley and financial dealings [page 27]:

"I would like to place on record that as far as my own monetary dealings with him were concerned, he unfailingly honoured the debts which he incurred."

And on page 59:

"Crowley had had contact - for he was curiously mercurial for one engrossed in occult pursuits - I am astonished by his patience. He was always prepared to give me his complete attention when it came to matters of magical instruction; *and* he was prepared to listen as well as to explain."

As I have indicated, *Remembering Aleister Crowley* is as much about the author as the subject, and one can learn quite a bit about Grant and Crowley's assessment of him if one reads this slim volume carefully.

Page v: "Despite my dismal failure to satisfy the Master's unremitting demands, this period was for me richly rewarding. Personal association with Crowley was a profound initiation if one could dive beneath the surface and seize the luminous prize. I was sometimes able to do this; but I was unable ever to acquire a practical approach to mundane affairs, a lack which so exasperated Crowley."

A.C.'s "demands" did not seem all that demanding to me while reading these letters, and I couldn't help but to chuckle at the thought of young Grant finding his desired Oriental guru to discover just how *demanding* a guru can be. By comparison, Crowley would have been a picnic! And one might say that it was Grant's impractical approach to mundane affairs [discipline, et al] which eventually led him astray.

Page 7, letter from A.C. to Grant dated Dec. 18, 1944 E.V.:

"The A.·A.· is for personal initiation; O.T.O. is for groups, & not nearly as important."

Page 9, A.C. to Grant, Dec. 23, 1944 E.V.:

"The A.·A.·. & O.T.O. are quite asynartete [literally, "disconnected; not connected; separate and apart" - K], save that the latter body has accepted the Law of Thelema. 'One Star in Sight' tells all about A.·A.·. & the typescripts I sent you (didn't I?) all about O.T.O. I can't understand your confusing them."

Yet Grant, McMurtry, and others *continued* to confuse them and failed to understand the *nature* of the A.·A.·..

Page 11, A.C. addressing his Dec. 30, 1944 E.V. letter to "Mr. Grant", offering him the position of secretary:

"You would learn a lot & fit yourself for an official position in the Order in say 10 or 15 years' time."

Ten or fifteen years must have seemed like an eternity to a young, impatient chap!

Page 31, A.C. to Grant, March 4, 1945 E.V.:

"Will you buy for me, or sell or lend to me, my 'Collected Works'. If unavailable, Orpheus would have to do. If lent, you shall have it back as soon as I have the extracts I need typed out."

For those of you, like me, who weep and gnash your teeth over not having everything Crowley wrote, keep in mind that Crowley suffered in the same way. A very sad state of affairs. Had I been in Grant's position - and I am *sure* I understand Grant's poverty at the time - I would have done whatever it took to obtain for the Master a copy of his work to give to him as a gift. So what *did* Grant do anyway? One wonders.

Page 38, A.C. to Grant, June 1, 1945 E.V.:

"... you *must* learn to be systematic & accurate & unambitious. ... you ought to be clear that all your dodgings & shuffling & funking won't work."

This last in regards to magical training and work with the qabalah and gematria. Grant commented on page 39:

"My 'mock' qabalah is perfectly legitimate. It is known in some circles as the 'theosophical' qabalah, the word theosophical being used in its etymological sense and having no connection with the Society of that name. Ouspensky alludes to the Theosophical Qabalah in connection with the 17th century mystic, Gichtel, author of the *Theosophia Practica*. The system has been widely used ever since."

Of course we do not know how Grant responded to Crowley at the time as Grant's letters or copies of them have not survived ... or so Grant tells us. However, looking over Grant's qabalistic work in his earlier books, which make it clear that he is even incapable of simple addition, one can understand well what A.C. was talking about, coming to the conclusion that Kenneth Grant should have taken the Master's advice.

Page 40, A.C. to Grant, June 21, 1945 E.V., after thanking him for his letter received Wednesday:

"But none this A.M. I asked you for a *daily* report. All these trifles are tests, & you fail at every one. You *insisted* on having the Examination paper. You make no attempt to answer it."

Grant's comment in the book on page 41:

"I was beginning to realize that Crowley's demands were unending. As Austin Spare frequently observed: 'Enough is too much!'"

Appropriate for Grant to quote Spare, whose work fascinates Grant and who restricted himself to masturbation, giving up women entirely, shutting himself up in a tower of ego - one failed magician quoting another.

Page 42, A.C. to Grant, July 9, 1945 E.V.:

"What you do not grasp is the purpose of my remarks. When I say I want a daily record of your activities on my behalf it is not because I am impatient or I need them, it is because I am trying to get you into maintaining the discipline of the Order. It is natural for you to think 'Well, I did nothing yesterday; I have nothing to report, so I need not do it'. That is simply missing the point. I am trying you in half a dozen different ways, because the great fault that you have and one which will ultimately make it impossible for you even to pretend to carry out the great work is just that you cannot force yourself to be regular, punctual, accurate, and until you make it an absolute habit to exercise these virtues how do you think you are going to get on? (sic) when it is a question of pranayama or of work like the sacred magick of Abramelin?" Also: "You really are a joke. You write 'please excuse this speedy note but I will have to devote this afternoon to packing your copies of *The Heart of the Master*'. Why should it take more than 5 minutes at the outside to pack 6 copies of a small book?"

On page 49 Grant wrote:

"David Curwen [to whom Grant dedicated this book] was first mentioned in Crowley's diaries on 2.9.1944. When I met him, shortly before Crowley's death, he was a member of the IX° O.T.O. His passion for alchemy was all-consuming; so much so that he had

nearly died after imbibing liquid gold. His knowledge of Tantra was considerable. It was through Curwen that I received, eventually, full initiation into a highly recondite formula of the tantric *vama marg*."

Proving to be an awful student, Grant accepted as his "guru" a man absolutely stupid enough to consume *liquid gold*. Think about that!

Page 51: "In a letter to Curwen dated 22nd January 1946, he wrote: 'By the way it might interest you to meet some of the very young generation. I should perhaps have mentioned the man in my previous letter ... G.Kenneth Grant. ... He is a very strange though decidedly interesting man, and I should very much value your opinion of him. Do you think in particular that he can ever develop into a responsible leader. ...'"

This was probably as much a test of Curwen as it was Grant.

Page 58, A.C. to Grant, Feb. 15, 1945 E.V.:

"This is a terrible defect in your outlook on life; you cannot be content with the simplicity of reality and fact; you have to go off into a pipe-dream."

And years later Grant would write about "the otherside" of the Tree of Life, his so-called Tunnels of Set, etc., looking to a star in the heavens, Sothis, Sirius, instead of that true One Star in Sight that can only be perceived by looking within oneself.

Remembering Aleister Crowley is a must for any student of Crowley and Thelema, although I hate to see a single penny go to Grant for capitalizing upon A.C. and his work. I was given a photocopy of the book - thanks again, Keith! - and only wish that the photographs had copied more clearly. Not only does the book provide the student with some valuable insights into the last years of Aleister Crowley, but it also provides more information about Kenneth Grant and how he went wrong than he probably *consciously* intended to publish. However, the value of most of Grant's work is extremely dubious, and there is much therein that is more likely to mislead the student than anything else. This is the one book you may want to obtain - however you obtain it, so long as you do not break the law.

Love is the law, love under will.

ENCYCLICAL LETTER

December 1995 E.V.

Hecate's Fountain

by Kenneth Grant

A Review

Kenneth Grant: Part 6

Do what thou wilt shall be the whole of the Law.

Skoob Books Publishing Ltd, 11a-17 Sicilian Avenue, Southampton Row, London WC1A 2QH, 1992 E.V., Hardbound, \$39.95 U.S.

From the Forward:

"... Between the years 1955 - 1962, I was involved with an occult Order known as New Isis Lodge. It functioned as a branch of the **Ordo Templi Orientis** (O.T.O.), with headquarters in London. I founded the Lodge to channel transmissions from transplutonic sources,* and during the seven years of its activities it transformed the O.T.O. into the highly specialised vehicle of magical energy which Aleister Crowley had envisaged for it as long ago as 1945.

"... certain forms of **tangential tantra** sparked off by particular rites have been extracted from the Annals of the Lodge and edited, where necessary, to preserve textual continuity.

"... the book endeavours to follow the workings of these phenomena in dimensions that scientists are only just beginning to explore. These dimensions, which may be considered as existing outside or between the two states of dreaming and waking, I have called the Mauve Zone. It includes and excludes both states simultaneously. The designation comports occult overtones needing no explanation to those acquainted with the function of Daäth as the Gate of Ingress and of Egress to the other side of the Tree of Life.* To those not so acquainted, the Mauve Zone may be said to have a mythical analogue in the symbol of the **Crimson Desert** of the Arabs, which, according to Lovecraft, was the ancient equivalent of the **Roba el Khaliyeh**, a zone reputedly haunted by evil spirits and monsters of death.

"... Crowley's **Book of the Law (Liber AL vel Legis)*** - which I have here interpreted with reference, not to its mundane implications, but to its

extraterrestrial provenance. As it is the first time this has been attempted, the reader is requested to exercise patience as the skeleton is gradually stripped of its deceptively human appearance. ...

