

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

Aug 23

An. XIX/Sol in 13 Leo Luna in 8 Gemini/ Die Mars/ Tunisia Palace Hotel/Tunis/ The Diary(that is, the Magical Record) of/ To MEGA OHPION /LOGOS AIONOS/ THELEMA (Grk)/9° = 2° A.'.A.'. /which he began to make at the end of His Little Magical/ Retirement/Sol in 0 Leo to Sol in 13° Leo./

Aug. 7.

Die Mars. 2.20 P.M. My health is still far from normal: in particular my mind is morbid. It is feeling the strain of its own independence: it would distinctly relieve it to be able to accept some puerile religious belief. There is also the idea of death, which I "desire much" as expugnating the pain of the Ahamhara which lurks about the solar plexus or in the cerebellum(so fancy assumes) I am sure that a thorough physical change is necessary if I am to do my work without being cramped by this moral rheumatism. 3.0.P.M. I must concentrate entirely in The Spirit of Solitude, revising the MS. systematically, a definite number of pages daily. We must have a representative in Paris to persuade a publisher to take it up, or alternatively to find a capitalist to pay for the printing a la Ulysses. Limited to 2000 copies at 250 francs subscription price, 500 at least to be kept up our sleeves to sell at a high price when the rest are exhausted.

The mere manifestation of the various articles about me should convince any go-ahead publisher. I will nevertheless ask the Yi how to set about the business. Thus: Question. Advise us how to act as to "The Spirit of Solitude" in all points from the present state of the work to the final publication. 26 Earth/Ph. Ta Khu Restraint/accumulation. "The material (word omitted here.c.) of the Creative Impulse". Thwan: treat the matter as pertaining to the Hierophantic Task. Do not think of personal profit, but of "service at court". Be firm, correct, & bold. Seek American Market.

Line 1. Refers to the situation with Mm. Collins. Qy: how to act. 2. Get rid of existing contract, & prepare a new one. 3. Obtain go-ahead courageous & spirited publisher. Revise Ms. daily with infinite care & energy. Make very clear the main object of 666 & the Apologia pro sua aspect of the book. 4. Remember that the publication of the book will raise an unprecedented tempest. Take unusual precautions of secrecy as to movements of 666 & ~~thxxx~~ of legal security. Cover risks by insurance, perhaps. 5. Make it absolutely clear that the Great Work of 666 is not dangerous to the true interests of Mankind. 6. The publication of the book will bring 666 into his proper place as in command of the Galaxy of Free Men & Women. Be ready with the necessary organization to take full advantage of this situation.

2. Question. Advise 666 how to arrange his material environment for the period from to-day until the Autumnal Equinox. 53 Air/Earth. "The Solution of Material things: the Mind improving the Body". Gradual advance. Thwan: "Marriage with a young lady". Can this refer to actual events? Line 1. Approach shore. There may be some scandal against me; but I shall make no error. 2. Approach "large rocks". Eat & drink joyfully, & at ease. (Can this be return to Cefalu?) Or visit to some mountainous resort - Hammam-Lif, Al-Kantara, or the like. P.S. Al Kantara, I think. 3. Advance to "dry plains". Desert - Biskra & Beyond. 4. Advance to "trees" - Oasis? 5. Advance to "high mound". Qy: the Corbeille at "Tizi"? 6. Reach the "large heights" Qy: above Corbeille? (On 5, note the possibility of certain event mentioned in the

Aug. 8.

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text. 1923 - 1920 = 3.) (This Hexagram has some special reference to Wearun. See 729 Working.)

8) Die. Mercury. Hail unto KhephRa. 1.11 A.M. I have several times referred to morbidity of thought as afflicting me. I have not described the symptoms in the proper detail & I am ashamed to say that the cause of this omission is that I have been too much ashamed of them to write them down. Yet it is most important for mankind that I should do so. Briefly, there is a development of the fear of death (which is, as I have now at last made sure, a masked desire of it. The healthy reaction should be restored by deliberately risking my life as of old in some manly way.) & of what is really worse the fear of the fear of it. It takes a strange form, which shows clearly the pathology of it: I have somehow stripped off the manhood layers of thought, & uncovered the childhood complexes. Cf. the regular results of Yoga. (I may here mention that deliberate attempts to feel the fear fail completely. It is thus not thought at all in any true sense, but a symptom, like a pain, which comes & goes will I will I. I note similar difficulties in trying to control my bodily reactions to Domeāā's work on my urethra: I cannot suppress my reflexes. (e.g. the tone of my voice is characteristic, though my words are under control; & I obliged to tighten up certain muscles, apparently lest they should make some effort to escape(!) though it never occurs to me to postpone the treatment.

