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ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904

A STUDY OF THE CAIRO WORKING
AND WHAT IT LED TO

BY
PERDURABO ST



FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.

The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.

THE EQUINOX OF THE GODS, 1936 E.V.

The year 1907 E. V. was the year when Fra. P. started receiving what usually are called “Holy Books”.¹³¹⁶ They are all in Class “A”, a class consisting of books of which may be changed not so much as the style of a letter.¹³¹⁷ The first and the ever greatest of these Holy Books is *Liber L vel Legis*. This is the only of these books not written by Him directly but from dictation!¹³¹⁸ The other Class “A” books he styled “*inspired Books*” in the so-called ‘New Comment’ to *Liber Legis*¹³¹⁹ and in EG he later stated:

*I claim authorship even of all the other A.: A.: Books in Class A, though I wrote them inspired beyond all I know to be I. Yet in these Books did Aleister Crowley, the master of English both in prose and in verse, partake insofar as he was That. Compare those Books with the Book of the Law! The style is simple and sublime; the imagery is gorgeous and faultless; the rhythm is subtle and intoxicating; the theme is interpreted in faultless symphony. There are no errors of grammar, no infelicities of phrase. Each Book is perfect in its kind. I, daring to snatch credit for these, in that brutal Index to The Equinox Volume One, dared nowise to lay claim to have touched the Book of the Law, not with my littlest finger-tip. I, boasting of my many Books; I, swearing each a master-piece; I attack the Book of the Law at a dozen points of literature. Even so, with the same breath, I testify, as a Master of English, that I am utterly incapable, even when most inspired, of such English as I find in that Book again and again.*¹³²⁰

Five Holy Books in Class A were published in the three volumes of $\Theta E \Lambda H M A$ in 1909 E.V. and its third volume contained a typeset edition of *Liber L vel Legis* titled:

*LIBER L. VEL LEGIS SVB FIGVRÂ CCXX AS DELIVERED BY LXXVIII VNTO DCLXVI*¹³²¹

That the three volumes of $\Theta E \Lambda H M A$ (at least the third volume) were published in 1909 E.V. we are informed in EG where Crowley writes about the original title of *Liber L vel Legis*:

*This was the original title devised by 666 to appear in the 1909 publication.*¹³²²

The third volume of $\Theta E \Lambda H M A$ had a notice to the Zelator that stated:

¹³¹⁶ See Confessions, p. 559, 673-4. • See note¹³²¹, note²⁰⁸⁸ and note²¹⁶⁹ below.

¹³¹⁷ [Aleister Crowley, et al.] The Equinox. Vol. I., No. X. London: Wieland & Co., September MCMXIII o.s. (1913 E.V.), p. 43. (*A Syllabus of the Official Instructions of A.:A.: Hitherto Published*, pp. 41-56.)

¹³¹⁸ Aleister Crowley. *Magical and Philosophical Commentaries on the Book of the Law*. Edited and annotated by John Symonds and Kenneth Grant. Montréal, Québec, Canada: 93 Publishing, 1974, p. 278. (*Commentary to Liber Legis*, III, 46)

¹³¹⁹ Ibid. • See note²¹⁷⁸ below. • On the term “*inspired book*”, see note²¹⁷⁷ below.

¹³²⁰ EG, pp. 106-7.

¹³²¹ $\Theta E \Lambda H M A$. 3 vols. Published and issued by authority of V. V. V. V. V. N.p., n.d. [London, UK: Privately printed, 1909 E.V.] • Vol. III, pp. [1-35]. (*LIBER L. VEL LEGIS SVB FIGVRÂ CCXX AS DELIVERED BY LXXVIII VNTO DCLXVI*, pp. [1-35].) • For the typeset edition’s title see also note²⁰⁹⁰ below. • For $\Theta E \Lambda H M A$ see note¹³¹⁶ above and note¹³³², note²⁰⁸⁸, note²¹⁶⁹ below. • For the year of $\Theta E \Lambda H M A$ ’s publication, see note²⁰⁹¹ below.

¹³²² EG, p. 88. (“*The full title of the book is, as P. first chose to name it, LIBER L VEL LEGIS sub figura CCXX as delivered by LXXVIII to [sic, unto] DCLXVI and it is the First and Greatest of those Class A publications of the A.:A.: of which is not to be altered so much as the style of a letter.*”)(CHAPTER VI. *The Great Revelation. The Arising of THE BEAST 666. 9°=2°*, pp. 61-93.)

The full knowledge of the interpretation of this book is concealed from all.

*The Zelator must nevertheless acquire a copy and thoroughly acquaint himself with the contents. He must commit one chapter to memory.*¹³²³

The first volume of ΘΕΛΗΜΑ (*LIBER LXI VEL CAVSÆ & LIBER CORDIS CINCTI SERPENTE VEL LXV SVB FIGVRĂ* אֲדָנִי)¹³²⁴ had a notice to the Probationer that stated: "The full knowledge of the interpretation of this book is concealed from all, save only the Shining Triangle."¹³²⁵ The second volume of ΘΕΛΗΜΑ (*LIBER LIBERI VEL LAPIDIS LAZVLI; ADVMBRATIO KABBALAE AEGYPTIORVM SVB FIGVRĂ VII*)¹³²⁶ had a notice to the Neophyte that stated: "The full knowledge of the interpretation of this book is concealed from all save only the Sixfold Star."¹³²⁷ I shall return in detail to both the Holy Books and the typeset edition of *Liber L vel Legis*. Regarding the issue of the typeset edition, we find in *Liber Collegii Sancti sub figura CLXXXV* – which, as mentioned above, was printed in the beginning of 1910 E.V. – 'The Task of a Zelator' attached to 'The Oath of a Zelator'. 'The Task of a Zelator' mentions 'Liber CCXX' and in consequence the third volume of ΘΕΛΗΜΑ. It is here, among other things, written:

*Let any Neophyte who has accomplished his task to the satisfaction of the A.: A.: be instructed in the proper course of procedure: which is: — Let him read through this note of his office, and sign it, paying the sum of Three Guineas for the volume containing Liber CCXX, Liber XXVII and Liber DCCCXIII, which will be given him on his initiation. [...] He shall commit to memory a chapter of Liber CCXX; he shall pass examinations in Liber HHH.*¹³²⁸

"*LIBER L. VEL LEGIS SVB FIGVRĂ CCXX AS DELIVERED BY LXXVIII VNTO DCLXVI*" was now called "*Liber CCXX*", and the price of the third volume of ΘΕΛΗΜΑ was now three Guineas instead of the one Guinea stated in ΘΕΛΗΜΑ's notice to the Zelator.¹³²⁹ Zelator means literally 'a zealous

¹³²³ ΘΕΛΗΜΑ. 3 vols. Published and issued by authority of V. V. V. V. V. N.p., n.d. [London, UK: Privately printed, 1909 E.V.] ♦ Vol. III, p. [37]. (*Notice to Zealator*, p. [37].)

¹³²⁴ Ibid. ♦ Vol. I, pp. [1-12]; pp. [13-62]. (*LIBER LXI VEL CAVSÆ*, pp. [1-12].)(*LIBER CORDIS CINCTI SERPENTE VEL LXV SVB FIGVRĂ* אֲדָנִי, pp. [13-62].)

¹³²⁵ Ibid. p. [64]. (*Notice to Probationer*, p. [64].)

¹³²⁶ Ibid. ♦ Vol. II, p. [1-43]. (*LIBER LIBERI VEL LAPIDIS LAZVLI; ADVMBRATIO KABBALAE AEGYPTIORVM SVB FIGVRĂ VII*, pp. [1-43].)

¹³²⁷ Ibid., p. [44]. (*Notice to Neophyte*, p. [44].)

¹³²⁸ The Oath of a Zelator/The Task of a Zelator. *Liber Collegii Sancti sub figura CLXXXV*. See: *Aleister Crowley with H. P. Blavatsky, J. F. C. Fuller and Charles Stansfeld Jones*. Commentaries on the Holy Books and Other Papers. The Equinox, Volume Four, Number One. York Beach, ME: Samuel Weiser, Inc., 1996 e.v., pp. 44-5. (*Liber Collegii Sancti Sub figura CLXXXV*, pp. 39-52. • Also as appendix to: [*Aleister Crowley, et al.*] *Gems from the Equinox*. Instructions by Aleister Crowley for His Own Magickal Order. Edited by Israel Regardie. St. Paul, MN: Llewellyn Publications, 1974, pp. 1117-9. (*LIBER COLLEGII SANCTI SVB FIGVRA CLXXXV*, pp. 1107-34.)) • For *Liber CCXX* and the Zelator, see also *Liber XIII*. • For *Liber CLXXXV*, see note¹¹⁸⁶ above. • For Crowley's use of the short title "*Liber XXCC*", see, note²¹⁵⁰, note²¹⁵⁵ and note²⁰⁸⁷ below.

¹³²⁹ ΘΕΛΗΜΑ. 3 vols. Published and issued by authority of V. V. V. V. V. N.p., n.d. [London, UK: Privately printed, 1909 E.V.] (*LIBER L. VEL LEGIS SVB FIGVRĂ CCXX AS DELIVERED BY LXXVIII VNTO DCLXVI*, p. [37]. (*Notice to Zealator*, p. [37].)

person', 'a zealot'. One may ask why a Neophyte not receives *Liber CCXX* and the answer is partly that since he/she is 'newly planted' also still fasting!¹³³⁰

Continuing the search we find that not even the first number of *The Equinox* published in March 1909 E.V. quotes *The Book of the Law* or refers to its existence¹³³¹ apart from the oblique reference given to it through the above described use of the new calendar. Its Editorial, as quoted above, announced the founding of the A.: A.: together with its review and motto. The volume's initial article is very interesting and in order to discuss it we must briefly return to the Holy Books published in ΘΕΛΗΜΑ from 1909 E.V.¹³³² ΘΕΛΗΜΑ had a cover design which contained some extract of the hieroglyphic text from the Stélé of Revealing or maybe rather its replica! This well known design was later used also in many other publications. A careful examination of it must conclude, I think, that the artist apparently not has known what each hieroglyph represented! In *The Equinox*, Vol. I., No. I., from March 1909 E.V., we find as frontispiece to the very first article in the review this design titled "*The Silent Watcher*".¹³³³ The frontispiece shows a relief inspired by the reliefs found in Egyptian Art and whereon this Silent Watcher – to all appearances Fra. P. – is seen standing between twin Djed-pillars beneath a winged Sun. It is the Portal of the A.: A.:! The Egyptian Djed-pillar was sometimes seen as a tree and was, among other things, a symbol which signified 'stability'. To me this relief radiates calmness and complete balance! When looking at 'The Beast' straight standing between twin pillars beneath a secret Sun, one might wonder if this 'equilibrium' reflected the consciousness of some secret Hebrew words, namely הקו המישר, Ha-Qav Ha-Mishor, "*The line, the straight one*", equal to 666!¹³³⁴ It is a well-known fact that Fra. P. all his life was collecting such words in various languages – some he shared with others as we know but others he kept to himself, I think!¹³³⁵ The three sections at the bottom where the drawn version has the mentioned hieroglyphic text are left empty. This relief is probably made of clay or gypsum with an inlaid photograph of *The Silent Watcher*. It is clearly the design of Fra. P.. The article which has it as frontispiece is:

AN ACCOUNT OF A.: A.: | FIRST WRITTEN IN THE LANGUAGE | OF HIS PERIOD | BY
| THE COUNCILLOR VON ECKARTSHAUSEN | AND | NOW REVISED AND REWRITTEN | IN
THE UNIVERSAL CIPHER [An Official publication of the A.: A.: in Class C.]¹³³⁶

When Crowley wrote: "*first written in the Language of the Period by the Councillor Von Eckartshausen*", the first edition of Eckartshausen's *The Cloud upon the Sanctuary* published in German in München

¹³³⁰ See *Liber L vel Legis*, III, 39. • Neophyte means 'newly planted'.

¹³³¹ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.)

¹³³² For ΘΕΛΗΜΑ. 3 vols. Published and issued by authority of V. V. V. V. N.p., n.d. [London, UK: Privately printed, 1909 E.V.], see note²⁰⁸⁸, note²¹⁶⁹ below and also note¹³¹⁶, note¹³²¹ above.

¹³³³ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.), Frontispiece, facing p. 6. (*An Account of A.: A.:*, pp. [5]-13.)