"... **AL Azif (The Necronomicon)**, which latter, according to Lovecraft, was entirely a product of fantasy. ... The idea was taken up by various editors and compilers of **grimoires** and no less than four versions of the **Necronomicon** have since been published! ..."

As you can see from the Forward, Grant is *still* taking H. P. Lovecraft's *fictional Necronomicon* and the entire mythos he created seriously, despite the fact that Lovecraft himself on numerous occasions insisted that it was all nothing but horror fantasy. However, Grant claims that Lovecraft unconsciously tapped into a kind of "primal grimoire" and he proceeds to identify the Secret Chiefs or Hidden Masters with Lovecraft's *fictional* Old Ones, primeval extradimensional monsters of a most inhuman and hideous nature whose sole reason for seeking entry or reentry into our dimension was to destroy humanity and everything we hold dear to gratify their apparently equally monstrous egos. Great stuff for fiction, but Lovecraft's *fictional* creations are pretty much the *antithesis* of the Secret Chiefs! What Grant has been trying to do all these years with Thelema is practically the same thing satanists have been doing to Christianity [and other religions and esoteric philosophies] - turning it upside down and inside out to serve his own petty personal ego and the qliphothic forces that master him. His insanity is *not* what Crowley had "envisaged" for the O.T.O. or Thelema. It is the reverse of that, the perversion of Thelema. And nothing that Grant has done in decades has been sanctioned by either Crowley, Karl Germer or the (now defunct) Ordo Templi Orientis.

The so-called Mauve Zone is naught but Daäth, the false sephira of the Tree of Life, to which there is no "other side" as the Tree is only a symbolic representation of the multidimensional aspects of the microcosm and the macrocosm. Plunging into Daäth, so to speak, does not lead anywhere but to the qliphothic realms wherein the ego is torn, shredded, tortured, made one with the empty shells and used by them. He who plunges into Knowledge, forsaking Understanding and Wisdom, becomes an empty thing, sterile and perverse. He becomes a brother of the Left Hand Path, a Black Brother, as it is called in the Western Tradition, and employing the meanings of "Left Hand Path" as used in the Eastern Tradition as Grant does to rationalize his fall from grace, in no way changes the facts of that fall.

***Magick Without Tears* by Aleister Crowley**
[Llewellyn Publications, 1973 E.V.]
Letter 12
The Left-Hand Path/The 'Black Brothers':

"... how can a man go so far wrong after he has, as an Adeptus Minor, attained the 'Knowledge and Conversation of the Holy Guardian Angel'?"

"Recall the passage in the 14th Aethyr, 'See where thine Angel hath led Thee,' and so on. Perhaps the Black Brother deserts his Angel when he realises the Programme.

"Perhaps his error was so deeply rooted, from the very beginning, that it was his Evil Genius that he evoked.

"In such cases the man's policy is of course to break off all relations with the Supernal Triad, and to replace it by inventing a false crown, Daath. To them Knowledge will be everything and what is Knowledge but the very soul of Illusion?

"Refusing thus the true nourishment of all his faculties, they lose their structural unity, and must be fortified by continuous doses of dope in anguished self-preservation. Thus all its chemical equations become endothermic."

Hecate's Fountain, like all of Grant's books, is practically unreadable, inane and one might suspect that he is employed by the makers of headache relieving medications as wasting ones time trying to get through and understand his ravings will surely keep them in business. Making things worse, his books are filled with a plethora of footnotes [in quoting Grant I will indicate each footnote with a simple asterisk rather than the one or two digit number in the original] and it seems to me that these *numerous* footnotes serve only one real purpose, which Grant himself may not even be aware of, wooden-headed puppet of the qliphothic forces that he is, and that is to distract the reader and break his or her concentration and perhaps even shortcircuit reason so that if the book is not given up on by the reader, that reader will start accepting what is written without giving serious thought to it. The text alone is often confusing enough, composed of a massive hodgepodge of concepts, terms and whatnot from almost every conceivable source, including fiction as well as fact, that are nothing more than tattered and soiled rags torn from the robes of legitimate religions, philosophies, myths and fables, crudely stitched together with ill-chosen words, but when you add to this an incredible number of footnotes as Grant has it becomes doubly confusing. And remember that *confusion* is the primary weapon in the arsenal of the satanist. Kenneth Grant is simply "satanizing" Thelema in an attempt to destroy it, although he himself may not consciously recognize this fact.

NEW ISIS OPERATIONS

Page 2:

"... the officiating priestess was an accomplished ritualist. Mira herself was a natural sensitive and had several times demonstrated her peculiar powers."

Page 3:

"There were transplutonic elements in the vision and they seem to have

revealed, in literal fasion, regions from which Lovecraft had received the **Fungi from Yuggoth**. * ..."

Page 4:

"One acolyte claimed, after the séance, that she had been physically levitated several inches above the floor."

Pages 7 and 8:

"Her occult affinity with water made Clanda an unfortunate choice, as the evening's proceedings were to prove. She lost consciousness at the climax of the rite, fell against the carved metal dais whereon LÎ was enthroned, and struck her head against the bas-reliefs, fantastic monsters of the deep more appropriate to Cthulhu's Cult than to Hastur's. ... A trickle of blood from her earlobe - lacerated by the protruding tail of a sea monster ..."

Page 9:

"... all hell broke lose. Judging from the general tone of letters I receive from omniscient occultists the world over, I imagine I shall be informed that this is easily explicable. ... Clanda, as has been recorded elsewhere,* died at sea, claimed perhaps by the Deep Ones. Some months after the episode here described, LÎ fell from the air when a plane carrying her over central Asia crashed against mountains. Was she also claimed by the elemental minions? ... This incident too originated as a side-kick or tangential tantrum of routine ritual."

Page 10:

"Clanda, with her hypersex-centred personality ..."

Pages 11 and 12:

"... Clanda appeared as a squameous teratoma swimming in an arid sea of blood-streaked etheric substances pullulating with the unwholesome currents of the qliphoth. ... Clanda had unconsciously harboured in her aura the remnants of rapport with questionable entities engendered by her past association with a Witch Cult.* The connection was now reactivated and it caused a sudden violent conflict in her psyche. I felt the shock of it but I was totally unprepared for the eruption of black energy that accompanied its awakening. ... Clanda shrieked, rushed raving about the premises and grabbed a dagger ... the weapon in question happened to be the magical weapon used by Aleister Crowley in his evocation, years earlier, of Choronzon, whom Crowley once described as 'the first and deadliest of all the powers of evil'.* ... I made to seize the weapon, noticing as I did so that the Alchemist was clutching his breast and writhing on the slab as if suffering the pangs of an excruciating immolation. Clanda

tripped and fell as the dagger - now unsheathed - clattered on the slab. The Alchemist later told me that he had at that moment seen a hooded shape hovering over him, about to inject into his heart the venom that flowed from its eyes in a jet of mauve."

I am, of course, condensing portions of several operations he described the results of, blurring everything together almost as badly as Grant has, simply to present a lump sum of only a few examples. He continued on page 12:

"This was my first introduction to the Necromancies in Mauve that were to recur persistently throughout the history of New Isis Lodge. Mauve is one of the colours ascribed to the 'false' sephira Daäth. Its outpouring as a **kala**, in a rite having overtones of necrophily, was to prove significant for it enabled me, at a later period, to penetrate the Lovecraftian Gnosis with special reference to the Mysteries of the 'abominable Plateau of Lêng'."

Pages 18 and 19:

"LÎ was sunk in deep trance. ... At the climax of the rite LÎ shed her robe and, like a white shadow, incredibly reptilian, slithered over the rim of the tank. As her form clove the waters eight phallic feelers reached up and seized her. They engaged her in multiple **maithuna** in which each tentacle participated in turn. ... Violent paroxysms displaced the black hoods, revealing bald shining heads and the protuberant eyes of the batrachian minions of Cthulhu. This transaction occurred only in the depths of the mauve zone, for on the dais LÎ's figure, still hooded, sat slumped in a heap like a pool of oil on the point of oozing down the legs of the throne."

Page 106:

"Unable to withstand the current that suddenly seized both of them, Rodi valiantly struggled for control. But the door had opened. A heavy, obese, repellant figure dominated the lodgeroom. As Rodi dropped the censer that an acolyte had thrust into his hand, he saw the **tulpa** that Nerik had seen; a white slug-like entity pointing with a mottled claw at the image glowing blackly beneath Nerik's fingers. Then its body seemed to boil, as it absorbed the dark light emanating from the altar. It swelled with shadow until it filled the doorway with menacing intensity, and strange excrescences - like mandibles - sprouted from its head. This episode had startling tangential results. Shortly afterwards, Nerik experienced a constantly recurring nightmare in which she was the recipient of an alien transmission. ... Parallel with her obsession by the burrower, grew the conviction within her that Aleister Crowley was the prophet of a futuristic epoch, and that the Aeon of Horus was a preparation for the total destruction of humanity. This would result, or so she thought, in releasing from inner earth a swarm of burrowers, and other 'creeping things', which would swiftly achieve mastery of the planet. ... it was a denizen of this realm that transmitted to Nerik the fragments that finally drove her to

madness."

