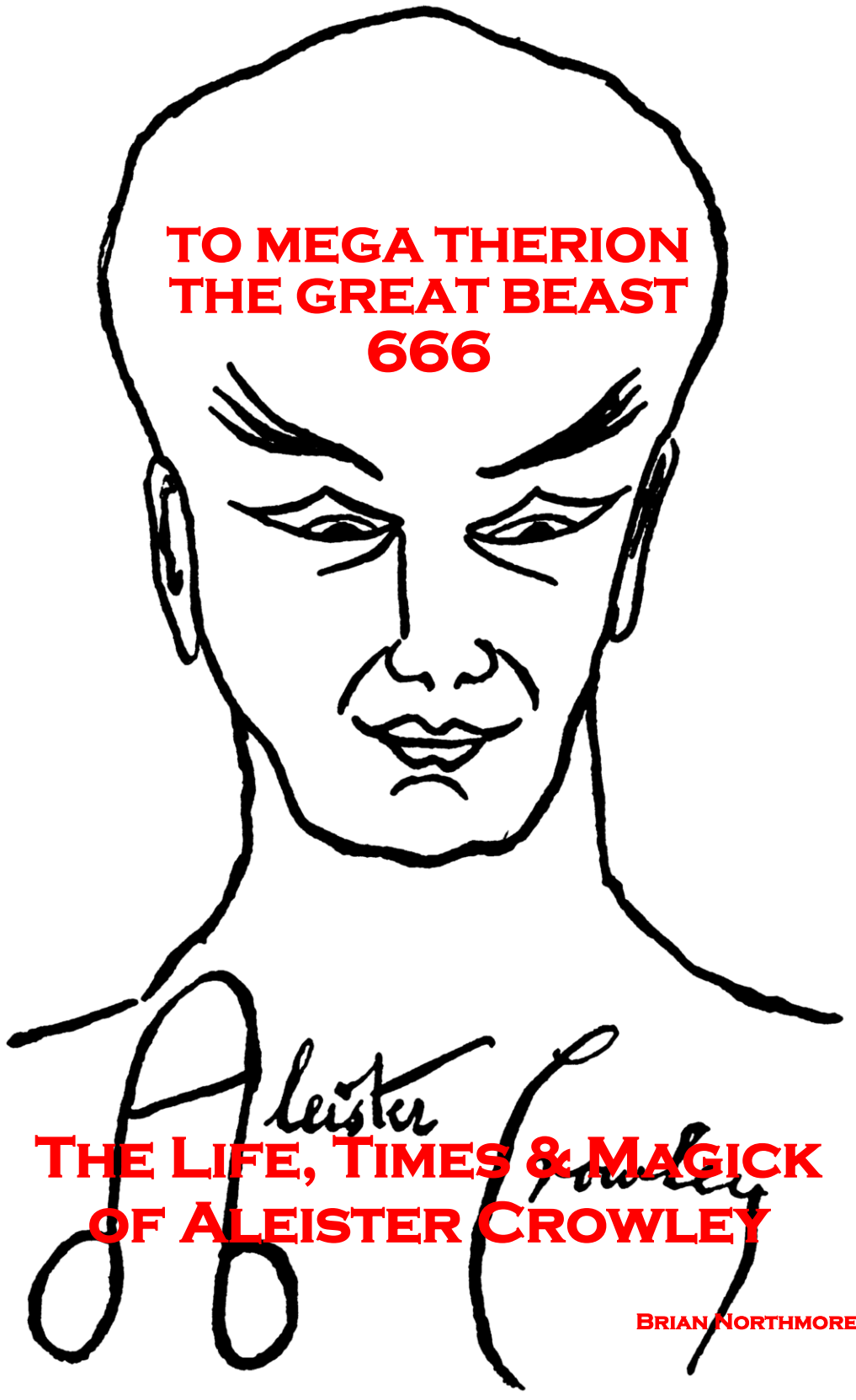




**TO MEGA THERION
THE GREAT BEAST
666**

Aleister Crowley
**THE LIFE, TIMES & MAGICK
OF ALEISTER CROWLEY**

BRIAN NORTHMORE

To Mega Therion – The Life, Times & Magick of Aleister Crowley

To Mega Therion The Great Beast 666



The Life, Times & Magick of Aleister Crowley

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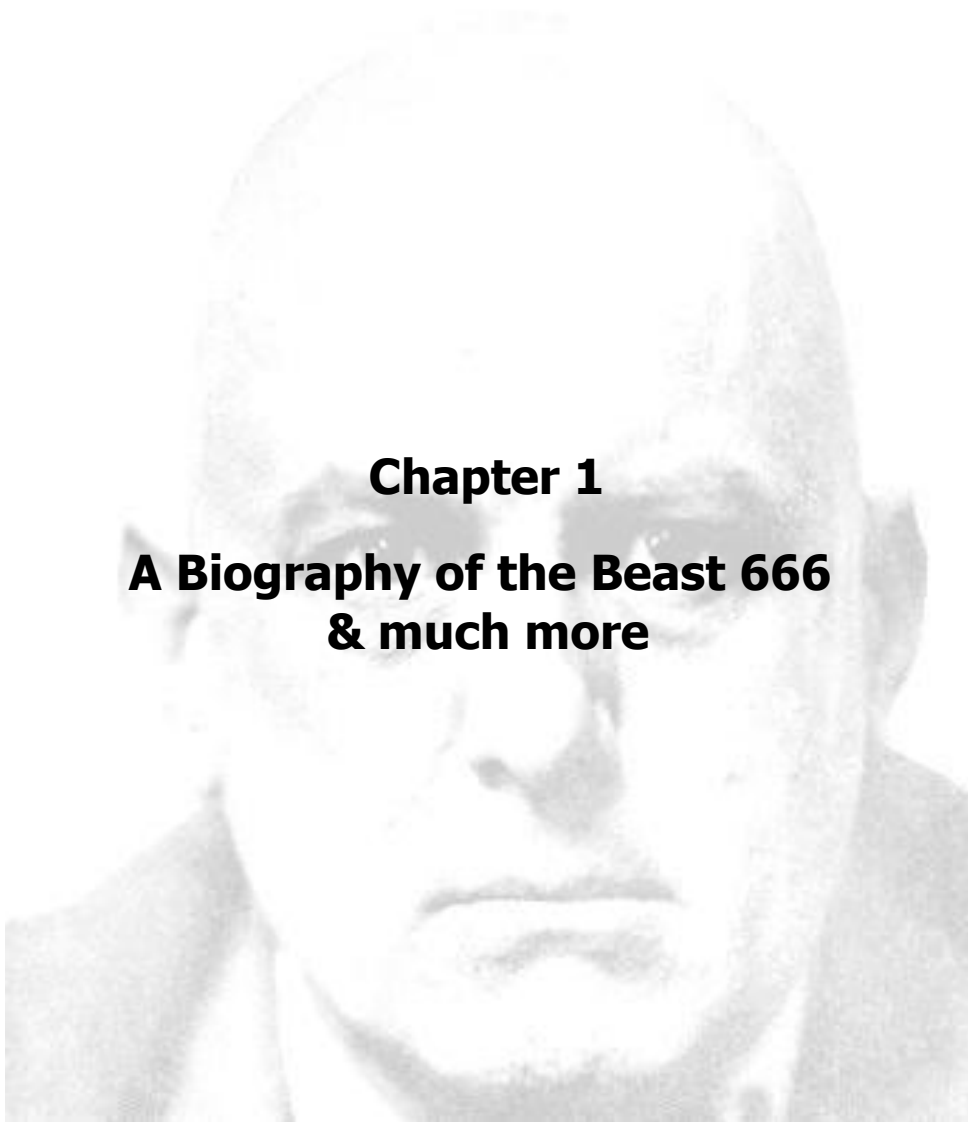
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Chapter 1

A Biography of the Beast 666 & much more

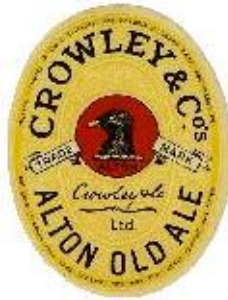
To Mega Therion – The Life, Times & Magick of Aleister Crowley

Aleister Crowley (12 Oct 1875 – 1 Dec 1947)

Edward Alexander Crowley, his surname being pronounced as one would pronounce the word 'holy' (ironic as it may seem to those who know anything about the man or '*Beast*' he was to become), was born on 12 October 1875 at 30, Clarendon Square, Leamington Spa, Warwickshire, into a wealthy and strictly religious Victorian family. His father, also called Edward, was a staunch member of the Plymouth Brethren¹ despite having prospered greatly from brewing and selling ale.



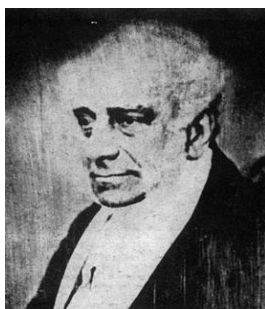
30 Clarendon Sq



The Crowleys came from Alton, Hampshire. The Crowley family had owned a brewery in Croydon, Surrey, for more than 200 years, and became very successful at selling a glass of their ale with what was described as 'a first class sandwich' in the Alton alehouses for 4d (four *old* pence – equivalent to 1.67 pence in today's currency). This could be considered the forerunner of the modern-day ploughman's lunch. Edward senior sold his shares in the brewery in 1871, after which his branch of the family moved to Leamington Spa, Warwickshire. It is thought he invested the proceeds in the highly successful Amsterdam Water Works Company².

By the age of four, Edward junior could read extremely well, but the only book he was officially allowed to read was the *Holy Bible*. From all accounts, although very well-versed in the narrative, he had no real interest in it with the exception of that found in *Revelation* in the New Testament. He was fascinated by the opponents of heaven such as the Dragon, the False Prophet, the Scarlet Woman, and in particular, **The Beast** '*whose number is the number of a man, six hundred and three score six*', with whom he could identify.

Although he was an only child, his parents did conceive and bear another, a girl given the name Grace Mary Elizabeth, on 29 February 1880. Sadly, at least for his parents, she lived for just five hours. He was taken to see his sister's dead body, and although the incident made a curious impression on him, he did not see why he should be disturbed so needlessly. After all, he could do nothing; the child was dead. He had no affection for it and considered the matter to be of no importance.



Edward Senior

His feeling towards his parents, however, is one of the stranger facets of his early life, and led to his later contempt for Christianity. His father was undoubtedly his hero, friend and mentor. He was a 'natural born leader of men' who influenced thousands through his expressive preaching. He remembered walking with his father in a field, when his attention was drawn to a clump of nettles. He was warned they would sting if he were to touch them. He did not remember what he answered, but whatever it was drew the question from his father, "*Will you take my word for it or would you rather learn by experience?*" He replied, "*I would rather learn by experience,*" and did; he dived headlong into the clump. This attitude sums up Aleister Crowley's entire life.