¹³³⁴ (200)ר + (300)ש + (10)י + (40)מ + (5)ה + (6)ו + (100)ק + (5)ה = 666

¹³³⁵ Here are a few examples of Hebrew words equal to 666 reflecting also the various periods in the language: סתרו, "*His secret place*", i.e. darkness. (*Psalm*, 18:11)(Biblical Hebrew). יתרון, "*advantage; gain, profit*" (Biblical Hebrew). תורני, "*pertaining to the Torah*" (Medieval Hebrew). נוריית, "*Crowfoot*" (New Hebrew).

¹³³⁶ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.), pp. [5]-13.

in 1802 was “understood”.¹³³⁷ Eckartshausen’s book had been a great inspiration in the founding of the order and thus found discussed in the initial article of its review.¹³³⁸ Beneath its classification we find that the article was issued by order of George Cecil Jones, Aleister Crowley and J. F. C. Fuller, and in the book’s next article – *Liber Libræ* – these three ‘Chiefs’ are mentioned respectively as Premonstrator, Imperator and Cancellarius.¹³³⁹

The drawn version appears first in *The Equinox* in Vol. I., No. X., as title page to “*LIBER L. VEL LEGIS*” – the typeset version.¹³⁴⁰ It seems likely that the relief use in *The Equinox* in March 1909 E.V. precedes the drawn version found in the three volumes of *ΘΕΛΗΜΑ*. When looking at this Portal of the Order then the first thought that comes into my head is something written in *Confessions* – connected with his literary work in the summer of the year 1911 E.V. is found the following lines:

*A Thousand years from now men will still gather round in wonder and worship to gaze upon the gorgeous pageant of flowers that glow upon the glowing grass and to feast upon the ripe fruit that burden the two great trees which tower like pillars for a gateway to my garden – the tree of the knowledge of Good and Evil and the Tree of Life.*¹³⁴¹

Now remember also that the word ‘Academy’ comes from the Greek Ακαδημία – the Academy or Gymnasium near Athens, which was the grove or garden in which Plato walked about while teaching among the μοῖαι, *moriai*, the sacred olives that grew there!¹³⁴²

The two trees mentioned by Crowley above were the magical universe that he worked and traveled in through his initiations. But it is also interesting to note that the two trees followed him on his earthly travels as well and that we find them in the end of December 1911 E.V. in the form of two Persian nuts (i.e. Persian walnuts) in the garden of Villa Caldarazzo in Posillipo near Naples, where Fra. P. and Soror Virakam – after having performed the Ab-ul-Diz Working at Palace Hotel, St. Moritz-Dorf, Swiss (Figure 35) – wrote *Book Four, Part I*.¹³⁴³ Interestingly, Rose and Aleister

¹³³⁷ *Hofrath von Eckartshausen [Karl von Eckartshausen]. Die Wolke über dem Heiligthum, – oder Etwas, wovon sich die stolze Philosophie unsers Jahrhunderts nichts träumen läßt. [München], 1802. ♦ English translation: Councillor von Eckartshausen [Karl von Eckartshausen]. The Cloud upon the Sanctuary. Translated, with Notes, by Isabel de Steiger. London: George Redway, 1896. ♦ Reprinted: Edmonds, WA: Sure Fire Press, 1991. • For Karl von Eckartshausen (1752-1803), see: Dictionary of Gnosis & Western Esotericism. Edited by Wouter J. Hanegraaff et al. 2 vols. Leiden: Brill, 2005. ♦ Vol. I., pp. 326-8. (Eckartshausen, Karl von, * 28.6.1752 Haimhausen † 13.5.1803 Munich, pp. 326-8.)*

¹³³⁸ See: *Confessions*, pp. 146, 148.

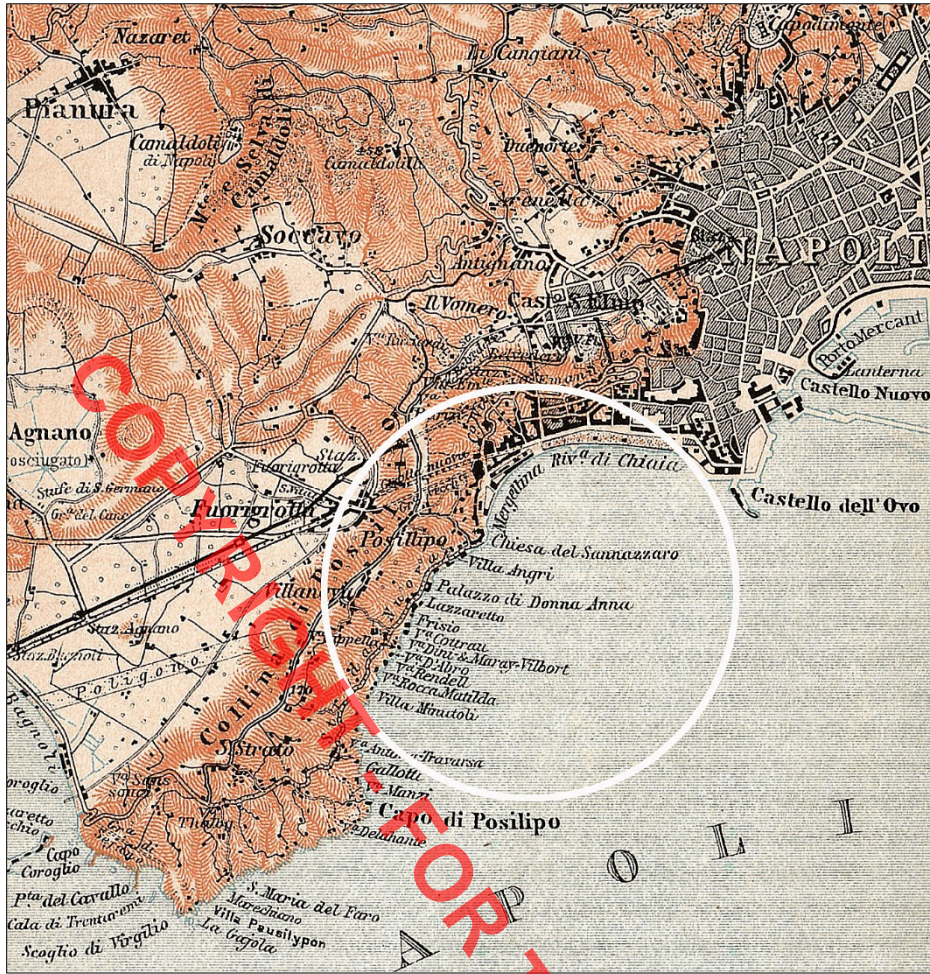
¹³³⁹ “*Issued by Order: D.D.S. 7° = 4° [i.e. George Cecil Jones] | O.S.V. 6° = 5° [i.e. Aleister Crowley/Adeptus Major motto] | N.S.F. 5° = 6° [i.e. J. F. C. Fuller]” ♦ [Aleister Crowley, et al.] The Equinox. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.), p. 6. (An Account of A.: A., pp. [5]-13.) • “Issued by order: D.D.S. 7° = 4° Premonstrator | O.S.V. 6° = 5° Imperator | N.S.F. 5° = 6° Cancellarius” ♦ Ibid., p. [16]. (LIBER LIBRÆ | SVB FIGVRĀ | XXX, pp. 17-21.) • Premonstrator is English of the Latin Præmonstrator (One who or that which shows beforehand). After the first number of the Equinox, Crowley mostly uses Præmonstrator or Praemonstrator. • For Crowley’s Adeptus Major motto, see note³⁰³ below. • For *Liber Libræ*, see note²¹¹³ below.*

¹³⁴⁰ [Aleister Crowley, et al.] *The Equinox. Vol. I., No. X. London: Wieland & Co., September MCMXIII o.s. (1913 E.V.), pp. [9]-33. (LIBER L. VEL LEGIS SVB FIGVRĀ CCXX AS DELIVERED BY LXXVIII VNTQ DCLXVI, pp. [9]-33.)*

¹³⁴¹ *Confessions*, p. 665.

¹³⁴² For this, see, e.g.: *Jenő Platthy. Plato: A Critical Biography. Santa Claus, IN: Federation of International Poetry Associations of UNESCO, 1990, p. 131 ff.*

¹³⁴³ It was a great token that the name *Villa Caldarazzo* turned out to hide the number 418: 6 (V) + 10 (i) + 30 (I) + 30 (I + 1 (a) and 20 (K) + 1 (a) + 30 (I) + 4 (d) + 1 (a) + 200 (r) + 1 (a) + 7 (z) + 7 (z) + 70 (o) = 418. • For the numerical value of ‘*Villa Caldarazzo*’, see: *Confessions*, p. 679. • For Soror Virakam and the Ab-ul-Diz Working, see note²¹²⁶



Section from a 1900s map showing Posillipo and surroundings.



1910s panorama of Posillipo, Naples. Crowley was, in fact, shortly back in Posillipo in the end of September 1920 E.V.

Crowley had back in November 1904 E.V. stayed at the Kulm Hotel in St. Moritz-Dorf located not far from the Palace Hotel. Posillipo is a promontory some fifteen kilometres south-west of Naples at the Tyrrhenian Sea with view towards Vesuvius. I once did some research on the meaning of the name “Caldarazzo” in Italian, and I take it to mean something like ‘hot ray or beam’.¹³⁴⁴ I also made the interesting discovery that the Tamil word *விரகம்*, *Virakam*, means ‘separation, especially of lovers’ but also ‘lasciviousness, lust’.¹³⁴⁵

I bear in mind that Posillipo has a certain place in a famous sonnet by the French Romantic poet, and writer Gérard de Nerval (1808-1855), who greatly influenced Symbolists and Surrealists. Its Spanish title is “*El Desdichado*”, which is mostly translated as ‘The Disinherited’, but also can mean ‘The Unhappy’, as I shall return to, and Nerval, whose real name was Gérard Labrunie, wrote it in 1853, two years before his death. The fourteen-lined sonnet begins:

EL DESDICHADO.

*Je suis le ténébreux, – le Veuf, – l’inconsolé
Le prince d’Aquitaine à la tour abolie :
Ma seule étoile est morte, – et mon luth constellé
Porte le Soleil noir de la Mélancolie.
Dans la nuit du tombeau, toi qui m’as consolé,
Rends-moi le Pausilippe et la mer d’Italie,
La fleur qui plaisait tant à mon cœur désolé,
Et la treille où le pampre à la rose s’allie.¹³⁴⁶*

[THE DISINHERITED / THE UNHAPPY.]

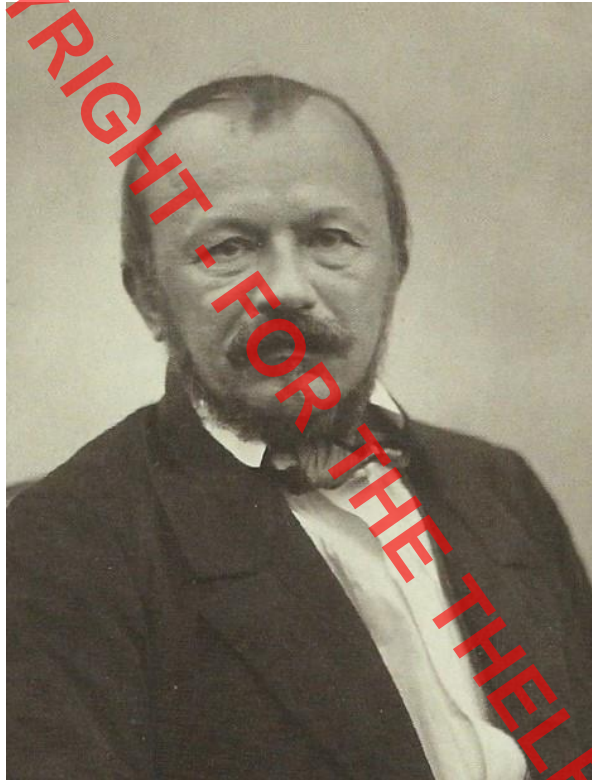
I am the dark one, the widower, the unconsoled
The prince of Aquitania in the ruined tower
My only star is dead, – and my starry lute
Bears the black sun of Melancholy.
In the dark night of the grave, you who consoled me,
Give me back Posillipo and the Italian sea
The flower that so delighted my desolate heart,
And the trellis where the vine and the rose embrace.]

below. • For *Book Four, Part I*, see note²¹²⁹ below. • For Soror Virakam etc., see also note²⁷⁴⁵ and note²⁷⁴⁶ below.