Page 143:

"... It was quite an ordinary box, just like a boot-box, yet at that moment it housed forces that had blasted both Zoyle and the priest. ... Zoyle and the priest were stripped overnight of their magical powers. ... Two individuals hostile to the Lodge - a witch and her lover - died that night.*"

Page 188:

"A powerful current of magical energy had been consecrated by Oola, and the lodgeroom was alive with vibrations. One of these seized upon an acolyte who received the full impact of the current like a lightning-conductor. She was struck to the floor as the Force zigzagged from Oola on its devastating flight; a perfect example, physically speaking, of a tangential tantrum. ... The acolyte barely survived, but there manifested that night in full force the **tulpa** of a Great Old One whose name also added to 131, which is that of Samael,* commonly known as the Devil!"

Pages 217 - 219:

"Its result, however unfortunate, caused the tangential tantrum which eventually gained for it a foremost place in the lodge annals. The member in question was of a low grade in the lodge ... She [Serenye] had nurtured a hatred for a rival, in connection with some sordid sexual affair, ... There was in fact about her personality a quality strongly suggestive of the **felidae**. ... It was too late to recall the grey shadow; it broke loose from the talisman despite desperate banishings on Xedo's part. It floated like a grey cloud above the throne and devoured the form of Serenye, as the cat leaped from the dais and vanished."

And on and on it goes, no descriptions of how Grant and company proceeded, the purposes for the various operations vague at best, so that obviously the most important thing about all of this were the "side-kicks" or "tangential tantrums". Now remember that Kenneth Grant presents himself as a Master, a great adept, the O.H.O. of the O.T.O. [from which he has been expelled decades ago], and yet his enthusiasm over these "tangential tantrums" is that of a cowan or neophyte. His so-called "tangential tantrums" are nothing more than the result of *bad magic*, just as the thrill of electricity coursing through the body, a fabulous display of sparks and fire are the result of uninsulated or poorly insulated electrical wiring short circuiting after the switch has been thrown. Now of course we do not know how much of what Grant writes is true and how much is merely a product of the "Mauve Zone", i.e. dreams or hallucinations, perhaps shared in some cases, experienced in the hypnagogic state, real in some sense upon the lowest astral levels of consciousness, but "real" or not, what an awful microcosm to be so filled with hideous monsters, madness and death. This is not at all the evolutionary goal of Magick and Thelema. It is, at best, devolution - a kind of

undoing without the hope of resolution and reformation.

His assistants seem to be for the most part poorly trained [if disciplined at all!] hysterical spiritualists and nymphomaniacs, and it is no wonder some died or were driven to *further*, more obvious, madness as they were adding their own mental and emotional illnesses to his, each playing against and strengthening the madness of the other.

And the individuals Kenneth Grant speaks highly of, misbegotten anti-saints in his anti-thelemic perverse personal universe: Michael Bertiaux [see TNN II.3, July 1979 E.V.] and Soror Andahadna, aka Maggie Cook, Maggie Ingles, Maggie Crosby, Nema, etc., etc., who, when I corresponded with her, was hiding out on a farm with a person called Shadow, hiding from her ex-husband who was trying to gain custody of their children, while also waiting for the end of the world and communicating with the Sirian Comity and crystalline extraterrestrials affixed to asteroids. Also Jane Wolfe who horrified Crowley with her penchant for crass spiritualism of the worst type, Charles Stansfeld Jones who tried to fly before he could crawl, fell and went mad, eventually converting to Roman Catholicism, and Jack Parsons, perhaps once a genius but one who had obviously gone quite mad before blowing himself up either in an accident or committing suicide.

Grant also seems to revere Austin Osman Spare as a saint, and no doubt the man was a talented artist, but even a glance at his later work shows how both his mind and talent became perverse.

In the bibliography and elsewhere Grant mentions Linda Falorio, relying some upon her fortunately unpublished work which she calls *The English Qabalah (Liber CXV)*. Linda I know personally. She and her live-in-lover lurk about in my neck o' the woods. I will present only one pertinent anecdote here, amusing though these anecdotes are, primarily because she is not worth any real consideration.

Quite a long time ago, around 1979 E.V., Linda came to my home with a gift. I had known her and her mate, Fred, for some time, but I had never spent a lot of time with them nor did I desire to get close to them. It was painfully obvious from the first that they were both ... well ... how can I put this sweetly? I suppose I can't. Idiots. This particular time Linda presented me with a copy of a thick manuscript, simply but adequately bound, and she struggled over what she should write in the inscription to me, finally settling upon "Do what thou wilt". Not very imaginative, but typical. It reminded me of the Winter Solstice party she and Fred once held - everyone sitting around bullshitting and the only reason I attended is that I was literally all dressed up with nowhere to go, having had to take a date home early - and through the evening Fred, sitting in the centre of the circle of guests as if he were some great teacher, continually squawked "Do what thou wilt! Do what thou wilt!" and it was obvious that he did not in the least even understand that simple Thelemic statement, the Law of Thelema. Anyway, Linda made a fatal mistake when she gave me a copy of *The English Qabalah*. After confessing that her ego is very wrapped up in the work, she asked me for my

honest opinion of it once I had read it. Foolish girl. I would have been happy to simply accept the gift graciously and keep my opinions to myself so long as it was not a published work, but, well, she asked for it!

The MS began with a justification for the numerical and symbolic attributes she gave to the letters of the English Alphabet, the basics of which, by the way, she found in a book, and it amused me to see that she made up rules but then either broke those rules or changed them whenever it suited her to justify this or that attribution. The bulk of the MS was nothing more than words, names, phrases, and whole verses from *The Book of the Law*, their numerations calculated. The most amusing part about this is that not only was no effort expended in trying to show what any of it meant, but at least 50% of her calculations were incorrect. Like her hero, Kenneth Grant, Linda Falorio proved to be incapable of simple addition and either could not fathom the workings of an adding machine or calculator or simply never bothered to employ such a device. [Reminds me of the story told to me by a reliable astrologer about Linda and how she sat in the midst of the Pittsburgh Astrological Association with several books on her lap, one of which was an ephemeris, supposedly a great astrologer, but when someone asked her to check the ephemeris in her lap for the position of the moon, I believe it was, or some planet, she was completely incapable of doing so. But I digress.]

In a very polite letter I gave Linda the opinion of her work that she asked for, detailing the above errors and more in as positive and helpful a manner as possible. Shortly after that, having not heard from her, I dropped into the local occult book store and there she and Fred were. I, however, was invisible. Or so it seemed! She and Fred looked past me, or through me, as if I were not there. How horrid of me to give Linda the honest opinion of her work that she asked me to give! The nerve of me! Cad! I almost doubled over with laughter, but held it in, maintained my polite decorum, and I believe that was the last time we ever set eyes on one another. I have been informed since then that the dyspeptic duo are running about claiming that I have threatened to murder them, I suppose unaware of the fact that defamation of character could get them sued. Even this digression is more attention than Linda and Fred deserve, and certainly neither deserve the kind of attention that murder would require. Besides, how does one kill things already dead?

Kenneth Grant also values highly the infamous Marjorie Cameron, of whom he writes on pages 28 and 29:

"Cameron claimed that she had been through one of the 'strangest and wildest voyages into the unknown that has ever been told'. Because of it she was considered insane and shunned by all but a 'peculiar few'. She claimed that the Babalon Work which Parsons had begun in 1946 'set in motion the second part of a great force which was divided into three. A(leister) C(rowley) began the first, three years before I was born. I never knew the man, yet his desire gave me birth. His paternity sings in my veins'.

"... Crowley was undergoing his supreme ordeal on the way to attaining the Grade of Ipsissimus, 10°=1° A.·A.·,* i.e. in 1924. This happened to be also the birthtime of the present author, who later became Aossic-Aiwass 718 and Crowley's successor as Outer Head of the **Ordo Templi Orientis.**'

"Cameron believed that the war-engine referred to in AL.III.7, was the Flying Saucer, and that through her intermission, and by means of these war-engines, her 'peculiar few' would be transported to Mars, 'which I believe, is somehow my home. Earth will explode in a collision of the two Star Islands which are reported now moving towards each other in the heavens. And resulting therefrom, my star, the great Seven-pointed Star of Babalon, shall be born in the heavens.'

"The Star was not born at the Summer Solstice, 1953, nor at any other known time; but in 1955, the Eleven-pointed Star of Set, beyond Yuggoth - the Star known as Nu-Isis - began transmitting the vibrations that were received by New Isis Lodge at that time. These transmissions lasted seven years and their results are embodied in my double trilogy, and in a certain secret **grimoire** known as **The Book of the Spider**, which will remain unpublished until a predestined throne has been ascended."

It is worth noting that Grant also quoted Cameron on page 33 as having said or written "I carry within me something black and dreadful - it writhes in my womb like a monster of Hell." Indeed this was true and that monster was her own mad ego, a madness that Grant has also obviously succumb to.