Now these childhood-thoughts are of this kind: shall not I go insane with terror when I learn that I am mortally sick? - suppose it happens that way - shall I not try all sorts of anaesthetic dodges? Shall not I struggle against resigning consciousness? But above all; shall not I be terrified of what may happen to me after death? And so I put up any number of fancy pictures of my doping myself with Christianity. I see myself going to my Quaker cousins, trying to dig up some survivor of the Plymouth Brethren, becoming a great revivalist preacher, & having myself regularly soothed by assurances that Jesus is waiting for me beyond the portals of the tomb, or even that I may escape death altogether by his 'Second Coming' turning up after all! All this is so pitiful that I really feel ashamed that such shameful inhibitions take possession of my mind, even for a moment. The outrageousness of the abdication of all good sense, all knowledge, moral integrity, mental stability, & Will is obviously the guarantee that these ideas are so many waking nightmares. Also, I wake from them just as I do from an actual nightmare: the only difference is that I remember them more coherently than I do most dreams. That is, I can recall the substance of them, though not the reaction to them. Pari Passu, however, I am on the whole, very much better in nearly all respects. The cold bath, the brisk walk, the mental elasticity. To-night I burst into a longish lyric of love to Leah: followed by a couple of epigrams against Brother Mouse. Yet I could not concentrate at Chess, draw one & lost one of three games by simply forgetting to look at the board. But that is an old story: once I am sure I have won I lose interest. I feel the other man ought to resign; I should like to hand over the game to a secretary to finish off for me. This is of course a fault in me, especially as it extends to other matters. As to these nightmares, however, I will simply ask 93 to cure me. It is most certainly a nasty & degrading malady: I have felt like a nice Y.M.C.A. man confessing the clap to a wicked atheistic doctor! But it is well - for the sake of the ~~weak~~ weak brethren - are there many weaker than I? - that the existence of so loathesome a disease be described; especially in view of the

fact that it is definitely a matter of physical pathology & not in the least related to any mental & moral state. (I have just made a serious effort to put my mind into relation with the nightmare-idea - there is no possible point of connexion.)

Lyric of Love to Leah. /Tunis, Aug. 8/23 e.v.

Come, my darling, let us dance/ To the moon that beckons us/ To dissolve our soul in trance/ Heedless of the hideous/ Heat & hate of Sirius-/ Shun his baneful brilliance!// Let us dance beneath the palm/ Moving in the moonlight, frond/ Wooing from above the calm/ Of the ocean diamond/ Sparkling to the sky beyond/ The enchantment of our psalm.// Let us dance, my mirror of/ Perfect passion won to peace,/ Let us dance, my treasure trove,/ On the marble terraces/ Carven in pallid embroideries/ For the vestal veil of Love.// Heaven awakes to encompass us,/ Hell awakes its jubilance/ In our hearts mysterious/ Marriage of the azure expanse,/ With the scarlet brilliance/ Of the Moon with Sirius.// Velvet swathes our lissome limbs/ Languid lapped by sky & sea/ Soul through sense & spirit swims/ Through the pregnant porphyry/ Dome of lapis-lazuli:-/ Heart of silence, hush our hymns.// Come my darling; let us dance/ Through the golden galaxies/ Rhythmic swell of circumstance/ beaming passion's argosies:/ Ecstasy entwined with ease, Terrene joy transcending trance!// Thou my scarlet concubine/ Draining heart's blood to the lees/ To empurple those divine/ Lips with living luxuries/ Life importunate to appease/ Drought insatiable of wine!// Tunis in the tremendous trance/ Rests from day's incestuous/ Traffic with the radiance/ Of her sire - & over us/ Gleams the intoxicating glance/ Of the Moon & Sirius.// Take the ardour of my impearled/ Essence that thy shoulders seek/ To intensify the curled/ Candour of the eyes oblique,/ Eyes that see the seraphic sleek/ Lust bewitch the wanton world.// Come, my love, my dove, & pour/ From thy cup the serpent wine/ Brimmed & breathless - secret store/ Of my crimson concubine/ Surfeit spirit in the shrine -/ Devil-Goddess-Virgin-Whore.// Afric sands ensorcel us,/ Afric seas & skies entrahce/ Velvet, lewd & luminous/ Night surveys our soul askance!/ Come my love, & let us dance/ To the Moon & Sirius!//