¹³⁴⁴ For my guess on its meaning, see: *Giuseppe Marc’ Antonio Baretti. A Dictionary of the English and Italian Languages.* London, UK: Printed for C. Hitch and L. Hawes, etc., MDCCLX (1760). 2 vols.

¹³⁴⁵ For the Tamil meaning of Virakam, see: *Tamil Lexicon.* Published under the authority of the University of Madras. 6 vols. [Madras, India:] University of Madras, 1924-35. ♦ Vol. 6 (1935), p. 3693.

¹³⁴⁶ *Gérard de Nerval. Les filles du feu. Nouvelles.* Paris, France : D. Giraud, Libraire-Éditeur, 1854, p. 329. • *El Desdichado* appeared as the first of twelve sonnets in *Les Chimères* (The Chimeras) published together with the short story collection *Les filles du feu* (The Daughters of Fire) in 1854. • Chimère, chimera, is the monster described by Homer having the fore-part of a lion, the hind parts of a serpent, and the body of a goat in the middle. The monster that was the offspring of Typhon and Echidne passed its life wreaking havoc in Lydia, breathing fire on any living thing, which came within its range. Ultimately slain by Bellerophon riding on the winged horse, Pegasus. In the late Middle Ages the Chimera was sometimes depicted with the face of a beautiful maiden. • Chimère also means: Idle fancy; absurd, impossible notion.



Gérard de Nerval (1808-1855), French Romantic poet and writer.

My own 'unpoetic' translation, but there exist several old and new translations of the sonnet into English.

Posillipo or Pausilippe is derived from the Greek Πασίλυπος, Pausilypus, and the Greeks probably gave the place this name since it took away the pain by the beauty of its situation. It means 'ending pain or grief', literally 'pause from care', and Nerval was clearly aware of its meaning.¹³⁴⁷ Owing to this, the Roman poet Virgil is believed buried at the entrance of a nearby grotto.¹³⁴⁸ During a travel to Italy in 1834 Nerval was saved from a suicidal depression in Posillipo by an English girl named Octavie.¹³⁴⁹ At the time when Nerval wrote the sonnet his two principal loves had died, so he was a 'widower' who had lost his 'only star'. I note, as observed also by others¹³⁵⁰, that the tarot seems to be present in the sonnet. If the sonnet hides allusions to the tarot and gematria, then can the line "My only star is dead," be taken to mean that the tarot trump XVII, The Star, ♄, is XIII, Death, ♁, and thus spelling two Hebrew words, namely צן, tzen, thorn, and ניץ, netz, blossom, flower. It thus means that his star, his hope and flower, has turned into death and thorn. The sonnet seems to allude to the four trumps XVI, The Lightning Struck Tower, ♁; XVII, The Star, ♄; XIII, Death, ♁; XVIII, The Sun, ☉, and their Hebrew letters add up to 420 (80+90+50+200) which in Hebrew letters is תנכ and equals תך, tok, 'injury, oppression'. Finally, the "starry lute" may be taken to symbolize the lure of the grieving Orpheus, "the black sun", "the dark one", who failed to lead his dead wife Eurydice out of Hades – in other words Orpheus and "the prince of Aquitania in the ruined tower", Nerval himself in his ruined tower falling down into the underworld. This symbolism is of course also found in the mythology of Ancient Egypt.

*Facilis descensus Avern:
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum, superas que evadere ad auras,
Hoc opus, hic labor est.*

(Virgil, *Aeneid* VI.)

¹³⁴⁷ παύω, cause to cease – λύπη, pain of body; pain of mind, grief. • For Πασίλυπος, see : *Evangelinus Apostolides Sophocles*. Greek Lexicon of the Roman and Byzantine Periods (From B.C. 146 to A.D. 1100). 2 vols. New York, NY: Frederick Ungar Publishing Co., [1957], Volume II, p. 866.

¹³⁴⁸ Publius Vergilius Maro (70 BCE-19 BCE). Virgil is an Anglicised form of his name. • *La Grotta di Seiano* (The Cave of Sejanus) which today is called *La Grotta di Posillipo* (The Cave of Posillipo) – a tunnel about 800 metres long built by Lucius Aelius Sejanus, Chief administrator of the Roman Empire for the Emperor Tiberius, in the 1st century A.D.

¹³⁴⁹ For Nerval and an interpretation of the poem, see: *Wallace Fowlie*. Poem and Symbol: A Brief History of French Symbolism. Philadelphia, PA: Pennsylvania State University Press, 1990, pp. 15-25.

¹³⁵⁰ See: *Jean Richer*. Gérard de Nerval et les Doctrines ésotériques. Avec des textes et des documents inédits. Paris, France : Éditions du Griffon d'Or, 1947. • *Georges Le Breton*. *Antoine-Joseph Pernety*. Nerval, poète alchimique : la clef des Chimères et des Mémoires d'Aurélia : le Dictionnaire mytho-hermétique de dom Pernety. La Béguède-Mazenc : Curandera, 1982.

For the Thelemites

The gates of Hell are open Night and Day:
Smooth the Descent, and easy is the Way:
But, to return, and view the cheerful Skies;
In this the Task, and mighty Labour lies.

(John Dryden's translation,
The Works of Virgil.¹³⁵¹)

However, as the second line of the sonnet seems to hint at the hope is not entirely destroyed and although the title of the twelve sonnets, *Les Chimères*, can be translated as 'The idle fancies'; 'The absurd, impossible notions', then the dream (and plan) evidently is to unite with his only star and flower in the underworld and succeed in ending pain and grief, wining back 'Posillipo' and its flower by becoming a prince of the underworld, a Pluto or Osiris. Two years after writing the sonnet he hanged himself. This is of course a death reminiscent of The Hanged Man, the XIIth trump of the tarot and a card signifying the Dying God, Osiris, the King of the netherworld in Egyptian mythology, and thus also the myth of his resurrection by Isis, his flower. Osiris was often called 'the black one' since he was shown with black skin in illusion to the realm of the dead, and he was also regarded as the night form of the sun. Nerval was found hanged from the railing of a staircase in Rue de la Vieille Lanterne in Paris on the morning of January 26, 1855. The street no longer exists and its place is now occupied by a theatre!¹³⁵² Nerval had a great interest for ancient Egypt and its myths and had traveled there in 1843 accompanied by a young man from Bordeaux who possibly was an Egyptologist, and as I will demonstrate and discuss later on stand the ancient Egyptians unrivalled when it comes to symbols and symbolism and are indeed the true fathers and unsurpassed masters of the language of symbols and symbolism, which Nerval clearly was fully aware of, I think. Nerval believed, some would say fancied, himself a descendant of the Labrunie knights from Poitou in west-central France, whose coat of arms was three silver towers, and whose leader was called "le duc d'Aquitaine", the Duke of Aquitaine – it is thus himself that is "*The prince of Aquitania in the ruined tower*", meaning both his connection with the Labrunie knights and their towers long gone, but also his present 'tower', his life, his prison, which is on its way to be destroyed. As to the Spanish title of the sonnet "*El Desdichado*" then it is usually translated as 'The Disinherited' since it is believed that the words came to Nerval's attention through a character in the novel *Ivanhoe; A Romance* (1819) by the Scottish poet and novelist Sir Walter Scott (1771-1832).¹³⁵³ This character has been stripped of his ancestral lands by his father and therefore he adopts a coat of arms bearing an uprooted oak tree and the device "*El Desdichado*". "*El Desdichado*" can mean 'disinherited', but also 'unhappy', 'miserable', or 'distressed'. Nevertheless, I notice that Nerval's choice of title appears several times in one of the founding works of modern Western literature, namely *El Ingenioso hidalgo don Quijote de la Mancha*, The Ingenious Gentleman Don Quixote of La Mancha, by the Spanish novelist and poet Miguel de Cervantes Saavedra (1547-1616), originally published in two parts in 1605 and 1615 – a work that Nerval of course had

¹³⁵¹ The Works of Virgil : Tranlated into English Verse By Mr. Dryden. 3 vols. London, UK: Printed for J. and R. Tonfon and S. Draper, MDCCXLVIII (1748), Vol. II, p. 663. (*Æn. VI.*, 193-5.) • Latin mythology made Avernus, a lake in Campania, the entrance to Hell ("*Facilis descensus Avernus*"). • John Dryden (1631-1700). English poet, dramatist, and critic.

¹³⁵² Théâtre de la Ville.

¹³⁵³ For this, see, e.g.: *Jonathan Strauss*. Subjects of Terror: Nerval, Hegel, and the Modern Self. Stanford, CA: Stanford University Press, 1998, p. 162; (Note 15, p. 327). (*Chapter 6. The Lyric First Person: "El Desdichado"*, pp. 155-205.)

studied, and perhaps also its Spanish edition. The first time “*el desdichado*” appears in this satirical romance is in the end of Chapter XIII (Part One) where it is said about a “*Song of Despair [Cancion desesperada]*”, “*the last paper the unhappy man wrote [el último papel que escribió el desdichado]*”:

*Vivaldo, que deseaba ver lo que los papeles decían, abrió luego el uno dellos, y vió que tenía por título: Cancion desesperada. Oyólo Ambrosio y dijo: ese es el último papel que escribió el desdichado; y porque veais, señor, en el término que le tenían sus desventuras, leelde de modo que seais oído, que bien os dará lugar á ello el que se tardare en abrir la sepultura.*¹³⁵⁴

Vivaldo, who was eager to see what the papers contained, opened one of them at once, and saw that its title was “**Lay of Despair.**” Ambrosio hearing it said, “That is **the last paper the unhappy man wrote**; and that you may see, señor, to what an end his misfortunes brought him, read it so that you may be heard, for you will have time enough for that while we are waiting for the grave to be dug.”¹³⁵⁵ In my opinion, this could well be the source of inspiration for the title, all things considered, so perhaps “*El Desdichado*” originated from the story of another “Knight” and his faithful squire, the story about the insanity of Don Quixote, and the words then rather should be translated as ‘The Unhappy’ instead of ‘The Disinherited’. There are other incidents in the novel that in one way or another can be linked to the sonnet, among other things, Don Quixote’s descent to the dark cave Montesinos in the heart of La Mancha.¹³⁵⁶ If Nerval took the title from a humorous novel, he probably did so in order to strengthen the darkening of his sonnet, I think. The protagonist in Cervantes’ book, a nobility who reads so many chivalric novels that he decides to set out to revive chivalry, attacking windmills that he in his madness believes to be ferocious giants, dies after having fully recovered his sanity – his will includes a provision that his niece will be disinherited if she marries a man who reads books of chivalry. However, there are also parallels between Nerval’s poem and another famous poem, the Anglo-Saxon “*The Wanderer*” (quoted in my introduction to this work), an elegy, untitled in the only manuscript (late 10th century) in which it has survived, but now known as “*The Wanderer*”, wherein are reflections upon a ruin, and a prince and a ‘ruined tower’ – the Wanderer, once a warrior serving a prince and his stronghold, has lost his lord and all his kinsmen and comrades in battle and is driven into exile.¹³⁵⁷

It is important to emphasize that the above gematria interpretation insists on that Nerval possessed the right attributions of the twenty-two Hebrew letters to the twenty-two tarot trumps, and if he knew these secret attributions – the secret attributions used in the Golden Dawn which

¹³⁵⁴ EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, Compuesto por MIGUEL DE CERVANTES SAAVEDRA. Segunda edición. Edición adornada con 800 láminas repartidas por el context. 2 vols. Barcelona: Imprenta de Antonio Bergnes y Compañía, MDCCCXL (1840). ♦ Tomo Primero, pp. 162-3. (*Capítulo XIII. Donde se da fin al cuento de la pastora Marcela con otros sucesos*, pp. 154-63.)

¹³⁵⁵ John Ormsby’s translation: *Miguel de Cervantes Saavedra; John Ormsby* (Translator). *The Ingenious Gentleman Don Quixote of La Mancha. A translation; with introduction and notes by John Ormsby.* 4 vols. London, UK: Smith, Elder & Co., 1885. ♦ Vol. I, p. 235. (*Chapter XIII. In which is ended the story of the shepherdess Marcela, with other incidents*, pp. 223-236.)

¹³⁵⁶ The descent to Cueva de Montesinos, described in Chapter XXII and XXIII of Part Two.