Although young Edward had the greatest respect for his father, he supposedly despised his mother and treated her like a servant. This becomes apparent when we read his autohagiography, but he did appear to have a 'soft spot' for her if we read between the lines. It was not only a physical

¹ The Plymouth Brethren are members of a fundamentalist Protestant Christian Evangelical movement that began in Dublin in the late 1820s. The Brethren are commonly considered to be divided into two branches, the *Open Brethren* and the *Exclusive Brethren*, although this is perhaps an over-simplification and may not reflect the many sub-branches existing within these two groups. They insist on the literal interpretation of the Bible as being the exact words of the Holy Ghost.

² Ever since 1851, the Dune-water company had provided the people of Amsterdam with fresh drinking water from the dunes at Vogelenzang. Through 23 kilometres of cast iron piping, it was pumped into the city where it could be bought for one cent per bucket outside the Willemspoort.

repulsion, but an intellectual and social scorn. In her school days, she was known as the 'Little Chinese Girl' because of her features. She was also considered a talented painter in watercolour. He maintained contact with her throughout her life, albeit infrequently, and was even gracious enough to save her life at Beachy Head, near Eastbourne, East Sussex!



Crowley's Mother,
Emily Bertha, née
Bishop

The family moved from Leamington to *The Grange* in Redhill, Surrey, in June 1881. The reason for the move is unclear, but may have been as a consequence of the death of Grace. His memories of this period were mainly of uninterrupted happiness. In Redhill, he was afforded the luxury of private tutors, and received a thorough grounding in geography, history, Latin and arithmetic. It was shortly after the move to Redhill that a tailor named Hemming came down from London to make new clothes for his father. Being a 'Brother', he was a guest in the house. During his stay, he offered to teach the boy the rudiments of the game of chess and clearly succeeded far too well, for he lost every game after the first. It was around this time that young Edward became known as Alick, particularly by his mother, much to his chagrin.

While living in Redhill, his father became gravely ill with cancer of the tongue. On the advice of extended family members, the Crowleys relocated to *Glenburnie*, near Southampton, to be closer to the doctor treating him, but despite the best treatment money could buy his father died on 5 March 1887; Aleister had dreamt of his death the night before. The result of his father's demise during the young lad's formative years changed his entire outlook on life. He not only began to rebel against authority but started to question the very concept of Christianity.

For a year or so after his father's death, his mother found it impossible to settle down, and became fanatical about her religion. During holidays, they stayed with her brother (Uncle Tom Bishop) or in hotels and hydros. She had concerns about bringing Alick up in London, but when Uncle Tom moved to Streatham she compromised by taking a house in Polworth Road, Lambeth. Some years later, Uncle Tom contributed what he considered was a brilliantly witty article to the Boy's Magazine, an Evangelical attempt to destroy the manhood of our public schools, called '*The Two Wicked Kings*'. These were described as tyrants who ruined the lives of boys and enslaved them. Their names were SMO-King and DRIN-King. Uncle Tom called Alick's attention to his masterpiece, who said, with shocked surprise, "*But, my dear Uncle, you have forgotten to mention a third, the most dangerous and deadly of all!*" He couldn't think who that was, so Alick explained!

The Reverend H. d'Arcy Champney (1854 - 1942), M.A., of Corpus Christi College, Cambridge, had started a school for sons of the Brethren at 51, Bateman Street, Cambridge. It seemed the ideal place for the boy to be educated, but Alick became a terribly unhappy child at this school and developed a serious illness due to the constant bullying, deprivation and punishments he had to endure in those strict Victorian days under the Brethren. He was diagnosed with albuminuria, an indicator of severe damage to the kidneys, and for a while it really was touch and go as to whether the boy would live. It was probably through experiencing hardships such as these at a tender age that he developed a strong survival instinct which would stand him in good stead in later years on his intrepid mountaineering expeditions and arduous treks through barren countries.



Alick as a schoolboy

Alick did recover, after which his mother and Uncle Tom decided private tuition would be more beneficial for his welfare. He was put on a special diet and had a series of tutors, his favourite being Archibald Douglas who taught him how to play bridge and billiards, and introduced him to women. During the next couple of years he travelled constantly round Wales and Scotland. Besides receiving education, he climbed mountains and fished for trout.

He also spent an enjoyable summer at St. Andrews where Andrew Kirkaldy (c. 1860 – 1934), a Scottish professional golfer, taught him to play golf. His health improved rapidly, and although he



Chapter 2

The Hermetic Order of the Golden Dawn



To Mega Therion – The Life, Times & Magick of Aleister Crowley

Hermetic Order of the Golden Dawn

History

In 1888, three acquaintances, all Kabbalists, Freemasons, and Rosicrucians founded the Hermetic Order of the Golden Dawn (G.D.), with the intention of filling the gap left by the Theosophical Society, an organisation which had recently shifted to an Eastern orientation under the direction of Madame Blavatsky. The founders wanted the Order to be the guardian of the Western Esoteric Tradition, keeping its knowledge intact, while at the same time preparing and teaching the mysteries to those individuals who wished to learn.



Drs William Wynn Westcott & William Robert Woodman

The primary creator of the G.D., the man whose brainchild it actually was, was Dr. William Wynn Westcott (1848 – 1925), a physician and London coroner interested in occultism. Westcott was a master Mason and the Secretary General of the Societas Rosicruciana in Anglia (SRIA). His associates were Dr. William Robert Woodman (1828 – 1891) and Samuel Liddell MacGregor Mathers (1854 – 1918).

A different account of the foundation of the Order tells us it was initially founded by Westcott and Woodman,

with Mathers being asked to join them later.

Dr. Woodman was a retired physician, and also a member of the SRIA. He had an excellent understanding of Kabbalah, and probably played a leading role in developing the Kabbalistic studies of the Order. The real magician of the G.D. was without doubt Mathers. Of the three founding members, he was the one responsible for turning the G.D. into a truly magical, initiatory Order.



Samuel Liddell MacGregor Mathers

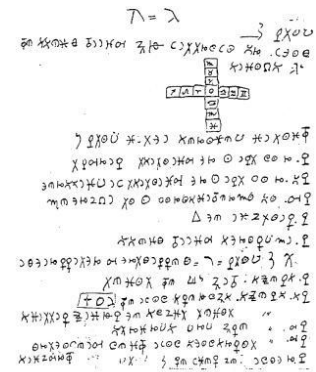
To understand how the G.D. came into existence, some reference to the Cipher Manuscript, the document upon which the Rituals and Knowledge Lectures of the Order are based, is essential. One story tells us that sometime during the 1870s or 1880s, the Cipher Manuscript was discovered on a bookstall by Dr. Woodman, but another, the one most favoured, is that in 1887 Westcott was given some sixty pages of a manuscript, written in cipher, by a Reverend A.F.A. Woodford, an elderly Mason who, it was claimed, got the manuscript from 'a dealer in curios'.

The manuscript, which certainly appeared to be old, was deciphered by Westcott using the cipher found in Abbot Johann Trithemius' book *Polygraphiae*. It turned out to be a series of five ritual outlines of an occult Order, which Westcott expanded into full working grade rituals from Neophyte (0°=0°) through to Philosophus (4°=7°). In addition to the five rituals, the manuscript contained details of the true attribution of the Tarot trumps, something which had been sought for centuries and which clarified many inconsistencies. Upon completion of this work, Westcott asked Mathers and Woodman to join him as chiefs of his new Order.

Yet another tale relating to the Cipher Manuscript is that it proved beyond the combined powers of the two eminent doctors to decipher, although it is reputed that Florence Farr (1860-1917), also known as Mrs Emery, said that a child could have done it. They called on the assistance of Mathers, not only a scholar, but a Mason and magician of considerable distinction who successfully 'deciphered' the manuscript, after which he was invited to join the Order.

The Origin of the Cipher Manuscript

Whatever the truth relating to its discovery and translation, the debate continues as to the origin of the Cipher Manuscript. Some scholars are of the opinion that Westcott created it, while others consider it was either written by Lord Edward Bulwer-Lytton (1803 – 1873), the author of an occult novel called *Zanoni, A Strange Story*, or else by Frederick Hockley (1809 - 1885), a famous Rosicrucian seer and transcriber of occult manuscripts. Several other theories have been proposed as possible sources. These include a Masonic Lodge in Frankfurt called the *Loge zur aufgehenden Morgenrothe*, and a Kabbalistic College in London headed by an influential Kabbalist by the name of Johann Friedrich Falke (1823-1876). Speculation links both of these groups to the mysterious Hermanoubis Temple, but there is no evidence to substantiate these theories.



The most widely accepted belief is that it was written by Kenneth Mackenzie (1833 – 1886), the author of *The Royal Masonic Encyclopedia* and a leading member of the SRIA. Mackenzie had known Eliphas Lévi (1810 – 1875), and was a friend of Frederick Holland, another high-grade Mason. A leading G.D. historian, R.A. Gilbert, suspects that Holland founded the Hermanoubis Temple, a Golden Dawn prototype, in 1883. This group was known as the *Society of Eight*. Mackenzie wrote the ritual outlines for Holland's Order in the Cipher Manuscript, but the group never became fully established and Westcott acquired the papers after Mackenzie's death.

Giving Credulity to the Order

Westcott, having a strong Masonic background, was certainly familiar with the notion of organisation through hierarchy, and because Masonic lodges required a legitimate charter from the Grand Lodge to function, he undoubtedly felt the need to provide evidence that the G.D. had some provenance, and that it was not something created out of thin air. In other words, he needed 'proof' that the G.D. had some legitimate hierarchical succession from a distant authority. Since no such authority existed, Westcott fabricated it to ensure he could attract other Freemasons and genuine occultists to the new Order.

As a consequence, an additional paper, also written in cipher, was inserted into the manuscript by 'someone' – this someone being more than likely Westcott himself. This additional paper was in the form of a letter containing the credentials and address of a woman in Germany called Fräulein Anna Sprengel (Soror Sapiens Dominabitur Astris (SDA)). According to Westcott, he wrote to Fräulein Sprengel who informed him she was an Adept of an occult Order known as *Die Goldene Dämmerung*, or the Golden Dawn. Through a 'series of letters' she 'authorised' Westcott to establish a temple in England **and gave him permission to sign her name on any document deemed necessary**. In the spring of 1888, Westcott produced a Charter of Warrant for the Isis-Urania Temple of the Hermetic Order of the Golden Dawn in London.

