

H. 3X. 35

Stopping Heroin

For Binder 3

Clinical Report June II. 1923

Case. (Refers to A.C.T.) Average dose 3 grains daily without a break since Oct 1922, with two short breaks (complete) since about Jan 1921.

Decided to stop about midnight Thursday, June 8th.

Friday. Went to bed about 3 P.M. vomiting, diarrhoea: complete loss of power in sphincter and ani. Dyspnoea. Became delirious, but under control of Will. Slept uneasily at intervals.

Treatment. Inhalation of Ether almost continuously; 15 cg Luminal. Do what thou wilt shall be the whole of the Law.

Food. No solid food since lunch, which was vomited.

Saturday In bed all day. Thoughts gradually regaining form from their elements. Sleep at intervals. Control of sphincter and still absent. Delirium under greater control. Dyspnoea worse than Friday.

Treatment. Do what thou wilt shall be the whole of the Law
10 cg Luminal. Inhalations of Ether frequent, but no longer continuous. 20 min. Laudanum at night. (This perhaps a mistake: disquieting.)

Food Sweet biscuits, tea, and coffee

Sleep Sept fairly well

Sunday. Woke early and very hungry. All day in bed. Very tired. Mental condition practically normal. Sphincter and recovering tone. Dyspnoea less severe and continuous

Treatment As before, but running short of Ether took one dose heroin

Food. Ate heartily at lunch, and dinner with champagne. Spasm of coughing towards midnight caused vomiting.

Monday. Slept from 1 a.m. Monday to 6.30, very calmly and deeply. Woke fresh and strong, and well. No craving; all functions in perfect order: no tendency to dyspnoea even. Went out and paddled before lunch. In high spirits: full of energy: feel 10 years younger. Now slightly, but healthily tired after morning's exertions-writing, studying master games of Chess etc.

Note with regard to my having renewed heroin after the previous breaks: this was not due at all from attraction, but to see whether I could stop it gradually as easily as I could suddenly. Accidents interfered with the experiment, and I do not intend to resume it.

Dictated by 666 to Alostrael- Hotel Eymon, Tunis, May 9, 1923.

By Sept 1923 he is using cocaine, heroin & ether heavily again

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666's relations with money.

In big matters, always able to leave it with the Gods, but with money, no; until now, realising the spiritual meaning of money (before it seemed trivial- he despised it) he can leave that to the Gods also.

17 June 23

5.30p.m. It seems ages since I wrote the above. All morning I hovered on the brink of insanity; have had to take 3 aq. to recover sufficiently to consider O.P.V.'s letter about the Comment on CCXX. I am evidently in the throes of a most terrific magical ordeal. I must put myself wholly in the hands of Domela: to hell with my personal pride, though - per contra - there is CCXX, II, 22 & the feeling that it is up to me to prove to mankind that Audere is the way. I must prepare myself magically for my future work - & do it with a Pure Heart, at long last! I have commanded the Pageant of the Graal to pass before me: & it will. I cannot express how deep & important I feel all this to be.

June 14 Die Jupiter. (E.O.) 10.30 a.m. Children should always be present at any important conference; because it is a gathering of the galaxy, & the least of its members may say something which, however absurd in itself, will start a train of thought in somebody else's mind which will give the proper solution.

The above probably assumes that the parties to the conference have some degree of concentration of mind; at least so I suspect after visualizing a number of such conferences. That assumption renders the remark absurd, yet the deduction from the whole thing is that mental concentration is the most important thing yet to be attained. 8.p.m. A comfortable day. 2 aq. one before lunch, one 6.30 p.m. A fair amount of leo (writing O.P.V. a critical letter), but practically no Ether.

June 15 Die Venus. 12.40 a.m. CCXX I 24 Nuit's word is 6 = Sol & 50 = Snake i.e., Draco Astronomical mystery? Ask O.P.V. Divide = ? connected with Div or I, 29. Add = ? AD the Father. Multiply = ? breed. Understand - ? = stand under (the sky). Then I, 25 might be - Make Two (Godhead Div) of the Continuum. To this AD the point or Star. Multiply by marriage of these & produce an infinity of worlds. Stand under these, & adore.

Note Understand. UN=NU reversed 56; DER = 111 111; ST=6 or 31 55; AND = the mystery of conjunction / 222 / 55 = 8 (Grk for) 1-10 = Malkuth (NH=Ornament). DI "Two" & "VIDE" empty express Nuit in Her phases. ADD expresses Hadit. Multiply = many-folded = manifold = universe. Under = wave = vibration. Stand = straight, stability. Note "I am" = eini (Grk) = 65 plus 56 = 121 = 11².

2.5 a.m. (Ether) One meaning. - Divide (space arbitrarily) Add Multiply (i.e. perform positive orgia) & understand (which cannot else-how be done). (The above means - "This verse explains the theory of the Sosmos elsewhere set forth in the Book - See Comment).

11.a.m. Fed up at failing to achieve the full trance last night. Got "every impression is an act of love" making no distinction - & so on. The act of physical love is not a pleasure, merely a release. I got I don't know how many deep & marvellous Mysteries, yet I have little power to remember, & none to synthesize. My brain is sore sick. I will cable O.P.V. to come at once. One thing was that our

idea of the Universe really depended on the evidence of our eyes; i.e. it is a function of a mechanical system of muscular & nervous tissue (This went far deeper than mere Berkeleyanism, but I cannot remember its full import.) Again, I saw how the Universe was contained in the space of each man's life-experience.

The 'anartia' (Grk.) of Europe. She would not care for her children, sent them to America, & then forgot them; they relapsed to barbarism, & will destroy our civilization. 4 aq.

June 16 Die Saturn. Trance in A.M. (due to aq. abstinence?) II, 58. The analysis showed that the Khu was a permanent thing - to which various adventures happen. Disguised King - as in fairy

16 June 24

stories. "Science" is not investigating real things at all - I've lost the thread of the Trance - curse it! 1.50 p.m. Astronomy shows an infinite diversity of modes of existence - even defining an existing being as one whose habitat is the skin of a star or planet. We deny consciousness to other forms of matter solely because we cannot communicate with them. Note the tendency to deny humanity to a "frog-eating Johnny Crapudd because we cannot understand his lingo. The next question would be "What is an individual"? This question is sophistical, being based on a petitio principii. We think a man's body is a unit, chiefly because it seems to act as one in the matter of moving about. It is really a function of any star to decide arbitrarily what shall count as "I" to him. That is the magical power - to extend one's kingdom as one will over distant spheres like snowflakes & Sirius, & distant planes like the analysed ideas that ~~have~~ I have been seeing lately, & the realms corresponding to abstract words such as Beauty or Tragedy or Self-control. It is evident that limitation - "Restriction" - is the great anartia (Grk) for it denies the Law of Thelema in the deepest sense, the right of any other star to exist. Lead Thou me, Alwass, in the Way of Wisdom! (Instantly having laid down my pencil it flashed upon me, without adding words up, - except to note that the simplest literal value of 453 was ovv - that the idea of Sin must be identical with that of Woman. Now $\eta \alpha \mu \alpha \rho \tau \iota \alpha$ = The sin = $\gamma \upsilon \nu \eta$ a woman!)

$\eta \alpha \mu \alpha \rho \tau \iota \alpha$ } 461
 $\gamma \upsilon \nu \eta$

$\phi \iota \alpha \lambda \eta$ = 549 & 8 = 557 "Urn" as well as vial.

$\phi \iota \epsilon \lambda \eta$ = 553. N.B. Never a measure, i.e. infinite space.
 plus 8 = 561 = $3 \times 7 \times 11$

$\Phi \iota \alpha \lambda \eta$ = 55 = Malkuth = 11×5 the magical power of the woman, (who is He, 5)

Probably opposed to veil (II, 52).

$\phi \alpha \kappa \omicron \varsigma$ = lentil 791 $\omicron \kappa \alpha \nu \lambda \omicron \varsigma$ = cabbage 791

$\phi \alpha \kappa \eta$ dish of lentils 528 plus 8 = 537

$\phi \alpha \kappa \iota \omicron \varsigma$ evil, poor, sorry, mean. 1201

$\phi \eta \lambda \omicron \varsigma$ knavish 808 (= $\epsilon \gamma \omega$!!!) $\alpha \iota \varsigma \eta \lambda \omicron \varsigma$ = 276.

Note that I, 41 & III, 55 are explained in Liber 418. It is all this question of Death, shutting up, refusal to Love. That is "restriction". (Cf. the ruin when the Graal is not unveiled.)

5 p.m. One of my worst anartiai (Grk) has been (from my shyness, gyne (Grk) again!) to fail to act according to my Kingship. In future I shall issue orders without explanation: Alostrael will cause them to be executed. O.P.V. transmitting them will explain when necessary.

I will be really unapproachable (in my kingly functions, of course) & exact due homage. I will regard myself as travelling incognito, so far as ordinary people are concerned, but be august as to those with whom I am in magical relations.

Met Shabmodar on board - "love at first sight". He is Energy incarnate; I shall use him to set various small matters going. My work (XI^o) with him will aim at the overcoming of those defects in myself & external obstacles which have prevented me from coming into my Kingdom as The Beast.


Lay down the main principles for the Magical preparation for the writing of the Comment. XXXIII P/Earth. Thun - Big Air. RENUNCIATION. (Of all other aims, I suppose) Balance firmness & elasticity. Line 1. Wind up all other affairs. 2. Take Oath of utmost power. (My insanity Oath above ~~is~~ is part of it.) 3. G.M.R. under rigid Oath. Alostrael & others to help to enforce it. 4. Don't seek to avoid discomfort in G.M.R. 5 G.M.R.

6.G.M.R. Remarks: Create from material environment. Transmute Earth into the word 93. Essence of all this: G.M.R. such as I have never done before. LXV,lv,61-63: This journey is now imminent. Describe my assistants in this G.M.R. Earth/Moon IV Mang. Young & ignorant people with disciplinary virtues. Thwan: Volunteers. Line 1. A mentor. 2. A loving woman or a new disciple, paying the expenses of G.M.R. 3. A whore. 4. An ignorant servant. 5. A lad. 6. One who would bully the lad; 666 to protect him (i.e. the lad). (1) might be O.P.V. or Fuller. Someone to keep 666 from breaking his Oath. (2) might be Alostrael, Wesrun or some new chela. Neuberg might possibly fill the bill. (3) Alostrael or some other whore. (4) The camel man or camp servant. Note that he will cause trouble. (5) The Pure Fool, possibly useful as a clairvoyant. Might be a mere child or at least a bull virgin. (6) Might be the father or boss of this boy. An ill-tempered and overbearing man, whose main object seems to be to put obstacles in every one's way. Probably the camp servant. I think there should be 3 chelas: Alostrael, a man, & one other. I keep on coming back to the idea that Dorothy Troxel is meant. The other 3 impress me as being natives. Indicate the Encampment of LXV,lv,61-63. 50. Sun/Air. Ting. The Cauldron. Realization of mental image, i.e. find it by clairvoyance (or search memory). The cauldron suggests the crater of a volcano or dried up Chott. In line 1 it is overthrown. This means that its dryness has ruined the city. "The concubine whose position is improved by the position of her son". This might indicate the city through historical allusion - say a city founded by a bastard. (2) There are eatables in the cauldron. It has now struck me that Nefta is the place. The Corbeille is like a huge cauldron & ~~it~~ it is full of date-palms. LET NO MAN NO /WHERE I AM GONE! (3) quite obscure. (4) The cauldron's feet are broken & its contents spilt. The Cauldron at Nefta - note the hot springs in it - is broken on one side, so that the streams flow out. They are lost in the desert. (5) The Cauldron has yellow ears & rings of metal. This suggests houses about it, as is the case at Nefta. (6) The Cauldron has rings of jade. This suggests the wealth of vegetation as at Nefta. Note ~~Nephthys~~ Nephthys, the Goddess of Perfection. "As for bridal will I come bedecked and anointed. There shall the Consummation be accomplished". Note Nephtheris, a Carthaginian city. Note Neph - 555 & connected with cloud, nebula, Sanskrit Nabhas, heaven. (555 is the "Secret Womb" proper to conceal 666.) 3 aq. in all. A comfortable day.

June 17 Sunday. 12.45. My friend failed me! Began rough comment on LXV. Did Chapter I, ending at 3.30 a.m. 11 p.m. From 11.15 this morning I dictated Hag till 8.30 p.m. with one short break for lunch. I did it on leo. 4 aq. to-day: 3 needed, & the last to worship Hadit for the purposes of Opus I (vide infra) I always wonder after this sort of thing why I feel tired! What a stupid ass & a cowardly puppy I am! I also read LXV carefully: I find Chapters I & II intelligible, though II (Air) harder than I (Earth). But III (Water) is quite obscure to the part of my mind that writes comments, while exalting my lyrical apprehension with utterly lucid brilliance. Chapter IV (Fire) is quite beyond me; but V (Spirit) has several "literary" passages with evident applications. 11.22 p.m.

