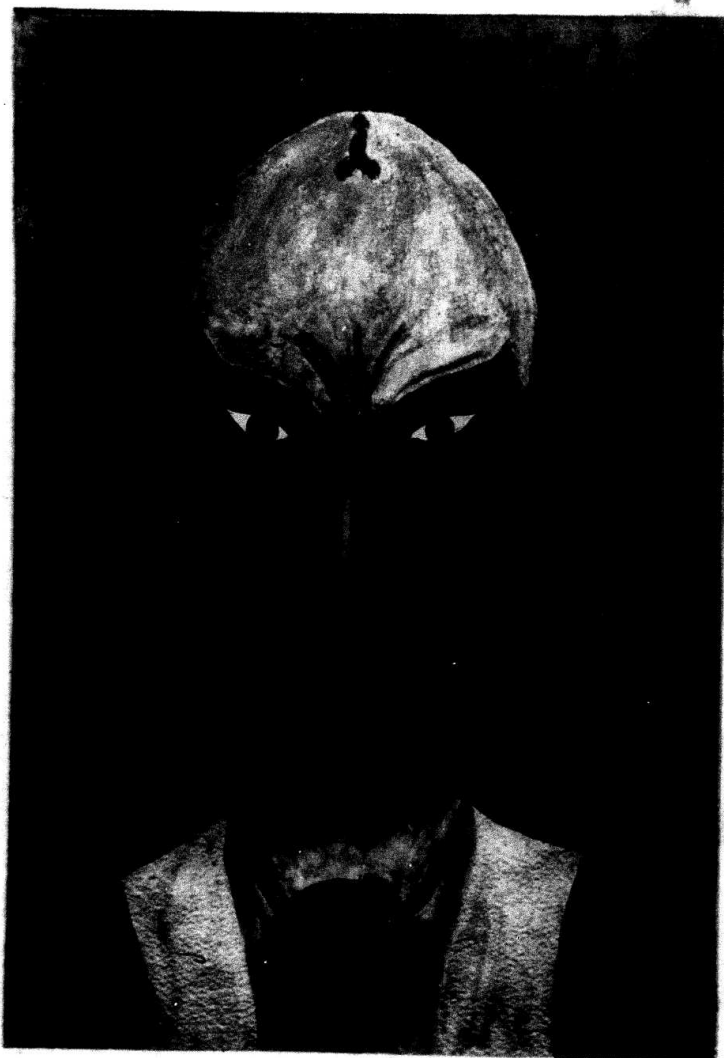


OS A2

OS A2

00289

44. **CROWLEY (Aleister)**. An extremely interesting manuscript in the form of a diary, closely written on fourteen pages of a Japanese vellum note book. "Sept. 23. 10. 30 p.m. A very elaborate operation in which as the result of a most profound psychology I obtained the word 'Do what thou wilt shall be the whole of the Law.'" There are also some notes in the author's hand on the end-paper and on the back cover. Original boards, with the design of Baphomet - Grand Master, slightly marked. 1949 £5