I will now copy my epigrams - being very tired, I leave the lyric till the afternoon - & compose myself to sleep, invoking mine Holy Guardian Angel that He may keep from even accidental profanation the shrine wherein He dwelleth eternally! 11 A.M. Woke after glorious sleep with good dreams, feeling all right. No tendency to "nightmares". 3.0.P.M. Confidence in one's self is the nearest one can get to the unconscious state when things go absolutely right. This is the truth around which Bergsonians & Eddyites grope. Consider now how the phrases of CCXX I. 44 & such passages become clear: This is the truth behind Coue on the one hand & the 'perfect surrender' mystics on the other. (I reached this by thinking: one must have some attitude or other to the future: which is correct? I arrived at confidence by elimination.) I must now define exactly what qualities this 'Right Confidence' demands. It is also pertinent to enquire how far one's attitude to the future is capable of modifying the future. The answer is that some of the conditions of Right Confidence involve making proper dispositions. (Here is the Heel.c.) with Coue & Eddie-Quimby: a somewhat cardinal crevass! 3.21. I feel that I am not in quite good condition to undertake any regular work in circumstances (if necessary) of physical hardship. I can live on pretty well nothing a day; provided I am spared humiliation. i.e. economy must be dressed up as Romance.

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I will sweep out a brothel or dance through Tunis as a Holy Man in a tent - fine fun that! Let's cable Alostrael to come! On the other hand, I can get on quite well at the T.P.H. if I have some one under my hand to work on The Spirit of Solitude with me. (Note: I instinctively avoid calling it "The Hag" any more.) 4.P.M. Michel-
et's remarks on the Steam Engine & the Spinning Jenny ~~which~~ enable me to trace in imagination the process by which the Law of Thelema & the industrial use of Semen will revolutionize human Society. (Some vision!) 5.55 P.M. This afternoon I caught myself thinking "when I was Cromwell". I analyzed at once: it had nothing to do with any reincarnation speculations. It was simply that Aleister Crowley's mind was spontaneously acting as the Instrument of the Spirit of Mankind. I regard this apparently trifling incident as one of the whitest landmarks of my spiritual wandering through the wilderness. This is the true whose number is the number of a man! 666. *Frank Bennett*

10.22.P.M. Question Should I summon Progradior to come to Cefalu to be Abbot Coadjutor? Give full advice. (O.P.V. manipulates the sticks.) Luna/O. VIII Union. The fixation of the Infinite Desire. He is the ideal man for the job & will attract others to the Abbey. Line 1. His sincerity is precisely the quality most required. 2. This plan is in accordance with his True Will. 3. He must not refuse at the idea of leaving his family & friends. (See Thwan - the right people will follow him). 4. It will be excellent for him to get into more intimate contact with his H.G.A. This alone indicates that he ought to accept the ~~post~~ post. 5. His acceptance of the post will be of the utmost value to 666 in collecting people to assist in the G.W. He will greatly serve the object of justifying 666 to those who at present misunderstand him. 6. The comparative failure of his work in Australia is due to his not having fully carried out the object of his previous journey to the Abbey? His journey was vitiated by A. Lust of Result. B. Attachment. He had to get back to Sydney by Xmas in order to get the job supposed to be available at that period of the year. The obvious result was that he found no job, & has never had any luck since. Line 6 "We see oje -----" He must buy the black egg without haggling. He must come to Cefalu without the slightest consideration of circumstances or sentimental attachment.

I consequently wrote the following letter: I hereby summon you to proceed immediately to Cefalu to assume the office of Abbot Coadjutor. This summons to be enclosed in a covering letter from O.P.V. communicating the general result of the Yi Divination & making any necessary explanations.

Aug. 9. Die Jupiter. Hail unto Kheph Ra! 1.15 A.M. Long conference with O.P.V. -like Charlez' Aunt! 2.30 P.M. A point lies within a circle: can I express this idea in terms intelligible to a mind which has no notion of space? Commerce is an organic body: I can treat it as such, feed it by feeding its stomach, frighten it by playing on its nerves etc. I don't have to feed all parts at once. Mem; for dictatorship.