ΦΕΥΛΩΝ ΤΕΡΣΟΝΑΙ. 51
XI^o

17 June 23

OPUS I
Phegion Tergonai (Grk)
ROSA  BAPHOMET, XI^o O.H.O.
CRUX: Shahmodar. WEAPONS: Calix Sancta *Φολιξ* O.H.O.
Hasta Sanctus *Μελας* Shab.

OPUS: Dulce: amore plenum.

ΤΕΛΟΣ: Increase of moral control of my mind to enable me to resist pressure from bodily sources tending to interfere with my due & efficient performance of the Great Work. (Special reference to disease, need of stimulants, natural fatigue, & loss of ability to sleep at & wake at will.

ELIXIR: Delicate, sweet, & aromatic. RESULT: (Thursday following) after the instantaneous reaction the current began to flow silently. I have had practically no craving, & am down to 2 doses aq. to-day. Dyspnoea &c have disappeared almost completely; also the mental depression, anxiety, & loss of control. My love tells me that the Arabic word for Phallos (Grk) is Aswa, which sounds like a Temurah of Aiwass; also that Cor Corporis is called Thelma. Alostrael must ask Domela for the correct Arabic spelling of these words.

(Note that II, 55 says nothing of the letters of the English Alphabet. Its "order" might be its relation with reality, e.g. Its "value" may be in the possibility of using its onomatopoeic energies in invocation, &c e.g. to construct a spell in which sibilants predominate to call forth the silent swift & venomous vibrations of the Serpent forces. The "new symbols" are evidently the moral ideas necessarily correlative with the sound-values determined by the gestures of the vocal organs, e.g. the idea of continuous vibration expressed by N - one actually feels this when one sounds a continued N - referable to the Serpent as one who moves by this means.


June 18 Die Moon. 4.15 a.m. Woke about 4, oppressed breathing, heavy head, etc.; asthma - or whatever it really is - got worse. I noticed the phenomenon of "reversed effort". I am really pretty bad in several ways. I think I could clear up most of the trouble but for the clouding of my judgement & consequent misfit (not weakening) of my will.....

Brooding pleasantly on A.C. as Alastor. This wandering is of the essence of Liberty: the idea goes with the Law of Thelema. My psychology - Shahmoden & the writing down of his name. It was 18 hours before I gathered why he refused: it was that he has never learned to write. I am indeed an acute thinker! 10.55 p.m. Back from Tunis. Notes on way. I know my Comment is wrong: its Form is wrong. The true Comment will be a work of Art.

Ask O.P.V.: - When new nebulae form, how long does the show last? So big a bust-up - so short a time? (P.S. Done. His suggestions calm my Chittam). One drawback to possessing perfect technique in poetry is the liability to be contented with mere masterpieces. Goethe's remark that a day might come when gambling would be sound business, & prudence, etc., fatal to success suggests "Enough of Because", etc. Make a list of the prophecies & tasks in CCXX in the order of statement: this might help me to decide which to do first. Played five games of chess at Club: won 4 easily. The 5th was a won game, but I got careless & hurried, & tried to finish it quickly by a combination which turned out badly, though I think it was sound. See below. I had to make 7 utterly rotten moves to lose! (copyist note: chess layout follows in some detail - omitted here.)

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June 19 Tuesday. 12.21 a.m. I vaguely remember the number 1242 as connected with prophecies in Daniel or Apocalypse.

"A great miss"

Eng. 1 plus 409 plus 450 = 860.

Note Miss - 450. fall = 561 or 67. Cf; Phallos (Grk.)

pit=390 reason 426.

Because = 633. (as one = 326 = Jesus on

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11 p.m. A cold day, ending in heavy rain. I finished "Magus" in U.S.A. chapter of Hag. 3 aq. today: some dictating. *N. Nudd*

June 20 Wednesday. 1.11 a.m. I confess that I deliberately stayed up till after midnight in order to indulge in aq. Well, D.P.V.'s arrival should correct the infirmity of my judgement as to my duty to the Chiefs in this matter. 11.22 p.m. Frater O.P.V. arrived duly. 3 aq. to-day: very little leo. Comfortable on the whole.

June 21 Thursday. Alostrael went to Sicily. I wrote Comment on LXV, 11. 2 aq. only, but a good deal of leo. Feel altogether better in all respects *Norman Nudd*

June 22 Friday. 12.20 a.m. Note on N.M.'s chess. He constantly violates elementary principles, but with such insight into the actual position that he often escapes punishment. As soon as he grasps the Proprieties (in the Chinese sense) he should become a very high-class player. His chief faults: - 1. He wastes moves in the Opening - moving pieces twice. 2. He has no sense of aesthetic form. He develops raggedly. 3. He seeks isolated advantages instead of the control of the position which would bring victory automatically. O.P.V. has discussed "What is good evidence?". It has got me going. The existence of "evidence" of any kind involves so many arbitrary assumptions that I simply give up! But is not this one more token of the nature of Analysis? It inevitably destroys all coherence in ideas, at the end of the journey. Synthesis is then an act of pure will, which the touch of Reason would disintegrate.

"Conquer! That is enough." My job is to construct an Universe according to my Will as expressed in CCXX. I must issue orders to forbid all analytical work. (Query what this may mean: what of the Comment?) 11.40 p.m. I ask my conscience per O.P.V. whether my breathing is at this moment noticeably worse than usual. "Momentarily" - i.e., intermittently. 2 aq. to-day. 12.03 a.m. No! This is honest to God Bad Lands! I have breathed Ethel's soul into my lungs till all is blue, & still I wheeze. Also, it is now past Beetle-Bliss. Pause for Adoration to Khephra. 12.10 a.m. I ease my symptoms with aq. Note: The disturbance of my Chittam caused by Domela's disappointing me at dinner - he had accepted my invitation & did not even telephone - is partly responsible for this asthmatic attack.

McDonnell's Double Gambit Refused. (copyist note: chess layout on board - and comment on a game continues the 23rd at some length: it ends thus:-)

....I played Q R K sq. without conscious analysis of the position for even a single move ahead, with clear & absolute knowledge that I could win by P B 5 & P K 6 which looks at first like sheer senseless sacrifice of 2 priceless pawns. I knew (as I know my other inexpressible truths) that all variations would somehow or other turn out to be wins. I choose this position - simple as it is - for special study, as illustrating the nature of my chess genius: the idea of pawn play, either to establish a Restriction on the Sinner or to clear my path to Glory: that of smashing batteries while gain

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11 p.m. A cold day, ending in heavy rain. I finished "Magus" in U.S.A. chapter of Hag. 3 aq. today: some dictating. *N. Nudd*

June 20 Wednesday. 1.11 a.m. I confess that I deliberately stayed up till after midnight in order to indulge in aq. Well, D.P.V.'s arrival should correct the infirmity of my judgement as to my duty to the Chiefs in this matter. 11.22 p.m. Frater O.P.V. arrived duly. 3 aq. to-day: very little leo. Comfortable on the whole.

June 21 Thursday. Alostrael went to Sicily. I wrote Comment on LXV, 11. 2 aq. only, but a good deal of leo. Feel altogether better in all respects *Norman Nudd*

June 22 Friday. 12.20 a.m. Note on N.M.'s chess. He constantly violates elementary principles, but with such insight into the actual position that he often escapes punishment. As soon as he grasps the Proprieties (in the Chinese sense) he should become a very high-class player. His chief faults: - 1. He wastes moves in the Opening - moving pieces twice. 2. He has no sense of aesthetic form. He develops raggedly. 3. He seeks isolated advantages instead of the control of the position which would bring victory automatically. O.P.V. has discussed "What is good evidence?". It has got me going. The existence of "evidence" of any kind involves so many arbitrary assumptions that I simply give up! But is not this one more token of the nature of Analysis? It inevitably destroys all coherence in ideas, at the end of the journey. Synthesis is then an act of pure will, which the touch of Reason would disintegrate.

"Conquer! That is enough." My job is to construct an Universe according to my Will as expressed in CCXX. I must issue orders to forbid all analytical work. (Query what this may mean: what of the Comment?) 11.40 p.m. I ask my conscience per O.P.V. whether my breathing is at this moment noticeably worse than usual. "Momentarily" - i.e., intermittently. 2 aq. to-day. 12.03 a.m. No! This is honest to God Bad Lands! I have breathed Ethel's soul into my lungs till all is blue, & still I wheeze. Also, it is now past Beetle-Bliss. Pause for Adoration to Khephra. 12.10 a.m. I ease my symptoms with aq. Note: The disturbance of my Chittam caused by Domela's disappointing me at dinner - he had accepted my invitation & did not even telephone - is partly responsible for this asthmatic attack.

McDonnell's Double Gambit Refused. (copyist note: chess layout on board - and comment on a game continues the 23rd at some length: it ends thus:-)

....I played Q R K sq. without conscious analysis of the position for even a single move ahead, with clear & absolute knowledge that I could win by P B 5 & P K 6 which looks at first like sheer senseless sacrifice of 2 priceless pawns. I knew (as I know my other inexpressible truths) that all variations would somehow or other turn out to be wins. I choose this position - simple as it is - for special study, as illustrating the nature of my chess genius: the idea of pawn play, either to establish a Restriction on the Sinner or to clear my path to Glory: that of smashing batteries while gain

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ing time by a check with the camouflaging piece (the B in this case) etc. There is also interest in this fact, that I possess the power of seeing things in this way without consciousness of details. Also, I expect the average man not only to acquiesce in my Rightness-of-view, but to be able to explain why I am so bloody right although I cannot do so myself! / Love is the law, love under will.

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW

THE MAGICAL DIARY OF / TO MEGA OHPION / THE BEAST 666. / Beginning An: XIX Sol in 1^o Cancer; Luna in 16^o Libra. / In the Pleasure-Village of Marsa (Plage) / "Au souffle du Zephir" / Ending in the same place, An XIX Sol in 25^o Cancer; Luna in 29^o Virgo. ((June 23-July-18.))

1923 June 23 Saturday. 1.42 a.m. Frater O.P.V. has failed in Vigilance. He has allowed me to keep the light on after 1 a.m. He furthermore failed in Vigilance, not having observed that I put back my watch 30 minutes. I administer the severest penalty of the Tribunal - Unavailing Remorse!. As it is written: "Strike hard and low and to hell with them, master!". All day in Tunis. Several aq. on various special excuses: moral reaction from alarmed determination caused by some slight rheumatic pain last night to quit. Every time I swear off I fall harder the next day! A fact useful to know. Won 2 games, both very long; one 70 odd moves, the other 63. The sturdy old salt refused to surrender, though he had lost a game in the thirties.

June 24 Sunday. A very bad day - had an important Ethyl Oxide experiment in a.m. Much dyspnoea. Chill. Too much aq. Unable to work. Felt rotten.

June 25 Monday. Slept well, but am still sick. Dumas is a great magician - a 7 = 4^o of the best. He shows instantly how any given event may possess a value totally other than appears.

June 26 Tuesday. A bit better. I was asking two days ago for a Message from the Gods, & was put off by realizing what frightful courage was required. I made up my mind to persist, but I had been shaken and the experiment fizzled out. Courage: since, in asking an unlimited question like this, the reply may be anything whatever. Yesterday I began the Comment on LXV, iii, & continued today. 10.30 p.m. Ether 1 35/60 this afternoon. Distracted: therefore described the phenomena of distraction. Moral lessons: abandon experiment on first sure indication that one is "off one's game". It was 8 when I came out, having been obsessed by worry about what time it was - started to hurry (full account in Ether record) & was nearly sick - & again just now. Moral: never hurry - always stay lying down after having Ether till the effect has quite worked off itself.

I am somewhat back in my old state of Godd Excuses. Thus today I had one "very small" before tiffin as "necessary", one "normal" (i.e., very large) one hour or so later on the same excuse, two "very small" deliberately "to worship" Hadit for the purpose of the Ether experiment, then one "medium" to complete the first "very small" one, so as to write boldly TWO in the record, & one very small ~~small~~ one just now "emergency" on the attack of nausea - which aq. does not ward off.