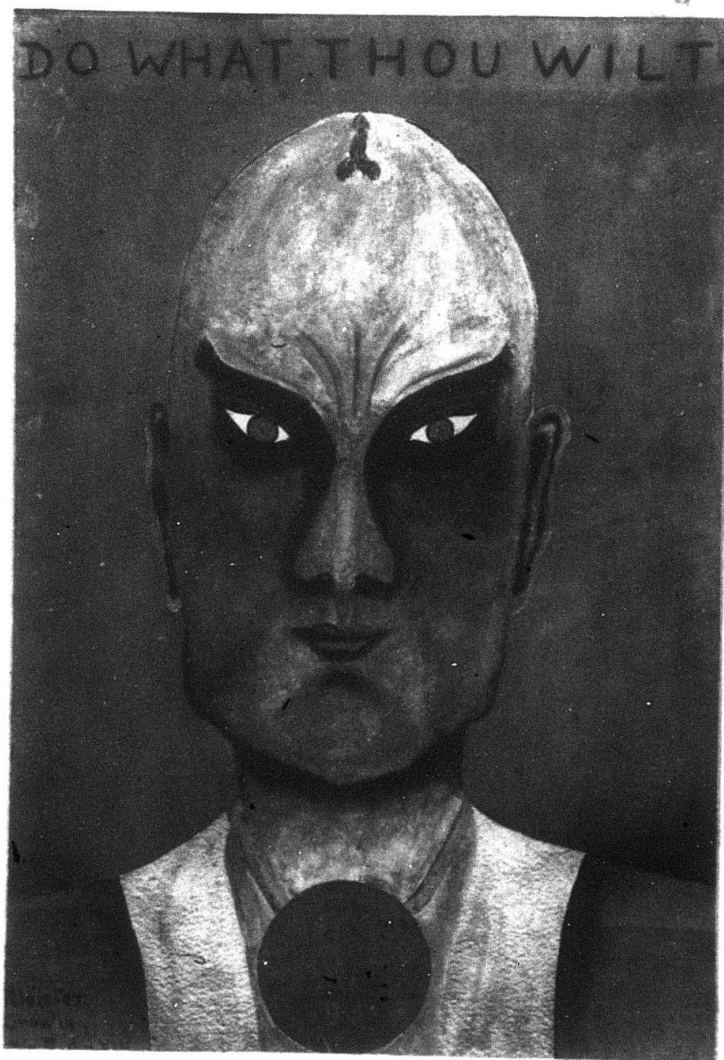


A.C. Mepial Diary

28 March 1917 - March 21 1918

Cat no Z A. 2.

44. **CROWLEY (Aleister)**. An extremely interesting manuscript in the form of a diary, closely written on fourteen pages of a Japanese vellum note book. "Sept. 23. 10. 30 p.m. A very elaborate operation in which as the result of a most profound psychology I obtained the word 'Do what thou wilt shall be the whole of the Law.'" There are also some notes in the author's hand on the end-paper and on the back cover. Original boards, with the design of Baphomet - Grand Master, slightly marked. 1949 £5

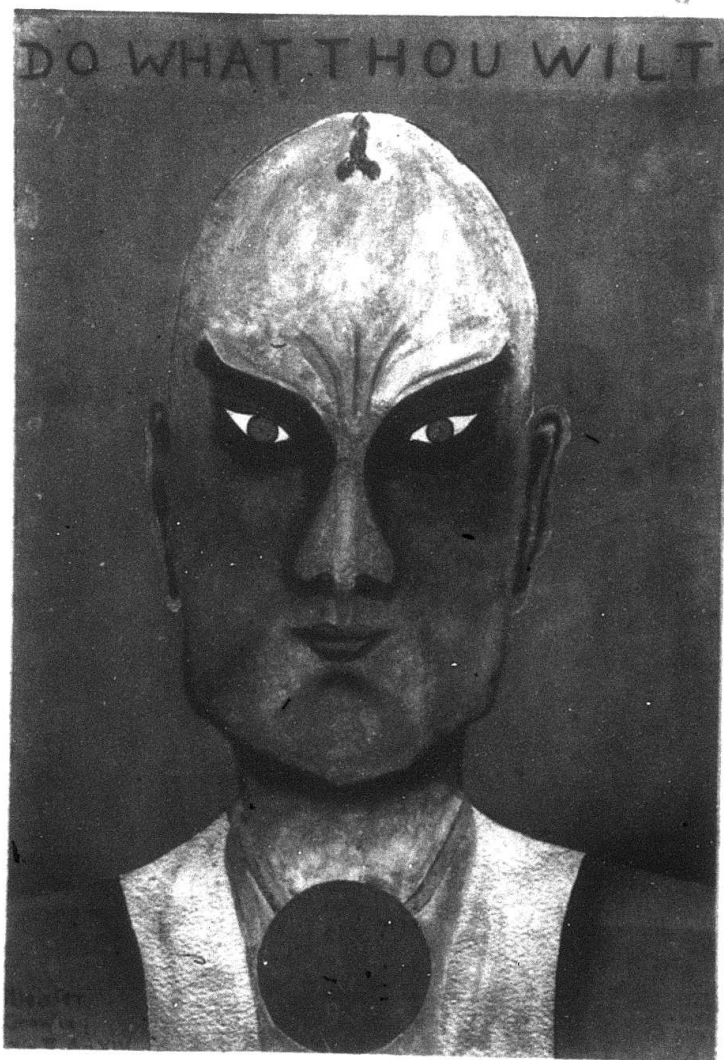


A.C. Mapiul Diary

28 March 1917 - March 21 1918

Cat no ~~K~~ A-2.