Mental matters depend on moral e.g. science must have trustworthy servants. Hence 93 is important to science, apart from any direct issues. Never again, in this Aeon, can there be "peace" in the old sense of the word - a state in which there are not international problems immediately at issue. Reason: because the gaps have been filled up by railroads, steamships etc. to T.S.F. So there can no longer be periods when the Earth lies politically fallow, when it has rest from the contest of races & creeds. There is no room anywhere for any one to expand. "Sleep no more!" ----- Of course, this means

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exhaustion & collapse. 4.30. Contrast the conduct of Hannibal after Cannae with that of Napoleon after Austerlitz. In both cases the result was to multiply the effect of the victory by giving the enemy a chance to recover - though on opposite courses. The Allies, since 1918, have broken the political of Germany & Russia: yet find themselves forced to try to pick up the pieces lest themselves perish. Yet success would only mean a new war of die Rache. The conclusion is that all European powers, as complex political economic unities, are broken. The result must be temporary anarchy & the gradual rebuilding of states on the basis of the Facts of Nature, as of old. See Plato; & *L'ile des Pingouins!* 4.44 What line shall I take with regard to Frater Achad's books? (I have just received "The Egyptian Revival" & a threat of others). The point is this - the books - even apart from the absurd new attribution proposed for the Paths - are so hopelessly bad in almost every way - English, style, sense, point of view, oh everything! - yet they may do good to the people they are written for. My real concern is lest he get too much abris (Grk) & come a real cropper.

Question What line shall I take with regard to Frater Achad's Books? P/Luna Sung. VI. Contention: "The Creative Impulse attacking the restricted Universe." 6.20 (Dictated to O.P.V.) See Eqx. III (I) for ideas about governing bodies. The main principle is to give almost unlimited power to men guaranteed morally by voluntary adopted conditions of life which exclude the possibility of self-seeking, personal prejudice etc. Such men should be judges & they should judge cases hot on legal principles but according to their idea of justice. Any conceivable code of laws leaves loopholes for clever scoundrels. The first story in "Stalkey & Co" is to the point. The boys have proved their innocence legally but the head-master sees through the stratagem & flogs them. The question is how to train such men. They must be kept ignorant to a certain extent of what is going on in the world. Yet they must be kept out of danger of acquiring the narrowness & fanaticism of hermits. I rather fancy that they might have a small isolated community of their own, furnished with all comforts so that they showed for men of normal mind. In judging a dispute between two men there should be a separate investigation into their general character by a man who does not know which side of the dispute they are on.

Die Saturn 11th. (12th Sun. 13th Moon.) I have been suffering from the heat - general discouragement - "home sickness" - nightmares - e'touffements - diarrhoea: altogether under the weather.

Die Mars. 14th. Recovered as suddenly as I fell sick. Worked madly on Hag all day & most of night.

Die Mercury. 15th. Worked hard _____ on Hag.

Die Jupiter 16th. Ditto to Tues. & Wed. Note that all my "worship" of Hadit (to secure physical or spiritual energy, good rest, pleasant dreams, & waking without morbid thoughts) has been uniformly successful whether by use of aq. or by some simple appeal to Aiwas.

Poem on Tyrol.

Die Venus. 17th. 2.40 A.M. A note on fear. I am not afraid of any man or spirit soever: save only as a man of science is afraid lest a drunken or clumsy fool in his laboratory may injure some delicate instrument. (Sketch of O.P.V.)

Die Saturn 12. 56 Worked well all day on Hag. Dr. Zammit to tea: agrees to translate Mussolini poems & Drug-Fiend into Italian. There was an old Doctor named Zammat/ who said Take your penis & ram it/ Right up my fat rump! _____ You give me the hump/ You're fucking my fistula, damn it! (Sketch of O.P.V.)

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Die Sol. Aug 19 A rather dull day; began poem on Ali Bey & his Wazir. Die Luna. Aug 20. 2.55 A.M. All one's immediate fears are connected with the body: (e.g. I had just decided to ride a very large Bull, in so that the orbit of Neptune is a small loop in the curve" and I suddenly felt alarmed about falling through space - not off the Bull as would have been more reasonable! - apparently through the loop, it being too large for me!) Then why fear death which gets rid of the body, & so of all fears in a lump? I ask O.P.V. about this: he is as usual not illuminative. He only works when allowed time to digest ideas at leisure.

To the Editor of the English Review. "Do you pay for poetry?" "I do". "So that is why you never print any."

2) Die Mars. Yesterday rather slack; virtue gone out of me somehow, I feel: dissatisfied with everything I have done. Made two sketches of Eddy & one of O.P.V. besides improving my $\frac{3}{4}$ face of him. All very good in their way. I have certainly come on. I have been feeling wonderfully happy & keen to work for the last week or so: it is due to the joy of knowing that Alostrael is coming out - tomorrow! Aha!