The whole psychology is thoroughly bad; this is evident on inspection, but is confirmed by the following facts. I fell back into the old state of depression, caused by alarm lest I should acquire a "Habit". I began to fear lest my Will should be showing symptoms of weakness. I felt that I ought to "pull myself together" & make a firm resolve to abstain wholly from the use of the drug. The necessity of definite effort is of course evidence that one is conscious of weakness; the strong healthy Will does not

have to express itself. All speech is of the nature of complaint: satisfaction is content with Silence.

June 27 Wednesday. The Adoration to Khephra! 12.07 a.m. The existence of chess throws light on the problem presented by the Qabalah. Here is a language: it was in part "invented" by some "genius", in part developed by experience & in intelligent counsel of experts. We do not wonder how it has come to pass that it affords scope for such boundless ingenuity; we do not credit the "genius" with foreseeing the event, or fall prone in adoration of his "praeterhuman" creative wisdom. The fact is evidently that any "language" if sufficiently elastic - in all dimensions - affords the POET a medium of creating masterpieces..... The above fails to satisfy me: I cannot say why, but there is a suggestion of the argument in a circle about it. I feel however that the Qabalah presents problems far deeper than chess & also that I am somehow failing to put my essence about "Eddie Saayman" Water of K 45 Zhui. He should come to see 666. He must formulate his T.W. 1. He has a good aspiration, but no idea how to go to work. This upsets him: his only proper plan is to ask our assistance. He must not mind temporary inconvenience. 2 666 will lead him forward. No error: perfect sincerity. His small renunciations will bring admirable results. 3. He will be puzzled at first & inclined to despair. He must persevere, & will make no real mistake, though tempted to regret. 4. He will be lucky if he escape being misjudged & blamed (I assume by the profane.) 5. He will be appointed to an important office in our group. He must see to it that he devote himself so whole-heartedly to our work that he never gives us a chance to doubt him. 6. He will experience the Trance of Sorrow. This may qualify him to become M.T. in due season. He must not think that this Trance is evidence that he has gone wrong. On the contrary. 10 p.m. the "spiritless" quality of the day has made me feel unable to cope with either LXV, iii, or aq. I studied the Chapter, but wrote nothing; & let myself go about aq. from sheer tedium vitae or some similar frame of mind. Observe: I had a dream of diarrhoea in bed, which shared the privileges of that of the Young Man of Peru! & this hideous condition persisted till noon. My day's work has been little more than some revision of Book 4, Part III. Magister Templi

June 28 Thursday. Hail unto Khephra! My errors of the day accumulated in the well-known manner until I broke the one o'clock curfew on a pitifully poor excuse, & after Lights Out went on talking - it ended by my mentioning the forbidden word "money". I then realized the extent of my iniquity, & took a vow of silence. I then asked 93 - as a child might its father - for a good night' rest, & an awakening fit for work, despite all this naughtiness. The request was granted with surprising completeness - observe, I am still surprised at what should be the most natural effect in the world. I am encouraged to apply this method to aq.

June 29 Friday. I slept instantly from 1 a.m. but woke at 4.30 with a very bad attack of - whatever it is. I couldn't think of the Amyl Nitrate, & had 2 hours' hard work with Ether, & an aq. Then I slept till 9.30 & woke exhausted. I am now better, but still breathing uneasily. This is however an "answer to prayer". I have simply been obsessed by conventional views about aq: this assures me finally that the need for it is purely physiological, altogether independent of the will. I must therefore direct my endeavours to recovering my health pure & simple. 11.11 p.m. I am always thinking of Alostrael, loving her. And the one thing that keeps coming back to my mind is this: one day, early in our love, I was pointing out some

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misconduct of Hansi's - I quite forget what, of course, And she said: "But he's such a little fellow", which rebuked me, & nearly made me break into weeping. And somehow I am not very far from tears at this moment. The truth is (I fear) that the beauty of human love - as she & I know it - does really give a new meaning to the old foolish fear of death. This comes of attaching value to trivial incidents in themselves, as if the spiritual truth which transcends all phenomena soever, & flowers into infinite gardens continually. So I quit worrying.

June 30 Saturday. 7.10. awoke. Some dyspnoea, not much. Went to Tunis, & won 4 games of chess very easily - they are not worth playing. Ganorba & the Russian (my first opponent, now away, I suppose) are the only serious opponents.

July 1. Sunday. At night I became seriously ill; vomiting relieved me. I slept & woke fairly well, but still distressed. Basking in the morning on the beach. Slept from 2 to 4, & woke pretty rotten - sweating, breathing badly, & with a foul taste in my mouth. At Saf-Sif O.P.V. & I consulted against Ganorba & Safbir, winning a very fine game - after an early rashness on my part. I was chilled by the wind, & nervous. I had invented a magical language so as to consult about one's moves privately, & it was awkwardly distracting at first.

8 p.m. I note that as we were bullied, robbed, & assaulted & finally dispersed in Italy without redress, so shall it be unto them also. They are being bullied & robbed by Mussolini; the Communists will make this universal, & many shall perish in the Revolution. Also, even as I have been exiled, so shall the Pope be banished from Rome.

July 2 Monday. 12.30 a.m. Spent evening analysing & commenting on the consultation game. It is a gem of its kind, very simple & very subtle, with quite effective brilliancy. It illustrates with extraordinary clearness the soundness of my General Principles. I feel like saying that the secret of winning at chess is to concentrate on how, while meeting the immediate emergency, one may violate G.P. as little as possible. O.P.V. is a superb "second man" in the climber's sense. I can rely on him to help me out of mischief, to confirm my analysis, & also! to find a super-subtle winning move at the critical moment.

July 4 Wednesday. I have been far too ill to write up this record. Cagliostro, asked what good he expects to achieve, replies: "A moi, rien; a tous, le bonheur".

July 5 Thursday. Abstracted Rabelais for 93 description & that of Pantagruelior, having recovered my health to a great extent.

Began cutting up Hag into convenient lengths. Domela dined. Programme of work: - 1. Finish Liber LXV Comment. 2. Essay on one Column of 777 per diem. 3. Edit Hag. Note Mars square my radical Sun, June 30. do. do.. my radical Venus, July 3.

This covers the period of my heat-stroke - or whatever it was - which kept me in semi-delirious semi-coma for 48 hours; also of what may prove to be a further "fire of persecution".

July 6 Friday. 12.10 a.m. I have said the Adoration to Khephra. A little Hag-editing to begin the day well. Invoked Aiwass.

6 a.m. An elaborate vision. A large upper room oblong, various furniture, not much. My own room, I think - a bit like my studio in Washington Square. Several people were present: one, my Aunt Ada, another, my mother. The latter, on some occasion following, I think, some secret Adoration (on beginning which I had been told there was plenty of time before he went down) gave me my great magical sword from a place recently its proper place in the Abbey of Cefalu. I took it reverently & lying down with it, noticing that it had twisted about its guard, or hilt, over the guard, a ring, in shape somewhat

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like the double serpent of my Magia ring, but without setting or sapphire, & the bodies of the serpents flattened out as as to be curved only slightly from a flat disc. In workmanship it was like my personal magical ring, rubies, sapphires & emeralds set in the gold. I bent my head to examine this & was then aware of an attachment to the blade just above the guard, a very small gramophone made of some substance like brown leather. It began to speak & I recognized that it was speaking a record which I had once made - an adaptation of the Decalogue to the Law of Thelema. The first was "Thou shalt have none other Gods but thyself", or words to that effect. The second about making images of one's self. I got this slightly muddled somehow, principally from surprise, but also from rational criticism. I was then interrupted by my Aunt Ada sitting on the divan & playing on the mandoline close to my right ear, I having put my left ear close to the gramophone. I took her by the hair which came undone, so that I had a fairly long twist in my hand. By this I jerked her across the room behind me & returned to my sword. It began again. At first I think it waited to repeat the Decalogue. But of this I am not sure. But at any rate it gave me the 2 commandments attributed to Jesus in their Thelemic form, the second being "Thou shalt love thy neighbour as thyself", elucidating this by putting "being" after "as" & adducing also in brackets "and all equally alike", each being equally a sovereign unity, or words to that effect. My mother then rushed up full of sisterly indignation. I got up & caught her also by the hair, & dragged her by it across the room, & pushed her out of the door. She continued to storm, & I warned her to desist, as I would never speak to her again otherwise, adding that she knew I would keep my word, & that I had always hated her though I had loved my Aunt Ada. (x) I returned to the sword, but now the dream became confused. I cannot recall clearly the order of events, but a part of it. I was playing a game of some kind on a flat board for certain curious pieces of jewellery, & I think ornamental boxes of some precious wood, one on each board. These objects at least were on the board whether the game was played there or not. I was playing these 2 games at 2 separate boards. My opponents were women whom I cannot identify, but with whom I had some magical relations at some time. I won the first game & collected those pieces of jewellery that most appealed to me, leaving the rest for my opponent. The jewels were all small & suggested that they had some magical virtue. I remember one, a slender stem thickening to a sphere, the whole encrusted with diamonds, & from the ball hung a flexible pendant chain, not of links but of scales. This also was covered with diamonds or set with platinum, as was the whole instrument. I had some difficulty in making my choice, & not feeling sure how best to secure them, put them in the wooden casket which was of some very dark red brown wood or ebony. I then went to the other board to play the second game after calling my first opponent who had gone away to come & take her share. I cannot (x) The shape of the room may have been partially suggested by Gwendolen Otter's drawing room judging by relative position of divan, door & windows.

not remember whether I played the second game or not. It is as if I became half awake, & then I found myself seated at an oblong dining table bare with my maternal grandmother on my right, the window being beyond her. Across the table next to the window was someone I cannot remember. Facing me was my Aunt Ada, & on her right (I think) my mother. The subject of conversation was, I believe, the death of My Aunt

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Annie, but I am not sure. In some way or other my grandmother referred to my Aunt Ada as dead. I laughingly pointed across the table. "There she sits in flesh & blood: what's this nonsense about death?" I also appealed to my mother: "Who is that sitting on your left?" and she said: "Aunt Ada". I cannot remember whether my mother was remembered by me as having died. There were several other people, some dead, some living, in the room, including I think some former magical women colleagues. Again I woke half way with the conviction that an order of expulsion had been made against O.P.V. & myself from Tunisia. The Commissary's office was a very curious building in Oriental style. It then appeared that they wanted me to open the door of a room (I think a sort of strong room), its door also very curiously worked, & mostly I think of metal. I succeeded, & the Commissary himself thanked me & apologized for disturbing me. It appeared that the door had been inadvertently shut by a young woman whose name was familiar to me. I cannot recall it, but it was not Elizabeth Wright. I do not know why she had even been there or why vanished, after rendering the door impossible for them to open. I realised that this woman was a destined co-worker. I think she had helped me in the past. In order to trace her I went away & questioned some scientific professor whom I cannot identify. He said she was his best student & his favourite. I asked why he had allowed her to go. (He was I think one of the Adepts that I have met on the Astral). He said because she was "plus (cross sign) 444 RED". It appeared that he had got rid of her very reluctantly. Probably through rationalising I identified her with Soror Ahita, 555, & deliberately woke in order to write to her to summon her to help with the Comment. The letter was in my mind. After greeting it said: "Your having been chosen to cooperate with Alost. or S.W. at the Autumnal Equinox 1919, I hereby summon you, &c. I do not at present know what part you may be called upon to play, but the scene of your work seems not unlikely to be that place to which we so often planned to go when we were working together".

7 a.m. Note that I asked questions for the "equivalent of a good night's rest." I did not sleep until long after four, & woke at six, yet I feel quite fresh.

10 a.m. Frater O.P.V. being too busy to work, I took a little holiday - a nap; & was sent a dream, the third of the same kind in 3 days, which may mean Don't go to England; don't be unchaste; or, take care of your health.

1.44 p.m. The Work of the Comment. The formula is that of the Neophyte Ceremony, 666 being Thoth, 31-666-31 Demeter, O.P.V. Hades. They are combined to invoke the descent of Iacchus 93, to confer the Comment on Thoth, from whom it will flow forth through the world & initiate the candidate, "the little world my sister". His sole business is therefore to identify himself with Thoth, to make himself a perfectly pure channel of thought & expression. (These 3 can be taken as Chokmah, Binah, Chesed, invoking Kether or Malkuth; or Hod, Netzach, Yesod, invoking Tiphereth or).

666 may perform the work of the prophet, arrange the magical details & the like, but not, I think, perform any magical operation tending to bring him into contact with positive ideas, especially those on lower planes. Any such work should be done by O.P.V. under his instructions. O.P.V. may thus apply for advice & wisdom. Demeter will have the power of 666 & in general, act as proper to her functions as laid down in CCXX. O.P.V. will deal with the application/crystallization of the energy. The other 2 will help him in any way that does not disturb their proper work. His chief task is of course the security of the circle.