¹³⁵⁷ See: *Anglo-Saxon and Norse Poems.* Edited and Translated by N. Kershaw. Cambridge, UK: At the University Press, 1922, pp. 1-15. (*Part I. Anglo-Saxon Poems; I. The Wanderer*, pp. 1-15.) ♦ For some lines from the poem in Noah Kershaw’s translation, see the Introduction. ♦ The poem is preserved in the *Exeter Book*, the largest extant collection of Old English poetry. The manuscript, which contains all the extant Anglo-Saxon elegies, was copied c. 975, but the poem is evidently older.

Crowley published in 777 in 1909 E.V. – then he was more than just a reader and student of occult books, that most think he was, and a ‘secret initiate’.¹³⁵⁸ Nerval wrote the sonnet the year before the first instalment of Éliphas Lévi’s *Dogme et rituel de la haute magie*, Dogma and Ritual of High Magic, was printed, Lévi’s first book on magic, which was published in complete form in 1856, but at that time Nerval was dead.¹³⁵⁹ I shall return to the tarot and the history of its attributions to the Hebrew alphabet and to the paths of the unique Sephiroth tree used in Western magic and mysticism in the next chapter – the Sephiroth tree published in 1655 by Athanasius Kircher in *Oedipus Aegyptiacus*, a rare work that Nerval had access to and whose plates fascinated him!¹³⁶⁰

It becomes clear when reading Nerval that he had studied the occult traditions including the rites of freemasonry and the doctrine of the Rosicrucians, and he integrated a large number of esoteric elements in his writings. The late French Professor Jean Richer published in 1947 E.V. a book where he directed attention to Nerval’s allusions to the tarot and the occult traditions including Cabalism.¹³⁶¹ Nerval was born Gérard Labrunie but adopted late in his life, around 1844-45, the pseudonym of Gérard de Nerval. He suffered from intermittent attacks of insanity that started appearing in the early 1840s and he was several times committed to mental hospitals. To my knowledge, Crowley never referred to Nerval in his works and this may seem strange considering Crowley’s interest in the French Symbolist poet and critic Charles Pierre Baudelaire (1821-1867), who was friend with the much older Nerval, and also knew Éliphas Lévi personally – Lévi whose occult writings greatly influenced the symbolist movement.¹³⁶² Baudelaire and Nerval both shared a passion for the Orient and hashish and both attended the meetings of the famous “*Club des Hachischins*” – a Parisian group of the literary and intellectual elite dedicated to the exploration of hashish and other drugs, which met from 1845 to 1847 in the Hôtel Pimodan on the

¹³⁵⁸ See note¹⁴⁹⁷ below. • For 777, see note¹⁴⁰⁹ and note¹⁴¹⁰ below.

¹³⁵⁹ For the two volumes of *Dogme et rituel de la haute magie*, see note¹⁴⁹¹ below. • Lévi seems not to have mentioned Gérard de Nerval in his writings on magic and Kabbalah but he quotes him in *Dictionnaire de Littérature chrétienne*, published 1851, in an article on Faust. • Alphonse Louis Constant. *Dictionnaire de littérature chrétienne*. Paris: J.-P. Migne, éditeur, 1851, p. 554. (*FAUST (JEAN)*, pp. 535-55.)

¹³⁶⁰ See note¹⁴⁹⁷ below.

¹³⁶¹ See: *Jean Richer*. Gérard de Nerval et les Doctrines ésotériques. Avec des textes et des documents inédits. Paris, France : Éditions du Griffon d’Or, 1947. • Jean Richer (1915-1992). French Nerval scholar and author. Late Professor at the University of Nice.

¹³⁶² For Crowley’s translation of Baudelaire’s *Petits poèmes en prose; Les paradis artificiels* (1869), see: *Charles Baudelaire*. Little Poems in Prose. Translated by Aleister Crowley; Illustrated by Jean de Bosschère. Paris, France: Edward W. Titus/Black Manikin Press, 1928. • See a facsimile of Crowley’s personal copy of the first edition (1913 E.V.), which was never published, with his notes and corrections, in: Little Poems in Prose; Charles Baudelaire. Translated by Aleister Crowley; With 12 copperplate engravings from the original drawings by JEAN DE BOSSCHERE. First Impressions Series, V^{ol}: N^o. 19. [Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group], 1993. (“LONDON | WIELAND & CO. | 33, AVENUE STUDIOS (76, FULHAM ROAD) | SOUTH KENSINGTON, S.W. | 1913”) • See also the 1995 E.V. edition from The Teitan Press, with various new materials and drawings by Crowley: *Charles Baudelaire, Aleister Crowley*. Little Poems in Prose. Translated by Aleister Crowley. Edited by Martin P. Starr. Chicago, IL: The Teitan Press, 1995. • The Herb Dangerous. Part III. The Poem of Hashish; By Charles Baudelaire (Translated by Aleister Crowley) • [Aleister Crowley, et al.] The Equinox. Vol. I., No. III. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMX O.S. (1910 E.V.), pp. 55-112. (*THE HERB DANGEROUS; Part III; THE POEM OF HASHISH; By Charles Baudelaire (Translated by Aleister Crowley)*, pp. 55-112.) • For the publication of *Little Poems in Prose* etc, see note³⁴⁷⁸, note³⁴⁷⁹, note³⁴⁸⁰, note³⁴⁸¹, and note³⁴⁸¹ below. • For *The Poem of Hashish*, see note¹⁶¹⁴ below. • For Baudelaire and Lévi, see, e.g.: *John Senior*. The Way Down and Out: The Occult in Symbolist Literature. Ithaca, NY: Cornell University Press, 1959, p. 36; 88. • *Thomas A. Williams*. Eliphas Lévi: Master of Occultism. Tuscaloosa, AL: The University of Alabama Press. University, Alabama, 1975, p. 45. (*IV. Eliphas Lévi as Poet*, pp. 37-60.)

Seine island Île Saint-Louis. Nerval's use of hashish had likely not improved his mental health and may even have provoked the disease, I think. He wrote *El Desdichado* in a clinic in Passy (now an area of Paris) where he was hospitalized in 1853 after a serious nervous breakdown. The Welsh painter and draughtsman Augustus John (1878-1961), who knew Crowley, wrote after having used hashish:

*For a day or two I wandered, silent, pale and solitary like a ghost. My friend Alister [sic] Crowley, who knows what he is talking about, told me Hashish had saved his life: but then he is an Adept and I don't recommend indulgence in Cannabis Indica to the careless amateur.*¹³⁶³

As regards Crowley's Persian nuts, in 1920 E.V. two Persian nuts turned up close to the Villa Santa Barbara in Cefalù, which became the Abbey of Thelema.¹³⁶⁴ Crowley took the trees as a token, like he had done in Naples, and of course they are also mentioned in *Diary of a Drug Fiend*.¹³⁶⁵ To the Greek and Roman the walnut symbolized fertility and the male-female unity.

Regarding the Portal of the A.: A.: and the observed equilibrium of its silent watcher it is noteworthy that after *AN ACCOUNT OF A.: A.:* followed, as mentioned, the publication of *LIBER LIBRÆ SVB FIGVRA XXX* [i.e. the Book of the Balance] which significantly starts with the words:

*0. Learn first – Oh thou who aspires unto our ancient Order! – that Equilibrium is the basis of the Work. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?*¹³⁶⁶

As regards the review's motto and scepticism, Fra. P. published in the same number the essay '*The Soldier and the Hunchback: ! and ?*' which he had written in Madrid in 1908 E.V.¹³⁶⁷ Later in *Confessions* he wrote about it:

*goes to the roots of scepticism and mysticism, and represents them as alternative moods, neither valued in itself yet each a complete answer to its predecessor.*¹³⁶⁸

In the Syllabus published in the tenth number of *The Equinox* it became *LIBER CXLVIII*: "*An essay on the method of equilibrium on the intellectual plane.*", and placed in Class "C".¹³⁶⁹ Its number (148) we are informed is the value of מאזניים, mozneem, Balances – and the word also denotes Libra.¹³⁷⁰ So again, a book of balance! The exclamation mark and question mark from *The Soldier and the Hunchback: ! and ?* turned up in reverse order as two full page illustrations in the beginning of *The*

¹³⁶³ Horizon; A Review of Literature and Art. Edited by Cyril Connolly. London, UK: Horizon. ♦ Vol. XII, No. 72, December 1945, p. 428. (*Augustus John; Fragment of an Autobiography – XIV*, pp. 417-30.) ♦ For Augustus John, see note³⁸³⁵ below.

¹³⁶⁴ See: *Confessions*, p. 679; 863.

¹³⁶⁵ *Aleister Crowley*. *The Diary of a Drug Fiend*. London, UK: Collins, 1922, p. 316.

¹³⁶⁶ [*Aleister Crowley, et al.*] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.), p. 17. (*LIBER LIBRÆ | SVB FIGVRĀ | XXX*, pp. 17-21.) ♦ For *Liber Libræ*, see note²¹¹³ below.

¹³⁶⁷ *Confessions* incorrectly has "1903". See note¹⁶¹⁶ below.

¹³⁶⁸ *Confessions*, p. 537. ♦ [*Aleister Crowley, et al.*] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.), p. 17. (*THE SOLDIER AND THE HUNCHBACK: ! AND ?*, pp. 113-35.)

¹³⁶⁹ [*Aleister Crowley, et al.*] *The Equinox*. Vol. I., No. X. London: Wieland & Co., September MCMXIII O.S. (1913 E.V.), p. 49. (*A Syllabus of the Official Instructions of A.:A.:* *Hitherto Published*, pp. 41-56.)

¹³⁷⁰ *Ibid.*, p. 55.

Book of Lies (Liber CCCXXXIII) in 1913 E.V., something that I notice Crowley mentioned in an article headed “*Mystics and Their Little Ways; One Is Nothing, While Two Is – In Reality – One*” published in the American weekly *Vanity Fair* in 1916 E.V.:

*In the famous “Book of Lies,” one of the best modern treatises on mysticism, by Frata [sic] Perdurabo, the author fills his first page with a question-mark, and the reverse of it with a mark of exclamation, signifying that the Universe has two phases, scepticism and mysticism, and that these two are equal and opposite, and therefore One.*¹³⁷¹

Continuing the search, I make a most interesting and important discovery. It seems that a certain word has been introduced by Crowley in the “*Special Appendix*” of the first number of *The Equinox* where *John St. John* – Frater O.M.’s diary account of his Magical Retirement in Paris in October 1908 E.V. – was published. Here he starts by saying in the preface that:

*The Universe of Magic is in the mind of a man: the setting is but Illusion even to the thinker.*¹³⁷²

After a few pages he uses the word “*Magic*” again and writes:

*All those “false paths” of Magic and Meditation and of Reason were not false paths, but steps upon the true Path; even as a tree must shoot downwards its roots into the Earth in order that it may flower, and bring forth fruit in its season.*¹³⁷³

The next time he needs the word he writes:

*Also, since others are to read this, one must mention that almost from the beginning of this Working of Magick [sic] Art the changed aspect of the world whose culmination is the keeping of the oath “I will interpret every phenomenon as a particular dealing of God with my soul” was present with me.*¹³⁷⁴

It seems that we here are witness to the first use of “*Magick*” spelt with a “*k*” published by Aleister Crowley!¹³⁷⁵ “*Magick*” appears hereafter six times and “*Magic*” twenty-seven times. Later in the

¹³⁷¹ *Vanity Fair*. New York City: The Vanity Fair Publishing Company, Inc., Vol. 7, No. 2, October 1916, p. 144. (Aleister Crowley. *Mystics and Their Little Ways*, pp. 142; 144.) (Miscellaneous) ♦ Also in: Aleister Crowley. *The Revival of Magick and other essays*. (Oriflamme 2). Tempe, AZ: New Falcon Publications in association with Ordo Templi Orientis International, 1998 E.V., p. 68. (*Mystics and Their Little Ways*, pp. 64-9.) ♦ For the article, see also note³⁴¹³, note³⁷⁹⁷, and note⁴²⁹¹ below. ♦ [Aleister Crowley] Liber CCCXXXIII. *The Book of Lies. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo Which Thought is Itself Untrue*. London, UK: Wieland and Co., 1913. ♦ Aleister Crowley. Liber CCCXXXIII. *The Book of Lies. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo (Aleister Crowley) Which Thought is Itself Untrue. A Reprint with an additional commentary to each chapter*. [Editors: Karl J. Germer and Gerald Yorke.] Ilfracombe, Devon, UK: The Haydn Press, 1962, pp. [8-9]; 11 (Commentary).