44. **CROWLEY (Aleister)**. An extremely interesting manuscript in the form of a diary, closely written on fourteen pages of a Japanese vellum note book. "Sept. 23. 10. 30 p.m. A very elaborate operation in which as the result of a most profound psychology I obtained the word 'Do what thou wilt shall be the whole of the Law.'" There are also some notes in the author's hand on the end-paper and on the back cover. Original boards, with the design of Baphomet - Grand Master, slightly marked. 1929 £5

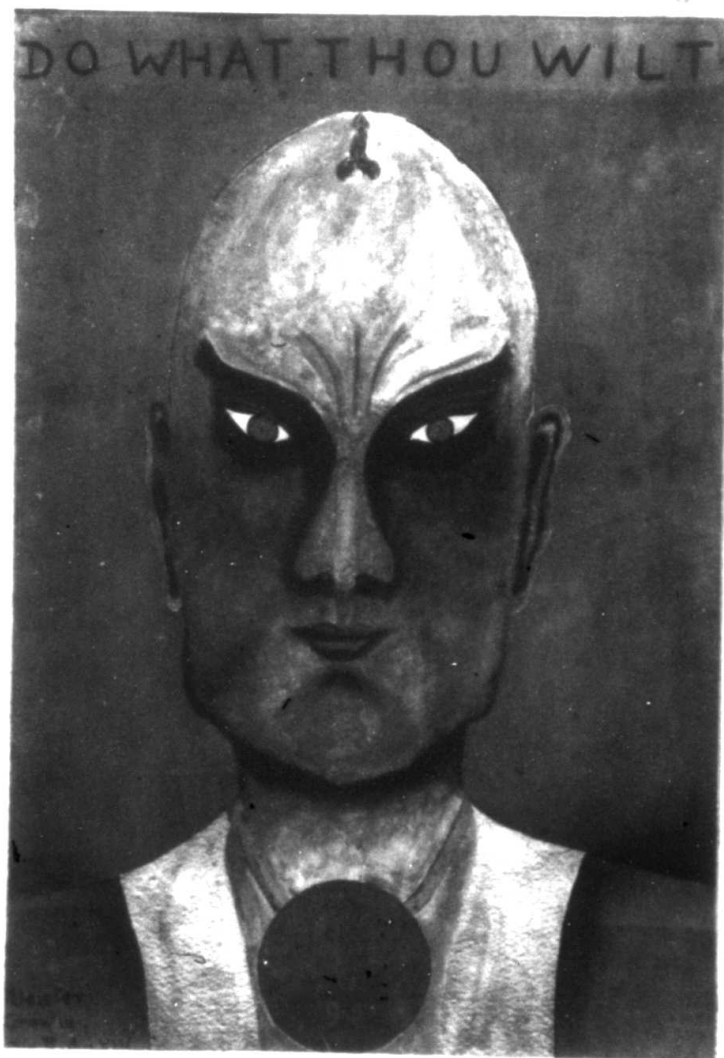


A.C. Mapial Diary

28 March 1917 - March 21 1918

Cat no ~~2~~ A-2.