2.20 a.m. Just awoke from another

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abominable nightmare. Through Mont Cenis Tunnel. Jokes about darkness. With me Aimee, a young girl on my other side. Alostrael opposite, some man friend (youngish), other friends & some strangers - discussion as to length of the tunnel. One right, the rest wrong. Leaving Tunnel, I offended Leah: she wouldn't speak. I crossed towards her; the train jerked; I fell, saved myself, couldn't recover, sank slowly with my head on her feet. She, man friend, & others raised me & put me on very low divan. I called her over; she neither spoke nor stirred. This completed a second collapse. Various developments of this. The mental agony was intense though I never actually doubted her love: & it woke me sweating & half crying. Throat still parched, despite copious draughts of water. Breathing very oppressed for this last 1/2 hour or more. 9.30 p.m. Furious at oversleeping till past 11. Have reproached Frater O.P.V. bitterly! Pulled myself together & went on beach. Finished Comment on LXV, iii, & studied Chapter IV thoroughly, making notes. O.P.V. back from Tunis reports that the Police are innocent for once. Went on cutting up Hag into short lengths: will continue in this "kind action". 11.45 p.m. The Cairo Working does seem hard to write up satisfactorily. Three notable major attempts - & ~~explanations~~ always the trouble that a few small incidents require explanation at such length that the main features of the narrative are smothered.

July 8 Sunday. 12. Hail, Khephra! A good deal of discomfort & oppression in p.m. Dictated Comment on LXV, iv, 1-21 & on title & number as a whole. Hag analysis in a.m. I am happy about this; but there is a certain uneasiness left over from my conversation with O.P.V. on Friday (or Thursday?) about going to Hammam-Lif. The moral is: 666 must be kept absolutely in the dark about everything outside his work, at no matter what cost. The smallest pebble - & the ripples expand endlessly. Note that the calmer the pond, the more evident the disturbance. There are no other ripples to break them up. If there be more than the most remote likelihood of any disturbance being caused by natural events, the actual conditions should be changed as soon (rather than as late) as possible. Perhaps any such change should be represented to 666 as a positive part of the plane of O & A for writing the Comment: not as vi cuncti.

July 9 Monday. Slept wonderfully, & a little Hg2Cl2 worked well. 2.48 p.m. One paramount objection to going back to one aq. after "conquering" it is this: Security, which is mortals' chiefest enemy, interferes with any proper observation of doses. The motive for measurement has disappeared; so one is liable to slip back automatically to a large daily dose without even knowing that one has done so. The danger is increased by the fact that one is inclined to suppress any warning thoughts on the perfectly just ground that paying attention to the matter excites the bad reaction of fear-fascination. (This, by the way, seems to be the Primitive emotion - as taught in $O^0=O^0$ - the first reaction of ignorance & helplessness (hashish &) to each new impression. ? Should I write to 555 as per my dream?

Note on "Immortality". The natural man wants to retain the memories of his earth-life as such - to reappear like "Balsamo". He is not content that the events of his life should have built up a higher structure, & disappeared by being subordinated. This devil is almost identical with that which leads to the Black Ledge.

July 10 Tuesday. Slept fairly well - one wakening only - feel fit, CCXX, iii, 11. Comment: forbidden to defend CCXX: to do so brings me down to the level of critics. We are ~~axixia~~ creators ~~maxixitia~~.

Saayman 10 July 23

"Reason" is the very principle we are out to transcend. 11.22 a.m. I feel inclined to make a preliminary analysis of CCXX, meditate on it daily, section by section, & write a brief summary of my ideas on it in a special book. This will serve as the negative of the plate: I shall get a sort of reversed image of what the Comment should be. Thus having got rid of all my positive thoughts on the matter, I should be free to write the Neschamie or Hadit-inspired Comment when the time comes. But let me first get LXV & 777 out of the way. 11.56 Have written Ahitha & Aimee. 2p.m. Eddie's letter. Mem: to ask him daily "How's your clap" &c, till he can talk about it (a) as if it were rheumatism; (b) as if it were a stranger's clap. 6 p.m. Have bathed. Long argument with O.P.V. whose pedagogic perversions have led him so far astray from due decorum as to interrupt me constantly even in the middle of a sentence. Note: to adorn each section of the Hag with two quotations; one from myself, one from some lesser genius. From letter of E. Saayman, dated 5th July, 1923:- "Yet do I find it so bitterly hard that for one indiscretion the retribution is so out of proportion. When I consider the profligacy of others & compare my own case (& that when I had no will of my own) it just sends me raving. (P.3). But when I do blame her for is taking ~~the~~ advantage of me when I was in a condition not fit to be reasonable, & when I had no will of my own; in fact when I did not even know that I had done it until I found out that something was wrong with me." (P.8) On his own showing he has committed the greatest possible offence against the Law of Thelema. I have him cabled to come here at once. I started to edit 777 after a lazy day. (LXV requires a special effort). Note: My "Death is not a way out of it" seems to have haunted my clap-stricken cunt-master - & possibly kept him from suicide.

July 11 Wednesday. Very tired indeed: slept from 12.15 a.m., but woke at 1.30 from a very nice dream. Half asleep till noon: a wretched state of conflict between "duty" & human weakness. I am far better in health all round, these last 3 weeks, & have done lots of good work. But I could hardly drag myself up to tiffin: I half collapsed during the meal. I felt the heat very oppressive (It was actually much hotter today than it has yet been). Bathed from 1.45 to 6.30 p.m., & dictated several columns of 777: went on with this till after 8 p.m. Really 6 hours or more continuous dictation of exceptionally difficult stuff. I felt infinitely relieved, relaxed, strengthened, & rejoiced by this; but I dare say there will be a physical reaction, which must not make me think I am dying! The circle was badly broken, too. The bath-shed man came & yelled for gold. I had to dismiss him myself, telling him to come to the Hotel at 7. And then he never came! I don't understand the affair at all, of course; but it seems grave mismanagement. The incident kept on popping up in my mind, not as anxiety, but as a point of curiosity. We know that this killed the Cat - so it naturally has some effect on Big Lion!

Summary of Week's Work. / July 5, Thursday. Analysis of Abbey & Pan-tagrueillon. 6. Friday. Began analytical consideration of Hag Magi-cal Formula of G.M.R. for Comment. 7 Saturday. Hag. LXV, 111, 37-65 & analysed Cap: IV. 8 Sunday. LXV, iv, 1-21, also Title & Number. Hag. 9 Monday. Hag. 10. Tuesday. Wrote 555, Aimee. Wired Saayman. Began re-writing 777. 11 Wednesday. Rewriting 777.

July 12 Thursday. Hail, Khephra! Worked hard all A.M. on 777 & was sick after tiffin. Confidence in O.P.V. restored by mysterious dealings with bath-shed man. I can't imagine how he spifligated him; but apparently he did. Dictated some 777 at bath: felt faint & all in -

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better now - after tea. 8.30 p.m. Slept a bit; woke unrefreshed, & am now worse again. But I note that the instruments of sense by which I perceive phenomena are of the same order as they. This is one of those identical (& so, meaningless) equations which are always turning up. 11.55 p.m. Colon massage has cleared me up. I note for An: XIX, Sol in Libra: 2 hrs. 4 min. A.M. 19 degree Leo Neptune opp. my Retr. Herschel; 15 degree Pisces Herschel Retr. Trine my R Mercury; 29 Libra Saturn op my R Sol; 17 Scorpio Jupiter op my R Merc.; 15 Virgo Mars Sext. my R Merc.; Luna 20 Pisces op my R Luna; Jupiter is the Key to the Complex: Jupiter Sq. Neptune tri. Uranus semisext. Saturn sext Mars trine Luna (all in symbols - copyist.)

July 13 Friday. Hail unto Khephra! Slept well at 1.15 pleasant dream, but woke at 3 with a little dyspnoea. Epigram: 2 p.m. A little knowledge is a dangerous thing; more than a little is certain disaster. (Suggested by qualms about the chaotic excess of knowledge & correspondence in 777). It is worth noting how at the beginning any science appears to be faced with a number of quite simple problems which are in principle answerable in a simple way. Approximate but still insufficient success in actually obtaining these answers leaves a small residue of unexplained fact. The analysis of this residue problem is usually a much more complicated matter. 1. It often involves new concepts altogether, often complementary to or even subversive of those previously used. 2. It involves a much larger ~~number of aspects~~ region of the Universe. 3. It involves a much larger number of aspects of Nature. (Illustration, a simple pendulum). A close approximation is metaphorically a straight line. On close investigation this turns out to be a hyperbolic curve. The solution is to develop consciousness so that we no longer think as a child or a school-boy does "a straight line is simple, a hyperbola complex", but which is capable of comprehending incommensurables as pertinent to its own formula.

July 14 Saturday. Hail to Khephra! Yesterday I bathed from 2 to 6.30 p.m. (after a morning of dosing & depression - due to overwork on Thursday). Worked on 777 - edited provisionally all God-columns. After dinner discussed various points of holiness, from Clap downwards. 10.30 a.m. (Shooting of Ali Fathnay in Savoy Hotel). Cosmopolitanism evidently involves the conflict of moral codes & the destruction of national & cultural guarantees of good manners & conduct. What is true of Port Said & such Euroclydon centres is now true of the Savoy Hotel. It being possible to revert from Cosmopolitanism the necessary issue is the establishment of a Cosmopolitan Law. This must be Thelema. This fool was shot for not knowing CGX, I, 41. Worked hard on LXV all day - till 1 a.m. Sunday.

July 15 Sunday. Slept well, but am "all in" from overwork. Quite ill till 3.30 p.m. when Colon massage induced a motion - rather diarrhoea-like - which relieved me. Worked at Hag anecdotes.

July 16 Monday. 3.10 a.m. Meditating LXV, V, 6. The scarabaeus actually drops about at night - & we worship Him! Twice last night I felt one just under my right shoulder - as if he were coming to set my Energy & Power in action. So mote it be! KP-RA (Hebr) = 100 (Kteis plus Phallos (Grk) plus 201 = 301 = ASH (Hebr) = Fire. 100 = Qoph (Hebr) = Pisces - XVIII where Khephra-Ra appears. One effect of my regimen of pure abstraction from mundane matters is that I want to wear magical robes as a regular thing in my daily life. Notai BAL-AL (Hebr) Lord God 64 = Mercury = 2 hence denial (I got this alternative spelling of Belial in dream) G(?) L(?) (Hebr) = 73 also Chokmah. 6.30 p.m. Read through various essays & Hag sections sent from Abbey new-type

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11.22 p.m. Very tired; but discussing Hermes with O.P.V.
 "EPMHC EIIBICH(L)OE" (Grk:II=P) Hermes has come in: old Greek phrase used in to cover embarrassment when conversation stops suddenly. To-day we use the phrase "A monkey is being born" - evidently a reference to the Ape of Thoth. (I quite seriously suggest that this is the origin of our phrase). I am pleased & proud to be able to say that I have actually managed to get through a whole day without doing any really serious work. I had, however, a long irritable argument with O.P.V. chiefly about the meaning of the word "measurement". He must not take the line he does about these matters: it wastes time.

July 17 Tuesday. Hail unto Kheph-Ra! 7.15 p.m. The great gap in English literature is the historical novel. We want someone to do for English history what Dumas did for French. (N.B. to record the expansion of aura.) I note that of late my Aura is extended to about a yard - perhaps a little more - from the surface of the body, as from the normal 6 to 9 inches. This seems to be the effect of my general magical Working at Marsa. The symptom is that I feel a species of discomfort or disturbance when any other person approaches me within that distance. 11.30 p.m. I have finished the Comment on Liber LXV, Chapter IV. It contains 47 pages as against 17 pages for Chapter III, 38 pages for Chapter II, 16 pages for Chapter I, in 10" x 7" MS books (Caps: III & IV partly dictated to Frater O.P.V.: his writing neat, minute, & Pepysian occupies one third the space of mine, approximately). The note on the Title & Number extends to 5 pages of O.P.V. I must compose a general Introduction to the Book, explaining the whole theory of 5#6, with reference to Abramelin, 8th Aethyr, The Temple of Solomon the King, (my own record) & Liber Samekh. (Note also some of my poems: Invocation "O Self Divine!" & &c., "Aha" & others.)