¹³⁷² [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX o.s. (1909 E.V.), *Special Supplement*, p. 4. (*John St. John – The Record of the Magical Retirement of G. H. Frater, O. .M. .*, *Special Supplement*, pp. [1]-139.) ♦ For Frater O.M., i.e. οὐ μὴ (ou mē), Crowley as Adeptus Exemptus, 7°=4°, see note³⁰⁰⁰ above.

¹³⁷³ *Ibid.* pp. 8-9.

¹³⁷⁴ *Ibid.* p. 21.

¹³⁷⁵ I have searched his published works up to the publication of the first number of *The Equinox* without finding any

seventh number of *The Equinox*, which was published in September 1912 E.V., we find him using "Magick" two times in "The Temple of Solomon the King" in his diary extracts from 1906 E.V.¹³⁷⁶ and "magic" six times. However, in the first part of *Book Four*, which was published in February 1913 E.V.¹³⁷⁷, "Magick" is used forty-seven times and "Magic" only 3 times!¹³⁷⁸ And in the second part of *Book Four*, published later in 1913 E.V. and where "Magick" also appears forty-seven times, a footnote to the chapter "CEREMONIAL MAGICK" states:

*The old spelling MAGICK has been adopted throughout in order to distinguish the Science of the Magi from all its counterfeits.*¹³⁷⁹

In *The Book of Wisdom or Folly*, which was completed in America in 1918 E.V., we find Crowley stating:

*Allan Bennett bestowed upon me the right Art of Magic, and Our Holy Qabalah, with a great Treasure of Learning in many Matters, but especially concerning Egypt, and Asia, the Mysteries of their Arcane Wisdom. But Cecil Jones had I the Great Gift of the Holy Magick of Abramelin, and he inducted me into that Order which we name not, because of the Silliness of the Profane that pretend thereto, and he brought me to the Knowledge and conversation of the Holy Guardian Angel.*¹³⁸⁰

Recalling The Master Therion's famous introduction to *Magick in Theory and Practice* from 1930 E.V. where he explains how he chose the name MAGICK and gives his sublime definition of the term:

Let me explain in few words how it came about that I blazoned the word MAGICK upon the Banner that I have borne before me all my life.

Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least what that implied; it was a passionately ecstatic sense of identity.

In my third year at Cambridge, I devoted myself consciously to the Great Work, understanding thereby the Work of becoming a Spiritual Being, free from the constraints, accidents, and deceptions of material existence.

I found myself at a loss for a name to designate my work, just as H. P. Blavatsky some years earlier. "Theosophy", "Spiritualism", "Occultism", "Mysticism", all involved undesirable connotations.

use of "magick". So, to the best of my knowledge, this is the first use of this spelling in his printed works.

¹³⁷⁶ "March 1." [1906 E.V.] and "Sept. 24-30." [1906 E.V.] • [Aleister Crowley, et al.] *The Equinox*, Vol. I., No. VIII.

London: Wieland & Co., September MCMXII o.s. [1912 E.V.], pp. 15; 35. (*The Temple of Solomon the King*, pp. 5-48.)

¹³⁷⁷ For the date when the first part of *Book Four* was published, see note³³⁷⁸ below.

¹³⁷⁸ *Frater Perdurabo and Soror Virakam* [Aleister Crowley and Mary Desti]. *Book Four*. Part I. London, UK: Wieland, n.d. [1913 E.V.]

¹³⁷⁹ *Frater Perdurabo and Soror Virakam* [Aleister Crowley and Mary Desti]. *Book Four*. Part II – Magick [(Theory)]. London, UK: Wieland, n.d. [1913 E.V.], p. 3, note 1. (*CEREMONIAL MAGICK, THE TRAINING FOR MEDITATION; PRELIMINARY REMARKS*, pp. 3-6.)

¹³⁸⁰ *THE MASTER THERION* (Aleister Crowley). Liber Aleph vel CXI; The Book of Wisdom or Folly in the Form of an Epistle of 666 The Great Wild Beast to his Son 777 being The Equinox Volume III No. vi. West Point, CA: Thelema Publishing Company, 1962, p. 185. (*ALTERA DE SUA VIA (185. Further on this Path)*, p. 185.) • Revised edition: York Beach, Maine: Samuel Weiser, Inc., 1991, p. 185. (*Zy. ALTERA DE SUA VIA (More on this Path)*, p. 185.)

MAGICK



THE MASTER THERION

Front wrapper of the first 'Section' of *Magick in Theory and Practice* by The Master Therion. The work's four Sections (Volumes) were published in 1930 E.V.

I chose therefore the name “**MAGICK**” as essentially the most sublime, and actually the most discredited of all the available terms.

I swore to rehabilitate **MAGICK**, to identify it with my own career; and to compel mankind to respect, love, and trust that which they scorned, hated and feared. I kept my Word.

But the time is now come for me to carry my banner into the thick of the press of human life.

I must make **MAGICK** the essential factor in the life of **ALL**.

In presenting this book to the world, I must then explain and justify my position by formulating a definition of **MAGICK** and setting forth its main principles in such a way that **ALL** may understand instantly that their souls, their lives, in every relation with every other human being and every circumstance, depend upon **MAGICK** and the right comprehension and right application thereof.

I. DEFINITION.

MAGICK is the Science and Art of causing change to occur in conformity with Will.¹³⁸¹

The spelling “Magick” was used in English in the 17th to 18th century and the word is explained in Samuel Johnson’s famous *A Dictionary of the English Language* (1805) as meaning:

1. The art of putting in action the power of spirits: it was supposed that both good and bad spirits were subject to magick; yet magick was in general held unlawful: sorcery; enchantment. 2. The secret operations of natural powers. The writers of natural magick attribute much to the virtues that come from the parts of living creatures, as if they did infuse immaterial virtue into the part severed. Bacon.¹³⁸²

A poet that Crowley clearly read who used the spelling ‘Magick’ in his poems was the English poet Edmund Spenser (1552/53-1599). For instance, in his *The Faerie Queene* (1590-6) the word is found several times.¹³⁸³ The ‘Spenserian stanza’ of eight five-stress lines plus one six-stress line, as used in *The Faerie Queene*, is considered the most important and original metrical invention by any single English poet. Crowley wrote in *Why Jesus Wept*:

I hear ‘St. Agnes’ Eve’ suggest
To this 8’s better a far best:
Spenserian solemnity
Fits this part of my minstrelsy.¹³⁸⁴

¹³⁸¹ MTP, Section 1 [Vol. 1.], pp. XI-XII. (*Introduction*, pp. IX-XXV.) • See note²⁰⁸⁴ below. • For *MTP*, see note²¹⁴⁰ below.

¹³⁸² Samuel Johnson. *A Dictionary of the English Language: In which the Words are Deduced from Their Originals, and Illustrated in Their Different Significations, by Examples from the Best Writers, to which are Prefixed, a History of the Language, and an English Grammar.* 4 vols. Ninth edition; corrected and revised. London: Printed for Longman, Hurst, Rees, and Orme, 1805. ♦ Vol. III., “**MA’GICK**”.

¹³⁸³ Edmund Spenser. *Faerie Queen. Disposed into Twelve Books, Fashioning XII. Morall Vertues [with] The Second Part of the Faerie Queene Containing the Fourth, Fifth, and Sixth Bookes.* 2 vols. London: Printed for William Ponsonby, 1590-1596. • Edmund Spenser. *The Works of Edmund Spenser.* Edited by J. Payne Collier, F.S.A. 5 vols. London: Bickers and Sons, 1873. • Crowley included two stanzas from Spenser’s “*Hymn in Honour of Love*” in Act III of *Tannhäuser; A Story of all time.* ♦ *Tannhäuser; A story of all time; By Aleister Crowley. A new Edition; Price Fifteen Shillings net to the trade.* Boleskine, Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, 1907, p. 66. (*ACT III; "Spenser, Hymn in Honour of Love"*, p. 66.)

¹³⁸⁴ Aleister Crowley. *Why Jesus Wept: A Study of Society and of the Grace of God.* [Paris]: Privately printed, 1904, p. 4. (*SCENE I; The Poet inducts his matter*, pp. 3-8.) ♦ Facsimile reprint (B/W): *First Impressions Series.* V^{ol.} N^{o.} 18. [Essex House, Thame, Oxon, UK: Mandrake Press Ltd and Edmonds, WA, USA: Holmes Publishing Group], 1993.

A French work on the history of magic, *Apologie pour tous les grands Personages qui ont été faussement soupçonnez de Magie*¹³⁸⁵, published in Paris in 1625 by the French sceptic Gabriel Naudé (1600-1653), librarian to Cardinal Richelieu and Cardinal Mazarin, stated about magick and its species, here quoted from the English translation, *The History of Magick*, made in 1657 by John Davies (1625-1693)¹³⁸⁶:

We shall then lay our foundation with the distinction of Magick into lawfull, and unlawfull or prohibited: whereof if every one were but intentioe to observe the severall species and effects me think it were not very comprehend them. Let us then consider Man, as a perfect and accomplished creature, made after the image of his Creatour, the noblest production of all Nature, such as she thought fittest to shed her favours on, and to furnish with her greatest excellencies, that so he might be Lord Paramount over all the rest, and exercise dominion over them, it being the inherent right of his excellencie,

– (c) *Et quod dominari in cætera posset Natus homo*, – [Ovid. *Metamorphoses*, Lib. I, 77-8.]

*ordering and regulating his extraordinary actions, either by the particular grace of Almighty God, or by the assistance of an Angel, or by that of a Dæmon, or lastly, by his own industry and ability. From these four different wayes, we infer four kinds of Magick: Divine, relating to the first; Theurgick, to the second [which he also names “White Magick”]; Geotick [i.e. Goetic], to the third; and Naturall, to the last.*¹³⁸⁷ [Written with modern typography.]

Gabriel Naudé’s work, whose full English title is: “*The History of Magick: By way of Apology for all the Wise Men who have unjustly been reputed Magicians, from the Creation, to the present Age*”, is a sceptical interpretation of the occult sciences and the myth of hermetic tradition, a work wherein he argues that most of the magic imputed to famous men of the past never happened stating that wise men often had to make a mystery of their learning in order to avoid persecutions by cabal and tradition. A few years after that Gabriel Naudé’s book had appeared in English “*Magick*” appeared in a satirical poem on Puritanism, *Hudibras*, by the English satirist Samuel Butler (1612-1680), which became very popular following its publication in the 1660’s and 70’s, illustrated in 1726 by the English painter, printmaker and pictorial satirist William Hogarth (1697-1764) – a burlesque heroic poem ridiculing the Puritans, as represented in the characters of Hudibras, a quixotic, hypocritical knight, and his squire, Ralph:

[...]

*Thus Ralph became infallible.
As three or four-legg’d Oracle,
The Ancient Cup, or modern Chair;
Spoke Truth point-blank, tho’ unaware.
For Mystick Learning wond’rous able*

¹³⁸⁵ *Gabriel Naudé. Apologie pour tous les grands Personages qui ont été faussement soupçonnez de Magie. A Paris, Chez François Targa, 1625.*

¹³⁸⁶ French to English translator, a native of Carmathenshire in Wales.

¹³⁸⁷ *The History of Magick: By way of Apology for all the Wise Men who have unjustly been reputed Magicians, from the Creation, to the present Age. Written in French by G. Naudæus, Late Library-Keeper to Cardinal Mazarin; Englished by J. Davies. [London], Printed for John Streater, 1657, pp. 13-4. (Chap. II. Of Magick and its Species, pp. 11-23.)*

*In Magick Talisman and Cabal,
Whose primitive tradition reaches
As far as Adam's first green Breeches:
Deep-sighted in Intelligences,
Ideas, Atoms, Influences;
And much of Terra Incognita,
Th' intelligible World, cou'd say;
A deep occult Philosopher,
As learn'd as the Wild Irish are,
Or Sir Agrippa, for profound
And solid Lying much renown'd:
He Anthroposophus, and Floud,
And Jacob Behmen understood:
Knew many an Amulet and charm,
That wou'd do neither good nor harm:
In Rosy-crucian Lore as learned,
As he that Verè adeptus earned:
He understood the Speech of Birds
As well as they themselves do Words:
Cou'd tell what Subtlest Parrots mean,
That Speak and think contrary clean:
What Member 'tis of whom they talk
When they cry Rope, and Walk, Knave, walk.
[...].¹³⁸⁸ [Written with modern typography.]*

As seen in the poem so was also the word 'mystic' at that time written with a "k" as "Mystick". That Crowley knew *Hudibras* is seen in *Moonchild* where we find him quoting from "Hudibras" Butler's poem in a chapter dealing with "The Homunculus" (i.e. an artificial living human being, Latin for 'a little man'; 'a mannikin'¹³⁸⁹):

"They started in paraphysical ways; that is, they repudiated natural generation altogether. They made figures of brass, and tried to induce souls to indwell them. In some accounts we read that they succeeded; Friar Bacon was credited with one such Homunculus; so was Albertus Magnus, and, I think, Paracelsus.