44. **CROWLEY (Aleister)**. An extremely interesting manuscript in the form of a diary, closely written on fourteen pages of a Japanese vellum note book. "Sept. 23. 10. 30 p.m. A very elaborate operation in which as the result of a most profound psychology I obtained the word 'Do what thou wilt shall be the whole of the Law.'" There are also some notes in the author's hand on the end-paper and on the back cover. Original boards, with the design of Baphomet - Grand Master, slightly marked. 12.5 £5

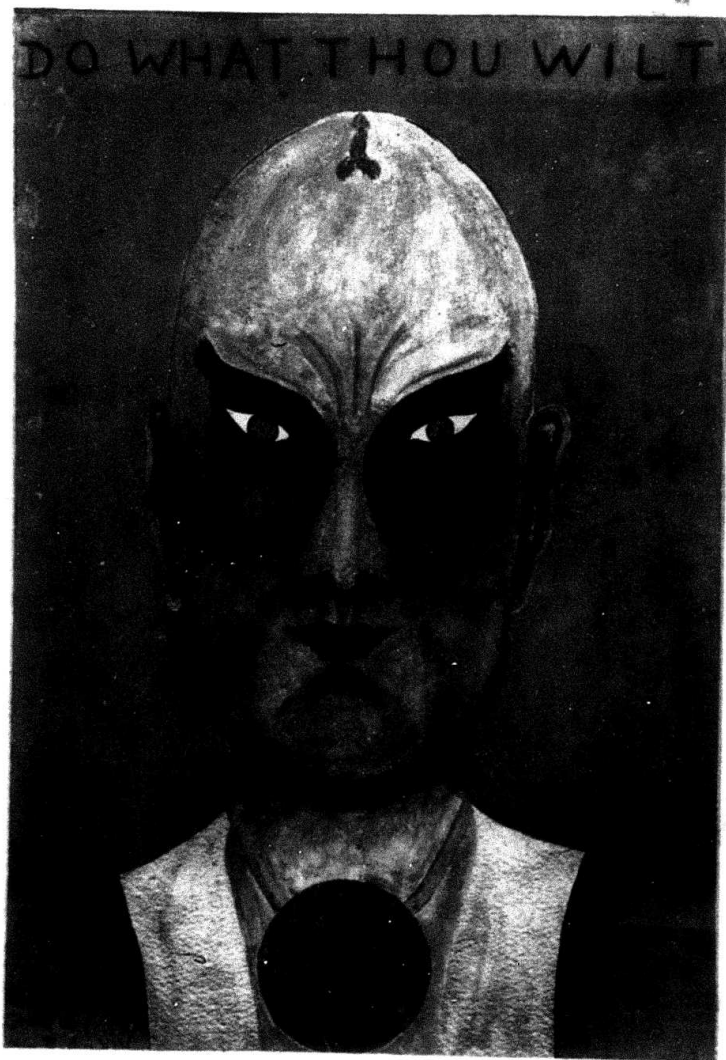


A. C. Mepial Diary

28 March 1917 - March 21 1918

Cat no ~~2~~ A-2.

44. **CROWLEY (Aleister)**. An extremely interesting manuscript in the form of a diary, closely written on fourteen pages of a Japanese vellum note book. "Sept. 23. 10. 30 p.m. A very elaborate operation in which as the result of a most profound psychology I obtained the word 'Do what thou wilt shall be the whole of the Law.'" There are also some notes in the author's hand on the end-paper and on the back cover. Original boards, with the design of Baphomet - Grand Master, slightly marked. 1949 £5



A.C. Mapiat Diary

28 March 1917 - March 21 1918

Cat no ~~2~~ A. 2.

An XIII Oin Y. ^{* For publication in The Equinox III Vol I.}

The last few days of the last Equinox have been devoted to the conclusion of various affairs, the revision and editing of ~~CATHOLIC~~ ECCLESIAE GNOSTICAE CATHOLICAE CANON MISSAE*, and so on, with the resumption of my 'Lionel Lincoln' novel. (Does not survive)

There were several serious obstacles to the due performance of the Ceremony of the Equinox; but I overcame them, and at about 10 P.M. on this day of Jupiter obtained the Word for the next 6 months

'JTX'

ADNI

The Message in Thelemic is this LXV. V. 24 "Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am Thou, and the Pillar is 'established in the void'."