July 18 Wednesday. Hail unto Kheph-Ra! Slept late, but invoked, & so woke early quite fresh. Analysed Liber LXV, Chapter V - not very satisfactory yet. General tension much relieved by writing long letter to Alostrael. Therein I describe my present state of mind, its good & bad points. The upshot is really that I can't trust my judgement as to how to treat my case! 5.6 p.m. Summary of Week's Work. July 12 Thurs. 777 all day. 13 Friday. Do. 14 Saturday. LXV all day. 15 Sunday. Hag Anecdotes. 16 Monday. Revision of Hag & literary essays. 17 Tuesday LXV finished Cap: IV (all day) 18 Wed. LXV preliminary analysis Cap: V. More work than previous week - a good deal. Love is the law, love under will.

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW./THE MAGICAL DIARY OF/TO MEGA OHPION/THE BEAST 666/9° = 2 A°.A°. Beginning An: XIX, Sol in 25° Cancer, Luna in 29° Virgo Die Mercurii July 18./In the Pleasure-Village of La Marsa "Au Souffle du Zephir"/Ending An: XIX, Sol in 13° Leo, Luna in 8° Gemini. Die Luna August 6, 11.44 p.m./In the Tunisia Palace Hotel in the City of Tunis./

July 18 Wednesday. 11.15 p.m. Finished with odd Hag anecdotes. Note: Lying on my bed nearly naked, chill came suddenly & diarrhoea followed instantly. Be warned! Saw New Moon tonight. Clear & deep golden in colour, but slightly hazy. Getting asthmatic again: will resume Nai & Belladonna.

July 19 Thursday. Hail unto Kheph-Ra! 12.30 p.m. Slept well; woke early; read Octave Mirbeau "La 628-E 8". I am getting at long last to the Kaif so many years stranger. I am now able to enjoy doing nothing. I worry no more about my daily output. The cure of my soul-sickness is going strong. I am perfectly happy to potter about: I

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do not need to be in any way amused. The nervous tension which has been killing me slowly has taken to disappearing completely for hours at a time. I have confidence in Frater O.P.V.'s mysterious operations on the Bourse; the doubt & distrust of his power to accomplish the impossible which have been making a dull sinister eddy in the dark places of my spirit has ceased to distract me with its formidable & obscure ebullition. I accept Peace for its own sake. I have no wish to see the Summary of this next weeks Work shame that of last week. I care nothing for time. I am "entered into the joy of my Lord". Mine Holy Guardian Angel is even about me, nor speaking nor moving: it is the "Post Coitum Animal Gaudens" that "I have loved long since & lost awhile". 10 p.m. Yes, indeed, Frater O.P.V. gets my Nonconformist Conscience going first lick! No sooner did he get back from Tunis - beach about 2.15 - than my nice Kaif vanished, & I became a bundle of fretful impatience pitifully anxious to justify my wretched existence by writing the Comment on LXV. I had begun to write before he came down - on the impulse of seeing him for a second as I started for the beach - & was doing it in comparative ease; but, he being there, I had to dictate furiously with evil ardour & toil. Bar a few minutes swimming, I went on steam-roller-wise till 8.25: over 6 & a half hours' actual writing. We did vv. 1-7 10 pages of the MS book (= 4 pages of mine 450-500 words & 6 pages of O.P.V.'s 2750 (circa) words: total 3250.) Time 500 words per hour: 50/6 ($\frac{5}{6}$ NV!) = 8 & one-third words per minute. Good work, considering the hellishly hard subject-matter! At this rate, though, the Comment on Cap. V will run to 30,000 words!!! (27,000; but there are quotations to add). The first 4 chapters are estimated: Cap I, 1,620; II, 2,100; III 1,700, IV, 11,500! Introduction (note on Title & Number so far) 2,500. This sudden jump to 7 times the previous chapter demands stringent investigation by a Royal Commission!

July 20 Friday. Hail unto Kheph-Ra! The curious colonies of blisters which I acquired at Montauk & have continued at odd times ever since have now started to grow very fast. Dr Domela, to whom I showed them in 1920, had never seen anything like them. I had tried everything except Zinc Ointment. He suggested this, & it worked wonders. But the colonies transplant themselves to other sections of the foot; so I have ringed my zinc-greased blisters (after opening them to let out the serum) with Tincture of Iodine. This has proved effective in preventing their spread. But these last few days they have got ahead of the treatment. They appear, mushroom-like, almost while one looks on. E.g., I discover a new patch. I open the blisters, two or three in all, antisepticize the area, zinc it up, iodine it round - half an hour later there are perhaps 3 new blisters in the same spot. I will ask Domela to have another squint. 10.25 A delightful day telling stories & talking Qabalah to Eddie Saayman. His arrival has been a touch-stone: my mind is once more elastic. I reacted simply & easily, just as I did in my first year at Trinity. Hence the excellent story, - see the Hag - of Dr Porson (alias Baxter) & his spaniel. Bar a slight feeling of strain in inventing the spaniel, the whole dialogue was deliciously spontaneous. [Details in one of Budd's notebooks]

July 21 Saturday. 12.12 a.m. Hail to Kehph-Ra! I am now going to test CCXX, II, 22 - its limits - by using aq. to concentrate on getting the IX or XI going. I.e., I ask for (a) the impulse; (b) the means. I do this under the Title of OPUSCULUM I at 12.21 a.m.

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I concentrated for about 3 minutes, going over certain imaginations, & killing out various inhibitions. I got below consciousness at last, so as to destroy "purpose" & "lust of result". My hope (then) is that my Will, directed by the Idea of the Opusculum, was released & flowed spontaneously. I must make a point of giving the Gods an opportunity to accomplish the Work in a "natural" way. 2.20 p.m. E.S. to come out here Sunday to tiffin: I to replace him in Tunis after dinner. O.P.V. to find me in Tunis Monday at 2.30 p.m. to go to police: he will tell me when I can return to Marsa. 3.6 p.m. I have been curiously disturbed all day: I think the resistance to Opusculum I is concerned. E.g., I am at beach, having definitely intended to analyze LXV, V - & I have forgotten to bring the book! 3.21 p.m. I note that I am perfectly content to watch the Italian Comedy of Pan, with Mussolini as the "goat". His abris (Grk), his insane boastfulness, his arbitrary tyrannies, his secret slavishness - the whole play is brilliantly staged, & I wouldn't hurry it or interfere (unless called upon) for the world. It is delightful to watch the daily developments. On Monday next he is billed to tell the world how he means to run the affairs of England & France - he can lift Kithairon with his little finger!

G.S. for my proposed retirement from this Retirement: general idea, methods, aims, probable results. Question of seeing Bertrand at Hammam Lif: IX or XI, & XVII Sui "Following" (Projection of the Will 666). Thwan: Persevere. 1. Go "beyond gate" (Marsa) change "object of pursuit" (Exact description of idea of whole plan!) 2. Be irresponsible. "Cleave to little boy!!!" 3. Remember object of journey(?) 4. Qy interest English at Hammam-Lif in G.W.(?) 5. 6. Perform Opus I. 5.45 p.m. The technique of the Porson-Baxter joke seems to be simply the introduction of a non-sequitur with the air of a close causal connection. The essence of all jokes is in some incongruity: I suppose because the subconscious mind feels itself under stress of rationality: so that it rejoices like a school-boy unexpectedly given a half-holiday when relieved of the necessity of thinking consecutively. Hence it throws its cap into the air & cheers, as it does not at the idea of the regular recess, which is part of the system of strain. 6.10 p.m. I loathe the idea of writing the Comment so bitterly that I feel my "troll" capable of deliberately wrecking the Work of Preparation - in such a way of course that the fault would appear to lie at the door of O.P.V. or of circumstances. I am of course on my guard against any such insane action: & note the facts for the benefit of future Magicians in similar conditions.

Little Magical Retirement

July 22 Sunday. An "off" day prattling with "edgies". L.M.R. postponed, dinner being a riot of angry Jews: service of Hotel snowed under. Dictated one or two Hag anecdotes. Prepared to leave on L.M.R.

July 23 Monday. Sun enters Leo. I begin my Little Magical Retirement called Sui, leaving La Marsa at 5.20 p.m. Reading "La Collier de la Reine". (CCXX, II, 66. I have noted long since that P 4 may predict a public death amid the rejoicings of my enemies.) 11.35 p.m. Back at Hotel Emlyon, Tunis from Cinema. I find I cannot follow the mere events of a speeded-up knockabout film. "Le maitre des faunes" had some fine animal pictures - showing protective coloration. This morning I practically broke down reading "The Titanic". That is my real name: TEITAN. I am for the Children of Earth - for Man - against the Gods. I don't try to dodge the Sorrow of the World: I swear to master Fate. This is the Master-Key to my Poetry. It is

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part of my conception of the Universe as Going or Energy. The most passive thing in Nature seems to me in strenuous action. "The dunes lift up their faces....." & Throughout, in every line, I imply that Energy is Delight. Thus the "modest woman", the mother, is to me a symbol of defeat & death: the Scarlet Whore who rides the Great Wild Beast, who drains the Blood of the Saints into Her Cup, who is "adulterous", demanding change, is Victory & Life. 11.44 p.m. Let me consider my state at the beginning of "Sui" 1. My general health, nerves & all, is very much better. 2. I have gone back to aq., but the worst of the fear is gone. 3. I must be alone if I am to conceive or create. The presence of any other person in my circle - the dearer & more intimate the worse it is - acts as a total inhibition. For I am content to work with that person; also, I feel that he or she might disturb me if I begin a big thing, & simply to say "Keep away" would stop me through fear of failure to produce justification. 4. Lines 2 & 3 of Sui seem to urge me to begin an XI working (The prologue to "La Collier de la Reine" suggests this too. It is quite time for me to use the Elixir readily & properly. Cagliostro is made to discuss the question very sensibly; also, his account squares with the doctrine of the O.T.O. & with my own experience). But these lines certainly bid me act like a school-boy on a holiday. I propose to take an Oracle for the L.M.R. & to ask definite questions about XI^o & Hammam-Lif (lines 1, 4, & 5 - the English at Hammam-Lif). ORACLE: LXV, V, 7 "proud" (The Comment on LXV has got just to this verse!) Meaning: I shall proclaim Hoor - in a poem, I imagine. I shall find a girl to love. The rest is somewhat obscure: the event should enlighten mine understanding. Shall I seek associate or associates for IX^o or XI^o or both? If so, describe such; & advise as to method, Object & Result. Earth. LIII. Thwan: I cannot ~~any~~ in any way interpret this symbol. I Earth. Kan. felt, while manipulating the sticks, that my concentration was bad: that my question was too complex, & c. I will rest, worship Hadit, ad hoc, & repeat. Differently!

July 24 Tuesday. Hail unto Thee, Khephra the Beetle!

(A) Should I accept my instinct about keeping my aura intact as from 93, or refer to LXV, I, 45-46, II, 5, V, 8, & c?

Earth. XXVII. Nourishment. Seek to fortify the aura; but choose source Fire. Li. of Energy with great care. (B) Describe Source of

Energy, & how to obtain it. Water. XXXI. Mutual Influence. (Slow flowing of Matter: 3 attracts 10) Thwan: free course & success - "as in marrying a young lady". 1. Walk. 2. But not far. 3. Sexual attraction must be strong & spontaneous. 4. Stick to first advice. 5. I invoke True Magical Love. 6. Use tongue. Summary: "Natural Selection" indicates persons. (C) What object should be chosen for Orgia (Gk)?

Earth/Moon IV Mang. "Small & undeveloped appearance of plants struggling from the earth. A flower sucking up Water. Thwan: Qy.?

