IN HOUSE COPY: NOT FOR DISTRIBUTION

Dedication

I have a tendency to be as inclusive as possible. When contemplating this book, I created a list of people I wanted to dedicate this book to. The more I thought about it, the longer and longer the list became. Not 10 or 20 people, but scores of people. As the list approached 100, I realized my inclusiveness was becoming ridiculous. So I have opted to take the minimalist approach.

When I first tapped into *Thelema*, the 93 Current, it was thru books in the Cornell University rare books room. I had no idea that any living Thelemic Orders existed. I thought that both the A∴A∴ and the OTO had died with Crowley.

Shortly after I formally accepted Thelema and became the only Thelemite I knew, on July 6, 1972, I decided (in my youthful hubris & exuberance) that since the 93 Current was not manifest upon this plane of reality at this point in time, it was therefore up to me to rectify the situation. So I took a magickal oath to advance thru the Grades, on my own, until I could cross the Abyss, then tap—into the fountainhead of the Order directly — with the intention of reifying the Order back into manifestation here upon Malkuth. As I said above, I was young and full of hubris. I am proud of the youthful folly which made me take such an oath, but I also have to shake my head in wonderment that I, or any newbie, would do such a thing.

Over the next few years, I studied on my own. I read. I did ritual. I began keeping my magickal record. Along the way, I discovered I was not alone. There were other Thelemites. And there were several organizations all claiming to be the OTO — which I found confusing.

I attempted to find out more about the OTO whose PO Box address was on the Thoth deck, but they never answered my mail.

I stumbled upon a classified ad in *Gnostica News* by someone calling himself Frater IADNAMAD—111, which proclaimed *"the OTO is alive and well in Florida."* I answered the ad. I began to correspond with him. I began to sort out OTO history. I discovered that there were *at least* 3 extant manifestations of the OTO. There was the Caliphate OTO founded by Grady McMurtry in California. There was SOTO, founded by Marcella Motta in South America. And there was the Typhonian OTO, founded by Kenneth Grant in England.

Having very little in the way of real hard information, I pondered the question of which OTO was the real one?

(As an aside here, I did not keep a very complete magickal record in those days, so recollecting my thought process is not simple & straightforward. In my MR, I talked about books I had read, and formal rituals I was doing, but not the inner workings of my thought process. And that is a pity.)

But somewheres along the line, I remembered a story I had read for German class in High School, *the Parable of the Three Rings* by Gotthold Ephraim Lessing.
See http://www.texaschapbookpress.com/threerings.htm

It became clear to me that it was not a matter of me figuring out which one of these organizations was the real OTO. For all of them could well be real. *As brothers fight ye* and all that. The Order could be manifest in different ways here upon Malkuth. It was up to me to figure out which branch of the Order I felt most at home with.

On the recommendation of Soror Tanith of the Typhonian OTO, I picked up a copy of Kenneth Grant's *Nightside of Eden.* I was totally blown away! Grant inter—wove disparate threads of early 20th century occult history together into a very interesting tapestry. Until I read Grant, I was under the impression that I was the only person on earth who saw H.P.Lovecraft as a serious writer of the occult. Whether Uncle Howie understood he was a serious occult writer or not, I have no clue. But he sure was a serious occult influence for me!

The more I immersed myself into Grant's writings, the more I came to realize that Grant is a living Master, and not just someone running a museum—village recreation of Crowley's OTO. Grant opened me up to an understanding of Nightside, called the Qliphoth in the older Qabalistic texts, and thru the twistings of mind needed to comprehend his arcane qabalah, his multi—lingual derivations, and his complexity of sentence structure, I realized that

I was becoming initiated into aspects of the 93 & 23 Currents I had heretofore been unaware of — that is to say, the 93 Current transcended Crowley's vision of Thelema, and that Kenneth Grant was a living Master of Thelema.

So, I would like to dedicate this book to Frater Hossic Hi—was—718, Kenneth Grant, who reified the Typhonian branch of the Ordo Templi Orientis, and whose books initiated me into aspects of the 93 and 23 Currents which totally blew me away. If it were not for Grant, I never would have had the experiences leading to my writing of this book. I would not be the kind of magickian that I am today. And I probably would not have crossed the Abyss in this lifetime.

Grant and I never hit it off personally. Our personalities clashed. I was an American Hippie, rebellious against all authority, and Grant is a staid English gentleman who is quite content with hierarchal structure. But on a purely magickal level, I would not be the magickian I am today if it were not for Uncle Kennie's very strong influence upon me.