The Tarot gives as a symbol P.S. between 6V & 7C (4 in of ♀ & ♀ in my Victory & Ill's Success) distant The Emperor, to whom she looks, & P.C. looking away from her. This girl suggests the

'Brown Girl' in the dream of last summer; but
also all promises well for my affairs.

29.3.17 C.V. I wonder if it be true, as often asserted,
that ^{Genus} Glinis is the final flower of a graft. If so,
the Σ ^{Genus} Genus of a Genus is really worthless; and
he is therefore justified in throwing it about as he
does.

"The Master of the House is one who does not
care to be a despot."

It is absolutely intolerable to convey the
profundity of this thought. It began thus.

"Instead of having the (existing) Genus I now am
having, I might have been asleep, if it had not
occurred to me to etc." This was answered
by a deterministic fellow; he by a tree will
be; & so on. Then I came, & said "Damn
it all! what's this noise in my house?"
It's the same as the ^{to} beyond the Thy is 'doctum';
but in terms of psychological experience.

March 29 die 24. I have been finishing my long
novel, rounding up things generally. A new
and powerful impulse arrived last night,
a letter from Fiat Pax. The Staphids have
misunderstood my whole attitude, and
by M. Cowie

I to his pro-German propaganda
raised trouble. Mar 190 died to Washington to
straighten this out; if I fail this time to get
them to listen to sense, at least I can go to
Canada, and force them to arrest me. My
hand is therefore at last upon the lever.
Left Titusville 8.03 A.M. this morning.

April 21. I seem to have nothing to record but

dreams. Magical work is utterly impossible
in N.Y. City. But this dream is quite unique in
all my life. I went to Egypt, to some excavations.
In a chamber of a ruined-temple sat a man
named R. C. D. Balfour. Campbell (!)
who knew Butts, ^{Burns} maybe Gunn. Then suddenly I
had some power given me by a god named
Tef-Gu or some similar name, I'm sure of
the Tef! & that it was not Tef-unt.

We were moved on in some procession
by another god, & Campbell preceded me
in a space between wall and table.
I felt myself 'lost' if I went on; my
only chance was to protest instantly.
I exerted my whole will, & retraced my
step, to the utter amazement of the

[To his pro-German propaganda
raised trouble. Mar 1901 died to Washington to
straighten this out; if I fail this time to get
them to listen to sense, at least I can go to
Canada, and force them to arrest me. My
hand is therefore set fast upon the lever.
Left Titusville 8.03 A.M. this morning.

April 21. I seem to have nothing to record but

dreams. Magical work is utterly impossible
in N.Y. City. But this dream is quite unique in
all my life. I went to Egypt, to some excavations.
In a chamber of a ruined-temple sat a man
named R. C. D. Balfour. Campbell (!)
who knew Butts, ^{born} ~~could~~ Gunn. Then suddenly I
had some power given me by a god named
Tef-Gu or some similar name, I'm sure of
the Tef; & that it was not Tef-unt.

We were moved on in some procession
by another god, & Campbell preceded me
in a space between wall and table.
I felt myself 'lost' if I went on; my
only chance was to protest instantly.
I exerted my whole will, & retraced my
step, to the utter amazement of the

6! 'Eurus' π μ = 4.8!!!

1.5. It was an error to trust!

I wanted the best - the Knowledge and
Conversion of My Holy Guardian Angel -
I said "Let me not, etc; let me
etc!" with the most hate hate.

(Really I wanted Samadhi as a refuge
from the illusions). Her said mine
Holy Guardian Angel unto me "You've
had the Vision of Universal Beauty
- and what good has it done you?"

I am still hunted by this Supreme
Skepticism from that Supreme Quarter.

I must climb go on - down the Precipice!

1.10. I have an idea for a story of an
old English lady who notices the eye-holes
in a skull as ^{offering} no resistance to a
narrow, dark cut, a thin hills
- Prussian with her crooked-look, in
that way.