"He had, at least, a devil in his long sword 'which taught him all the cunning pranks of past and future mountebanks,' or Samuel Butler, first of that dynasty, has laid.¹³⁹⁰

¹³⁸⁸ *Samuel Butler*. *Hudibras*. In Three Parts. Written in the Time of the Late Wars. With Annotations, and a compleat Index. 2 vols. Glasgow, Scotland: Printed by Robert and Andrew Foulis, MDCCLXXIV (1774), p 19. (525-552). (*Part I, Canto I*, pp. [1]-32.) • The three parts of *Hudibras* were published in 1663, 1664, and 1678.

¹³⁸⁹ Compare with the Golem (גולם), the legendary artificial man of Jewish magic made of clay.

¹³⁹⁰ *Aleister Crowley*. *Moonchild: A Prologue*. London, UK: The Mandrake Press, 1929, p. 108. (*Chapter VIII*, p. 104-16.) • 'which [sic, but "that"] taught him all the cunning pranks of past and future mountebanks,' is from *Hudibras*, Part II, Canto III. ♦ *Samuel Butler*. *Hudibras*. In Three Parts. Written in the Time of the Late Wars. With Annotations, and a compleat Index. 2 vols. Glasgow, Scotland: Printed by Robert and Andrew Foulis, MDCCLXXIV (1774), p 203, (629-630):

"That taught him all the cunning pranks

Of past and future mountebanks." [Written with modern typography.] (*Part II, Canto III*, pp. 182-222)

The Master Therion had in 1923 E.V. written about MAGICK in his diary:

Since 1898 I have striven to identify Magick with my name. It is not too much to say that whenever Magick comes up in conversation, my name is mentioned sooner or later. (The bad name of Magick has reflected itself on me: hence wild yarns.) [...] Magick is the link between Spirit and Matter, which explains why modern science has neglected it, its fight with religion etc.”¹³⁹¹

And a few months later:

“Magick is the Science & Art of controlling nature. My discoveries are vitally important to mankind; they only need proper presentation.”¹³⁹²

And concerning “Science” and “Art” we find him stating in a footnote in MTP:

The main difference between a Science and an Art is that the former admits mensuration. Its processes must be susceptible of the application of quantitative standards. Its laws reject imponderable variables. Science despises Art for its refusal to conform with calculable conditions. But even to-day, in the boasted Age of Science, man is still dependent on Art as to most matters of practical importance to him; the Arts of Government, of War, of Literature, etc. are supremely influential, and Science does little more than facilitate them by making their materials mechanically docile. The utmost extension of Science can merely organize the household of Art. Art thus progresses in perception and power by increased control or automatic accuracy of its details. The Master Therion has made an Epoch in the Art of Magick by applying the Method of Science to its problems. His Work is a contribution of unique value, comparable only to that of those men of genius who revolutionized the empirical guesswork of “natural philosophers”. The Magicians of to-morrow will be armed with mathematical theory, organized observations, and experimentally-verified practice. But their Art will remain inscrutable as ever in essence; talent will never supplant genius. Education is important to produce a poet greater than Robert Burns; the perfection of laboratory apparatus prepares indeed the path of a Pasteur, but cannot make masters of mediocrities.”¹³⁹³

I find it very interesting that Crowley’s joining of the old “K” to “MAGIC” in fact reflects the Equinox of the Gods and the Law of ΘΕΛΗΜΑ. If we take a closer look at the original form of the two letters “C” and “K” so is the “C” clearly a depiction of the circle’s half and the “K” the circle’s diameter and the indication of the centre in the middle – it is all about the circle and its centre, the axle of the wheel, and therefore are *The Book of the Law* and MAGICK closely connected! The greatest challenge both for Science and Arts is, in my opinion, to comprehend the Infinite. The most important question regarding this will always be whether the Universe, our environments, is infinite and if not whether it has the potential to become infinite under certain conditions. This has indeed to do with mensuration both scientific as well as magical and it is no great secret that the Law of θελημα and its Book deal with the Infinite, which when brought together with

• Samuel Butler is sometimes called “Hudibras” Butler in order to distinguish him from Samuel (“Erewhon”) Butler (1835-1902).

¹³⁹¹ Aleister Crowley. *The Magical Diaries of Aleister Crowley 1923*. Ed. Stephen Skinner. Jersey, Channel Islands: Neville Spearman Ltd., 1979, p. 27. [27 May, 1923 E.V.]

¹³⁹² Ibid. P. 154. ([15 September, 1923 E.V.])

¹³⁹³ MTP, p. 175, note I.

For the Thelemites

'mensuration' bring about the questions of space and number.¹³⁹⁴ It is not a secret that I believe that the Infinite only can be fully comprehended through *The Book of the Law* and the Art of Magick!

The word of Sin is Restriction. O man! Refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.

Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

Do that, and no other shall say nay.

For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

The Perfect and the Perfect are one Perfect and not two; nay, are none!

Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

But they have the half: unite by thine art so that all disappear.

My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?¹³⁹⁵

Hunger thou, O man, for the infinite: be insatiable even for the finite; thus at The End shalt thou devour the finite, and become the infinite.¹³⁹⁶

Science has increased its knowledge about the distant universe and its galaxies but little is still known about our own galaxy and its centre and the Moon and Mars are far better known than the depths of the oceans of our planet. The same holds true when it comes to man's inner universe, its centre and its magick. However, there is a Law that will guide you and a system which supplies the necessary method & equipment! But it is important to emphasize that the A.:A.:, although using '*The Method of Science*', necessarily not agrees with modern science and its aims, and often it is not the case. Today's why-why-science is a global Church, a Church creating a deluge of knowledge and information which unfortunately often not is subordinated intelligence and spirituality. There is no need for a 'new' Middle Ages but there is need to remember René

¹³⁹⁴ I am planning to comment on space and number in relation to the Infinite in another book.

¹³⁹⁵ *Liber L vel Legis*, I, [41-48.]

¹³⁹⁶ [Aleister Crowley] Liber CCCXXXIII. The Book of Lies. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo Which Thought is Itself Untrue. London, UK: Wieland and Co., 1913, p. 60. (ΚΕΦΑΛΗ ΜΕ, BUTTONS AND ROSETTES, p. 60.) • Aleister Crowley. Liber CCCXXXIII. The Book of Lies. Which is Also Falsely Called BREAKS, The Wanderings or Falsifications of the One Thought of Frater Perdurabo (Aleister Crowley) Which Thought is Itself Untrue. A Reprint with an additional commentary to each chapter. [Editors: Karl J. Germer and Gerald Yorke.] Ilfracombe, Devon, UK: The Haydn Press, 1962, p. 102. (46, ΚΕΦΑΛΗ ΜΕ, BUTTONS AND ROSETTES, p. 102.)

Descartes and his teachings and also that spirituality offers degrees!¹³⁹⁷ And “*Do what thou wilt shall be the whole of the Law*”! I shall return later to Scientific Illuminism and the meaning of the motto of *The Equinox*.

*If you are going to take up Magick, make no compromise. You cannot make revolutions with rose-water, or wrestle in a silk hat. You will find very soon that you must either lose the hat or stop wrestling. Most people do both.*¹³⁹⁸

As to the first number of *The Equinox*, March 1909 E.V., whose publication began this chapter, the volume was perhaps first reviewed in the English weekly review *The New Age*, March 25, 1909 E.V., by ‘Jacob Tonsen’, in fact the pseudonym of Parisian Arnold Bennett!:

*A finely unpopular magazine, just out, is “The Equinox.” It is a venture of that philosopher-errant, Mr. Aleister Crowley. It appears twice a year, at five shillings a time, and is large and luxurious. It is a “review of scientific illuminism,” and also “the official organ of the A. A.” I will not murmur on this too exoteric page the secret significance of “A. A.” To discover it you must spend a crown. For me, who am a mystic only in my leisure hours, the chief interest of the first number of “The Equinox” is a short story by Frank Harris, “The Magic Glasses.” With a due sense of responsibility, I say that this is the finest story that Frank Harris has written. It must be read. It cannot be left unread. One of the characters in it is Dante Gabriel Rossetti. When I tell you that this tale really is something that errs from the common, you may believe me. It is a morsel for persons of taste, for those do not accept the statement that the short story perished with Guy de Maupassant. If “The Equinox” can live up to this standard it will be bought by the profane.*¹³⁹⁹

The Scotsman wrote, April 8, after having mentioned the content of the new review:

*No doubt all this is good fun and perhaps instructive for persons initiated to Illuminism, whatever that may be; but to the mind weltering in the Cimmerian darkness outside, it looks uncommonly like nonsense; and, while a little nonsense now and again is not half a bad thing, a fat volume full of it, with symbolical pictures of stars and serpents and scrolls with Hebrew characters and a lion jumping from the sun to the moon, and imposing arrangements of stars, circles, and triangles, seems, as my Lord Dundreary used to say, “one of those things which no fuf-fuf-fellow can understand.”*¹⁴⁰⁰

¹³⁹⁷ For Descartes and the Middle Ages, see note¹⁶⁴⁶ below.

¹³⁹⁸ MTP, Section 1 [Vol. 1.], p. 64. (*Chapter VIII. Of Equilibrium, and of the General and Particular Method of Preparation of the Furniture of the Temple and of the Instruments of Art*, pp. 60-7.) • See also note²⁷⁰¹ below.

¹³⁹⁹ *The New Age; A Weekly Review of Politics, Literature, and Art*. London, UK: New Age Press, Limited. ♦ New Series; Vol. IV., No. 22., Thursday, March 25, 1909, p. 445. (Review of the first number of *The Equinox*, March 1909 E.V.) (**Books and Persons**. (*An Occasional Causerie*); By Jacob Tonson, pp. 445-6.) • [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.) • ‘Jacob Tonson’ was the name of the “father of modern publishing,” the English bookseller and publisher Jacob Tonson (1656?-1736). • For Arnold Bennett, see note⁸⁰⁹ above.

¹⁴⁰⁰ *The Scotsman*. Midlothian, Scotland: The Scotsman. ♦ Thursday, April 8, 1909, p. 2. (Review of “*The first number, dated March 1909, Old Style, of a new review, entitled The Equinox (5s.) has come from Messrs Simpkin, Marshall, & Co., London.*”)(*NEW BOOKS; MAGAZINES AND REVIEWS*, p. 2.)