Acquire a clairvoyant. 1. Free mind, etc, from restrictions. i.e. get rid of any pressure from aq. 2. Suffer fools gladly: (write "popular stuff"?) & obtain financial support for 93. 3. Obtain rich wife. At least, avoid others. 4. 5. Use the Elixir of Youth. 6. Protect the rejuvenated self from possible enemies, or results of rashness. Final Thelema Oracle on this whole matter. VI, II, 3. Implies

the vehement conjunction of two star-systems: i.e. a "grande passion". 2.25 a.m. Frater Achad: how to deal with him - a letter should be written in the "Occult Review" & other rubbish heaps which he respects - being a Copyright Hound (See From Crystal Gazing to Crystal Vision) - to challenge his position. Is he a

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member of the A.A. he boasts about all the time, &c? Point out that he has not complied with the Regulations of $7^{\circ} = 4^{\circ}$ of R.R. et A.C. by publishing a complete statement of his Point-of-View, &c. True, 666 has accepted him; but that only means he has taken advantage of the rule that any man can be $8^{\circ} = 3^{\circ}$ if he dare to claim the Grade. As he in fact did. This leaves a slur on him, as ignorant of intermediate Grades. 656 can only advise him to regularize his position by showing his title to $7^{\circ} = 4^{\circ}$, &c. Also, we can force a definite public statement from him as to his relations with 666: & make him sign a paper defining those relations as they ought to be. 2.30 p.m. Yesterday I made some remarks to "Eddie" which "I should have cut my tongue out rather" than do. My object was to avoid any possibility of any "defect of frankness". The calculation is really too deep to be set down here: but it was made very thoroughly. The point is: we must all be able to say anything whatever without thinking whether it is "wise" or not. But that is an art to acquire: the power of analysing all things without losing synthetic grip. 3.7 p.m. I constantly find myself wandering - on long elaborate statistics! - whether I am not the most passive, most cowardly, most helpless, &c of all human (or quasi-human) beings. Now I "know" this to be absurd, from the quite universal testimony of my worst detractors: yet find no answer. In vain I search my memory: the voice never varies: it tells me that I am the "Limit velocity" in this respect. My poetry, my philosophy, my life: -- all prove the same proposition - there must be a fallacy somewhere: but I can't detect the least sign of a flaw. 3.15 p.m. My plans for L.M.R. Write O.P.V. to extend time. Try Arab Quarter for preliminary "nourishment". Resistance immense. Chess Club: Try to say something nice about Jews. No Jews present. Try Avenue: both IX & XI. Blank. Maison Doree: Blank. 3.30 p.m. Have been observing in detail the fact that "time flies" when one is happy, less when one is bored". Ask O.P.V. to set out what this means, taking time as a dimension. I.e., make an equation between happiness & misery in such terms as to exclude time. (If he can't do this sort of thing he must learn: it is No 1 of his ways of being useful to 93.) 4.44 p.m. I start to prepare Opus I. "The flower sucking up Water" - the Object is to be stated roughly as Energy - spiritual, poetic, sexual, physical: so as to accomplish (later) LXV, V, 7 & generally the aims of the LMR. 9.55 p.m. "Not a button or feather or mark", of course. Sui is not to be done to order in a hurry: and 93 is right to insist that I should be ready to wait. Hammam-Lif is the one practical measure to take. 9.59 p.m. Tau under great stress as to the "Fascist" film "A moi". Hooligans attack citizens who do not stand while the "Fascist" hymn is played. I want to go with a .45 & shoot the first man who lays finger on me. The advantage would be that I should rally all decent men to 93. The only objection is that I am pledged to this "preparation" for writing the Comment. We might, however, get a "man of action" to strike for Freedom against these foul brigands - & by Freedom I mean pretty much what Sir Robert Peel, Disraeli, & Gladstone (despite small points of difference) meant. O.P.V. & 666 to stand behind him as his Brains. 12.55 a.m. About "frankness". It upsets people at first to hear a friend's most "private" thoughts blurted out carelessly. He should reflect that he has been accustomed to make allowance for the bulk of the iceberg under water: to form an idea of the character of the man from the known (or stated) point of view plus a vast unknown & unstated content which he assumes to be more or less a constant common to all men. Now, as this unstated part of a man's thoughts is unstated precisely because the man does not want it to

be known, it consists mainly of thoughts of which he is not proud: there utterance therefore naturally makes the hearer think him cynical, selfish ----&c. "What the eye does not see the heart does not grieve over": so a bad impression is made, the expressed thought seeming worse than the silence - though the hearer imagines that he has made full allowance for this in his general estimate. He should reflect that the fact of their being uttered shows just how broad/bad their vastness/badness is: & in reality they lose their venom by being "air-asepticized" - as soon as the first surprise is over. Obviously, such frankness might be used by a subtle scoundrel to deceive still more deeply than is normally possible: the safeguard against this is the instinct & judgement that the man is incapable of such extreme baseness. This instinct & judgement are made more sure by the increased field of ~~data~~ data: thus, at the end of the argument the Thelemic plan is vindicated.

The principles of this moral virtue should be examined, analysed, & stated coherently by Frater O. P.V. 1.30 a.m. An eloquent Evangelical was urging upon an impenitent that every one of his sins added to the burden borne by the Saviour on whom was the weight of the whole wickedness of the World. The sinner urged that with so much naughtiness about - his own particular offences could hardly make much difference to the Anguish of the Crucified. "Ah! my dear friend" replied the man of God earnestly "it's the last straw that breaks the camel's back". 1.30 p.m. The Fascist film has been withdrawn - so I can't get into the limelight that way!

I must leave this hotel: as in May, so to-day, there are 2 men who converse - apparently the identical dialogue! - every night from 1.30 to after 4 at the top of their voices. The impression is exceedingly strange: I can't say why, but there is an Arabian Night's flavour about it. In any case, it makes either sleep or work quite impossible; & it excites the will to wander too seriously.

Observe, by the way, that disturbance of sleep does this (Cf. Wm. Caine "Behind the Door" stories). There must be a psychological reason. I really & truly wish to kill those men - whom I would pardon cheerfully for robbing me or almost anything else. 2.10 p.m. In the

times of The Three Musketeers, as compared with later periods, each character, even the most servile, seems independent & individual. They take what comes to them, & go after what they want, with full self-subsistence (I can't find a good word). Progressively this is lost, till even Cagliostro & Louis XVI seem somehow attached to "Society".

3.33 p.m. I expected O.P.V. before now - rightly or wrongly. The point is that, now as on Monday when he was late at the cafe, my nerves invent absurd hypotheses involving his infamy & insanity! This is a lifelong imbecility of mine: I think that it is due to the feeling that I ought to include all possibilities, for the sake of intellectual completeness. 9.45 p.m. Moved to Tunisia Palace. It's

all too strange to me, being treated decently - even reasonably - after all these years. It really does take a little time to settle down to the idea! The L.M.R. is now therefore about to begin properly on right lines.

My blasted Nonconformist Conscience is on the job still, despite all I can do! It is devilish to have to wonder whether - I having ample supplies - the Abbey is getting all it needs. The answer is that if I can produce but one perfect poem

- & I shall, at the least - the justification is absolute.

25 July 22

10.15 p.m. There is a very curious psychological affect of the regimen which I have undertaken. Not knowing the source of supplies, all that happens to me is somehow senseless. Nothing is part of a system. I live utterly in the present. I don't know whether this is good for a man: ~~the strangeness~~ when the strangeness wears off I should be able to judge better. 10.30 p.m. Puzzle: why no mosquitos (or very very few) in Tunis? And few flies!!

July 26 Thursday. 11.20 a.m. Slept clock completely round. 1.20 p.m. I am coming round to real ease: beginning to realise that I am "afloat in the aethyr" not falling through it! 1.44 p.m. Given the absolute respect for, wonder at, & delight in, all qualities soever, there remains no motive for deception, with all the confusion of thought, waste of time, & risk of discovery that it implies. More, love becomes universal: there is no room for hate. 2p.m. It is sure that Frater O.P.V. has saved my reason & even my life by his intervention. I shall mark my sense of his conduct by dedicating to him the first book that I publish: I shall mention him in the Hag: I shall write a poem actually to him. 2.22 p.m. G.S. for today's visit to Hammam Lif (Complete Message of Gods) Earth. Couch & Po. XXIII "Coagula!" ?Symbol a Pylon no less than a couch? In my case Per feminam, victoria! 10.22 p.m. CCXX, II, 77 & III, 55, &c. Confusion of terminology. (Meditation based on C de la R III, 39. "L'orgueil qui couronne la chastite" ruins Marie Antoinette). What does CCXX teach about

"pride"? We know it to be the most dangerous & deadly quality of all - see Work of 8^o = 3 - yet CCXX urges us to be proud. The solution must be as follows.

There is a pride which says: I AM THAT I AM as opposed to the I AM of Choronzon. The wrong pride is "I am better than others" thus "making difference" (CCXX, I, 22, &c) & denying sovereignty to others, diminishing one's Self by excluding others, & breaking the Law of "love under will". Chastity evidently makes this same restriction on another plane. In all cases, one shuts one's self up, opposes the tendency of change. Falsehood means consciousness of two things. For all truth may be written "A is B" for "love under will" is expressed A plus A = CC, the IHVH (Hebr) formula or A plus B = O (O being one of the "Zero" elements of the 0 & Nuit as CC, is one of the "Two" elements of Her whose value is "None & two". Chastity refuses to unite A & B either to create (Magick) or dissolve (Mysticism).

Observe that A plus B involves A's recognizing B as identical with itself & only imagined as separate by virtue of the very illusion created "for the chance of union". Pride denies this: A believes itself superior to B. Hence restriction in idea, expression, & action.

Follows "that state of manyhood bound & loathing". A is imprisoned with a detested & despised B; it cannot escape from the realization of B's existence, & demands the annihilation of B as its sole release. Evidently "love under will" is the only way out: hence pride & chastity are the foulest & most fearful enemies of the soul.

Note in Comment: how The Scarlet Whore, riding upon The Beast, is going, drinking the life blood of the Saints, adulterous, the Lady of Change, of Energy, of Life: while the "modest woman", "Mary inviolate" is shut up, stagnant, impotence, & death.

July 27 Friday. Hail unto Kheph-Ra! 12.25 a.m. Notes on XI. The Magus is IH (Hebr) providing the Energy & the Substance of the

Diary of a Drug Fiend



Pantacle. The Virgin is HV(Hebr)receiving & interpreting & also expressing it intellectually & impressing that idea upon the Coin. Aiwass is of course Shin(Hebr)harmonizing all four, & inspiring the whole conception & execution.

Notes(thought out yesterday)on CCXX.II.4.

How about Zembra for an Island? We build an Abbey of a very severe monastic type to begin with, arrange for water, fire, & food to last two years at a pinch, keep goats, pigs, & poultry. Access by motor-launch or sea-plane. Our link with the world is the house of M. Dubourdieu at Hammam-Lif, where is our regular residence - library, temple, clerk-house, &c. Only those qualified by 3 months on Zembra hard training may enter. Cash for this colony collected by persuading capitalists of coming smash - or at least that we can persuade enough people who either believe it is at hand or at least are sick of "civilization" restrictive laws & moral conventions, &c. &c. to join us, so that our output ensures a good return on their investment. We accept Thelmites only; & these must have capital of their own (See Liber XC) either in exceptional energy & creative force (yod)(Hebr); beauty, intelligence, love (He-Hebr); business capacity, all-round-adaptability, etc. (Vau.-Hebr); or wealth, physical strength (agriculture etc) (He dot.-Hebr) or rare magical gifts (Shin(Hebr)). The government will be autocratic (666 & 156) through the R.R. et A.C. as at Cefalu, or on O.T.O. lines with Baphomet as O.H.O. But He will be as inaccessible as possible; & if practicable, the fact of his headship will be unknown to all but his intimate officers. 1.a.m. Report on Hammam-Lif. Bertrand charming, but very much a mediocrity. Douglas hemiplegic; Mrs D. translates French books into English. (Get D. of a D-F back, & lend it. Arrange for O.P.V. & 666 to meet them Monday 2.49 train.) Allan not "respectable"; has a mistress & drinks visibly. O.P.V. to call on him as a fellow-Englishman with a message from the Gods. Allan (note ALLA & N=Scorpio) rather barred by the bourgeois: so will probably welcome us & 93! H-L a glorious place - hills, trees, sea, better than Cefalu. Abbey ready built! & for sale! Owner ex-Director General of Finances - might come in with us, why not? 2.37 a.m. People always whine that they cannot understand my work. It's all due to their wrong point of view. They must first understand that I am to be studied. Later. Dhyana of Sol (sign for) due to conquering "thoughts": in favour of sleep. Result, deeper: idea short story "The Philos of Ia" disturbed, decides to shoot intruder: discovers disturbance subjective, so (logically) shoots himself. 9.25 a.m. I have seemed to regain the power of sleeping & waking at will. By the way, are I H V Energy, Elasticity, & Intelligence, forming H final Matter? 2.25 p.m. Ought not I to publish some of my Mussolini poems, &c in order to be known as having a hand in his downfall which is now clearly imminent. See today's paper: the Fascisti have decided to retain their organization of banditti. Evidently they do not trust the army or the police. Again, Labour is forming a party - Mouse's attempt to bell the Cat having apparently failed. Last night I had an idea for a poem - an old man lamenting that he had given his life to studying Crowley & was neglected by the public. 3 p.m. Ask O.P.V. how to combat the "rational" criticism of "B = Magick & Light, e.g., Buddha, Ba, Baal, Babalon, etc": "Box, Boot, Bug, &c". 6 p.m. O.P.V. & I have had our conference, & settled everything nicely. 11 p.m. I have at last succeeded in getting normally decently honestly drunk. 2 mandarins & half Champagne. Keep it up - tomorrow night's the night! On the release from anxiety & the sheer physical comfort of these

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last 3 days! I am quite a man once more. I feel the need - & the Power - to create, surging in me, volcanic, Titanic. Keep it up, O.P.V! Tunisia Palace Hotel, /Tunis/. In order to secure the greatest possible detachment from external affairs during the Magical Retirement recorded in this Diary (& elsewhere), Mr. E.A. Crowley, The Beast, 666 has put me for the time being in complete control of his business affairs, especially in the matter of correspondence. All such affairs are conducted by me on his behalf, on my own initiative & responsibility, by help of his signature, freely given at my request. It must be stated distinctly that his signature to any document not written wholly in his own hand is given in ignorance of the contents of that document. For these contents I alone am responsible. I declare, however, that it is my will & intention to act on his behalf in entire accordance with his will, & that I assume full moral responsibility for any mistakes which may arise either from my misconception of his will or in any other way. The main point of this declaration is to put it clearly on record that all the actions of 666 during this period are determined in complete ignorance of his responsibilities as a citizen & dictated solely by the strictly Magical necessities of his Retirement. /Signed/ NORMAN MUDD.