1.22. The answer to the 1.5 question is

that I am Universal Beauty - and I know it, when
I am this - that - anything. The 'I am I' formula
is not merely 'rich'; it's the Restriction of
the Predicate that makes it so illustrious. The
Word of I is Restriction. Any time you think
you are not anything, that's restriction. This is the
same as the 'duality' argument, just another
way. Oh how dear is my mind! Am I to write
any more things deserving a divine thing,
you are but yesterday! (The Gayatri mantra)

May 6. Had news of my mother's death.
Two nights before news had dream that
she was dead, with a feeling of extreme
distress. The same happened two nights
before I had news of my father's death.
I had often dreamed my mother had died,
but never with that helpless lonely
feeling.

May 27. My health has been constantly
bad - a mixture of Swamp fever
and rheumatism, frequent neuralgic
symptoms &c. - at least I most
Sincerely hope so. C. S. K. P. S.

point of view. Aivas (Aiwas who dictated (?)
the Book of the Law
But I myself 883'88 have been
considering all the time how to
act as to Crowley's body & mind. Can
I use it any more? Wouldn't my ideas
get ahead much faster if he were dead?
Shouldn't I be wise to manifest in
another, or in a multitude?

This practice has been mighty for
some few days - I dare say ten. It has
helped, greatly, my poor client Crowley,
who now sees the point of the Buddhist
corpse-meditations and their engineers.

(Written after doing Ops 3 ^{with Roddy Minor} An X(11))

May 31. I have completed Ops⁺ 4, 5, 6
with the Object of the Promulgation
of the Law. It appears that I should
concentrate wholly on this, leaving
it to Those invoked forces to
arrange the details. I know the
other way, the way of doing one
petty operation after another is
more interesting and more
spectacular; but I think the

point of view. Aivas (Aiwas who dictated (?)
the Book of the Law
But I myself 885'88 have been
considering all the time how to
act as to Crowley's body & mind. Can
I use it any more? Wouldn't my ideas
get ahead much faster if he were dead?
Shouldn't I be wise to manifest in
another, or in a multitude?

This practice has been right for
some few days - I dare say ten. It has
helped, greatly, my poor client Crowley,
who now sees the point of the Buddhist
corpse-meditations and their engineers.

(Written after doing Ops 3 ^{with Roddie Minor} An x111)

May 31. I have completed Ops⁺ 4, 5, 6
with the Object of the Promulgation
of the Law. It appears that I should
concentrate wholly on this, leaving
it to Those invoked forces to
arrange the details. I know the
other way, the way of doing one
petty operation after another is
more interesting and more
spectacular; but I think the

only valid reason for using it is that
we can follow one's work better, and
the point of this is strongest when
one does not know much about the
Method. In other words, the real
adept should go straight to the
point. However, am I such an
adept - so far? I still do Op^s
now & then which produce the
exact contrary of the desired
result. But in doing an Op^s which
is in actual harmony with one's whole
Karma - Will, such accidents should
be impossible.

June 14. Note - after Butler - that Tantra ^{Turner}
is a longing for continued separation, and so
a form of hate. So desire for fame is desire
for a fixity in effacement; yet all fixity
is death. So 'personal life' is hate, and
perfection, which is 'death', is hate too. Another
proof of the duality of all intellectual concepts.
Forgetting is death, but so is remembering; for
the one implies the other. So with all opposites;
but beyond the opposites is not, as we hastily
sylogize, a 'transcendent unity', but

a Something quite beyond definition or conception. The Universe is an organic whole; to be conscious of it is not to be conscious of every detail of it, any more than a cat is conscious of every hair on her body. The realization must be 'impressionistic'; and the mental image of it intensely biased. Therefore we must enlarge the mind as well as quell it.

AIVAS

I am getting quite to the point of habitual recognition of myself as 88 1/2 %, and it does much good. But I have seen lately the danger of having a mental machine which functions so independently of the Self, and aware of the human will. E.g. all my sympathies are most profoundly with the Allies; but my brain refuses to think as sympathizers seem to do; so in argument I often seem 'pro-German'. Similarly, I have a Socialistic or Anarchistic brain, but an Aristocratic heart; hence constant trouble, not in myself, but in others who observe me.