While it is generally agreed that the Cipher Manuscript was genuine, it is almost certain that Westcott concocted the story about Anna Sprengel and her letters. By making her a high-ranking official in an obscure German Order, Westcott gave her not only authority and credulity, but above all, made her unreachable. Once the mysterious Soror SDA had served her purpose, she conveniently 'died' and thus could no longer be contacted.



Chapter 3

Astrum Argentum A.: A.:

To Mega Therion – The Life, Times & Magick of Aleister Crowley

The Astrum Argentum A. A. A.

History

George Cecil Jones was the man responsible for introducing Aleister Crowley to the Hermetic Order of the Golden Dawn (G.D.) in 1898. Shortly after returning from China with his wife Rose, Crowley became ill and stayed with Jones to convalesce. With Jones' assistance, and as a result of his own travels and experiences, plus the small matter of his expulsion from the original Order, Crowley decided to form his own replacement Order with the intention that it would not only supersede the remnants of the G.D., but would actively promote his own **Religion/Philosophy of Thelema** (see Chapter 5). Together they wrote *Liber LXI vel Causae* (Crowley's own account of the G.D., its breakup and how the A. A. A. came to be formed), and in 1907 founded a new Order, the Astrum Argentum A. A. A. based on the *Book of the Law*.



Crowley only ever referred to the organisation as the A. A. A.; what the letters stood for was supposedly known by members only. Israel Regardie in *Gems from the Equinox* suggests it should be Astrum Argentum, while others call it Argenteum Astrum, Arcanum Arcanorum, Argentum Astrum, Argentinum Astrum and Astron Argon, although C.R. Cammell in his biography *Aleister Crowley The Black Magician* tells us it is Atlantean Adepts. However, the consensus of opinion seems to be Astrum Argentum, so that is how it will be referred to throughout.

Unlike the A. A. A., the G.D. was primarily a teaching order, preparing people to do magick in its Inner Order. The A. A. A., on the other hand, assumed that its members were either already trained in the arts or were undergoing the necessary training from their immediate superiors.

This new Order was considered to be remarkable for the originality of its structure, for unlike previous Orders, which tended to follow a lodge system, members were supposed to know only their immediate superior, plus, of course, anyone they introduced to the organisation. While the Ordo Templi Orientis (O.T.O.) has received the majority of the publicity as the Order which actively follows and promotes the teachings of the religion of Thelema, it was primarily designed to be a fraternal organisation (until a member reached the highest degrees) while the A. A. A. was to be the major mode of transmitting Crowley's magical and mystical techniques and beliefs. See *Liber XXXIII - An Account of the A. A. A.*. This publication was based on a part of Karl von Eckhartshausen's *Cloud upon the Sanctuary* which Crowley rewrote and edited to further describe his new Order.

There were no regular group rituals, although measures were taken to ensure the identity of the Officers were hidden during the few Temple initiation rituals, and members were expected to work alone, consulting as and when required with their superior in the Order. In this way it was hoped to avoid the many social complications and ego problems that led to the downfall of the G.D.

The A. A. A. was a spiritual organisation focussing on enlightening an individual, with an emphasis on maintaining the chain of initiates from teacher to student. A member of the A. A. A. would strive to do the following:

- Discover for himself his own True Will, and then **act** upon it, and do nothing else.
- Accept the **Book of the Law** as the sole Rule of Life.
- Acknowledge that 'The word of the Law is Thelema' and that 'Love is the law, love under will'.
- Acknowledge the authority of the offices of the **Beast 666** and that of the **Scarlet Woman**.
- Accept Ra-Hoor-Khuit as the Lord of the Aeon, and work to establish His reign upon Earth.

- Work to attain the Knowledge and Conversation of his **Holy Guardian Angel**.
- After attaining the Knowledge and Conversation of his Holy Guardian Angel, to enter into the Abyss, and to emerge again therefrom.

On pages 660 - 661 of his *Confessions*, Aleister Crowley tells us, *"In the A.*.A.*., which is a genuinely Magical Order, there are no extravagant oaths. The candidate is pledged quite simply to himself only, and his obligation binds him merely 'to obtain the scientific knowledge of the nature and powers of my own being'. There is no penalty attached to the breach of this resolution; yet, just as this resolution is in contrast with the oaths of other orders in respect of simplicity and naturalness, so also with regard to the penalties. To break away from the A.*.A.*. does actually involve the most frightful dangers to life, liberty and reason. The slightest mistake is visited with the most inexorable justice.*

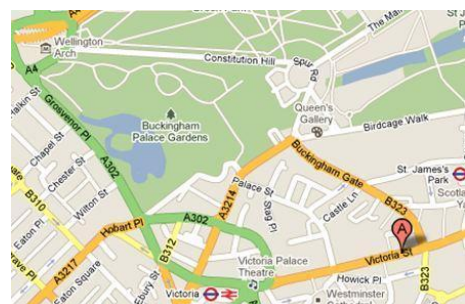
What actually happens is this. When a man ceremonially affirms his connection with the A.*.A.*. he acquires the full powers of the whole Order. He is enabled from that moment to do his true will to the utmost without interference. He enters a sphere in which every disturbance is directly and instantly compensated. He reaps the reward of every action on the spot. This is because he has entered what I may call a fluid world, where every stress is adjusted automatically and at once.

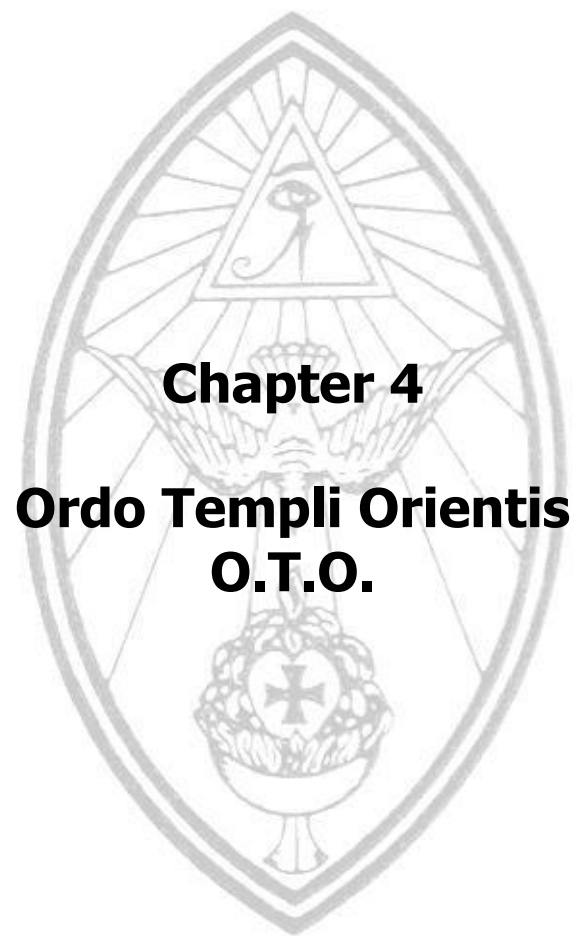
Thus, normally, suppose a man like Sir Robert Chiltern (in An Ideal Husband) acts venally. His sin is visited upon him, not directly, but after many years and in a manner which has no evident logical connection with his offence. If Chiltern had been a probationer of A.*.A.*. his action would have been balanced at once. He had sold an official secret for money. He would have found within a few days that one of his own secrets had been betrayed, with disastrous consequence to himself. But furthermore, having switched on a current of disloyalty, so to speak, he would have found disloyalty damaging him again and again, until he had succeeded in destroying in himself the very possibility of ever again being disloyal. It would be superficial to regard this apparently exaggerated penalty as unjust. It is not sufficient to pay an eye for an eye. If you have lost your sight, you do not stumble over something once; you keep on stumbling, again and again, until you recover your sight.

The penalties of wrong-doing are applied not by the deliberate act of the Chiefs of the order; they occur in the natural course of events. I should not even care to say that these events were arranged by the Secret Chiefs. The method, if I understand it correctly, may perhaps be illustrated by an analogy. Suppose that I had been warned by Eckenstein always to test the firmness of a rock before trusting my weight to it. I neglect this instruction. It is quite unnecessary for Eckenstein to go all over the world and put unreliable rocks in my way -- they are there; and I shall come across them almost every time I go out climbing, and come to more or less grief whenever I meet them. In the same way, if I omit some magical precaution, or make some magical blunder, my own weakness will punish me whenever the circumstances determine the appropriate issue.

It may be said that this doctrine is not a matter of Magick but of common sense. True, but Magick is common sense. What, then, is the difference between the Magician and the ordinary man? This, that the Magician has demanded that nature shall be for him a phenomenal mode of expressing his spiritual reality. The circumstances, therefore, of his life are uniformly adapted to his work."

The Temple and headquarters of the A.*.A.*. were situated in a rented flat in Victoria Street, less than a quarter of a mile from Buckingham Palace. The rituals and teachings of the Order were originally those of the G.D., but rewritten in a less esoteric form, with Yoga and other oriental practices added, which Crowley had studied and learnt during his travels. He realised that all religions and traditions were interwoven, all having similar historic traditions and fables such as the Great Flood, and





Chapter 4
Ordo Templi Orientis
O.T.O.

To Mega Therion – The Life, Times & Magick of Aleister Crowley

Ordo Templi Orientis (O.T.O.)

History

The letters O.T.O. stand for Ordo Templi Orientis, the Order of Oriental Templars, or the Order of the Temple of the Orient. The O.T.O.'s specific purpose is to secure the Liberty of the Individual and his or her advancement in the Light, Wisdom, Understanding, Knowledge, and Power through Beauty, Courage, and Will.



Carl Kellner

The Spiritual Father of the O.T.O was Carl Kellner (1 September 1851 – 7 June 1905), a wealthy Austrian paper chemist (some say iron master) who, having journeyed through India and the Middle East in search of occult wisdom, decided to found yet another Templar group, its purpose being to revive the sexual magic which Kellner believed had been the real secret of the original Order of the Temple. Kellner claimed to have rediscovered this secret doctrine by means of a thorough study of the sexual-yogic teachings he had received from three oriental adepts, two Arab and one Hindu. He therefore decided to call his fraternity *Ordo*



Templi Orientis – the Order of Oriental Templars – thus properly acknowledging his intellectual debts to his 'teachers'.

Kellner met Dr Franz Hartmann (1838 - 1912), a Theosophical and Rosicrucian scholar, with whom he discovered a 'key' providing a clear explanation of all the complex symbolism of Freemasonry which opened the mysteries of Nature.