Next, I would like to dedicate this book to Soror Tanith Potnia Therion—789, Janice Ayers, who was my immediate superior in the Typhonian branch of the OTO. Tanith was my mentor who guided me during my early years. We corresponded via long detailed letters many times a month. I must have written at least a thousand pages of letters to her over the years. Tanith took the time to answer every one, in as much detail as I wrote my letters to her.

Initially, I was quite intimidated by Tanith. Over time we became friends. She always offered me straight feedback. Over

time, she began to open up to me about her relationship with Grant, told me details on how Grant came to part company with Germer and the American successors to Crowley's OTO, on her misgivings about how the Typhonian OTO was formulated, and about how she perceived the American branch of the Typhonian OTO evolving. She saw that Grant's vision was very much *English* — Grant as O.H.O. with the Sovereign Sanctuary as his go—betweens betwixt himself and the rest of the members. Grant was not very understanding of wild anti—establishment drug—taking American hippies within the Typhonian OTO whose will was to not follow protocol or discipline, nor of an independent Sovereign Sanctuary whose members had a will of their own, which may or may not align with Grant's vision. And that made for friction. Grant was distrustful. He wanted to control democratic tendencies. He did not want members to fraternize with one another. No fraternization within a fraternity? I felt to be from a different planet from Grant sometimes. Tanith and I discussed how things could be done differently.

Over time it became clear that Tanith was contemplating a schism from Grant's Typhonian OTO to set up an independent American branch of the Order. Tanith was, by then, the X° head of the American branch of the Typhonian OTO. As I had never gotten along with Grant personally, and as I felt much closer to Tanith, I supported her fully. We spent a lot of time discussing the re—formulation of this new branch of the Order, which she called Ixaxaar Templum OTO. The notion of Sovereignty kept coming up in our discussions. Once a person was recognized a Sovereign, we felt, he or she should not be subject to authoritarian rule of the Head of the Order.

For reasons unknown to me, Tanith changed her mind about formulating an American branch of the Typhonian OTO. She opted to leave the OTO altogether rather than schism with Grant. But

the ideas we cooked—up together fermented within me until it was time for me to co—formulate the Chthonic OTO with Sam Webster and Cliff Pollick several years later. The Chthonic OTO mutated into the Chthonic/Auranian OTO. The C/A—OTO is now known as the Chthonic/Auranian Templars of Thelema. If Tanith ever sees this book, I want her to know that many of the philosophies of Ixaxaar Templum OTO are flourishing quite nicely within the C/A—ToT.

Thirdly, I want to dedicate this book to Soror 0—Maku(tz), Anne Snyder, who was my lover of 7 years, co—founded with me *Math of the ChRySTAL Humm* powerzone, was my magickal partner, who rose within the Typhonian OTO with me to V° status.

Anne and I explored Nightside magick together. Anne was my tantric initiator who opened me to sexual practices I had only read about. Thru her and thru her seretions, I came to be able to enter the visionary state. I have never met anyone before or since who had yonic secretions which could induce me into trip—space trances.

If it were not for Anne, I might never have tried psychedelics, I never would have become a trip shaman, and I would be a lot more linear, a lot more stodgy, and probably very much more bor—ing person than I am today.

If it were not for Anne, I would never have had the experi—ences which are at the basis of this book.

One way I view the Golden Dawn / OTO type of initiation (I am speaking of real initiation, not pieces of paper with officious seals afixed thereupon) is from the perspective of

rising up the Tree of Life. That is to say, gaining perspective by getting above the strictly Malkuthian land we all inhabit so as to better perceive the patterns which impact us all, whether we are aware of them or not.

Rising up by oneself with no external guides or references is like levitating — hard to do, difficult to maintain. Having one single external referent (magickal succession, one's Holy Guardian Angel, etc.) is like balancing upon a very tall pole. Dual external referents also seem unstable to me. Not stable in 3 dimensions.

Due to my papist upbringing, I tend to perceive things in Trinitarian ways. I am not saying it is superior — just the way I tend to view things due to my papist upbringing. Others with a different background may well perceive the efficacy of tetrahedral bases or pentagonal. I am a Trinitarian kinda guy.

Self-initiation with no external referents seems to me to be an inherently unstable process, as is having a single external referent (i.e, one's lineage). Crowley warned about waking up alone. Crowley, imo, did pretty much wake up alone. It sure seems to me that Crowley was very much unable to perceive magickal equals because he woke up alone. Waking up alone is not something I recommend. That said, it can be done. Crowley is an excellent example.

Tripods are, imo, much more stable than monopods. The three people to whom I dedicate this book are the legs of my personal tripod — which enabled me to get to the Abyss, and to cross it. Each helped me to become who I am today; each in their own way; each independent of the others.