The Illusion is always attacking Consciousness howley in curious sub-conscious ways. One catches oneself assuming that C.C. has some importance to something, that this bundle of sticks is worth keeping tied, for example. It is hard to express how deep and subtle this has become; as a matter of fact, my brain

a Something quite beyond definition or conception. The Universe is an organic whole; to be conscious of It is not to be conscious of every detail of it, any more than a cat is conscious of every hair on her body. The realization must be 'impressionistic'; and the mental image of it intensely biased. Therefore we must enlarge the mind as well as quell it.

AIVAS

I am getting quite to the point of habitual recognition of myself as S.S.S.S., and it does much good. But I have seen lately the danger of having a mental machine which functions so independently of the Self, and aware of the human will. E.g. all my sympathies are most profoundly with the Allies; but my brain refuses to think as sympathizers seem to do; so in argument I often seem 'pro-German'. Similarly, I have a Socialistic or Anarchistic brain, but an Aristocratic heart; hence constant trouble, not in myself, but in others who observe me.

The Illusion is always attacking Consciousness howley in curious sub-conscious ways. One catches oneself assuming that C.C. has some importance to something, that this bundle of sticks is worth keeping tied, for example. It is hard to express how deep and subtle this has become; as a matter of fact, my brain

constantly balks at the analysis. 'Change' is the special subject of a Magus; and all terms seem to have become entirely fluid.

I must confess to moral paralysis, by the way; hope has been practically extinguished, and I now realize how hard it is to work without that insidious drug. One doesn't want to take a chance any more; the thought of wasted energy has become insuperable; I can only do a thing when I am sure of the result, or very nearly so.

My life - worth seems to have gone to utter smash at the exact moment when it was to have flowered. And this also pertains to the Grade of a Magus, and I give Salutation to the Prophet of Allah, for like unto his case it will also.

Aug 28. The symptom which has obsessed me since April, five months now, is as I thought, and think, a sarcoma of the liver. But I have recovered general good health and high spirits - ten very vigorous 1X⁰ & X¹⁰ ops in 12 days! - I have overcome the financial trouble to some purpose; and this without destroying the conviction of my approaching change. My diagnosis may be wrong; in any case I have had the ordeal.

yet I am quite cheerfully making plans for the 'future' which will probably never arrive.

By the way, the 'Brown girl' has materialized exactly as seen in my vision of last year, and the Tarot card of this Egypt. Anna Catherine Miller is her name, and we are living together in a room on Central Park West, where we can see nothing but trees! 'Gloria to the Ogy ^{Tree of Life} Clivim, in whose lochs the Wonder Bird, the Swan ^{Barum & Hymns} Paramahansa, makes his nest. (I am aware that terrestrial Swans don't nest in trees!) The 7th act

Sept 3. Last night (C245) 20.

Prama: Other makes all body glow; but after ~~the~~ the glow stops above ^{Muladhara} Muladhara. This glow is spherical or auric, not branching as it would be if nervous in origin. This is an argument for auras.

It is love that opens the gates of the heavens, will that shuts those of the hells. I got this 'as a flash of cosmic memory. As a rational creature, I got: Love is the power to say 'yes'; will the power to say 'no'. Cheap epigram, leading to heresy: beware!

My q=2 consciousness is now quite fixed in the depths.

There is a point in evolution where all the

different lines of argument run together with a rush.
I was identifying the eye of a p. bats with the Eye
of Horus, when all the other eyes joined in the
dance! This always happens as the conscious mind
expands, becomes erectile or enthusiastic, in
the course of any general resolution of spiritisms.

Asked by Auntie's ^{Catherine Miller} my dog-headed incubine, to
say something else beautiful about love, I replied:
"11-temper is a disagreeable quality, but it never
gives anybody the claps."

Kipling is a Poet in "he misreads by two and two" &c
Oedipus must be the touch-stone of the true artist.

"A sarcasm is felt in the same way as the body; so
it ought to share in the general glee of others." It
does so: consciousness feels glad of this. This seems
a good joke, with a Christmassy flavour; so!
Cough. Then I think of those who don't see the joke,
like the poor little boys who have no turkey! So I
get a wandering sadness. This idea is all one
& might be called the Pickwick-complex!