Around 1895, Kellner began to discuss his idea for founding an *Academia Masonica* with another associate, Theodor Reuss (28 June 1855 – 28 October 1923). During their discussions, Kellner decided that the Academia Masonica should be called the 'Oriental Templar Order' and allow women to become members. But due to the regulations of the established Grand Lodges which governed 'Regular Masonry', women could not be made Masons and therefore, by default, would be excluded from membership of the new Order.

The discussions between Reuss and Kellner did not lead to any positive conclusion at the time, mainly because Reuss was working with Leopold Engel (1858 - 1931) on the revival of an Illuminati Order of which Kellner disapproved. However, in June 1902 Kellner contacted Reuss again and they agreed to proceed with the establishment of the Oriental Templar Order by seeking authorisation to work the various rites of high-grade Masonry.

At the time, Reuss was the Grand Master of the Swedenborgian Rite of Freemasonry in Germany, besides being the Special Inspector for the Martinist Order in Germany, and Magus of the High Council in Germania of the Societas Rosicruciana in Anglia. With Kellner's assistance, Reuss applied to the English Masonic scholar, John Yarker (1833-1913), for charters to operate three systems of high-grade Freemasonry, the said rites being issued in June 1905. These rites, along with the Swedenborgian Rite, were adopted as integral elements within the overall scheme of the Order.



The Swedenborgian Rite included a version of the Masonic Craft degrees, while the Cernau Scottish Rite, along with the Rites of Memphis and Mizraim, provided a selection of the workable high grades probably as complete as had ever existed. With the incorporation of these rites, the new Order could operate as a completely independent Masonic system. After the death of Kellner on 7 June 1905 Reuss assumed full control of the Order.

Reuss, not particularly in his capacity as head of the O.T.O. but rather in that as a journalist, travelled to England frequently. On one such trip in 1910 (shortly after the well-publicised court case between Crowley and Mathers concerning *The Equinox*) he contacted and met Aleister Crowley whom he admitted to the three degrees of the O.T.O. At the time Crowley regarded this organisation as no more than a simple Masonic fraternity, but in the following year, after Reuss had accused him of revealing the 'innermost secrets' of the Order, he soon changed his mind. Crowley responded to this accusation by explaining that since he was not, and never had been in possession of these 'innermost secrets' he was hardly in a position to reveal them. Reuss then opened a copy of Crowley's *Liber CCCXXXIII (The Book of Lies)* and pointed to the passage beginning '*Let the Adept be armed with his Magic Rood and provided with his Mystic Rose*'. Crowley immediately understood that the O.T.O.'s system of magick was of a sexual nature! It seems a fruitful conversation followed during which they agreed he would head a British section of the Order.

In April 1912, Crowley was appointed National Grand Master General X° of the O.T.O. for Great Britain and Ireland. This appointment included authority over an English language rite of the lower (Masonic) degrees of the O.T.O., which was given the name "Mysteria Mystica Maxima", or M.:M.:M.:.. *Mysteria Maxima* normally formed a part of the name of national sections of the O.T.O., the Swiss section, for example, was *Mysteria Mystica Veritas*.

Crowley subsequently visited Berlin where he was given copies of the Order's instructional manuscripts and had the title of '*Supreme and Holy King of Ireland, Iona and all the Britains within the Sanctuary of the Gnosis*' conferred upon him. Crowley was impressed with the magical teachings he received from Reuss. He discovered the O.T.O.'s techniques to be far simpler than the long-winded ceremonial methods of the Golden Dawn; Reuss seems to have been equally impressed by Crowley and converted to 'Crowleyanity', the new religion of Thelema.

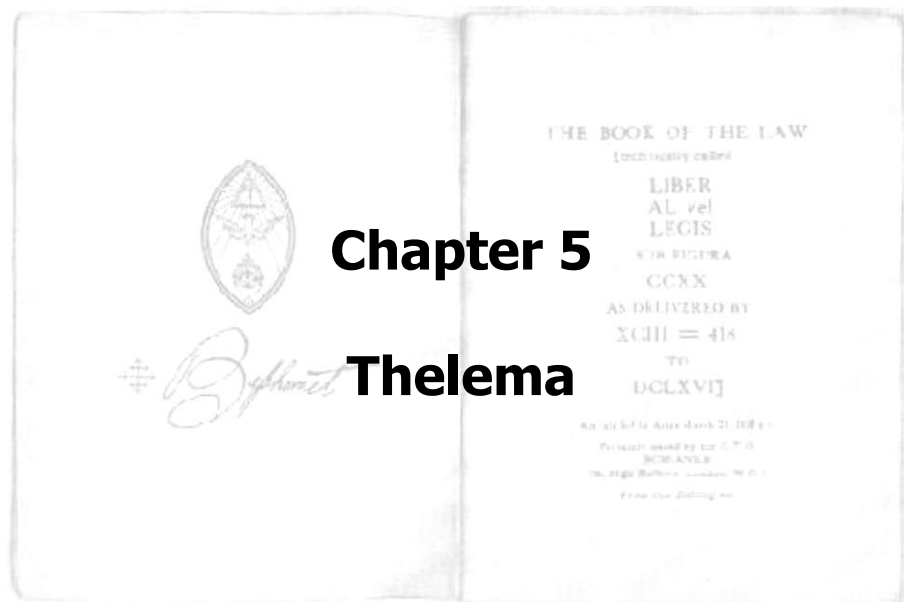
By the end of 1912, Crowley and Reuss had condensed the system of Craft and high-grade Freemasonry into a workable system of ten numbered degrees incorporating the teachings and symbolism of a number of additional occult and mystical societies. Kellner's Academia Masonica formed the VII°, VIII° and IX° of this system, while the tenth degree (X°) designated the National Grand Master General of the O.T.O. for a country or region. The ultimate authority in the Order worldwide was with the Frater Superior, or Outer Head of the Order (O.H.O.).

In that same year, the system of the O.T.O. was still principally Masonic, as a result of which the United Grand Lodge of England (UGLE), to whom Crowley owed Masonic allegiance, objected to the performance of the Craft Degrees in England outside of its jurisdiction, and particularly to the admission of women into Freemasonry. Consequently, Crowley included the following statement in his Manifesto:

"The O.T.O., although an Academia Masonica, is not a Masonic Body so far as the craft degrees are concerned in the sense in which that expression is usually understood in England; and therefore in no way jconflicts with, or infringes the just privileges of, the United Grand Lodge of England."

But Crowley remained uncomfortable with the Masonic character of the O.T.O. for several reasons:

- He believed that women could not be initiated as Freemasons, although he considered they ought to be able to be initiated into the O.T.O. •
- He was frustrated with the elaborate preparations required to stage Masonic initiations, and with the length of the Masonic rituals and their excessive wordiness, perceiving these factors to be obstacles to successful implementation amongst modern working people.
- He believed the symbolic content of the Masonic rituals had become 'garbled almost to the point of uselessness'. He wanted to use the system of the O.T.O. to help spread the teachings of Thelema.



To Mega Therion – The Life, Times & Magick of Aleister Crowley

What is Thelema?

O. what Thou wilt shall be the whole of the Law.

In *Liber LXI vel Causae*, Crowley tells us, "In all systems of religion is to be found a system of Initiation, which may be defined as the process by which a man comes to learn that unknown Crown. Though none can communicate either the knowledge or the power to achieve this, which we may call the Great Work, it is yet possible for initiates to guide others."

Before taking a close look at the principles and teachings of Aleister Crowley's Religion/Philosophy of Thelema and the reasons for its coming into being, it is essential to understand the **Purpose of Magick** according to the Master Therion. In addition, and just as importantly, we need to understand what is meant by **Ceremonial/Ritual Magick**, what it involves, and why. This, of course, includes **Enochian Magick**, a system which, after he discovered its existence, played a significant role in Crowley's workings of the art.

The Purpose of Magick

Aleister Crowley defined magick as *the Science and Art of causing Change to occur in conformity with Will*. He also provided us with two further statements about the nature of magick:

- Every intentional **Willed** act is a Magical act.
- Magick is the Science of understanding oneself and one's conditions, and the Art of applying that understanding in action.

Alphonse Louis Constant, known better as Eliphas Lévi (supposedly a previous incarnation of Aleister Crowley), identified three fundamental principles of magic:

- The material universe is only a small part of total reality, which includes many other planes and modes of consciousness. Full knowledge and full power in the universe are only attainable through awareness of these other aspects of reality. One of the most important of these levels or aspects of reality is the "astral light", a cosmic fluid which may be moulded by will into physical forms.
- That human willpower is a real force, capable of achieving absolutely anything, from the mundane to the miraculous.
- That the human being is a microcosm, a miniature of the macrocosmic universe, and the two are fundamentally linked. Causes set in motion on one level may equally have effects on another.

For Crowley, the practice of magick was essentially to attain the *knowledge of and Conversation with one's Holy Guardian Angel*³. As far as he was concerned, magick that did not have this goal as its aim was *black magick* and should be avoided. He believed this was the first vital step necessary for spiritual attainment. Actually achieving this state with one's 'Silent Self' can be extremely arduous, so magick can be used not only to reach that particular goal, but also to clear a path for it. For example, if someone needed a specific dwelling in a particular location to perform a magical operation, he or she could use magick as a legitimate means of obtaining it.

High & Low Magick

Crowley occasionally referred to magick as a 'high art', but he never used the term 'low magick'. Instead of these terms, he compared magick (which he saw as the essential method for achieving enlightenment and doing one's sacred Will) with such practices that he referred to as sorcery or witchcraft. He considered the essential difference between the two to be one of intent, where the purpose of a magical event is either in service to the True Will, i.e. the **Great Work**, or to the individual ego. Vanity/ego-driven practices such as love charms, fascinations, or fortune telling fell into the latter category within his personal framework of magick.

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³ See Liber VIII – How to attain the Mystery of the Knowledge of your Holy Guardian Angel.

Appendix I

**Official A. A . . Publications,
Poetry, Novels, Essays &
Other Miscellany**

To Mega Therion – The Life, Times & Magick of Aleister Crowley

Understanding Crowley's Works

Aleister Crowley was probably the most renowned and influential occultist of the 20th century, often for entirely the wrong reasons. Fortunately he was also a prolific writer and has left us numerous books relating not only to his system of magick, but also to poetry, fiction and drama, but unfortunately for Crowley, who self-financed the vast majority of his publications, these books are in much greater demand since his demise than they ever were when he was alive.

Trying to understand the ideas of this complex man is extremely difficult to say the least - many of his publications seem 'out of context'. It is only when they are categorised that they actually begin to make any sense whatsoever, but a reading of *The Confessions of Aleister Crowley* (his autohagiography - his own autobiography of a saint - known as the 'Hag' for short) will give you some idea of his lifestyle, the way he thought, and the reasons for writing some of the material.