The Book of the Spider sounds to me like a lure, but the world can do without another book by Kenneth Grant, and especially if its publication will announce the ascension to that "predestined throne" for surely then Mr. Grant will be announcing that he has become God Of This World and the planet currently has enough to deal with, thank you very much.

It distresses me that Grant seems to be in possession of some artifacts that, like the title O.H.O. of the O.T.O., he has no real right to. According to statements on page 5 he has "the chandelier lustre that was used as a blasting-rod by Allan Bennett ... the magical dagger used by Crowley in his evocation of Choronzon ... [and] an original portrait of Lam, an extra-terrestrial entity, which I selected - at Crowley's invitation - from one of his portfolios." Of course advertising this fact can also act as a lure to try to suck in devotees.

He continually refers to Lam and Aiwass [aka Aiwaz] as "extra-terrestrial" entities, he wrote on page 162 that "For Crowley, the Great Work involved precisely the establishment of contact with non-human intelligences", and he continues with the same old theme that all of his books are based on, making such statements as that on page 247 of the glossary:

"A.·A.· (Argenteum Astrum): The initials of the Order of the **Silver Star.**

The Star is Sirius, or Sothis, the Star of Set."

Grant is *constantly* mis-directing students and aspirants away from the True Path of Thelema for it is not Outer Space to which we should look and the physical entities that may be alive on other planets, at least not in this context, but rather it is the Inner Space we should as magicians explore and conquer. There is where we will find entities like Lam and Aiwass. There and there only is where we will contact the True Self, our Daemon, Genius, our Holy Guardian Angel. Grant often refers readers to "One Star in Sight", an instructive poem to be found in Crowley's *Magick in Theory and Practice*, but he doesn't seem to get it. The importance of the last two lines seems to escape him.

**"Behold within, and not above,
One star in sight!"**

Choronzon masters Kenneth Grant, and in mastering him perverts his perception of the facts, twisting the conclusions he draws from those perverted facts. With some degree of accuracy he defines the demon of the Abyss thusly:

"The principle of disintegration (of the Ego) that must be brought into play in order to effect the ultimate reintegration of phenomena with their noumenal source. As Choronzon dissolves the Ego, it is regarded - by the Ego - as the essence of evil. The concept of Choronzon plays a vitally important rôle in the magick of the Mauve Zone. It is particularly dangerous because it can assume any form whatever in which to delude the magician rash enough to invoke it without first having established communion with his Angel."

And this may show precisely where Kenneth Grant, as an aspiring magician, stumbled worst and fell.

Grant has told us in his book that Crowley described Choronzon as "the first and deadliest of all the powers of evil" and this is true for Choronzon is not regarded by Ego as the essence of evil as Grant claims. Choronzon *is* the ego and thus the essence and source of evil. However, Grant is correct when he says that Choronzon "can assume any form whatever in which to delude the magician", and this Evil Genius, this false self, has assumed for Grant the form of the True Self, and accepting his own ego as his god, donning the false crown of Daäth, Kenneth Grant, fixated, obsessed, haunted by the monsters of his own mind, a flayed, tormented creature utterly lost in the qliphothic realms, spends his every waking moment in the effort to mislead others and drag them down with him. What little merit there was to the man was lost long years ago. Only as an example of an utter failure at magick, an example of what is *not* a Thelemite, is he now of worth to the world. He is like the totalled automobile some officials leave alongside a busy highway, all twisted, misshapen, wrecked beyond repair, to remind the travellers on that road why they should slow down and be careful, obeying the laws.

There is so much nonsense and insanity in *Hecate's Fountain* that a volume ten times the size of this 288-page book would be needed to deal with it all. For instance, as the Rev. Montague Summers saw the Devil everywhere, so too does Kenneth Grant see Cthulhu hidden in numerous names and words that he comes across, as in the Greek word stélé for "stone", [written in Greek capitals, using the old version of Sigma which resembles an English C, the e's being Etas and looking like an uppercase H], he tells us on page 34.

He fills his book with dubious bouts of gematria. For example, on page 34 he also has: "The number of this 'unspeakable name' is 333,*" and in the footnote explains: "IXAXAAR = 10 + 60 + 1 + 60 + 1 + 1 + 200 = 333", 333 being the numeration of Choronzon, but to accomplish this he is attributing Hebrew numerations to the English letters and transliterating X as Samekh, normally transliterated as S.

Perhaps most damning of all in this book so far as I am concerned are two passages in particular that prove he is not a Thelemite and thus then how could he be the head of a Thelemic order? Page 86:

"After an eruption of typically Crowleian bibliophobia, and anti-Buddhist sentiment, appears the statement [in *The Book of the Law* - ED] '... the Kings of the earth shall be Kings forever: the slaves shall serve'. Apart from the evident fact that AL condones slavery **and requires it**, we are left in no doubt that royalty will return."

And on page 189:

"The acceptance of AL automatically comports also the acceptance of the idea of slavery. It had naturally provided a great stumbling block to initiates and non-initiates alike. Intentionally, or not, Bertiaux offers a way out by interpreting the term 'slave' in much the same way as a Hindu would interpret the term **das**, which is often translated 'slave', 'servant', 'devotee', 'votary'. The slaves of Aiwaz may therefore be viewed in this light. 'The slaves shall serve', simply because service is their nature, and in a mystical sense, there is no higher **sadhana** than service to the chosen Deity and/or Guru."

Pardon my French, but this is nothing but the typical elitist bullshit that is common among those individuals in our society who feel stupid and impotent and only make themselves so by refusing to recognize their failings, admit to and deal with them, and set about to perfect themselves, raise the level of their intellect and learn how to function in the world. Instead of reaching for their True Self, trying to achieve their highest potential, they embrace their ego and lose themselves in a fantasy world of their own making where they are superior to everyone around them ... at least in their own imagination.

Here it is. I can make it no more simple than this. It *is* a stumbling block for some, and obviously Grant made "a great fall". And there is no need for a whacko like

Michael Bertiaux to offer one "a way out" of the moral dilemma one may find oneself in.

"Therefore the kings of the earth shall be Kings for ever: the slaves shall serve."

This portion of Verse 58 from Chapter II of *The Book of the Law [Liber AL vel Legis sub figura CCXX]* refers to two basic types of individuals. (1) The kings of the earth: essentially this refers to Thelemites but it is applicable to *any* man or woman who has become master of his or her earthly nature, who strives for ever greater control of body, mind and emotions for the sake of not only personal evolution, but also for the evolution of all. (2) The slaves that serve *does not* refer to individuals destined to serve Thelemites, Kenneth Grant or any other genuine or false king of the earth. These individuals are those who make of themselves slaves to alcohol or drugs, slave gods and the religions built around them, willing victims to the bully, the criminal, the charlatan and the dictator. The slaves that serve are those who serve their own fears, their own petty often self-destructive desires, and though in most cases it may seem hopeless, because "Compassion is the vice of kings" [CCXX II.21], it is the duty of everyone who has found his or her Way to assist others in that great task, to help them along the evolutionary Path of the Wise so that they too may discover their kingly nature and be masters of themselves. There will always be those who master their earthly nature, realize themselves as a king, ay, even god of their personal universe, and there will always be the slaves who serve. However, the effort to evolve and assist others to evolve must never cease. False prophets like Kenneth Grant make this especially necessary for they exist only to drag others down with them, to pull them away from the True Path and down into the depths of their lowest, most unevolved nature.

Not only is *Hecate's Fountain* another awful, headache producing book full of the same old ravings from Kenneth Grant, but it is a continued effort to pervert Thelema, misrepresent Aleister Crowley and his work, and mislead sincere aspirants so that they may never find their Way on the Path. It is worth less than the paper it is printed on [thank the gods a friend sent me a photocopy of a borrowed book to make this review possible!] and it is worse than inaccurate and misleading.

Unfortunately, *Hecate's Fountain* is not the last book to be written by Kenneth Grant.

Love is the law, love under will.

ENCYCLICAL LETTER

December 1995 E.V.

Outer Gateways

by Kenneth Grant

A Review

Kenneth Grant: Part 7

Do what thou wilt shall be the whole of the Law.

Skoob Books Publishing, 11a-17 Sicilian Avenue, Southampton Row,
London WC1A 2QH, 1994 E.V., Hardbound, \$39.95 U.S., £24.99 U.K.

From the Introduction: "**Outer Gateways** is the first volume of a third **Typhonian Trilogy**." Which is to say 264 pages more of the same old rubbish, lunacy and perverse misinterpretation of Thelema.

He continues:

"A word of caution is, perhaps, not out of place. Although a recently 'received' text, and therefore a genuine qabalah, **Wisdom of S'iba** is not announcing a New Dispensation, or attempting to overthrow any particular systems of magick or esotericism. Nor is it claimed on its behalf that it contains a universally applicable **grimoire**. It is, purely and simply, a synthesization of emanations received under curious circumstances outside normally accepted magical procedures, and subsequently translated into terrestrial language. It has been described as a Typhonian Tantra, but a more precise definition would identify it as a text of the Typhonian School fed by Ophidian Vibrations emanating from the Tunnels of Set. ..."