The English weekly review *The Academy* wrote, April 10, about the new review and the "A. A." – most likely written by the magazine's editor the English author, and poet Lord Alfred Bruce Douglas (1870-1945):

*It seems that we are to have a new religion, the high priests of which will be the impious Mr. Aleister Crowley and the anarchistic Mr. Frank Harris. Mr Crowley appears to be the founder of the movement. But, no doubt out of compliment to Mr. Harris, Mr. Crowley has called the concern "The A. A.," which is understood to mean the 'Appy 'Arrises'. And 'Appy 'Arrises' – we trust that our surmise as to the meaning of the A. A. is the correct one – have just published the first number of a new magazine called *The Equinox*, which is devoted to an explanation of the 'Appy 'Arrises' religious tenets. So far as we can gather, the religion of Messrs. Crowley and Harris is a most curious affair. The neophyte is invited to hop round on one leg and breathe through one nostril for an hour at a stretch, and apparently this has to be done in a state of nudity. Playing-cards also figure in Mr. Crowley's ritual. In the current issue of Mr. Frank Harris's *Vanity Fair* we are assured that *The Equinox* contains some "excellent mystical poetry" by Mr. Crowley, together with a capital short story (by Mr. Frank Harris) which is alone worth the five shillings asked for the volume." Clearly, the other new religion-mongers must look to their laurels.¹⁴⁰¹*

The Northern Whig in Belfast, Northern Ireland, wrote, April 17:

*Described as the review of scientific illuminism and the official organ of the "A. A.," this bulky volume is likely to try the temper of the unenlightened Philistine into whose hand it chances to fall. The editorial introduction, which claims that "*The Equinox*" "begins a completely new adventure in the history of mankind," admits that, but argues that the contents are difficult to understand "only in the sense that Homer is unintelligible to a person ignorant of Greek." The course of training by which one may acquire the desired knowledge is formidable enough in all conscience. The novice must learn to sit perfectly still with every muscle tense for long periods, and when he can hold a saucer filled to the brim with water, and poised upon the head without spilling a drop during an hour, he is admitted for examination, and may hope to grasp some of the mystical theories explained at length in the volume. It would no doubt be intensely exciting to attempt it, but a reviewer turning out his tale of bricks against time must be excused, and the doctrines of the "Brothers of the A. A." remain perforce a closed book to him. He can enjoy whole-heartedly, however, the short story by Mr. Frank Harris, "*The Magic Glasses*," a piece of work in every respect worthy of the author of "*The Bomb*," and Mr. Aleister Crowley's poem "*The Wizard Way*," even though "asana," "pranayama," and "dharana" are to him no more than mysterious and unpronounceable words.¹⁴⁰²*

The *Occult Review* reviewed the book in the issue of May 1909 E.V., a review signed "B. P. O'N.", initials belonging to the Irish-Welsh physician, and Renaissance man Bernard Price O'Neill (1865-1947):

THE genius of this book, Mr. Aleister Crowley, seems at the first blush to be the Panurge of mysticism, and to those who have regarded with delight the amazing adventures of the brilliant Rabelaisian figure, such

¹⁴⁰¹ The Academy; With Which Are Incorporated Literature And The English Review. London, UK: The Academy. ♦ Vol. LXXVI, No. 1927, April 10, 1909, p. 964. (*LIFE AND LETTERS*, pp. 963-5.) ♦ For Lord Alfred Bruce Douglas, see note²³⁹², note²⁸⁰² and note²⁸⁰³ below.

¹⁴⁰² The Northern Whig. Belfast, Antrim, Northern Ireland: The Northern Whig. ♦ Saturday, April 17, 1909, p. 10. (Review of "*The Equinox*." (*Simpkin, Marshall, Hamilton, Kent, & Co. 5s.*))(*LITERATURE; SHORT NOTICES*, p. 10.)

a modern prototype would appear in anything but an unamiable light. At all events, Mr. Crowley in this new venture plays many parts, and is at once a mystic, a sardonic mocker, an utterer of many languages, a writer of magnificent prose interspersed with passages of coarse persiflage, and also a philosopher of not a little penetration and power of analysis. The expert alone will be able to judge of the scope and meaning of the mystical doctrines and practices contained in this volume, but to the uninformed lay-reader the main thesis would appear to be the necessary passage of the soul through all experience, including the depths of iniquity, in order to rise to the serene heights of balanced wisdom and superior life. It is almost impossible sometimes to avoid the thought that we are the victims of an elaborate joke, but we put aside the thought as laying us under a charge of lack of subtlety. The most striking piece in the book, not excepting Mr. Frank Harris' admirable short story "The Magic Glasses," is "The Temple of Solomon the King." It is a mingling of acute criticism and glowing imagination, shot through with strange esoteric doctrine. Though the imaginative portion is not all on the same level, it may be said that there is no one now writing in the English language who can command a greater splendour of style. Space does not allow comment upon all the unusual features of this publication, which may be recommended to any one who has a spark of intellectual curiosity.¹⁴⁰³

The London *Daily News* had a long, unsigned review of "'The Equinox" (No. 1 of which weighs about two pounds)", May 4:

From time to time we have taken note of the appearance of new periodicals, grave, gay, or grotesque, and now we welcome with pleasure the publication of Vol. I., No. 1., of "The Equinox." It is, we understand from its own pages, a considerable event. The editorial utterance begins thus: "With the publication of this Review begins a completely new adventure in the history of mankind."

"Whatever knowledge may previously have been imputed to men, it has always been fenced in with conditions and restrictions," continues this pronouncement. "The time has come to speak plainly, and so far as may be in the language of the multitude." That, however, is not very far, for "The Equinox" (No. 1 of which weighs about two pounds) is devoted to the extension of the magical life, under the direction of "the Brothers of the A. A." We are told that in this volume "the Brothers of the A. A. announce themselves without miracle or mystery," and that what "A. A." propose to do is "to enable such men as are capable of advancement to a higher interpretation of manhood to do so." "Some of the contents of this Review may be difficult or impossible to understand at first," observes the Editor, "but only in the sense that Homer is unintelligible to a person ignorant of Greek." It is necessary, if you wish to advance to a higher interpretation of manhood, to Learn; and "A. A." is there to Teach.

What, then, is "A. A."? This is soon answered. We quote the words of Councillor von Eckartshausen in his "Account of A. A.":

This Sanctuary, composed of members widely scattered indeed but united by the bonds of perfect love, has been occupied from the earliest ages in building the grand Temple (through the evolution of humanity) by which the reign of L.V.X. will be manifest. This society is in the communion of those who have most capacity for light; they are united in truth, and their Chief is the Light of the World himself. V.V.V.V.V., the One Anointed in Light, the single teacher for the human race, the Way, the Truth, and the Life. That is what "A. A." is.

¹⁴⁰³ The Occult Review; A Monthly Magazine Devoted to the Investigation of Supernormal Phenomena and the Study of Psychological Problems. Edited by Ralph Shirley. London, UK: William Rider & Son, Limited. ♦ Vol. IX, No. 5, May 1909, p. 292. (Review of "THE EQUINOX. The Official Organ of the A. A. The Review of Scientific Illuminism. Vol. i, No. 1. March 21, 1909. Price 5s." Signed "B. P. O'N.") (PERIODICAL LITERATURE, pp. 289-2.) See also note¹⁶¹⁹, note¹⁶²¹ and note³⁴⁰⁵ below.

For the Thelemites

More about V.V.V.V. is imparted to us in the earlier part of "The Temple of Solomon the King" which appears in "The Equinox." Thus, we learn, among other things, that –

Theosophists call him the Higher Self, Silent Watcher, or Great Master.

The Golden Dawn calls him Genius.

Gnostics say the Logos.

Egyptians say Asar Un-nefer.

Zoroaster talks about uniting all these symbols into the form of a Lion - see Chaldean Oracles.

Anna Kingsford calls him Adonai (Clothed with the Sun). Buddhists call him Adi-Buddha - (says H. P. B.).

The Bhagavad-Gita calls him Vishnu (chapter xi.).

The Yi King calls him "The Great Person."

The Qabalah calls him Jechidah.

"We also," explains the Author, "get metaphysical analyses of His nature, deeper and deeper according to the subtlety of the writer; for this vision – it is all one same phenomenon, variously coloured by our varying Ruachs – is, I believe, the first and the last of all Spiritual Experience. For though He is attributed to Malkuth, and the Door of the Path of His overshadowing, He is also Malkuth in Kether – 'as above, so beneath', and the End of the 'Path of the Wise' is identity with Him. So that while he is the Holy Guardian Angel, He is also Hua and the Tao."

Persons anxious to obtain further information on these points may obtain "The Equinox" for the ridiculous sum of five shillings.¹⁴⁰⁴

The volume's stunning frontispiece to "An Account of A.:A.:", "The Silent Watcher"¹⁴⁰⁵ was reproduced in the English weekly news magazine *The Illustrated London News*, May 8, with the following text:

THE "A.:A.:" AN ILLUSTRATION FROM AN ACCOUNT OF "A.:A.:" IN THE FIRST ISSUE OF "THE EQUINOX: THE REVIEW OF SCIENTIFIC ILLUMINISM."

The brothers of the A.:A.: announce themselves without miracle or mystery. What the A.:A.: propose to do is to enable such men as are capable of advancement to a higher interpretation of manhood to do so¹⁴⁰⁶

It was part of the column "At the Sign of St. Paul's" written by the Scottish scholar, and man of letters Andrew Lang (1844-1912), to whom I shall return in connection with the S.P.R.T.'s essay competition. The monthly magazine *The Review of Reviews* wrote in their June issue about the new review:

The Equinox is the title of a new occult periodical published by Simpkin, Marshall and Co., which made its first appearance last month. It is like no other magazine in the world. It is a squat, square volume of 400 pages, costing 5s., and weighing a couple of pounds. On the cover, in red, green, and gold, is the symbol

¹⁴⁰⁴ The Daily News. London, England: Daily News. ♦ Tuesday, May 4, 1909, p. 4. (Review of "'The Equinox' (No. 1 of which weights about two pounds)")(TABLE TALK, p. 4.)

¹⁴⁰⁵ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.), "THE SILENT WATCHER", facing p. 6. (*An Account of A.: A.:*, pp. [5]-13.)

¹⁴⁰⁶ *The Illustrated London News*. London, England: The Illustrated London News. ♦ May 8, 1909, p. 662. (AT THE SIGN OF ST. PAUL'S; By Andrew Lang, p. 662.)

of the Equinox, over which is written "The Method of Science," and below "The Aim of Religion." On the sides it is described as "The Official Organ of the A.:A.: and the Review of Scientific Illuminism." It is edited by Alister [sic] Crowley, under the direction of the Brothers of the A.:A.:, of whom a great deal is written which leaves the reader in a state of great bewilderment. The A.:A.: is the society whose members from the Republic of Genius, the Regent Mother of the whole world. Equilibrium is the basis of the work of this ancient Order. Those who would enter it must practise exercises until they can stand for a whole hour with a saucer filled to the brim with water on their head without spilling a drop. They are then submitted for examination, and should they pass they will be instructed in more complex and difficult practices. At the end of the number is a narrative of the magical retirement of John St. John – which, frankly, I am not sufficient of an occultist to make sense of. The rest of the Equinox is devoted to poetry and fiction. Mr. Frank Harris publishes his excellent story, "The Magic Glasses." "The Temple of Solomon the King" is a work of another order on which I, in all humility, recognise that it would be presumption for me to pass an opinion. A strange, weird, incomprehensible magazine is the Equinox, whose publication is a curious sign of the times.¹⁴⁰⁷

Finally, June 5, the English weekly newspaper *The Sphere; An Illustrated Newspaper for the Homes* reviewed the nearly 400 pages volume – a review probably by the newspaper's editor the English journalist, and literary critic Clement (King) Shorter (1857-1926):

A REMARKABLE NEW REVIEW

One of the most extraordinary publications we have ever received is called *The Equinox*, just issued by Simpkin, Marshall. It is the "official organ of the A.A. review of scientific illuminism," and the first number consists of a quarto of nearly 400 pages published at 5s. "With the publication of this review," we are told in an editorial note, "begins a completely new adventure in the history of mankind," and "some of the contents of the review may be difficult or impossible to understand at first." [...] One of the contributors is Mr. Aleister Crowley, whose remarkable treatise on the mystic path entitled *Konx om Pax* puzzled reviewers some time ago. Mr. Frank Harris contributes a sketch called "The Magical [sic, but Magic] Glasses," and a supplement of 139 pages entitled "John St. John" is "a record of the magical retirement of G. H. Frater, O.M." The paper is handsomely produced – some of the illustrations are quite extraordinary. One wonders how many adherents the new creed (whatever it is) possesses.¹⁴⁰⁸

¹⁴⁰⁷ The Review of Reviews. London, UK: Stead's Publishing House. ♦ Vol. XXXIX, No. 234, June, 1909, p. 374. (*THE REVIEWS REVIEWED*; Review of the first number of "THE EQUINOX" [March, 1909 E.V.], p. 374.)

¹⁴⁰⁸ *The Sphere; An Illustrated Newspaper for the Homes*. London, UK: Sphere Publishers. ♦ Vol. XXXVII, No. 489, June 5, 1909, p. 204. (*A REMARKABLE NEW REVIEW*, p. 204.)

Lovers of the fantastic should not omit to read a new periodical called *The Equinox*, which appears, like its namesake, twice a year, but at the modest price of 5s. The first and vernal number is a sumptuous tome, adorned with cabalistic designs of the most creepy kind, full of magical lore, replete with beautiful prose. There is a story by Frank Harris, called "The Magical Glasses," which ranks among his masterpieces, and suggests an infinity of procreative thought. There are rules by which, if you can remain for hours in contortions with a saucer of water poised on your head, you can learn to find buried treasure, to become invisible, to change your enemies into animals and so forth. The rules as to "Physical Limitations" are especially interesting :—

1. It is desirable that you should discover for yourself your physical limitations.
2. To this end ascertain for how many hours you can subsist without food or drink before your working capacity is seriously interfered with.
3. Ascertain how much alcohol you can take, and what forms of drunkenness assail you."