Many of his individual works (shown below) became part of greater volumes, upon which I shall try to shed some light thanks to other websites which have helped in my research. For instance, what is referred to as *Book IV (Liber ABA)* actually comprises four different works:

- Part I - Mysticism
- Part II - Magick (Elementary Theory)
- Part III - Magick in Theory and Practice (referred to as MTP)
- Part IV - Thelema - The Law

Book 4 was a tremendous achievement taking years of laborious writing and rewriting, but *The Equinox* was probably Crowley's greatest undertaking. There are 'technically' four volumes of *The Equinox* each containing ten 'issues', each issue being a book in its own right. Unfortunately, Crowley did not live long enough to see the completion of this work, passing away halfway through Volume III, all issues after this being made by the new owners of Crowley's literary works, Ordo Templi Orientis (O.T.O.).

Volume I

Issues 1 - 10 - This was the original which includes the first issue of Volume III (see below), *The Book of The Law*, serialised versions of *The Temple of Solomon the King* (basically a serialised biography of Crowley's rise through the grades, which has since been superseded by not only his own autohagiography, but other biographies), various instructional material relating to the A.*A.*, poetry, excerpts from his diaries and reviews of books and profiles.

Volume II

A Volume of Silence. So named by Crowley as a joke, since he never published a Volume II due to spending the next five years in America (during World War I), as well as financial constraints.

Volume III

Issue 1 - The Blue Equinox.

After the publication of The Blue Equinox, Crowley's money ran out and it never appeared again as a regular journal although the O.T.O. continued to issue it in book format, these later publications being known by a number:

- 2 Not published, although the main content was supposedly *Jesus (Liber 888)* since published as *The Gospel According to St. Bernard Shaw*.
- 3 The Equinox of the gods
- 4 Eight lectures on Yoga
- 5 The Book of Thoth

- 6 Liber Aleph
- 7 The Shih Yi
- 8 Tao The King
- 9 Holy Books of Thelema. These are Class A texts in which not so much as a letter can be changed (see below for classes of texts)
- 10 Referred to as 'Three-Ten'. This contains a great deal of material relating to the O.T.O.

Volume IV

- 1 Commentaries on the Holy Books.
- 2 The Vision and the Voice.
- 3 The Urn and Other Papers.

As far as I can determine this work is still in progress, and this is as far as this particular volume goes.

In addition to the Classes of Publications (immediately below) relating to the Golden Dawn, the A.*.A.*, the Ordo Templi Orientis and Thelema, three further sections have been added. The first is possibly a copy of the non-extant *Liber DCLXVI*, the second lists Crowley's poetry, novels, essays and other miscellaneous items, while the third gives suggestions as to where to acquire copies of his books. You can also visit the Shopping page on the Tomegatherion website for a wide selection of Crowley's books or books about him.

Appendix 2

**Liber AL vel Legis
sub figura CCXX
as delivered by
XCIII = 418 to DCLXVI**

To Mega Therion – The Life, Times & Magick of Aleister Crowley

Not merely a Reproduction of Book 4 - Part 4 - Liber AL vel Legis . . .

**Liber AL
vel
Legis**

sub figura CCXX

**as delivered by
XCIII = 418
to DCLXVI**

An A.'A.'. Publication in Class A

Introduction

I The Book

- 1 This book was dictated in Cairo between noon and 1 p.m. on three successive days, April 8th, 9th and 10th in the year 1904.
The Author called himself Aiwass, and claimed to be *the minister of Hoor-Paar-Kraat*, that is, a messenger from the forces ruling this earth at present, as will be explained later on. How could he prove that he was in fact a being of a kind superior to any of the human race, and so entitled to speak with authority? Evidently he must show KNOWLEDGE and POWER such as no man has ever been known to possess.
- 2 He showed his KNOWLEDGE chiefly by the use of cipher or cryptogram in certain passages to set forth recondite facts, including some events which had yet to take place, such that no human being could possibly be aware of them; thus, the proof of his claim exists in the manuscript itself. It is independent of any human witness.
The study of these passages necessarily demands supreme human scholarship to interpret - it needs years of intense application. A great deal has still to be worked out. But enough has been discovered to justify his claim; the most sceptical intelligence is compelled to admit its truth.
This matter is best studied under the Master Therion, whose years of arduous research have led him to enlightenment.
On the other hand, the language of most of the Book is admirably simple, clear and vigorous. No one can read it without being stricken in the very core of his being.
- 3 The more than human POWER of Aiwass is shewn by the influence of his Master, and of the Book, upon actual events: and history fully supports the claim made by him. These facts are appreciable by everyone; but are better understood with the help of the Master Therion.
- 4 The full detailed account of the events leading up to the dictation of this Book, with facsimile reproduction of the Manuscript and an essay by the Master Therion, is published in *The Equinox of the Gods*.

II ***The Universe***

This Book explains the Universe.

The elements are Nuit -- Space -- that is, the total of possibilities of every kind -- and Hadit, any point which has experience of these possibilities. This idea is for literary convenience symbolised by the Egyptian Goddess Nuit, a woman bending over like the Arch of the Night Sky. Hadit is symbolised as a Winged Globe at the heart of Nuit.)

Every event is a uniting of some one monad with one of the experiences possible to it.

"Every man and every woman is a star," that is, an aggregate of such experiences, constantly changing with each fresh event, which affects him or her either consciously or subconsciously. Each one of us has thus an universe of his own, but it is the same universe for each one as soon as it includes all possible experience. This implies the extension of consciousness to include all other consciousness.

In our present stage, the object that you see is never the same as the one that I see; we infer that it is the same because your experience tallies with mine on so many points that the actual differences of our observation are negligible. For instance, if a friend is walking between us, you see only his left side, I his right; but we agree that it is the same man, although we may differ not only as to what we may see of his body but as to what we know of his qualities. This conviction of identity grows stronger as we see him more often and get to know him better. Yet all the time neither of us can know anything of him at all beyond the total impression made on our respective minds.

The above is an extremely crude attempt to explain a system which reconciles all existing schools of philosophy.

III ***The Law of Thelema ****

This Book lays down a simple Code of Conduct.

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

"Love is the law, love under will."

"There is no law beyond Do what thou wilt."

This means that each of us stars is to move on our true orbit, as marked out by the nature of our position, the law of our growth, the impulse of our past experiences. All events are equally lawful - - and every one necessary, in the long run -- for all of us, in theory; but in practice, only one act is lawful for each one of us at any given moment. Therefore Duty consists in determining to experience the right event from one moment of consciousness to another.

Each action or motion is an act of love, the uniting with one or another part of "Nuit"; each such act must be "under will," chosen so as to fulfil and not to thwart the true nature of the being concerned.

The technical methods of achieving this are to be studied in *Magick*, or acquired by personal instruction from the Master Therion and his appointed assistants.

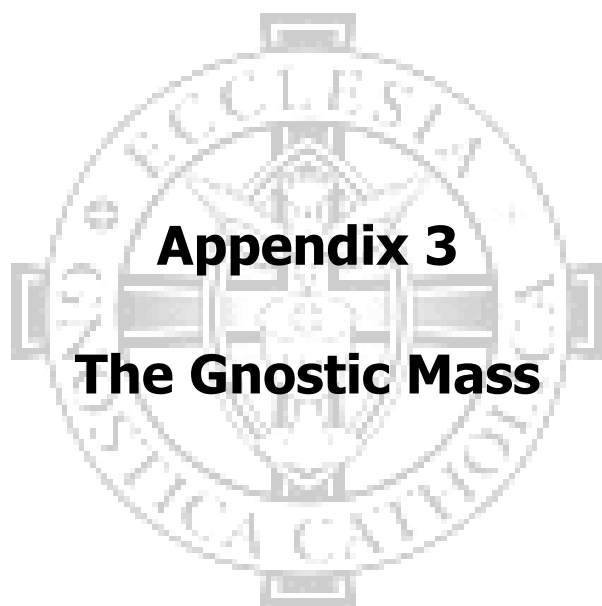
* Thelema is the Greek for Will, and has the same numerical value as Agape, the Greek for Love.

IV ***The New Aeon***

The third chapter of the Book is difficult to understand, and may be very repugnant to many people born before the date of the book (April, 1904).

It tells us the characteristics of the Period on which we are now entered. Superficially, they appear appalling. We see some of them already with terrifying clarity. But fear not!

It explains that certain vast "stars" (or aggregates of experience) may be described as Gods. One of these is in charge of the destinies of this planet for periods of 2,000 years.* In the history of



Appendix 3

The Gnostic Mass

To Mega Therion – The Life, Times & Magick of Aleister Crowley

Ecclesia Gnostica Catholica (Gnostic Catholic Church)

The Ecclesia Gnostica Catholica (EGC) is the ecclesiastical arm of the O.T.O., its central activity being the celebration of Liber XV Ecclesiae Gnosticae Catholicae Canon Missae (The Gnostic Mass).

In more recent years, other rites have been written and approved for use within the church; these include Baptism, Confirmation, Ordination (for Deacons, Priests, Priestesses and Bishops), and Last Rites.



Membership of the E.G.C.

The Clergy

The Father / Mother of the Church (The Patriarch or Matriarch)

The Primate (or Presiding Bishop)

Bishops (The Episcopate)

Priests & Priestesses (The Priesthood)

Deacons (The Diaconate)

Novices (The Novitiate)

Lay members (The Laity)

Bishops in Amity (Advisory membership)

The Creed

I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole vice-regent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is VELHMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN. AUMGN. AUMGN.

The Gnostic Mass (Liber XV)

BAPHOMET XIØ

**Liber XV
{Book 15}**

O. T. O.

Ecclesiae Gnosticae

Catholicae Canon Missae

**Edited from the Ancient Documents
in Assyrian and Greek by
The Master Therion**

Crowley composed the Ordo Templi Orientis (O.T.O.) Gnostic Mass on a visit to Moscow in 1913. It is the central ritual of the O.T.O., public and private, based on the contents of the *Book of the Law*. It was first published in New York in *The International* several years later. Two other versions subsequently appeared in *The Equinox* III (1) (Detroit: Universal, 1919) and in *Magick in Theory and Practice* (Paris: Lecram, 1929).