However, what the *Wisdom of S'iba* REALLY represents is the ravings of a disordered mind, cut off from the Creative factor or one might say the Creator, stitching together the soiled and tattered rags of various philosophies, facts and fantasies, in yet *another* crude imitation of *The Book of the Law* - a silly trick several madmen and charlatans have tried since the popularity of Aleister Crowley grew, trying to capitalize on that popularity, trying to use it to promote their own petty egos. Grant may say that it does not announce a "New Dispensation" or "overthrow any particular systems", but in fact, as he did in his previous book, *Hecate's Fountain*, Grant takes every opportunity he can to claim that Crowley [and others] had it all wrong and he, Frater Aossic-Aiwass, 718, self-proclaimed O.H.O. of the O.T.O., has all the answers. Flock to him, my

children. Flock to the new slave master and be as Christian sheep to be sheared and slaughtered!

Dispensing with the latter part of *Outer Gateways* as quickly as possible, the *Wisdom of S'lba*, and please note that S'lba converted into Hebrew characters as Samekh, Lamed, Beth and Aleph comes to the numeration of 93 [cute], also called *The Doctrine of Self-Neither Attained through the Bliss of Non-mobile Becoming* - yeah, right - which to me means *becoming nothing by doing nothing*, a philosophy that should catch on well in the 90's, is sixteen pages of complete lunacy that deserves not a second of careful study unless, of course, one wishes to study the disordered and deranged mind of Kenneth Grant, a would-be magician gone very wrong. Here is a small selection of verses in this "received" book:

"36. Madness is a state of mind; so is death. Death is but an event in the waking state. No one can dream his own death. Who dreams it? Like death, madness is ever becoming, ever changing, elusive, ecstatic. There is no death, but there is release of mind from follies against S'lba."

"55 8. Abide alone in places of Selfhood. Even in cities remain alone. If worlds dissolve, see that they merge in you, for the rivers of their dissolution are a living Light which is the outer robe of S'lba-bel-Aossic."

These two phrases alone, but which are supported by many others, shows that Kenneth Grant has isolated himself from humankind, feels intensely his isolation, and revels in the madness that initiated and maintains that isolation, is intensified by that isolation, interpreting it by way of his ego as something divine and desirable.

"59 12. Herein indeed is a New Sexuality, but he who has not Bel-Aossic attained comprehends it not."

Personally, I find nothing wrong with the *old* sexuality - merely in some of the Puritanical and unreasonable views of sexuality most strongly held, it seems, in the ever perverse contradictory United States. But let's continue.

"62 15. In your identity therewith is Bel-Aossic perfect, shadowed forth in form as the Sigil of S'lba."

"69 22. The state Bel-Aossic is primary, sexless. Man must seek inward and pierce the deep centre, unveil the shrine of his desire and rouse the vague spectres of the Backward Darkness."

"168 14. Destroy not, neither create. Within the nightmind alone Desire attains Aossic."

"174 20. Disintegration of Form is Madness is the Victory achieved by the Ravens of Dispersion."

"179 25. Aossic attained through non-mobile Becoming yields the knowledge of Impossibility and the key to the Sphere of Non-Necessity: the realisation of Pleasure in explosion of Self, as Black Eagle instructed the Zos in the Book of that Name."

"201 47. The basilisk spirals; Aossic-esses hissing; Ixaxaar!"

On page 182 Grant points out that "The word S'lba is a tentative rendering of the magical characters which appear in verse 16 of the second chapter ...", but that its numeration is 93 is probably no coincidence nor part of some *divine* plan. Nor does a document like this, that *constantly* trumpets variations of Grant's "magical name", come from a divine source - unless one considers a disordered mind and an out of control ego divine.

Aossic is defined in the glossary as

"A Great Old One. His Sigil, and therefore His formula [please note the capitalization of the H in "His" - ED], is described in **The Wisdom of S'lba**. His Name, which contains the formula for evoking the **Children of Isis** has been adopted by the present Head of the O.T.O. - Aossic-Aiwass, 718, a number which combines with the Supreme Goddess, 393, to produce 1111, the Double Eleven, and to open the 22 (11 x 22) **Tunnels of Set**."

By the way, in my opinion the "Tunnels of Set" are nothing more than the twisted and perverse pathways of Grant's demented mind.

Grant, as usual, misdirects the aspirant who may take his book seriously by again identifying the Silver Star much too strongly with Sirius ... something anyone with at least an ounce of intelligence can't take seriously [sorry] ... as even Grant must cry out "I'm mad! I'm mad!" by directing the reader to Crowley's "One Star in Sight".

He defines the Mauve Zone here as

"The belt which rings the **Abyss**. Its symbol is the swamp, and its substance the marsh effluvia in which are reflected the qliphoth of the Ancient Ones back of the Tree of Life. The subject is highly complex; see, in particular, **Nightside of Eden**, and **Hecate's Fountain**."

And Grant speaks of a "Primal Grimoire", claiming that

"the Necronomicon actually exists on a plane accessible to those who, either consciously like Crowley, or unconsciously like Lovecraft, have succeeded in penetrating it. There are vague hints of the book's existence in the arcane literature of East and West".

The myth of a most powerful book of wisdom and/or spells is common throughout the world, ever since the written word was invented and books came into being,

but close examination of the myths should make it clear to any thinking person that different books are being vaguely alluded to - books that are little more than a storyteller's device.

Grant is still and probably will always be completely potty about Lovecraft's *fictional* Cthulhu. On page 10 he tells us that

"The word Tutulu was heard by Crowley during an initiation into the Aethyr of Zaa*" and that "It is probable that the word transcribed by H. P. Lovecraft as 'Cthulhu' is a variant form or corruption of Tutulu, in much the same way that Choronzon is a variant of Chozzar and Choronzain." [He also says on page 13 that "it is probable that he", Crowley, "misheard the word Tutulu. It may have been Kutulu, in which case it would be identical phonetically, but not qabalistically, with Cthulhu."]

Of course, during the invocation of the 27th Aethyr Crowley "heard" more than that one word, in fact he recorded in *The Vision & the Voice* this:

"ARARNA OBOLO MAHARNA TUTULU NOM LAHARA EN NEDIEZO LO SAD FONUSA SOBANA ARANA BINUF LA LA LA ARPAZNA UOHULU"

and the only thing that makes Tutulu stand out is that Crowley could not define it in any way. And perhaps Grant is wrong - I know, impossible to conceive, isn't it - but maybe, just maybe both Crowley and Lovecraft got it wrong, maybe it wasn't "Tutulu" that was heard, perhaps it was the great warrior's name, Shaka Zulu! Or perhaps the Goddess of Comedy, Little Lulu! What is interesting in this context is that aside from the fact that an "ulu" is a type of knife used by Eskimo women, to "ululate" is to "howl or hoot", "ululation" being "a wailing, howling, hooting", "ululant" being "a howling, hooting, wailing or screaming as an owl or animal", and this causes one to think of the word "goetia", derived from a Greek word, "goes" or "goetos", meaning "one who howls out enchantments, a wizard, sorcerer", "goeteia" meaning "sorcery". Be that as it may, Grant has again plucked some essentially insignificant word, important probably only within that aethyr or inner space, perhaps only important to Crowley, and he's used it to go off on another flight of fancy. He goes on to say that the number of Tutulu is 66, true if the English letters are replaced with Hebrew Teths, Vaus and a Lamed, which is the number of the Great Work as well as Nu and Had conjoined, blah, blah, blah, and he points out that

"66 is the mystical number of the Qliphoth, the 'world of shells' which suggests the abode of the Deep Ones of which Cthulhu or Tutulu is supreme."

The "shells" in question, the qliphoth, are *empty* shells, as empty as Grant's words and inane pseudo-philosophy and pseudo-magick. He also states that "66 is a number of Aiwaz" but does not go on to explain how this is so, this information he thanks Mr. André Cote for. I corresponded with Mr. Cote once, that correspondence ended long ago ... now I know what became of him.

Nothing, I suppose, if he has hooked up with the "master" of becoming nothing by doing nothing.

On page 10 one of Grant's *numerous* distracting, concentration breaking footnotes says that *The Vision & the Voice, Liber 418*, are "invocations of the outer spaces", but again he is misleading and misdirecting readers and aspirants, for it is *inner* space which one explores by way of the Aethyrs.

Grant, who insulted Pagans and neo-pagans in *Hecate's Fountain* with his remarks about Witchcraft, shows just as much ignorance when on page 17 he speaks of "Spare's sorcery, which had its origin in the Amerindian witchcult refracted through Yelg Paterson, who claimed descent from Salem witches." I believe I read in the book that this Paterson lived in Wales. Aside from the fact that in all probability the "witches" of old Salem were not in fact witches, but only innocent Christians of one variety or another, ignorant of the Craft, there is no "witchcult" in the "Amerindian" or American Indian [Eskimo] culture. Their religious practices are shamanistic, similar to the paganism of Europe but not the same. And further on Grant mentions Austin Osman Spare's "involvement with various spiritualist organisations", that he was "a prominent advocate of spiritualism", and this says a lot about the undisciplined mind of the artist gone mad and the madman who bases so much of his own ravings on Spare's lunacies.