Jim Crow elects for No. 3.

Horatio Bottomley's *John Bull* also had a review, June 5, 1909 E.V., of the first number of *The Equinox* — perhaps by the English journalist and author Herbert Vivian (1865-1940), who had reviewed *Konx om Pax* in the weekly back in June 1908 E.V. (Review of the first number of *The Equinox*, March 1909 E.V. in *John Bull*: John Bull. London, UK: John Bull. ♦ Saturday, June 5, 1909, p. 664.)

Appendix.

The Greek Neuter Noun θέλημα, thelēma, will.

The neuter noun θέλημα, thelēma, will, is found both in Classical Greek and in the language that developed from it, Hellenistic Koine, or common Greek. The earliest use of θέλημα in writing – as found in the corpus of Greek texts which has survived – dates from the fifth Century B.C.¹ The word is said to have developed from the verb θελω, thelō, which means “will, wish”.² θέλημα (in its genitive plural form “τῶν θελημάτων”³) is found in the work of Antiphon Sophista, v B.C., a Greek orator and statesman who took up rhetoric as a profession. He wrote treatises *On Truth*, *On the Interpretation of Dreams*, *On Concord*, and *The Statesman*. Aeneas Tacticus, iv B.C., who wrote on the art of war, also used this noun. The word is also found in a work assigned to Aristotle, iv B.C., called *De Plantis*⁴, *On Plants*, however, that this work should be by Aristotle is today questioned.⁵ Then, of course, it is found many times in the second Century B.C. in LXX – the Greek Septuagint version of “The Hebrew Bible”, or תנ"ך, TANAKH⁶ – where we, for instance, find it used in the line: ὅτι οὐκ

¹ See: Henry George Liddell and Robert Scott, Sir Henry Stuart Jones, Roderick McKenzie. A Greek-English Lexicon. Ninth Edition with a Revised Supplement. Oxford: Oxford University Press, 1996, p. 788.

² Ibid., p. 788.

³ See: ORATORES ATTICI. RECENSUERUNT ADNOTAVERUNT SCHOLIA FRAGMENTA INDICEM NOMINUM ADDIDERUNT. IO. GEORGIUS BAITERUS et HERMANNUS SAUPPIUS. 2 vols. TURICI: IMPENSIS S. HOEHRII, 1845-1850. ♦ Vol. II, p. 150. (129:6.) (II. ANTIΦΩΝ. XXVIII. ΑΠΑΡΑΣΗΜΑ, pp. 149-53.)

⁴ See: A Greek-English Lexicon of the New Testament and other early Christian Literature. Third Edition revised and Edited by Frederick William Danker. Chicago and London: The University of Chicago Press, 2000, p. 447.

⁵ For the doubtful assigning to Aristotle, see: The Complete Works of Aristotle. The Revised Oxford Translation. Edited By Jonathan Barnes. 2 vols. Princeton, NJ: Bollingen Series / Princeton University Press, 1984. (Bekker number: (815a) *On Plants (or De Plantis)*)

⁶ תנ"ך is an acronym of Torah, Nevee' eem, Ketooveem, Torah, Prophets, and Hagiographia. The LXX was translated according to the story by 70 (in fact 72) Jewish scholars in the 2nd century B.C. – thus its name LXX = 70 in Roman numbers. If not the whole so at least the essential parts of the book as shown in the Prologue to Ecclesiasticus existed towards the end of the 2nd century B.C. At this time, it was highly respected among the Jews. E.g. it was used preferably by Philo Judaeus (i B.C./i A.D.) and Josephus Historicus (i A.D.). Other translations were made but LXX is the oldest and most important version. • For LXX, see Alfred Rahlfs edition: Septuaginta. Id est Vetus Testamentum Graece iuxta LXX interpretes edidit Alfred Rahlfs. 2 vols. Stuttgart: Württembergische Bibelanstalt Stuttgart, 1971. • Some time ago I made a study of LXX and it led to a construction of the Hebrew Sefirot etc. in Greek translation. When I made these translations or adaptations from LXX it was solely for my own use and study and as such not part of any Greek or Hebrew tradition. But it is drawn on authentic ancient sources, the same used by the older and the later Kabbalists – The Holy Scriptures in Hebrew tongue. However, I have decided to publish it since I consider it to be useful and of interest since it originates from a forgotten source. The translations made in this study differ largely from what is found in the so-called ‘Christian Kabbalah’. Besides this mingling of Jewish religion and Greek language (with Hebrew syntax) found in LXX it is a fact worthy of mention that the Jews and the Greeks had one thing in common, namely the worship and admiration of Wisdom! Read LXX or study the Kabbalah and one will find that it is all about Wisdom – and one may find Xenophon Philosophus saying that *the highest good is Wisdom* and Plato together with Diogenes Laertius state that *Wisdom or Knowledge is the only good!* Or, read Aristotle and discover that he calls Σοφία, Sophia, Wisdom, ἡ ἀρχικωτάτη ἐπιστήμη, ē archikōtatē episteme, the Sovereign Science. This translation or adaptation of the Sefirot etc. in Greek is to be included in: Liber MCCLXIV. The Greek Qabalah. Isopsephic Words. Δία Θελημα · Δί' Αγαπήν · Δία Νομόν. A continuation of the selection of isopsephic words and phrases initiated by TO MEFA ΘΗΠΙΟΝ and now carried on by PERDURABO ST. An IVii T.A.A.L. • For an edition of The Holy Scriptures in Hebrew tongue, see: נביאים | וכתובים | תורה | Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelstiftung, [1967/77]. • On the so-called ‘Christian Kabbalah’, see, e.g., the articles *Jewish Influences I-V*. in: Dictionary of Gnosis & Western Esotericism. Edited by Wouter

ἔστιν θέλημα ἐν ἄφροσιν, οτι ουκ estin thelēma en aphrosin, 'for the will does not lie in foolishness'.⁷

The noun θέλημα also turned up in what is known as Hellenistic Koine, or common Greek, which is the language found in for instance the writings of the Gnostics, the New Testament, or the *History of Polybius*⁸, and thus the language, which followed upon Classical Greek. Regarding LXX, although Septuagint Greek is based on Koine Greek it cannot simply be characterized as Koine Greek. The noun's use in Christianity in specific conceptions must also be noticed together with its appearance in Gnosticism where it is found, among others, as name of an Aeon in system of Barbeliote and Valentinian Gnostics.⁹

Regarding "θέλημα", it shall also be mentioned that when the Neoplatonic philosopher Porphyry (c. 234 - c. 305 C.E.), edited and published *The Enneads* by his teacher Plotinus (205-270 C.E.), he used the noun θέλημα in the title of the treatise "On the Free Will and the Will of the One" (VI. 8.) – a treatise where Plotinus not had used θέλημα but instead the noun θέλησις.¹⁰ Porphyry was a great opponent of Christianity and he wrote a book titled "Against the Christians".

As to *The New Testament*, examples of the use of the noun θέλημα are found in *The Gospel According to John* where Jesus states:

For I have come down from heaven, not to do My own will [θέλημα], but the will [θέλημα] of Him who sent Me. [John 6:38.]

I can of Myself do nothing. As I hear, I judge; and My judgement is righteous, because I do not seek My own will [θέλημα] but the will [θέλημα] of the Father who sent me. [John 5:30.]

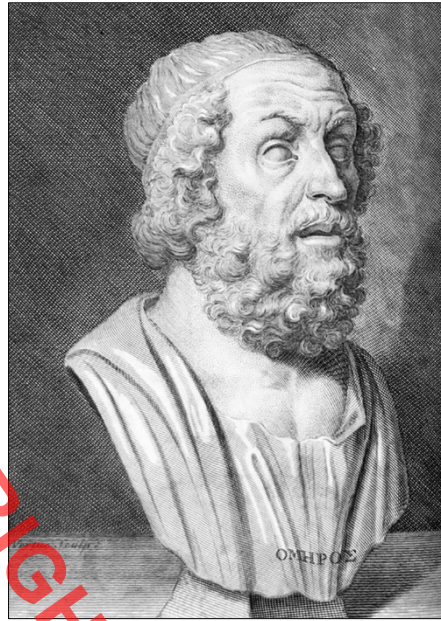
J. Hanegraaff, et al. (2 vols.) Leiden: Brill, 2005. ♦ Vol. II., pp. 633-47.

⁷ LXX, Ecclesiastes 5,3. ♦ For an edition of LXX, see note⁶ above. ♦ However, in LXX the word θέλημα is not found in its nominative case but in six other forms – these six forms are found 51 times in LXX. ♦ Concerning this see: *Bernard A. Taylor*. The Analytical Lexicon to the Septuagint. Grand Rapids, MI: Zondervan Publishing House, 1994. ♦ *J. Lust, E. Eynikel, K. Hauspie*. Greek – English Lexicon of the Septuagint. Revised edition. Stuttgart: Deutsche Bibelgesellschaft, Stuttgart, 2003.

⁸ The age of the Koine – which saw the Roman conquest of Greece together with the rise of Christianity – is set approximately between 300 B.C. and 300 A.D. ♦ For this, see, e.g.: *J. T. Pring*. The Oxford Dictionary of Modern Greek. Greek – English and English – Greek. Oxford: Clarendon Press, 1982.

⁹ For this, see, e.g.: *Alastair H. B. Logan*. Gnostic Truth and Christian Heresy: a Study in the History of Gnosticism. Peabody, Mass.: Hendrickson Publishers, 1996.

¹⁰ *Plotinus*. Ennead, Volume VI: 6-9. Translated by A. H. Armstrong. Loeb Classical Library 486. Cambridge, MA: Harvard University Press, 1988, pp. 221-98. (8. Περὶ τοῦ ἐκουσίου καὶ θελήματος τοῦ ἑνός, On the Free Will and the Will of the One, pp. 221-98.) ♦ For Plotinus, see: *Khaled Khan [Aleister Crowley]*. The Heart of the Master. London, UK: O.T.O., 1938, p. 31. (III. THE TEMPLE OF TRUTH, pp. 28-40.) ♦ The Greek Neoplatonist Proclus of Athens (412-485 C.E.), also uses θέλημα in his commentaries on the dialogues of Plato. (*Timaeus*, I 318.3; *Timaeus* III 209.15-16) ♦ See: Procli Diadochi in Platonis Timaeum commentaria edidit Ernestus Diehl. 3 vols. Lipsiae in aedibus B. G. Teubneri, MCMIII-MCMVI. ♦ Vol. I (MCMIII), p. 318,3. (θελήματι) ♦ Vol. III (MCMVI), 209,15-16. (θέλημα)



ΟΜΗΡΟΣ, Homer. (flourished 9th or 8th century BCE?)

Homer, the legendary ancient Greek epic poet, had used the words “Do what thou wilt” in two works. What in English may be translated as “Do what thou wilt”, or, “Do as thou wilt”, Ἐρξον ὅπως ἐθέλεις, Erxon opōs etheleis, is found six times in the work of Homer – three times in the Iliad, and three times in the Odyssey. For example, in Odyssey (Book 13, v. 145.) we find Zeus, the cloud-gatherer, saying to Poseidon, the earth-shaker: Ἐρξον ὅπως ἐθέλεις καὶ τοὶ φίλον ἐπλετο θυμῷ, Erxon opōs etheleis kai toi philon epleto thumōi, Do as thou wilt, and as is thy good pleasure.

Why was the Greek θέλημα, will, chosen as the specific word of the Law, and not a word from another language, or one of the other Greek nouns with the same meaning as θέλημα? It is wise to be aware that it has nothing to do with the word’s use and history in Classical Greek, or in Hellenistic Koine (common Greek). No, it was chosen owing to its secret anatomy and numerical value! The explanation is in *Liber L vel Legis* and not anywhere else!

Finally, regarding the use of θέλημα in Classical Greek, and its history, it is important to emphasize that many Greek texts not have survived! (For the history of θέλημα, thelēma, see: Chapter 23; *On the Antecedents of Thelema.*)



The word of the Law is θέλημα.

“The word of the Law is θέλημα.”

***Liber L vel Legis*, I,[39].**