This version of the Gnostic Mass is a composite of all three versions. It was prepared by Frater HaLayL, and first published in the journal *Ecclesia Gnostica* I (3). It is republished here with Frater HaLayL's annotations:

I OF THE FURNISHINGS OF THE TEMPLE IN THE EAST

that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

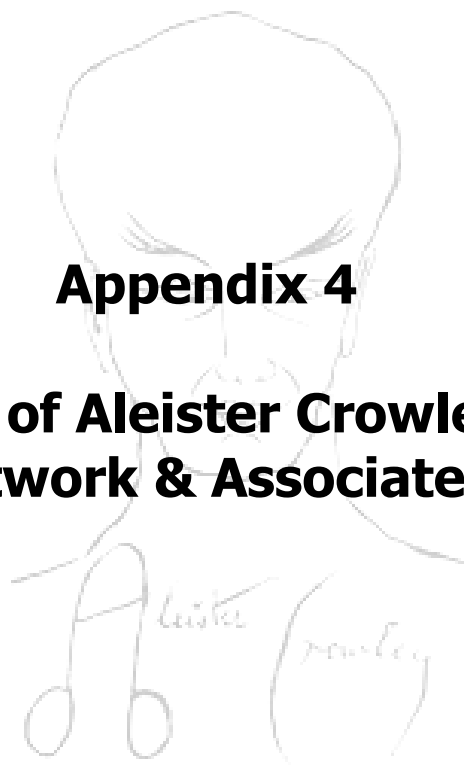
On each side of it should be a pillar or obelisk, with countercharges in black and white. Below it should be the dais of three steps, in black and white squares. Above it is the super-altar, at whose top is the Stèle of Revealing in reproduction, with four candles on each side of it. Below the stèle is a place for The Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles. All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes. Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb.

Appendix 4

Images of Aleister Crowley, his Artwork & Associates



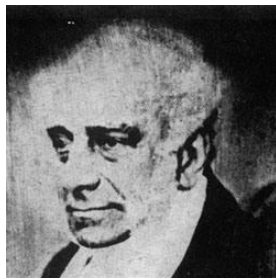
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Images of Aleister Crowley

Time passes so quickly as we reach the later stages of life, and despite his prowess as a great magician I'm sure Aleister must have realised that he too could do nothing about it but simply accept its consequences and be grateful to have lived for as long as he did - many still die in their early years having achieved nothing apart from apathy.

Yes, he was certainly a drug addict who reputedly took more heroin on a daily basis than would have killed a roomful of today's pathetic, moronic 'druggies', but nevertheless he carried on with his astounding life without the need to rob, mug, murder or live off the state. Instead of studying 'sociology' or 'media studies', or any other easy option that they choose, maybe the youth of today should be forced to study the life and times of Aleister Crowley - it might provide them with some ethical guidance along with a sense of reality.

The images shown below are some of those that have been accumulated over the years. They are not shown in any chronological order, and any incorrect or missing descriptions will be updated in the near future. Other images will be added as and when time constraints permit.



Crowley's Father



Crowley's Mother



The Buddhist,
Man of Sorrows



1943



From *The Heart of the Master*



Circa 1912



In his later years
at Netherwood



As Fo-Hi, the Chinese
god of Joy & Laughter



Voted No. 73 in
top 100 Britons



From *Do What Thou Wilt*

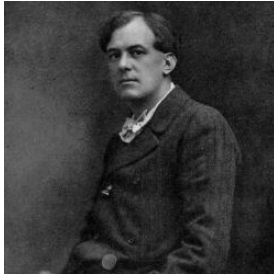


A Parody of Churchill



As an older
English Gentleman

To Mega Therion – The Life, Times & Magick of Aleister Crowley



Little left but pipe & wit

The Chogo Ri Expedition

Attempting the Supreme Equinox



Circa 1930

Osiris Risen

As a schoolboy aged 14

With Lady Frieda Harris, artist for the Thoth Tarot deck

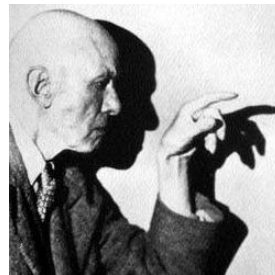


The Crowley Family

On the Deosai Plateau 1902

An English Gentleman

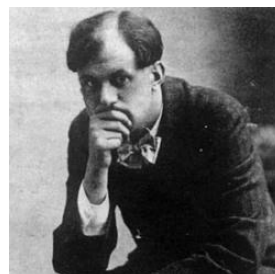
Performing the Rite of Saturn



In Masonic Regalia

In his first year at Trinity College

Cover of *Portable Darkness*

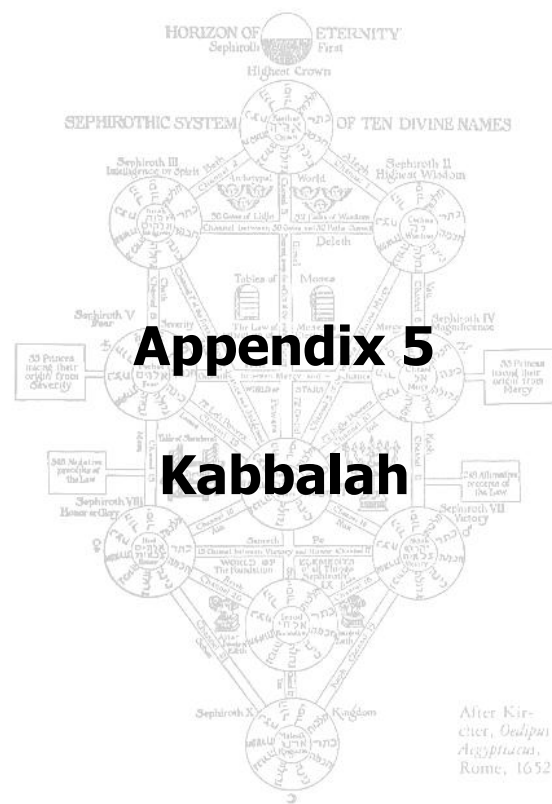


Wearing the headdress of Horus and making the Sign of Pan – Circa 1910

1911 – The Magician. Or is it a young Paul McCartney?

The poet at 30

As 'Prince Chiao Khan' whilst on honeymoon in Cairo with Rose



To Mega Therion – The Life, Times & Magick of Aleister Crowley

What is Kabbalah

Kabbalah (various spellings of this word are quite acceptable) comes from a Hebrew word meaning 'tradition', denoting a tradition within Judaism which focuses on mystical interpretations of the scriptures and esoteric doctrines about the actual *'being'* of God. It claims to date back to oral teachings from the biblical patriarch Abraham, and has played an important role in Kabbalistic teachings, especially those of certain Jewish sects, in particular, Hasidism. However, Kabbalah did not materialise in Western Europe until around the 11th century.

Christian D. Ginsburg tells us in *Kabbalah: Its Doctrines, Development and Literature*, Kabbalah is 'A system of religious philosophy, or more properly of **theosophy**, which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the 16th and 17th centuries, . . .'

Throughout history there have been many important writers, mystics, and rabbis within the tradition of Kabbalah. **Isaac Luria**, Moses de Leon, and Abraham Abulafia are some historically important Kabbalists, while in the twentieth century, Gershom Scholem did a great deal to advance the serious study of Kabbalah. His books *Kabbalah* and *On the Mystical Shape of the Godhead* are extremely important works for anyone who wishes to study Kabbalah.

In more modern times, many celebrities have claimed, and still claim to have studied Kabbalah, *which has certainly done it no harm and may even have helped to promote it*, but their 'studies' bear little resemblance, if any, to true Kabbalism.

As a subject Kabbalah is vast and extremely complex, but I have genuinely attempted to keep it as brief and simple as possible, at the same time ensuring that all salient points have been covered. To this extent I have divided it into two sections:

- Section 1 – The Origin and Branches of Kabbalism
- Section 2 – Aspects of Kabbalah

In Section 2, I have ignored the fact that an *aspect* could be classified under either the Speculative or Practical branch of kabbalah, or possibly both, and concentrated solely on the contemplative aspects of the subject.

Section 1 – The Origin & Branches of Kabbalism

Kabbalah is an esoteric system of an interpretation of the Biblical Scriptures based upon a tradition *claimed to have been handed down orally from the patriarch Abraham*. Despite its claimed antiquity, the earliest instance of this system appears to be in the 11th century in France, from where it spread, most notably, to Spain. There were undoubtedly precedents, however, as Kabbalistic elements can be found in the literature of much earlier Merkabah mysticism (after circa AD 100) inspired by the vision of the throne chariot ('Merkabah') in the Book of Ezekiel. Beyond the specifically Jewish notions contained within Kabbalah, some scholars believe that it reflects a strong Neo-platonic influence, especially in its doctrines of emanation (see Ain-Soph & the Sephiroth) and the transmigration of souls. In the late 15th and 16th centuries, Christian thinkers found support in Kabbalah for their own doctrines and translations, from which they developed a Christian version.



The two principal sources of Kabbalism are the **Sefer Yetzirah** (The Book of Creation) and the **Sefer Zohar** (The Book of Enlightenment or The Book of Splendour). In a series of monologues, the first develops the doctrine of the Sephiroth (the powers which emanate from God through which the universe is created and its order sustained), supposedly delivered by Abraham, using the primordial numbers of the later Pythagoreans in a system of numerical interpretation. It was probably written in the 3rd century AD. The Zohar consists of mystical commentaries and homilies on the Pentateuch (the first five books of the Bible). It was written by Moses de Leon (13th century AD) but attributed by him to Simon ben Yohai, the great scholar of the 2nd century AD. However, Christian D. Ginsburg, in *Kabbalah: Its Doctrines, Development and Literature*, throws considerable doubt on the claims to antiquity of these two books with his solid reasoning.



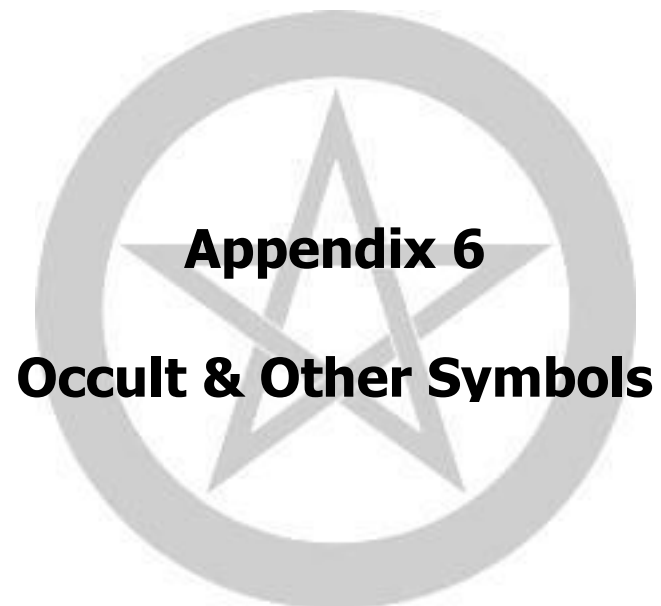
The Jews were expelled from Spain in 1492; following this expulsion Kabbalah where it became more messianic in its emphasis. Kabbalah in this form was widely adopted and created fertile ground for the movement of the pseudo-Messiah Sabbatai Zevi. It was also a major influence in the development of Hasidism, a revolt against Rabbinism and its accent on Talmudic accomplishment, stressing good deeds and piety through joy of worship, songs, legends and dance. It had a wide appeal to the masses and its followers were, and still are, called Hasidim. Kabbalah still has its adherents, especially amongst Hasidic Jews.