On pages 25 and 33 in particular, Grant refers to the Rev. Montague Summers, author of such books as *The History of Witchcraft, Geography of Witchcraft* and *The Werewolf*, in overly flattering terms. He refers to Summers' books as "erudite works", praising "that divine's work". Yet while it is true that Summers collected a good deal of information and folk tales, no serious student of the esoteric can take him seriously since he saw the Christian Devil everywhere, in everything that was not part of his particular belief system, and as Grant is positively potty on Cthulhu, Summers was just as fixated on the Devil. Two of a kind I suppose, Grant's interpretation of Lovecraft's fiction and the Christian bogeyman, as well as Grant and Summers. Only difference between the latter gentleman and the former is that probably Summers was not precisely mad, but merely blinded by his religious intolerance.

UFology provides Grant with more nonsense from which to draw in the formation of his madness, and on page 35, for instance, he tells us that

"The subject [of Horus, et al - ED] is further complicated by the fact that Crowley's death in 1947 occurred on the brink of the Ufological Era", and "the earliest colonisers of earth ... descended from Typhonian star systems. The solar lineage, so called, was, in a later mythos represented as coming via the moon, to pave the way for those of whom they themselves were a pale reflection or a distorted projection. 'Those', whose provenance was confused with the sun, came from Sirius - the 'sun behind the sun'."

He will include *anything* into his personal wild and crazy universe if he can make it fit, like a square peg forced into a round hole.

Of course he remains fixated on Choronzon, "the functional aspect of the negating factor [which] is now forcing its entry into the terrestrial sphere," he states on page 64, as if Choronzon too were an alien extraterrestrial entity. And he points out that "Crowley notes that the only power that may overcome Choronzon is Silence", which is quite true, but with this his first book in a *third* trilogy that goes on and on about the same old insanity, Kenneth Grant proves that he could not employ that weapon and that he has been overcome by Choronzon [the chattering ego monkey] and is now under the dominion of that which we call by the name whose numeration of 333. Understandably then he wrote on page 65 that the Cult of Cthulhu is identical with that of Choronzon, although H.P.L. might disagree strongly, and Grant asks "Are we not justified therefore in alluding to the Aeon of Horus as the Aeon of Choronzon?" Madness.

The "Aeon of Horus" refers to the concentration upon the Solar Self, that One Star in Sight, the True Self, the centre or core of one's personal universe, whereas the "Aeon of Choronzon" would imply a concentration upon the ego, the false self, not the core but rather the outer layers of reality which are in fact illusion. But what else can we expect from a man who cannot differentiate between fact and fiction, which are important distinctions below the Abyss, as it were, and having plunged into Daäth Grant cannot claim to be speaking or writing from a Supernal Point of View.

On page 70 we find an interesting rationalization of Grant's downfall:

"... Crowley acknowledged that this experience* had shaken him utterly: 'The secret comes along the Path of Aleph to Chokmah', which is a manner of saying that it comes from Outside (the Tree of Life). Crowley observed of this secret that it has 'the might to hurl every master of the Temple into the Abyss, and to fling every adept of the Rose Cross down to the Qliphoth'.* This, because the Qliphoth is the source of the shells or Space-capsules that traverse the abyss between man and extraterrestrial consciousness."

But of course the *empty* shells, the leftovers of creation and the shredded remains of the unwary are *not* "Space-capsules", unless you turn that phrase around to imply capsules containing naught but empty space, and the qliphoth have nothing to do, essentially, with "extraterrestrial consciousness", but more so related to subconscious complexes. And yet Grant proves his egoism and domination by these forces by stating on page 73:

"That which Crowley describes as the power of the vision to 'fling every adept ... down to the Qliphoth', and which Kafka describes as 'bottomless pessimism', is the doctrine of anatta presented by the Madhyamikas. Both writers have failed to understand the doctrine."

Grant, who failed utterly as both a magician and a Thelemite, delights in constantly stating how this great mind and that great mind failed ... ah ... but *he* has all the answers!

It is truly a shame that Grant could not exercise silence to defeat Choronzon [ego], but of course dominated by Choronzon he talks about talk as if it were the fault of others and not his. On page 78 he wrote "People have always tended to talk too much, but the tendency to defame, denigrate, curse, blaspheme and wound has never been so universally rife as it is to day." I suppose he might hold me up as a glaring example, while in fact he is the one constantly denigrating others, mostly in a cowardly oblique fashion as above, while I am merely making clearer the obvious in an attempt to undo some of the wrong he has done.

"To abuse language, rhythm, harmony, is to pervert and to warp the subtle grid or yantra on which phenomenal structure is based", we also find on page 78, but then what of his silly word games with Cthulhu, equating the "Great Bear" with the "Great Bearer" because of the superficial similarity, and so forth? And his pseudo-gematria games! Dubiously transliterating English words, however it suits him at the moment, by simply replacing English letters usually with Hebrew characters to use and abuse the numeration of that alphabet. "One of the numbers of MAN is 91" he tells us on page 14, "91 being two* less than 93 suggests that only by the conjunction of both (male and female) is the Ophidian Current transmitted." Really? Now wait a minute, Kelly spelled in Hebrew, Kaph, Aleph, Lamed, Lamed, Yod comes to 91, so that means, being 2 less than 93, it is not whole without 2 more letters, well, the G and M of course! Aw ... give us a break, Kenny.

Aside from his simplistic half-baked transliterations and perverse form of gematria, there is that one-more-one-less nonsense of Grant's.

"Spelled out as ShVGNIGVTh, Shognigoth is one more than 777, the number of OVLM HQLIPVTh, 'the World of Shells', and of DGON, Dagon, 'Lord of the Deep Ones'; from page 24, and "Anphar, which is one less than 33, is alternatively rendered as Angar which, as 255, equates it with **Irem**, the 'City of the Pillars', the cult-centre of Great Cthulhu amid the pathless deserts of Arabia",

page 96, and so forth. Worse still being the fact that Grant bases so much upon his inane brand of gematria *while many of his simple addition calculations are incorrect*. In one of the books by Grant Skoob republished there is a list of errata included that is at least a page long, being only some of the errors I pointed out in an earlier review, and a miniscule amount of errors actually in the book, yet the book and the arguments in the book are left standing upon that rotten foundation. In *Outer Gateways*, as in all of Grant's misbegotten literary monstrosities, errors that a child in the first grade would not make abound.

Footnote on page 16:

"Meon (MAON=166) in Arab myth was 'The Throne of Bel in the Heavens'.
... Its number, 166, denotes **Caligo maxima**, the deepest darkness (of
Outer Space). ...",

yet if by "MAON" he means to imply Meon transliterated as Mem, Aleph, Ayin
and Nun, as most certainly he does, that being his M.O. and S.O.P. for him, the
numeration is 161, not 166, or 97 if O = Vau, and so forth if one plays around a
bit more, but it *does not* come to the numeration of 166. [LATER NOTE: If Grant
had written "Meon (MEON=166)" one could assume that he translated it as Mem
(40), He or Heh (5), Ayin (70) and Nun (50), but that too comes out "wrong" as
the total is then 165!]

On page 23 he wrote "936 is also the number of Kether, spelled in full" but again
he is absolutely incorrect and his error is obviously a very simple matter a man of
any intellect should not have overlooked when writing a supposedly important
book upon which arguments are supported by such data. Spelled in full, i.e. Kaph
Pe (20 + 80) for the initial letter of Kether and so on, the numeration comes to
1736, not 936. Obviously what he did was to first use the numeration for Pe-final,
800, then he added it all together, 820 + 406 + 510, but in adding it all up he
somehow forgot the 8 of 820 so that he actually added 20 + 406 + 510. A simple
mistake? Yes. Certainly. But it is the kind of simple mistake that he makes again
and again, proving himself not to be an adept or master, but simply a simpleton,
a careless, undisciplined, reckless simpleton.

Page 26: "An alternative number of Ossadagowah is 281 ... 281 is also the
number of Sang Po", but employing his methods of arriving at a word's
numeration it comes to 263 or 199. Page 71: "116 also indicates **Kilena**, the Tree
of Crucifixion in the Dogon Cult, and a form of Golgotha (GLGLTh). 116 is one*
less than Lam (71) + Mu (46), and, according to **The Necronomicon**, **Lammu** is
the name of the first of the twins born of the Ancient Ones." But GLGLTh
[Hebrew], the mountain atop which the Cross of Suffering was erected, comes to
the numeration of 466, not 116, and there he goes again with that "one less"
nonsense.

But his errors are not confined to addition alone. On page 80 he says that

"This is an adumbration of the Aeon of Maat (Tia Mat). 77 equals MDLG,
'leaping' ... It is also a number of MDGL, the Tower sacred to Baal. The
latter is the godform of the Baals, or Outer Ones, who inhabit a planet in
the star system of **Proxima Centauri**."