2.20 p.m. Slept like a top: woke at 9 as ordered, but was sleepy still & dozed off again during the morning. The Urn was corrected, however, before tiffin. **Note:** I wake every morning with what I can only

call the fear of death on me. This is evidently absurd: it must be a symptom either of some morbid nervous condition (possibly due to aq. or of my rapidly improving physical health. It is an idea quite detached from my general state of mind, & resists all analysis. It may be some purely animal gesture, indicating the complete independence (purification) of my Nephesh. It has continued almost daily for some months: in vain I try to conquer it by various means: it simply disappears (as causelessly as it comes) when I start work.

2.31 p.m. What line shall I take with my Russian friend? (His use to (inverted symbol of Venus here) etc.) 23! Same as the Hamman-Lif symbol (see page , Thursday, 26 July, 1923). The main point is evidently to use such people to support my work (as a couch), to prepare my way (as a Pylon), & on my part to lead them into favour & success.

3 p.m. Yesterday I worked out The Mark of the Beast for regular wear. The Name OIVZ (Hebr) indicates the Three Grades. Yod (Hebr) = Virgo = The Hermit. Atu IX.; Vau (Hebr) = Taurus = The Man of Earth. Atu V.; Zain (Hebr) = Gemini = The Lover. Atu VI. But Oin (Hebr) is reserved for 666 = Capricornus (sign for) = The Devil. (copyist: An ink note underlies this: It should be Teth (Hebr) = The Beast & Babalon XI. Then XI plus VI plus V plus IX = XXXI. ? There is a connexion to make somehow

Yod plus Vau plus Zain = 23 plus Teth = 32 (one too many) or Complete Paths? My Symbol will be a Black Diamond or Pearl 1 (diameter) in centre of a golden plate 6 engraved (3 neter signs follow here) above & Thelema (Grk) below the centre. (Neter signs - 3) stands for 666 & for Nuteru (the Gods). NVTHIR (Hebr) = 666 NV = Nu THR = Ra Hoor Khuit 600 = Kosmos (Grk) yod = Hadit. Touching the Solar

Disk is a circle of Platinum 9 to represent my work or Luna, changing her silver imperfections into a permanent whiteness more precious than gold. This is engraved OIVZ (Hebr) & Aiwass (Grk). It has just occurred to me to use this idea of the Jewel of the Order as a test of Frater O.P.V. to use my credit (as I have always done) to run up a big bill with a jeweller & spring it on him. The utter uselessness of the extravagance completely exonerates me from any selfish luxury; also that the bill would include a number

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of decorations for other people. And the test would have all the quality of surprise, as I have calculated coppers continually since O.P.V. came to me, & he knows my conscientious reluctance to spend money, even small change, on luxuries, even those which the Working Man call necessary comforts. I cannot decide upon the size of the bill: I should want it big enough to stagger, but not too big to unseat, my Charioteer (Perhaps he is really Krishna! "The Gods come oft times thus!") In that case, this Arjuna will drive furiously ahead on long-armed Bhishma & sheep-skulled Mussolini & that crowd! The point is provided against! I am not to talk business! I just order what I want, without haggling. Really, the Gods are the most ingenious persons! And once I get into their little ways, won't I make this race hop? "Why hop ye, O ye little hills? Ye little hills, why hop? O sure it is because he's here, / His Grace the Lord Bishop! " Well, that settles it. I go ahead. Anything I want I bloody well take: & O.P.V. makes good.

I don't think he needs any such test as this: but "there's a further secret". He had better have an example of the apparently crazy way in which I can act - & do whenever I reach intimate contact with Them whose ways are not as man's ways! Fiat! I complete my designs & put them in the hands of Bohmer & Bossage on Monday Morning! (P.S. I postponed this, on account of some remarks he made next day.) 3.45 p.m. I ask for a message about Jewish wife - profoundly agitated Magically about the question - & I get CCXX, II, 52!!! (actual words "lying spectre") Can't take this either way. Obvious is one: try it out: "Success is your proof". I'll ask Yi: "Shall I seek a rich wife in Tunisia?" (Jewish or not) Earth/Moon. IV Mang. Hell! I can't interpret things like this! P.S. An: XIX, Sol in 20 degree Leo; Luna in 6 degree Scorpio (Aug:17). I ask Frater O. P.V. to give me his views on these divinations. 1. The 93 Oracle. Initiation should be conferred upon some "modest woman". Make a precedent (Summa) of this: how the Faithful should deal with such matters during the Aeon. 2. "No": but be alert for advances from some woman". (Judgement modified on discussion). Steps should be taken to discover a suitable person. See Line 1.)

July 29 Sunday. Hail unto Kheph-Ra! Wrote O.P.V. about IX^o as above, last night. Drove round half Tunis: walked round other half: nothing doing. Have therefore retired to my chaste couch: the fact is: I failed to get properly drunk as I did on Friday night. Monday I resolve firmly to have Domela bore my urethra. Last night: used H.P.K. formula to soak up the required elements from the IX floating about that district of Tunis where the IX is practised as if it were the III! Object: to sleep very deeply, & wake at 9.30 brimful of creative energy.

12.55 a.m. Have I anywhere remarked that the Croix Pattee of the O.T.O. represents an attempt to combine Cross & Crescent in the Cross itself? 11.10 p.m. My H.P.K. formula worked very well; indeed, I woke twice in the night with excess energy. 2.20 p.m. Idea for a monthly: the Anti-Magazine. Short drastic criticism of any important articles in current high-class journalism: plus one masterpiece every month in the various possible fields: Poetry. Short Story. Economics. / Magick. Essay. History/.

(O.P.V. Hag: Quote Atlantic Monthly, April 23, Page 443. Generally speaking, I want a quotation from some accepted author to buttress every debateable remark in the Hag.)

4.p.m. THE OATH. / I,, understanding & confessing myself to be an Individual Unique Sovereign & Eternal hereby declare upon my honour that I accept the Book of the Law (Liber AL vel Legis as delivered by Aiwass to To Mega Therion 666 the man Aleist

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Crowley) as the sole & sufficient authority of this present Aeon (beginning with the Vernal Equinox of the year 1904 of the Vulgar Era). I adhere in particular to these propositions following:- Cap: I.v.3. Every man and every woman is a star. I.v.39. The word of the law is Thelema (Grk) I.v.40. Do what thou wilt shall be the whole of the law. I.v.41. The word of Sin is Restriction. I.v.42. Thou hast no right but to do thy will. I.43. Do that, and no other shall say nay. I.44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect. I.57. Love is the law, love under will.

I, being thus thereby brought into the realization of my inalienable freedom & sovereignty, & affirming the solidarity of my consciousness with the Holy Spirit of Mankind, do solemnly & joyfully pledge my allegiance to TO MEGA OHPION 666 as being the Incarnation of that Spirit; for I declare it to be my True Will to devote myself with all my energy & Resources to that Great Work of His, to bring Mankind into the dominion of His Law of Light, Life, Love and Liberty. In witness whereof I hereby consecrate myself without reserve to this Work, being ready & eager to perform any & every act required of me, by His declared design as it may be communicated to me by His duly accredited Agents, even as a member of the living Body of Man obeys the direction of his Will, finding Health, freedom, joy, and self-realization in that spontaneous reaction.

4.44 p.m. V.D.S.A. of Temple Ring of Profession. VDSA=71. / Voluntas Diaboli Sit Acta. / Virtutem Debilem Semen Adjuvat. / Vir Debeo Salvator Adire. ? / Vi Diaboli Salvator Adsum. / Vas Deliciarum Summum Anus. / Volo Deum Sumpsere Ano. / 11.22 p.m. after my COLD BATH!!!!!! this afternoon I hopped & skipped joyfully while drying myself. I had made up my mind that I had done with such things for the last time long ago! I used the H.P.K. formula on my Russian friend; also on the giggling, chattering crowd around me at the Charlie Chaplin film at the Palmarium. I could hardly see the screen, I was so tired; then I bucked up, had a couple of Otard Dupuy & feel energetic.

July 30 Monday. Hail to Kheph-Ra! 12.01 a.m. Yesterday I was quite ready as well as fit to begin an Opus I. What stopped me was sheer contentment with "Dolce far niente". I deliberately preferred to slack it. This is a marvellous good sign; but "having come thus far by the grace of God", I must really keep to the programme. Thus, bar being summoned to Hammam-Lif I resolve firmly on the following plans:- 3. Domela; stretch urethra; 4. Jeweller: Mark of Beast; 4.30. Opus I, or at least make connection; 6. Chess Club. 7.45 (Not later) Dinner; 9 Opus I at any cost. Failure to make good punished by fine of 20 francs. 12.35 a.m. I had just composed myself to sleep, when there came a double knock, very distinct & loud, apparently in the air quite close above me. I have had a number of such experiences late lately (November 22-May 23. None since coming to Tunisia) but thought them not worth recording. Somehow the effect is that I want to take Etherium though dropping with sleep. I do so.

Goethe's remark: "A time may come when gambling is the soundest business" - a parallel. A time is come (at least I won't swear it isn't) when the "mercenary adventurer" of Victorian solid prosperity is the wisest & noblest of statesmen.

1.30 a.m. / THE XIXth CENTURY / democratized / Communization. / (Essay - Qabalistic & all else - on this - my most important thought this twelvemonth!) / The main point is: it used to be a privilege, the key to power, wealth, & success of every sort. It has become common; but, by that very fact, necessary to mere life. Stop

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means of instantaneous messages, & a town or nation would starve in a week! Now then, "war engine"! Let O.P.V. find a man who will devise a means of throwing all existing apparatus out of gear. (copyist: pencil note alongside this reads: P.S. Mr. Grindell Mathews! Note: "with it ye shall smite the nations" (not individuals or armies) Theory of Going. 1.57 a.m. Awkward about insanity, for example: no "normal to get back to! But better, philosophically, even so; insanity being a going other than proper to the nature of the Star in question. God! how it will tax their minds, whose Will is to find proper environments for Stars! To bring out their qualities by opposition, for one thing! Oh Lord!..... Oh Lord! Indeed I thank Thee for the "mysteries that no Beast shall divine"! 2.a.m. I conceive the state of Thelema. (It is the Church again, of course; but - well, I'm serious!) I propose that a man, adhering to Thelema, shall become a "man without a country" abiding by the laws of, but regarding himself as a stranger visiting, any country where he may be. Now, look here! Either my whole idea of human psychology is wrong, or there is hardly a state on the planet whose citizens will not in great number hasten to join. In short, citizenship is now everywhere a burden, not a privilege. Yet they encourage "Le Tourisme"! God! it's all such utter incoherent insanity that Choronzon is the only possible Prime Minister!!! 2.10 a.m. I want an ISLAND. It must be fortified, &c., so as to be diplomatically recognized. Then we can issue passports to all nations. They lose little but the vote (!) (!) (!) Obviously, the advantages are such that trouble would arise at once: the issue will lie between owners of land & the rest directly. But if we can work it "few and secret" we may get into the saddle. We can start by having Thelemites appear mere travellers or colonists. 3.26 p.m. States are founded on the fact that the voluntary association of men has proved advantageous to the individual. One this advantage disappears, anarchy will return. The particular question of the moment is: Does it pay to be the member of any state? Is not this why the Jew is on top? Because he is a stranger everywhere? And Alastor the Wanderer - uber alles! /!//!!/!!!/ 3.33 p.m. The only time the police ever caught me, it was on my coming back to a place I called my own - the moral is obvious. Note that increased facilities of transport have made the Wanderer a much more important factor in the world than ever before. Yet who can tax him - without destroying Commerce? 6 p.m. Have had a somewhat disturbing conference with O.P.V. Against the rules. Luckily there is good news to balance it.