"One stops taking others not from fear, but because one
reaches one's limit. This is distressing, but should not
be. One has done one's own Good Work; it is for
one's H. S. A. E. ^{Holy Guardian Angel} do this. Yet I can slip into
Shivadarshana any moment --- What
are moments?"

Sept 4. I have had three "ideal" dreams again:

these two nights past. 1. Roosevelt wanted
me to go campaigning with him. 2. Rockefeller
- who was a man with 4 rising inf - gave me
dinner, which I did not eat, by the way, and got
very interested in my ^{astrology} astrology etc. 3. A long romantic
dream of Charles II, an elopement, a burning mansion
etc etc. I don't remember quite how any king came
in; but it was a quite typically royal dream.

Sept 23. 10.30 P.M. Word of the Equinox
An XIII O in 52

A very elaborate operation in which as the
result of a most profound psychology I
obtained the word "Do what thou wilt"
shall be the whole of the Law. Objections
that it is not a single word &c are quite
unavailing. I object to receiving it as
Ostype &, for instance. I cannot possibly
explain the series of Exclusions which
I have devised for obtaining the supreme
Consciousness and Will; but it doth
suffice.

The Ostype & Divination is VII. 6. 14.

There are deep secrets in these Songs. To
sing my Song &c.

Sept 27. I've been ill - liver chill & cold &c.

Every phenomenon is a Change; all Change is interesting as such; therefore the Universe is Joy. But the Idealist, with his Fiscal Govt., is always disappointed. The Masters of Truth are the only happy men, though they constantly observe what men stupidly call Sorrow.

Jan 7 1918 E.V. I observe that a period has come in my life when Attainment for its own sake is no longer wanted. "Why go into Samadhi?"

This is I think a proof of the perfect destructiveness of "Sorrow". The practical point is that I now do all those things which voluptharics do, with equal or greater enthusiasm and power; but always for an Altruistic End.

In this matter I am reproached by that whose
Zain = camel = Raddie Minor.
of niggers and of dogs, M^{rs} Zain, with whom

I am now living is much worse than adultery; for she exhorts me to the Way of the Tao.

That is not this for me perhaps That Way, this I should always follow Art and

the Salvation of the World? Am not I
Saint Edward, the Warden, and Alexander,
Helper of Men? I seem also to remember
that in my Chinese name ^{Kwaw} Kwaw is a
fortress. However

x The Magical Diary since Sept 27 is in
the O.T.O. Record.

Jan 31. Since last entry there has been
the initiation of a new and very strong (carnel)
magical current. ^{Boadicea Minot} Eve (M^u Z.) has been
getting visions and messages, evidently
authentic, since her informant solved the
problem of the spelling of Baphomet, and
other things which had baffled me for a
long time.

I have been in the blind state, however;
and the Light is just beginning to
break through.

An xiv O in Y. (Jan 24, 1918)

The Word of the Equinox, obtained through
V.H.V.I.V.I. Soro Achitta, is "Akamrach";
^{Roadie minor}
the meaning to be obtained later.

It refers to a great beam of clear water,
Chesed.

July 19. Began F.M.R. in canoe on Hudson.
(See Liber XCVII).

[Note for a new volume, and practice.]

The horoscope of the hour of death
declares the future fate of the
Soul.

1. The rising sign. The decans.
2. The place of ☉ Zodi & Mundane
3. The place of ☌
4. The places of ♀ & ♂
5. The places of ☿ & ♀
6. The place of ♄
7. The place of ♀
8. The place of ♄.
9. Aspects.

17 10

6 19 6

1 8 0

15 0

17 0

8 6

2 0

10 10 0

9 5 0

5/6

32

26/6

25/6

8

17/6

15/5

7 01
0 1
0 1
7 8

4 6
1 0
3 7

The Stars
and
The Sexes.

What Astrology teaches about
Sex-life.

by

Lewis.

Printed by permission of subscribers

Price Ten Dollars.