Come down to earth, Kenny, my boy! If Tia Mat is supposed to come to the
numeration of 77 I would like to know how. Using your methods I make it at best
70, and MDGL should be MGD L, Mem, Gimel, Daleth, Lamed. Mixing up Hebrew
consonants can get one into trouble, like employing an unfamiliar language to
ask a native where one might find the restroom but actually saying something like
"I think you have a very obtuse bottom"! And Grant, using Crowley, misquotes
him thusly on page 81: "Crowley describes all magick as being a reversal of the

natural order,* ..." whereas A.C. actually wrote on page 248 of the 1972 E.V. Next Step Publications edition of *The Magical Record of the Beast 666* "existing order", not "natural order", and this gives the old Beast's statement an entirely different meaning. Furthermore, even in quoting *The Book of the Law* he can't get things right, such as when he misquoted Chapter II, Verse 26, writing "If I droop down my head..." when "my" should have been "mine". A small error to be sure, but every Thelemite knows that in quoting this holiest book of Thelema one must quote it *exactly*, for every nuance is important, the structure filtered through the persona of To Mega Therion but transcending it.

Of course Kenneth Grant insists upon mistranslating the foundation stone of Thelema, *Liber AL vel Legis*, *The Book of the Law*, as for instance on page 82 when he says that "the Kingly Man extolled by Crowley" was "not understood by him in the sense of trans-human Intelligence." The Kingly Man basically being one who rules his personal universe, his own mind, emotions, and body, and is not ruled by them. True then this refers to ones True Self, the Supraconscious, i.e. the perfectly united conscious and subconscious aspects of self, but when Grant says things like "trans-human Intelligence" we know from long experience that he's talking about the proverbial Little Green Men, or Grey or whatever colour is in vogue and politically correct at the moment.

Mistranslating *The Book* and misdirecting readers and aspirants, leading them astray, he does pretty thoroughly in *Outer Gateways*, and all this plus his errors would, as I have said before, take a number of volumes the size of this one book of his to point out and correct. We are here limited by space, time, and ambition. Already, I fear, too much effort has been expended upon Mr. Kenneth Grant. However, let us look at a few more things.

Grant seems to have a big problem with the homosexual nature of the O.T.O.'s XI° and states on page 21 that "It is emphatically not a formula involving homosexuality." On page 126 we find: "A similar confusion of types has arisen in connection with the import of the XI° O.T.O., which involves the formula of protoplasmic reversion and which has nothing whatever to do with homosexuality.*" Apparently Grant is homophobic (not very p.c. of him!) and negates the existence of a large portion of the human population, among them many of the great masters and adepts, alienating homosexuals, and one might assume lesbians, as he has also driven Pagans away and others with statements that display ignorance and bigotry unbecoming of a true Thelemite. If a magical operation between a man and a woman can accomplish worthwhile results, why then cannot that magick performed by two men or two women also have value? It is only a matter of energy generated, types or polarities, and the manner in which that energy is employed or directed. As with simple magnetism, sometimes the use of opposing poles does the trick and sometimes the reverse accomplishes the task.

Kenneth Grant's problems, intellectual and emotional, are obviously legion, and because of them his basis for the books that he writes, the incredibly awful and twisted pseudo-scholarship and his phantasmagorical experiences within the

realm of his own mind, bolstered by his "creative gematria" and "dream control", leads him and anyone foolish enough to follow him straight into the universal sewer of the qliphothic realm. A key to his madness can be found on page 151 where he wrote that "The mind, being constantly indrawn, is in danger of failing to distinguish between waking and dreaming, for there are in truth no boundaries between the two", and the fact that he lives his life pretty much as a hermit has become a well known fact.

The only value to Kenneth Grant's books is to the student of abnormal human psychology and the pathological states that might develop in one who carelessly and without proper guidance travels the Path of the Wise, surrendering himself to the first of the petty tyrants that declares itself GOD ... the ego. Otherwise, \$39.95 is way too much to spend for a Grant book, as too would be a single dollar, and one should not encourage publishers to sacrifice further beautiful, oxygen-producing trees for such rubbish as Mr. Grant is only capable of producing.

Love is the law, love under will.

*Each asterisk represents a 1 or 2 digit number used by Grant to indicate footnotes in his book, footnotes which abound and break the reader's concentration, tricking some minds into a weary, confused state that finds relief only in accepting without further thought what is written.

**Excerpt From The Review Of
Skoob Esoterica Anthology 1**

**Skoob Books Publishing Ltd., England, 1995 E.V., Softcover, \$11.95 U.S.,
£6.99 U.K.**

The Stellar Lode

by Kenneth Grant

At first I thought that since Kenneth Grant's supposedly nonfiction books are so full of fantasy and fable, it just might be that he is at least good at writing fiction. I was wrong. I forgot that although he employs quite a lot of fiction in his nonfiction works it is fiction borrowed from H. P. Lovecraft and others, torn from this and that and badly pieced together to create the horrific world of his seriously unbalanced mind. And indeed, "The Stellar Lode", a poorly written imitation of a Lovecraftian tale lacking depth of plot or character, lacking the wonderfully overabundance of adjectives that overdramatized Lovecraft's stories, lacking anything that would *move* the story along, I decided was really quite a *load* indeed! It bored me and was a minor torture to read, although not nearly as much torture as his works of "nonfiction". Of course, this saving grace may have been because Grant "wrote this tale in the mid nineteen-fifties", before he was too far

gone, thus I shudder to think how a work of fiction written by him today might read.

The tale, of course, is a story about his "Mauve Zone", and even here he cannot be original for surely he has seen the original Twilight Zone hosted and often written by Rod Serling.

This was originally a small part of a much larger review of the Skoob Esoterica Anthology 1 which appeared in the same Encyclical Letter as the article above.

A 1998 E.V. Note

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Not so very long ago there appeared on P. R. Konig's rather large web site (<http://www.cyberlink.ch/~koenig/>) a document which has caused some debate in so-called Thelemic circles. The document, either two pages or written on both sides, which can be viewed on the site, purports to be a letter written by Aleister Crowley in the last weeks of his life in November of 1947 E.V., naming Kenneth Grant his successor as O.H.O. (Outer Head of the Order) of the O.T.O. (Ordo Templi Orientis). Until now the only "proof" we have ever had of Grant's claim to this office has been his word, which I, for one, have no faith in. The late Grady Louis McMurtry (Frater Hymenaeus Alpha 777) used as "proof" that the office was his the so-called "Caliphate Letters", letters written by Crowley flattering the then young soldier with the title "Caliph", officially meaningless in the O.T.O., and which, in fact, could have also been another infamous Crowleyean leg-pull. The "Caliphate Letters" do not in any way prove that McMurtry was Crowley's chosen successor as O.H.O., but only that he was to act as Crowley's representative during a time when the various members of the last legitimate O.T.O. Lodge in Pasadena, CALIFornia, c. 1930's-1940's, were acting irrationally. Crowley specified that McMurtry was to act as his representative only if Karl Germer gave his approval, which he did not give. We may easily dismiss all other claimants to the title and office of O.H.O. such as the late Marcelo Ramos Motta and one of his successors, David Bersson, as their claims are tissue thin and their madness legendary

So what are we to make of this document? Well, first let us review the contents. What follows is the main text, but it is suggested that if you are interested you visit P. R. Konig's site to view what appears to be the original document. By the way, especially since it seems Mr. Konig has experienced no moral dilemma over "borrowing" from the Newaeon web site, I see no reason to feel distress over quoting from his in the context of this review:

"Knowing my death is near, and knowing that my loyal Frater Saturnus [Karl Germer], Grand Secretary General of the O.T.O. is capable only of the Office of Custodian, I hereby appoint Frater Aussik 400 [Kenneth

Grant; note the difference in spelling] as my successor as Outer Head of the Ordo Templi Orientis, upon whose acceptance of the X°, Frater Saturnus is to surrender any of my personal papers and belongings that he has Custody of, to Frater Aussik. May Aussik fulfil [sic] his part in the Great Work."

This was signed Baphomet 729 X° O.T.O. and also possessed the usual Thelemic salutations and such.

Konig also presents the comments of two individuals regarding the authenticity of the document. One Joyce Martin, supposedly an individual with "a diploma in graphology from the British Institute of Graphologists", who may or may not be a real person for all we can tell, goes into some slight detail regarding this disputed document. Ms. Martin concludes "that it is unlikely that the questioned document was written by Aleister Crowley". On the other hand, another "expert", referred to as "(s)he", unnamed, supposedly wishing to "remain anonymous" for "personal reasons", seems to be saying on the strength of the paper and wax seal that this letter was indeed most likely written by Crowley. (S)he argues that the paper was indeed Crowley's personal stationary, which begs the question: To what did (s)he have to compare it to? (S)he also states that the wax seal "is clearly of an age consistent with the purported age of the document", but of course while (s)he has pointed out that graphology is not an exact science, the dating of the wax also cannot be done with any real exactitude, and for all we know this "expert" merely looked at it and made a determination.