There are two main branches of Kabbalistic thought in existence today, the roots of which have been traced back to two original schools of mystical activity:

Speculative Kabbalah – The Doctrine of Creation

The speculative branch of Kabbalism had its origins in Babylonia (an ancient state in Mesopotamia - modern Iraq), but what really set it in motion was the Sefer Yetzirah (Book of Creation). There were many other works of importance relating to speculative Kabbalism, but not one of them had such a dynamic effect as this particular book. The actual birthplace of this branch of Kabbalism was 12th century Provence. It attained its height in Spain during the 14th century.

Considerable difficulties have arisen when trying to trace the sources of speculative Kabbalism in Provence. What is known is limited, and has been obscured by traditional Kabbalistic legends, which credit Isaac the Blind as its originator. One thing we do know for certain is that the earliest



Appendix 6

Occult & Other Symbols

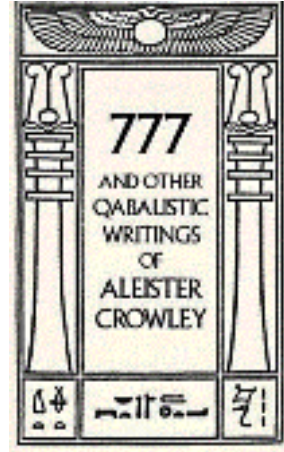
To Mega Therion – The Life, Times & Magick of Aleister Crowley

Occult & Other Symbols

This appendix has been included to show some of the more well-known occult, alchemical, astrological, planetary and Wiccan & Neo-pagan symbols. Those representing certain occult societies and organisations have also been included.

It could well be worth your while (I would be so bold as to say it is an absolute MUST for anyone who is even remotely interested in magick) to obtain a copy of Aleister Crowley's Liber DCCLXXVII (Liber 777) which, thanks to his research into, knowledge of and dedication to this fascinating subject, provides us with the correspondences between all magical elements. It is certainly one of the most comprehensive books of reference ever published - probably the most comprehensive.

Crowley, despite anything that may have been written or said about him, either during or since his existence on this earth, was a true genius with an incredible memory, even towards the end of his life (despite his drug addiction). He claimed to have written Liber 777 in a week, without reference to any other books, manuscripts or notes. He published it privately through The Walter Scott Publishing Company Limited in 1909. Some excellent revised versions are now available - should you experience any difficulties in obtaining a copy I can point you in the right direction if you contact me.



Occult Symbols

In the world of the occultist, symbols, some of them used for thousands of years, play an important role in ceremonies or rituals, as do amulets and talismans which are imbued with their particular individual powers by the magician whilst working in conjunction with the 'spirit world'. This page has been designed to provide illustrations of some of the symbols in common usage within occult circles or societies in the modern world. An explanation of their symbolism has also been provided.

Please note that this list does not show ALL occult symbols - should you consider something else should be included please let me know via my 'Contact' page, accessible from the link at the top of the page.

All-seeing Eye (See also Udjat below)

The **All-seeing Eye** or Eye of Providence is a symbol depicting an eye surrounded by rays of light or a glory, usually enclosed in a triangle, and commonly interpreted as representing the eye of God keeping an eternal watch on his creation, mankind. It is used in divination, to cast spells and curses, and is also a symbol of the Illuminati (a conspiratorial organisation).



It is now also used as a Masonic symbol for the all-seeing eye of God, basically a mystical distortion of the all-knowing, all-seeing Biblical God, and is believed to be the eye of Lucifer.

Anyone who claims control of it reputedly has control of world finances (a good analogy is the currency used in the United States - check it out for yourself).



Baphomet

The Baphomet is usually depicted in the form of a man with horns and goat's legs. Eliphas Lévi is reputed to be the first person to have drawn the Baphomet, which he claimed was a depiction of the absolute in symbolic form. According to the author Michael Howard, Lévi based this image on a gargoyle he noticed on a building supposedly owned by the **Knights Templar**, the Commandry of Saint Bris le Vineux⁴. During my own extensive research, I have found no reference to this building having been owned by the Knights Templar. Lévi used the gargoyle as a frontispiece to *Dogme et Rituel de la Haute Magie*. In Howard's *The Occult Conspiracy*, we read:

"The Gargoyle is in the form of a bearded horned figure with pendulous female breasts, wings and cloven feet. It sits in a crossed-legged position which resembles statues of the Celtic stag god, Cernunnus or the Horned One, found in Gaul (France) before the Roman occupation."



The symbol pictured to the left, often referred to (incorrectly) as the Baphomet, is used by the Church of Satan. Featuring a demonic deity with the head of a goat enclosed within an inverted pentagram, it is supposed to be symbolic of Satan himself. It is known as The Mendes Pentacle or The Sabbatic Goat, and often called The Goat of Mendes,

⁴ Saint Bris le Vineux is a small village in the Burgundy region of France, near to the town of Auxerre. A Commandry can be either a monastic house of the military order of Hospitallers (the Knights Hospitaller 'inherited' much of the land owned by the Knights Templar after Pope Clement V officially disbanded the Order at the Council of Vienne), or the smallest division of the European landed estate or manor under the control of a commander of an order of knights.



Appendix 7

Miscellaneous Newspaper/ Magazine Articles

To Mega Therion – The Life, Times & Magick of Aleister Crowley

Miscellaneous Newspaper/Magazine Articles relating to Aleister Crowley

This new page added to the To Mega Therion book includes newspaper/magazine reports along with any little nuances, idiosyncrasies and 'other anomalies' that do not fit into a particular niche, but which, nevertheless are important to relating the life and times of Aleister Crowley. The majority of these articles are from American newspapers, and thus the American spelling of many of our words has been used in these instances.

The articles are listed below and will be found in that sequence in this appendix.

Newspaper/Mag	Date	Heading
The Looking Glass	29 October 1910	Report on The Rites of Eleusis
John Bull	10 January 1920	Another Traitor Trowned
John Bull	19 May 1923	A Man We'd Like to Hang
The Helena Independent	27 November 1927	Latest "Black Magic" Revelations About Nefarious American "Love Cults"
Ogden Standard Examiner	22 April 1928	Hounding the King of the Devil Cults Around the Globe
Daily Sketch	7 February 1929	Aleister Crowley in London
New York Times	17 April 1929	Paris to Expel A. Crowley
A French Newspaper	17 April 1929	Sir Aleister Crowley est "Refoulé" de France
The Tribune	28 April 1929	Voice of Tribune Readers
Ogden Standard Examiner	19 May 1929	Why France Finally Kicked Out the High Priest of the Devil Cult
The Times	19 August 1929	Aleister Crowley married
Aberdeen Press Journal	25 October 1929	Fantasy and Genius
Chronicle-Telegram, Elyria	29 November 1929	Witchcraft in France gaining in Adherents
The Manchester Guardian	4 February 1930	Ban on an Oxford Lecture
The Miami News	26 November 1933	This Girl Gossip Insulted the Best of 'Em
Nevada State Journal	14 April 1934	'Black Magic' Brings Lawsuit for Libel
The Daily Gleaner	16 April 1934	Founder of Love Cult Verbally Castigated by High Court Judge
The Lima Sunday News	24 June 1934	Astounding Revelations of Wickedness when "BEAST 666" went to Court
The Charleroi Mail	5 July 1934	"Beast 666," Cult Chieftain, Loses Defamation Suit
The New Tabloid Magazine	November 1939	Astounding Secrets of the Devil Worshiper's Mystic Love Cult
New York Times	2 December 1947	Obituary
Union Bulletin Walla Walla	2 December 1947	Mystic's Potion to Prolong Life fails
The American Weekly	11 April 1948	"The Beast's" Last Curse
The Sunday Times (Spectrum)	5 October 1969	The odd beginning of Ron Hubbard's career
The Sunday Times	28 December 1969	Scientology: New Light on Crowley
The Sunday Gleaner	25 April 1970	Interesting Books
Chambers Biographical Dictionary	1984	Entry for Aleister Crowley
Cannonfire	1 April 2006	Is Aleister Crowley the Father of Barbara Bush?
The Observer	19 April 2009	For sale on Loch Ness: Aleister Crowley's centre of dark sorcery
The Telegraph	5 August 2010	The tumbledown Italian shed that will sell for £1.2 million

REPORT ON THE RITES OF ELEUSIS

Looking Glass – 29 October 1910

AN AMAZING SECT

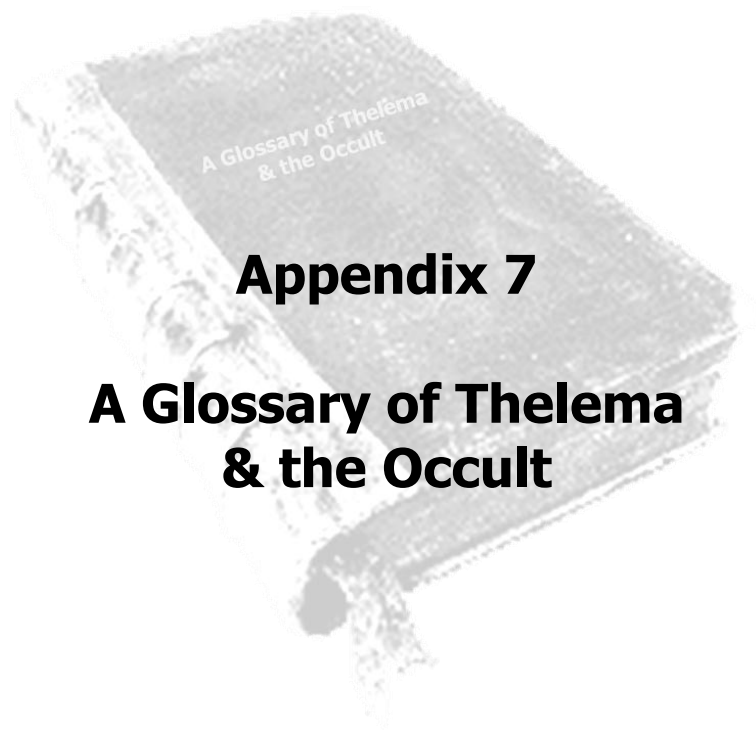
We propose under the above heading to place on record an astounding experience which we have had lately in connection with a sect styled the Equinox, which has been formed under the auspices of one Aleister Crowley. The headquarters of the sect is at 121, Victoria Street, but the meeting or séance which we are about to describe, and to which after great trouble and expense we gained



admittance under an assumed name, was held in a private at Caxton Hall. We had previously heard a great many rumours about the practices of this sect, but we were determined not to rely on any hearsay evidence, and after a great deal of manoeuvring we managed to secure a card of admission, signed by the great Crowley himself. We arrived at Caxton Hall at a few minutes before eight in the evening - as the doors were to be closed at eight precisely - and after depositing our hat and coat with an attendant were conducted by our guide to the door, at which stood a rather dirty looking person attired in a sort of imitation Eastern robe, with a drawn sword in his hand, who, after inspecting our cards, admitted us to a dimly lighted room heavy with incense. Across the room low stools were placed in rows, and when we arrived a good many of these were already occupied by various men and women, for the most part in evening dress. We noticed that the majority of these appeared to be couples - male and female. At the extreme end of the room was a heavy curtain, and in front of this sat a huddled-up figure in draperies, beating a kind of monotonous tom-tom. When all the elect had been admitted the doors were shut, and the light, which had always been exceedingly dim, was completely exhausted except for a slight flicker on the "altar". Then after a while more ghostly figures appeared on the stage, and a person in a red cloak, supported on each side by a blue-chinned gentleman of some sort of Turkish bath costume, commenced to read some gibberish, to which the attendants made responses at intervals. Our guide informed us that this was known as the "banishing rite of the pentagram."