Grant was a main theoretical influence for me. Not negating other theoretical influences, but I see no point in dedicating this text to every important occult author in my life. To paraphrase Isaac Newton here — *We stand so tall because we stand upon the shoulders of giants.* For me, Grant is one such giant.

Tanith was both my intellectual mentor, and my magickal link to Grant. Tanith was my taskmistress. She prodded & probed and got me to examine things I might otherwise have missed. Back before I learned to trust myself, Tanith guided me. She was my Hodian mentor, who became my fiend, then my co-conspirator to reify a new vision of the OTO.

Anne was my first priestess, my personal initiator, and my utmost confidant. Book learning and magickal discipline ain't shit without the experience of real magick. Anne reified the magick and made it puissant — both as suvasini, and as intimate friend. Thru the magick done with Anne I came to experience the living Current which Crowley wrote about, which Grant took to new areas, and Tanith disciplined me in.

Without all three influences in my life, I would never have been able to experience the living Currents which became the material presented in this book, would never have been able to co-reify the Chthonic/Auranian OTO with Sam Webster & Cliff Pollick, or been able to work the trip-shaman energies of the Miskatonic Alchemical Expedition.

In short, I would not be me, and this book you are reading would not be either. Thus, the people I dedicate this book to are absolutely necessary for the creation of the reality of which you, by virtue of holding this book are an integral part. Without these three people, you would not be you as you are today, for you would

never hold the book you are now holding, and would never be embarking upon the adventure of reading this book you hold in your hands.

Speaking of triplicities and tripods, there is another triplicity I would like to mention here. The triplicity of people I wrote of above is that of external influences in my life which helped create the reality of the book you are now holding.

Inter—penetrant with that triplicity is another triplicity — the triplicity of magickal tools which I have found so imperative in my work. I cannot recommend these tools more highly. Now you are most certainly free to eschew any or all of these tools and find others. Such is your absolute right within this Æonic framework, for *Do what thou wilt shall be the whole of the Law.*

That said, I strongly urge you to consider these tools for your own reification of the Great Work — viz:

- Sex
- Drugs
- Ritual

Before I end this essay (which is even now far longer than I had intended) allow me to elucidate one tiny bit more.

By sex I do not mean just any old sex, but the divine union of utter exploration of with those whom you can be totally open with, and who can be totally open with you. Sex in a magickal context. Sex which is based upon intimacy — emotional, magickal, and physical. Sex which explores taboo. Sex which knocks your socks off and is utterly terrifying. Not simply vicarious hedonistic carefree sex which is utterly safe from emotional

& magickal attachment — therefore just a series of orgasms, devoid of kick—ass transformative potential. Carefree sex relieves built—up tension and allows one to sleep soundly. What I am speaking of is far far beyond carefree sex.

By drugs, I do not mean just any recreational drug, or even transformative drugs taken in just any context. I speak of entheogens, substances which induce godlike behavior, taken with careful attention to both set and setting. Set is what one brings to the experience within oneself. Set is one's own mindset. Set is what comes from doing magickal practice, integrating what one reads, and comes thru self—knowledge. Set is you at your center. Setting is both the people you take the drugs with, and the environment in which you take the drugs in. Set is intimately connected with one's reading and daily practices. Setting is directly tied into one's magickal community, and the set which others bring to Circle.

I do not advocate illegal drugs. Nor do I counsel against them. What you decide to experiment with is totally up to your ingenuity, your research, and what is available to you. *Do what thou wilt shall be the whole of the Law.*

Some people who are ceremonialists of a very anal persuasion define ritual in very narrow ways. I do not. Forget the limitations on what someone else may define as ritual. For some, going to a rave with friends is ritual. For another, it is attending a Gnostic Mass. For yet another, attending a Yogic retreat, or a pagan festival. Ritual is also brushing your teeth making breakfast, and taking out the trash. Ritual is what you decide it is, what you make it, and what you make of it.

I counsel you to be aware of your rituals — your attention—&—focus of what is going on. Create your own rituals alone; do

them daily; create rituals with friends; do rituals created by others. Invoke often.

Allow me end this introduction by suggesting that those who desire to utilize these tools might consider their ritual focus in whatever they do — from participating in a Sun dance to picking their noses — that they strive to take all drugs consciously (whether it be vitamin C or some obscure South American plant extract), and that they strive towards there be NO limit to the intensity, frequency, or intimacy of their sexual connections with their chosen priest(s) an/or priestess(es).

And, perhaps most important, strive to maintain your center and balance all the while. IMO, you will live longer, and be much better able to integrate your experiences if you retain center and keep your fucking balance — even when you are blasting everything wide open!

V^rs for the Great Work,

Alobar Greywalker
Vieux Carre,
New Orleans,
February, 2005