This second "expert" states that "In the unlikely event that it is a forgery, then it is an extremely good 50 year old forgery, done on Crowley's o[w]n notepaper, in Crowley's handwriting, and sealed with Crowley's own ring." Of course it *may* be a 50 year old forgery, and perhaps it was not used earlier to wrest the office from the original Agape Lodge and Karl Germer, who did not want it, because the forger lost his nerve, and/or perhaps the document has been lost all these years. It is even possible that it was intentionally set aside to be found, the forger never imagining that it would take this long to be discovered. Am I saying that the possible forger is Kenneth Grant himself? Not necessarily. It could have been a friend of Grant's, an enemy of Crowley's or the Order, or a simple trickster looking for a bit of sport. Too much trouble for someone to go to for a mere hoax? Tell that to the investigators who have discovered Crop Circles, UFO sightings, photographs and video tape, pictures of the Loch Ness Monster and Big Foot to be clever hoaxes. And the faking of historical documents is almost a cottage industry in some circles.

This second "expert" also states that "The fact remains that the writing is on Crowley's original notepaper, and is sealed with Crowley's ring, both of which could not possibly have been faked." But why not? It's done all the time. And it could easily have been written on Crowley's own personal notepaper, if indeed it was all that personal. Blank sheets could have come into the possession of numerous people in a multitude of ways, and even recently found amongst his books and manuscripts. As for the seal ring, this "expert" points out that this is

now in the possession of the Caliphate, and rightly asks why they would destroy their claims by forging this document? Of course, we do not know for certain if it was Crowley's seal ring used, or perhaps a very good duplicate, nor do we even know if it was the *only* ring of its kind or if, when it was made, a second copy was produced for whatever reason you can imagine for yourself. And of course, considering the back-stabbing "fraternity" one finds in the Caliphate pseudo-o.t.o. it is not difficult to imagine a disgruntled member getting his or her hands on that ring long enough to add the finishing touches to a forgery, produced just to "get even".

The anonymous "expert", never detailing what methods (s)he used to determine the authenticity and age of the paper and wax seal, also stated that the document is unlikely to have been forged by the Typhonian pseudo-o.t.o., Kenneth Grant or any member of his group, because it would be pointless: "...why should they? Grant's claim to the leadership is stronger than the 'Caliph's', so the Typhonians would have nothing to gain and everything to lose by producing a forged document." This, to me, sounds like someone went one step too far. There is nothing before this that makes Grant's claim any stronger than McMurtry's was, and flimsy as they are, the "Caliphate Letters" are at least better than the word of Kenneth Grant. It sounds to me as if this anonymous "expert" is, in truth, a member of the Typhonian pseudo-o.t.o., despite claims to the contrary, or a dupe or sympathizer, maybe even Michael Staley himself, who would have something to gain if Grant died and he was left in charge of the group. It is also not outrageous to suspect that this second "expert" has a grudge against the Caliphate gang, there are certainly plenty of individuals out there with a legitimate right to be angry with the group and wish to exact revenge! And P. R. Konig himself is not above suspicion. Quite the contrary. Mr. Konig has long been working against the memory of Aleister Crowley and Thelema, and he has proven to have a special hatred for the Caliphate pseudo-o.t.o.. Often he has gone overboard and well out of his way to quote out of context and otherwise pervert the facts to "prove" the lies of the Caliphate. This is an unfortunate aspect of his personality, for he seemingly has no life and has managed to fanatically dig up quite a lot of information and documentation on the subject of the Ordo Templi Orientis, but he undermines his own work by his tricks and games, proving himself untrustworthy and unreliable.

This unknown "expert" wrote that "If someone were to go to all this effort and undoubted expense, why would they then do such a poor job of forging the handwriting?" Well, we don't know how much effort or money had been put into the project. The paper may have been found in any number of ways, already aged. (Question: had the ink been tested?) The wax may have been simply "aged", we all learn odd little tricks like that in our lifetime, and the ring, again, may have been "borrowed" without the knowledge of Bill Breeze (Hymenaeus Beta), or a duplicate may have been made for the fun of it and later used for this purpose, and so forth. It may have been an easy and inexpensive operation by someone who was simply not as clever at forgery as he or she believe him- or herself to be ... if, indeed, the person even cared about that. For all we know, the

main purpose of the document may not have been to prove beyond question Grant's right to the title O.H.O., but merely to have fun with a hoax, throw a monkey wrench into the works and then sit back and enjoy the fun, stirring up controversy.

And why, this "expert" asks, would someone "waste time and effort forging worthless documents, when they could be forging Beethoven's manuscripts or Hitler's diaries? This theory makes absolutely no sense!" I beg to differ. (I've always wanted to say that.) Perhaps Beethoven and Hitler do not interest this forger, or perhaps this individual has also tried to forge manuscripts attributed to Beethoven and Hitler. Perhaps the forger, if indeed the document was forged, did not believe he or she could get away with forging a document that would be closely studied by the greatest experts in the world, while the current interest in Crowley would not be enough to draw the attention of the *real* experts in our society and he or she stood a better chance at getting away with forging a document by A.C.. To have dismissed the possibility as easily as this so-called "expert" has ... *that* makes absolutely no sense! Unless....

Of course the anonymous and suspicious "expert" concludes that "Everything considered, there is no doubt in my mind that the document is genuine, regardless of what anyone may think about bad handwriting." Although I think I have sufficiently proven that this "expert", in fact, *did not* consider every possibility.

It is interesting to note here that in a letter written by Kenneth Grant this past Spring, a copy of which came into my hands in the usual roundabout manner, Mr. Grant (mailing address: BCM Starfire, London, WC1N 3XX) stated that he was "surprised by The Document squirted on to the Internet! However, as I have for the past 50-odd years acted [indeed! -K] as if such a document existed it makes no essential difference to me whether it is, or is not, a fake." And this certainly seems like either a reasonable attitude to have, or the mark of an extreme egotist who believes that his word would, anyway, be far more important than documentation. However, Mr. Grant also concludes his letter with this:

"A possibly relevant fact, which I had long forgotten, is that at A.C's [sic] funeral Frieda Harris, seeing me dejected and woebegone tried to console me over his passing. She said something to the effect that he had favoured me generously in the end. I thought at the time that it was but a grandmotherly effort to cheer up a callow youth on a stressful occasion. Who knows?"

With this brief apocryphal tale it sounds to me that should the document prove to be genuine, or at least remain in dispute and not be proven to be a forgery, he would be quite prepared to make the most of this letter to solidify the claim that he has arrogantly made all of these years ... and perhaps that was the plan all along.

Okay, I know you are wondering. Some of you are aware from this very site that I

am an amateur graphologist, and the question has probably already arisen in your mind: *So what does G.M.Kelly think?*

I have briefly studied the document on Konig's site, comparing it to several other samples of Crowley's handwriting that I have in books, letters and documents, but admittedly I have not done a thorough study of it. And unlike Konig's anonymous "expert", I do not have access to the original document to test paper, ink and wax seal, and forging a document seen only on the Internet is pathetically easy. I won't go into details here for obvious reasons. However, I have made this three-part conclusion:

NUMBER ONE: Much of the handwriting does not well match Aleister Crowley's and appears to be a very bad forgery.

NUMBER TWO: However, one's handwriting is not completely static, it changes to a certain degree with mood and the state of one's health, and it *could* have been written by a 72 year old man in the last few weeks of his life, suffering from the various illnesses that besieged Crowley, that handwriting also perhaps effected by the drugs he may have been using at the time in an attempt to counter the symptoms of his debilitating illness.

NUMBER THREE: And finally, what bloody difference does it make if the document is genuine or a forgery anyway? Kenneth Grant has proven himself mad, at the very least undisciplined, sloppy, and often irrational, and thus he would be unfit to hold the office of O.H.O.. Likewise, the late Grady McMurtry had also proven himself unfit for the office, and the current "Caliph" two-bit opportunist and second-string player called onto the field after the old man, McMurtry, died. Furthermore, Crowley was absolutely desperate in his last few years to find a successor to take the position of O.H.O., finding it difficult to give up entirely on the O.T.O. despite the insane monkey antics of the members of the original Agape Lodge in Pasadena, and it just may be that in his last moments of desperation he wrote that letter thinking that someone, almost anyone, is better than no one! And still further, it really does not matter since the Ordo Templi Orientis was a temporal order that essentially died with Aleister Crowley and Karl Germer, and the current attempts to resurrect it's rotting corpse and use it to serve the petty personal desires of those claiming to represent the order while misrepresenting that order, Aleister Crowley and Thelema in general, has been a gross act of selfish necromancy with the sole purpose of capitalizing upon the interesting reputation and work of Aleister Crowley either for self-aggrandizement or capitalistic gain, or both.

What do I think? I think the O.T.O. should be allowed to rest in peace and that these people should get on with their lives, stop acting like the parasites that they are, and if indeed they are *truly* devoted to the principles of Thelema, create in perfect honesty and sincerity, without an

affectatious and fictitious history, new and genuine Thelemic orders to further the work of the Great Wild Beast 666, Aleister Crowley. After all, aren't we *all* rather tired of the monkey antics of Kenneth Grant, Bill Breeze and his cohorts, David Bersson and the rest? They are accomplishing nothing of real and lasting worth. They are only bringing Thelema down while creating little cults to satisfy their petty personal desires, and that is *not* what Thelema is really all about!

93-93/93