July 31 Tuesday. 1.20 a.m. Hail unto Khaph-Ra! Also, I have met a most excellent possibility for the XI. But somehow or other I am not feeling as well as I should: tired & depressed without being able to explain the cause or even to recognize the effect. It is something new - as if I were sickening for some illness. But I will speak unto mine Angel that He may comfort me. 11.55 a.m. Woke feeling unusually well. 2 p.m. Opened letter inadvertently - due to O.P.V. not keeping appointment at 11.30. Police palaver - completely upset by interference with regular flow of ideas. 2.50 p.m. Last night I had the idea of summoning the British residents of Tunis, & asking them to sign a Covenant that in no case will they consent to take up arms against France, save only in the event of a deliberate invasion of British territory. This is to be forwarded to the Foreign Office, & an appeal made to other colonies of ~~Byzantine~~ British - also various political & other associations in

England itself to draw up similar documents. Preamble should state: In view of (a) the intimate alliance of 1914-18; (b) the fact that England ~~represent the highest types~~ & France represent the highest types of civilized man; (c) the fact that geographical facts make the interests of England & France indissolubly sympathetic; (d) the fact that England & France cannot afford to quarrel, being the 2 powers most interested in Asia & Africa; (e) the fact that German & Russian psychology is such that they will never abandon the idea of vengeance & aggression, however economic advantage might lie, &c., &c., &c.

We ought to say that we are not influenced by any theory that the present pro-German reaction is the work of cosmopolitan finance; or by any personal interests; or by anything but high-minded humanitarian & cultural convictions which we consider implicit in true patriotism. And so on. I think we should discuss the matter first of all with a few of the most prominent British residents of Tunis, & perhaps go to the Consul before summoning the meeting.

The idea is of course to bring pressure upon Baldwin (the bankers & industrial magnates behind him) to come to a firm friendly agreement with France about Reparations & the future security of France against barbarian onslaughts. I might ultimately bring forward my old solution of the European muddle, the expulsion of all Germans from the left bank of the Rhine & the formation of a buffer state of peasant proprietors, formed from unemployed men & surplus women from France & England, this state to be independent (an elective but non-hereditary monarchy for choice) guaranteed from alien aggression somewhat as Switzerland & Belgium, & fiscally bound to England & France by preferential duties. Immigration to be controlled by a joint commission of French & English. International marriage between England & France to be encouraged by remission of taxes, & large families of healthy children similarly worked. No army, save a few ornamental regiments. No state religion, but absolute toleration. Marriage to be a simple contract without state interference whatever its terms. Welfare of children to be guaranteed by making them from infancy an help instead of a burden to the parents. Proper proportion of agricultural & pastoral settlers to industrial workers to be preserved faithfully. Health of town workers to be assured by arranging for the unskilled to change places with country workers during a proportion of the year. Education to be free, unsectarian technical: academic training (the 3 Rs) to be given only to those who show special aptitude for, & declare their wish to obtain, it. Legislation to be confined to expression in particular cases of the general principle: The Law. Administrative & judicial establishment accordingly. Welfare & honour to be dissociated from the idea of wealth. Property to be inalienable: i.e., no mortgage. Failure to make property successful economically to be taken as evidence as unfitness to administer it: the proprietor to be treated as an invalid, the state to train him, assist him, or otherwise remedy his deficiency. If impossible, to be transferred to some other sphere of activity.

August 1. Wednesday. Hail unto Kheph-Ra! 12.56 a.m. Oracle from 93 re Russia. VII, vi, (16-18) I take this as an emphatic command to communicate. 2.20 a.m. Idea for a novel. Something never yet thought of (couldn't be - 93 wasn't there!) It begins with drug-fiends assassinating each other while busy getting camels, & proceeds naturally, with no effort or catastrophe, to smiling youth & purity. The idea is to show (Oh you didactic dog!) Nature as absolutely capable of taking care of herself, without any grandmotherly attention from

the unco' guid. But remember! the movement must be NATURAL! Prick stretched in P.M.

August 2 Thursday. L.M.R. intensified. Went to Hammam-Lif. Douglas a charming & plucky man: Mrs D. a holy terror - like Mrs Colonel Poyntz in "A Strange Story". Wrote more poetry - good!

August 3 Friday. Hail unto Kheph-Ra! 1.43 a.m. I note that practically ever since Alostrael departed, my mental instability - the feeling that I was in danger of insanity, &c., has quite disappeared. I am now almost too "normal". 2.31 a.m. Will go to sleep with Ethel, concentrating on "How shall I use this week best for G.W." (sign for Venus inverted used for G.W. - copyist.) (Except that I am already rather concentrated on Mussolini epigrams.) I settled the question of my "disappearance" on "Empedocles stunt" on the ground of personal dignity. But now I owe it to O.P.V. to give him the chance to use this if he deem fit. I shall therefore outline a proposal in my memoranda for Wednesday.

August 4 Saturday. Hail unto Kheph-Ra!

August 5 Sunday. Twenty-first anniversary of retreat from Chogo Ri. Hail unto Kheph-Ra! I have a really fine idea for a short story: but I doubt whether I can ever summon the physical energy - assuming the necessary courage - to write it. The plot is simple. In a train wreck a man (or more, - yes, a woman too) are pinned inaccessible, & fatally injured. (One dies fairly early, to change the tone of the tension?) They clamour for death. Their appeals are so heart-rending that at last a soldier is persuaded to shoot. To get the requisite nerve, he drinks: & the horror is complicated by a "bungled execution" (Beware of imitating Anatole France). It is seen to be impossible to renew the attempt. One man, say a bystander, would have had the nerve - a crack shot. "Send for him!" "He was exiled last week". I object to this ~~for~~ an end for the tale: it is didactic, & must not be more than an episode. But what end can there be? I suppose in practice the sufferer loses consciousness & dies of exhaustion. I must admit that I rather object to an universe where any such events are any way possible. And I am brought back to contemplate my own frightful tragedy of 1920 - the limit of human, as opposed to, yet based upon the knowledge of, animal pain. Now this story must be told without the slightest attempt to philosophize - & I think it very hard to face such facts at all without some kind of anaesthetic. More, I do not really know how I (8 = 3) ought to understand them. Add a child. The parents have just married. A neighbour remarks that God was determined not to let their wickedness remain unpunished. Argument on this: there is a person stupid & cruel enough to take this view, & the facts are there. It is therefore really possible that the Christian God exists.

10.30 a.m. Nature exhibits no intelligence, only that absolute automatic fitness which I have noted as proving nothing because proving everything. Why then continue to explore Nature? The further we go, the more a stupid & necessary everything will appear.

10.30 p.m. Working all day on LXV Comment perfectly happy! I feel that the Comment is flowing without stress. On Friday my concentration was very badly disturbed by the arrival of a suitcase (per E. Saayman Esq. B. A. Oxon) containing nothing I wanted, several things I did not want, no explanation or news, & the rapid disappearance of the aforesaid E. Saayman whom I wanted very much for an evening's relaxation.

Tonight I dined at the R. de Tunis for the first time: on going out, lo! Frater O.P.V. I gave the Sign of Silence. He returned it, adding 93 sotto voce, I, ditto,

93,93/93, & went out. It then struck me that this "accidental" meeting might be of the Gods. So I tempted O.P.V. with a note: "Is this a sign we should speak, or at least of Silence? Latter seems silly". He did not reply, thus following my general instruction in such cases. He may be wrong for all that: (a) The Gods may have had some object in view, as I suggested; (b) It is a strange kind of concentration which he seems to require: this fact tends per se to disturb me in my own concentration, which is of a quite straightforward & intelligible kind (in fact, regular). (c) His avowed aim not being of the kind which is balked by any disturbance as such, his rules of concentration point to a definite P.T.W. (persistently troublesome weakness). He would no doubt admit this, claiming mere indulgence of a temporary character. (He ought, however, to get over this: he is really rather a nuisance with his Mysteries - as he does not personally resemble Myra! He should moreover be warned of the danger of spiritual pride - in such trifles as resisting my temptation, for instance. I expected him to recognize my note as a temptation, of course. But, as Oscar Wilde observes, the best way to overcome temptations is to make a point of yielding to them. He should be strong enough to say: "Good: I've fallen; what comes next? That takes the wind out of the devil's sails; & he, being the Prince of the Powers of the Air, it completely deflates him.") (d) He should have considered that I might really wish to say something which would not interfere with his plans in the least, & be very important to mine. He has shown definite distrust both of his own mental control, & of my Wisdom - or, at least, discretion. He fails (I think) to realize how vigilantly the Gods protect the Great Work. No mere stupidity on our part could possibly upset their plan. (e) He should have left the responsibility of speaking on my shoulders - unless he can show definite Authority from the Gods, as opposed to mere wordly wisdom, for his conduct. It savours of abris (Grk) on the one hand, & lack of confidence on the other: the 2 extremes either of which is fatal - or would be were it not that they always go together. (f) The Mystery of his whole plan is "the enemy of Truth" (Liber LXI) (Copyist; a marginal note in pencil reads: Not in Liber LXI V.L.) However necessary it may seem at the moment, the precedent is utterly pernicious. In future he must declare the exact conditions requisite for his work. Concentration, of whatever character, is subject to special rules based on the special type of state-of-mind required. He should rather look to my Wisdom ~~in this matter~~ ~~turning the occasion~~ as a 9⁰ = 2 to help him to formulate these - thereby (incidentally) turning the occasion to the profit of mankind - than to distrust me, thus creating a "defect of frankness" & ruining our right relations. &c &c &c &c &c. In particular, he should have reflected that I might have wanted to speak very badly, yet left the decision to him through excess of mistaken generosity. 11.10 p.m. I am very tired in consequence of having to fulfil my hierophantic function in the above matter. I had intended to continue the Comment on Liber LXV: now I am "all in", & annoyed at being disturbed in this way. (I can hardly keep my eyes open.) 11.30 p.m. I stuck to it like the bloody brave game-cock I am, stricture & all!! Finished the Comment on LXV, V. 51. Glory be to Aiwass! He is pulling me through!

August 6 Monday. Hail unto Kheph-Ra! 1.30 a.m. I woke from a condition between sleep & trance: ~~Erlosung~~ Erlösung der Erlosers! The conversion of The Beast 666 to the Formula of Horus is evidently supremely difficult. It means shifting the Centre of Gravity

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of the Human Race! For 6 is Microprosopus itself, the heart of the Ruach, the Dying God par excellence, & the very soul of Intellect. To turn this suffering self-conscious Man into the Innocent Child hoc opus, hic liber est! (Note: mankind seems to progress against the ~~xxxx~~ of the Flaming Sword. Thus the Isis-Aeon corresponds to Netzach: Osiris (after a Scorpio-Virgo intermezzo, represented by Buddhism, Advaitism, Zoroastrianism, &c., ???) reaches Tiphereth. Tiphereth is directly converted from Osiris to Horus: Geburah & Leo ~~xxxxxxx~~ come in too: & Gemini as the Children. We have Libra as the next Aeon - to reach the full Horus-Mentu stage, I suppose This isn't quite clear, & I feel very tired & ill. 1.p.m. Ill - I should say so. Woke with a frightful bilious attack. Cause, the chemical preparation called Pommard at the Restaurant de Tunis. (Never again!) 10.30 p.m. Eddy Sáayman came in & spent the day, thus saving my life or at least my reason. I was certainly fed up - & yet doing my LXV quite gaily. It's a strange state. However, I think I shall consider this L.M.R. at an end. I know pretty well how I am, what I can do, what is needed, &c. The next stage had better be to get the Hag into perfect shape, & published. Meanwhile, continuing getting more fit physically + & mentally - & prepare for Tizi Ouzu. I emphasize mentally, because I still have moments in which my literary sense & my childhood mis-training & my knowledge of psychology get the better of my good sense. It is an elaborate thesis & I am too lazy to explain it just now. But I am really afraid lest something should give way in my mind: it would be so fatally easy to accept anything that would lull me to sleep. The devilishness of the temptations that beset me is past belief! I am really convinced that the most needful thing for the Great Work - for the Aeon! - is to build me up against these insidious attacks. I am (so to speak) sitting in my stall watching the play of the insanity of my mind: & who knows how this may be the partition between seeing & being the Buffoon. 11.44 p.m. Finished the Comment on LXV (Rough Draft.)

Love is the law, love under will.

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