More Turkish bath attendants then appeared, and executed a kind of Morris dance round the stage. Then the gentleman in the red cloak, supported by brothers Aquarius and Capricornus - the aforesaid blue-chinned gentlemen - made fervent appeals to Mother of Heaven to hear them, and after a little while a not unprepossessing lady appeared, informed them that she was the Mother of Heaven, and asked if she could do anything for them. (She may be seen in the photograph on page 140 sitting on the chest of "the Master" - Mr Crowley - and apparently endeavouring to perform some acrobatic feat.) They beg her to summon the Master, as they wish to learn from him if there is any God, or if they are free to behave as they please. The Mother of Heaven thereupon takes up the violin and plays not unskilfully for about ten minutes, during which time the room is again plunged in complete darkness. The playing is succeeded by a loud hammering, in which all the robed figures on the stage join, and after a din sufficient to wake the Seven Sleepers the lights are turned up a little and a figure appears from the recess and asks what they want. They beseech him to let them know if there is really a God, as, if not, they will amuse themselves without any fear of the consequences. "The Master" promises to give the matter his best attention, and, after producing a flame from the floor by the simple expedient of lifting a trap-door, he retires with the Mother of Heaven for "meditation", during which time darkness again supervenes. After a considerable interval he returns, flings aside a curtain on the stage, and declares that there is no God.

He then exhorts his followers to do as they like and make the most of life. "There is no God, no hereafter, no punishment, and no reward. Dust we are, and to dust we will return." This is his doctrine, paraphrased. Following this there is another period of darkness, during which the "Master" recites - very effectively, be it admitted - Swinburne's "Garden of Proserpine."



Appendix 7

A Glossary of Thelema & the Occult

To Mega Therion – The Life, Times & Magick of Aleister Crowley



This glossary has been provided to give you an insight into the meaning(s) of the terminology used in Thelemic and Occult circles. Whilst every effort has been made to ensure the accuracy of these definitions, this glossary is not a 'Bible' and therefore should not be taken as 'gospel'.

To Mega Therion – The Life, Times & Magick of Aleister Crowley

A

Abacadabra

The word 'abracadabra' is generally known as 'the magic word' used by stage conjurers to ensure their 'magic trick' or illusion worked. However, it is a word of true ancient origin, used by *real* magicians from around the third century AD. It appears frequently in Kabbalistic and Gnostic texts, and derives from an Aramaic phrase (Avarah K'Davarah), which means '*I will create as I speak*'. Aramaic is a northwest Semitic language, closely related to Hebrew, dating from the ninth century BC. Its 'square' script replaced the archaic Hebrew script, which by the time of Jesus had become the normal script for writing in Hebrew. It was widely used in Syria, Palestine, and Mesopotamia, the Persians extending its use to India, central Asia, and Asia Minor. Aleister Crowley believed the word Abracadabra was associated with the Gnostic God *Abrahas* (see below).

Abrahamadabra

Aleister Crowley believed the word *Abacadabra* was associated with the Gnostic God *Abrahas* (see below). He altered the spelling to '*Abrahamadabra*' to achieve a specific value gematrically (418) when that word first appeared in public in *The Book of the Law* (Chapter 3, paragraphs 1, 47, 75), the central sacred text of Thelema. 418 also equates to Crowley's manor, Boleskine (*Book of the Law*, Chapter 2, paragraph 78). In addition, it is the number of Nuit's love chant, "To Me", which indicates to the Initiate where his destination lies. *Abrahamadabra* is the *reward of Ra Hoor Khut*. The *reward* is for those who manage to pass the ordeals of Ra Hoor Khut, the Angel of the Last Judgement. When the word is chanted, or when its letters are arranged in an inverted pyramid and worn around the neck as a talisman for nine days, it is reputed to possess a magical power which will ward off illness and cure fevers.

Abra Melin (Abramelin the Mage)

Abra Melin was known as Abramelin the Mage, a wandering Eastern sage whose magick is supposedly enshrined in the fourteenth century book, *The Sacred Magick of Abramelin the Mage*. Probably the most practically used of old grimoires, it contains a detailed and precise system of Ritual Magick, its authorship being attributed to *Abraham the Jew*. Oil of Abramelin (so named by Aleister Crowley who adapted his own recipe from that found in *The Sacred Magick of Abramelin the Mage*) is used in Thelemic and other rituals.

Abrahas

Abrahas is a Gnostic solar deity associated with Yahweh, Mithras and the Celtic Belenus, as well as Yeshu (Jesus). Amulets (see below) and seals bearing the figure of Abrahas were commonplace in the second century, and were used as recently as the thirteenth century in the seals of the Knights Templar. Gematrically, the letters in Abrahas total 365 (the number of days in a solar year, and the number of Aeons, or emanations, in Gnostic cosmology), while each of the seven letters represents one of the seven planetary powers.

Abulafia, Abraham

Abraham Abulafia was a thirteenth century Jewish mystic most notable for transcribing Jewish oral Kabbalah, which up until this time had been very jealously guarded, into written form.

Abyss

In Ritual Magick and Kabbalah, the Abyss is the divide between individual ego-consciousness and Cosmic consciousness (enlightenment). In Kabbalah, it is the divide between the Supernal and the lower Sephiroth, i.e. the divide between the higher and lower states of existence. The serpent Choronzon is the 'dweller' in the abyss, the final great obstacle between the magician and true enlightenment. The Abyss is named Da'ath, meaning *Knowledge*. Da'ath is the root of 'death' which, whether actual or initiatory, is the means of crossing the Abyss. The relationship between knowledge and death is made explicit by Hadit in Liber AL vel Legis, Chapter 2, Verse 6, where he says: "*I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.*"

Acolyte

An Acolyte assists the ordained and licensed ministers at worship services. Their responsibilities include lighting altar candles, carrying the candles in procession, preparing the wine and water for the Mass and assisting the Sacred Ministers in Mass. Acolytes include the Banner Bearer, Flag Bearer,

	Clergy Crucifer, Torch Bearer, Thurifer, Servers, Altar Boys and Altar Girls. See also The Gnostic Mass .
Adam Kadmon	Some Kabbalists are of the opinion that the first form shaped, etched or produced by the ray of light which emanated from Ain-Soph was not the Sephiroth, but the body of Adam Kadmon, from which the Sephiroth then <i>flared out</i> . It is in Lurianic Kabbalah where we find this theory of the Ain-Soph's original emanation resulting in the body of Adam Kadmon. According to some Kabbalists' points of view he is actually the first God capable of being comprehended by man because <i>man is made in his image</i> .
Adept	Someone who is highly experienced and extremely proficient in a particular magical art, having passed through various grades. See also Magus .
Adytum	The inner sanctum of a Temple.
Aeon	Within Aleister Crowley's System of Thelema, history is broken down into a series of Aeons, each with its own dominant concept of divinity and its own 'formula' of redemption and advancement. According to Crowley, the last three Aeons have been: The Aeon of Isis, a maternal Aeon, where the female aspect of the Godhead was revered due to a mostly matriarchal society and the idea that 'Mother Earth' nourished, clothed and housed man. It was characterised by pagan worship of the Mother and Nature. The Aeon of Osiris, which is considered to be dominated by the paternal principle and the formula of the Dying God. This Aeon was characterised by that of self-sacrifice and submission to the Father God. The Aeon of Horus, the current Aeon, is portrayed as a time of self-realisation as well as a growing interest in all things spiritual, and is considered to be dominated by the principle of the child. The word of its law is Thelema, and its formula is Abrahadabra. Individuality and finding one's <i>True Will</i> are the dominant aspects of this Aeon.
Aethyr / Aether	An aethyr is one of a succession of worlds in the Enochian Astral planes The Enochian Keys, as well as the fifth element, or spirit, in Wicca and Ceremonial/Ritual Magick. Depending upon tradition, it is also a formless and invisible substance that pervades the universe, generally known as ether.
Age of Aquarius	A term popular during the 1960s and 1970s, particularly amongst the hippie movement, when the cold war between the eastern communist bloc countries and the west was at its height. It is the theoretical 2000 year period of peace, love and enlightenment, heralded by the sun's entry into the zodiacal sign of Aquarius. An astrological age is a period of time in astrology which is believed to parallel major changes in the development of the inhabitants of earth. It roughly corresponds with the time taken for the vernal equinox to move through one of the twelve constellations of the Zodiac. However, according to Hipparchus, a Greek mathematician who compiled an early example of trigonometric tables, each sign of the zodiac subtends (on average) 30 degrees, so each astrological age might be thought to last about $72 \times 30 =$ about 2150, 2156 or 2160 years, so the actual start of the 'Age of Aquarius' is uncertain.
Ahathoor	See Hathor .
Ain Soph	Ain Soph translates into 'without end' (Ain = without, Sof = End). It is a name for the God of Kabbalah, symbolising total unity beyond comprehension. It is within Ain Soph that all opposites exist in complete ignorance of their differences. The Ain Soph is NO THING, does not exist, is unable to be described or fathomed, and cannot possibly be discussed in terms of Being or Non-Being. Many people have tried to describe the Ain Soph by what he is not, without success. See also Sephiroth .