Aug 22 Die Mercury. Hail unto Kheph Ra! Christian women veil the lower part of the body & expose the face, ostensibly on the ground of the purpose to which the former is applied. But this argument cannot be maintained, in view of modern contraceptive methods. (Dictated to O.P.V.). 7.25 a.m. I have been suspicious for some time that Success was coming my way. Last night I heard it said that no man yet had succeeded in mastering success. "Success is your proof": how about this for "irony of understatement"?

Alostrael arrived - hurra! 4.18 P.M. I ask a message from the Gods. VII. 4.58 My thumb on the word "jewels"!

In O.P.V's writing. A recipe for a new novel or novel of new world. Arrange that the visitor should express surprise at the most fundamental ideas such as sleeping, eating; note the great difficulty. How is he to communicate with these people? that their language should be intelligible implies acquaintance with their customs.

Die Jupiter. Aug 23. Police tell me

Message via Alostrael about situation thus created: VII-III. 26 "Thou art behind me: I scream with a mad joy". I take this as meaning that Ra Hoor Khuit is backing me up (cf. CCXX III. 17 & 46) that I am to rejoice that my work is growing (VII III. 25) "It grows under my hand; it shall cover the whole heaven" my having been "to irritate the vessels of the earth" (V. 24) This will lead to the cooperation of "Ithuriel the strong" (is of 3rd. decan. Scorpio "a horse and a wolf" 7 cups Venus in Scorpio)

2) Die Venus. Hail unto Kheph Ra! (Aug. 24) 12.44 A.M. Opus I 31-666-31 El. Rub. Opu. Excellent, considering all. El. A. 1. Obj. (Venus sign inverted) - help of all sorts.

Awake nearly all night reading Bill's serial. Very ill in A.M. - violent bilious attacks - vomiting - in bed till after 5. Aumont called - he had already translated "The Ghouls"! Very intelligent youth - gets my ideas at once - picks out the important aphorisms - but is terribly voluble. 11.44 P.M. Violently sick again!

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I note

Nun(Hebr) : Organic life is ultimately corruption:
 Scorpio : but equally Corruption is the means whereby it
 (sign for) : blossoms out into ever-fresh forms of Beauty & Joy.
 12.36 What utterly shallow asses people are! They kick up all
 kinds of hell at the idea of a Vow of Holy Obedience: yet what else
 do they do when they put themselves in the hands of a lawyer or a
 surgeon? Yesterday ~~evening~~ evening I dictated the plot of
 a proposed novel as to how the Law of Thelema solves the personal
 economic problem, entitled "The Love of Money". "Money fear not" —
 Alternative title.

Aug 25 12.45 P.M. Question. Give detailed advice how to handle the matter of the Golf course Hotel. P/Fire XXV Wu Wang, Creative Impulse informing the Will. Simplicity - sincerity - caution. Firm correctness is necessary to the Great progress & success promised. Errors will paralyze my action. Line 1. I must put my proposals frankly before the proper people. They will prove fortunate. 2. I must take my profit at once on the strength of the future. I should collect my expected profit for 1926 at once. I must bluff boldly. 3. I am likely to be accused of swindling. There may in fact be some trickery on the part of one of my associates for which I may incur blame. 4. I must retain calm & proceed with my work. If I hesitate or get rattled I shall fall into error. 5. I may fall ill or become very anxious. I should refuse to admit it & the menace will pass. 6. I must avoid going on with further schemes of this kind, having succeeded in this I must turn my attention to something entirely different. General remark: My formula must be to impose my genius & energy upon all parties concerned. I must convince them that my ideas are in all ways admirable & that I possess the energy, courage, activity, & firmness of purpose required to carry through the scheme. I must convince them of my sincerity, rectitude & prudence. At the same time I must display the greatest enthusiasm for & confidence in my proposal; furthermore, making it clear that I am interested in the matter for its own sake, as a sportsman, not merely as eager to profit personally by it. The practical issue is that having got the people concerned into a sympathetic frame of mind I should offer to undertake the entire responsibility of putting the scheme through on the assurance of their cooperation. I should ask the gov't to give a concession of land gratis for the land required in perpetuity & a full hotel license gratis for 11 Years.

Die Sun. Aug 26. Wrote beginning of Leah poem - 3 sonnets. Rotten all day! In bed till 4 P.M. Yet dictated over 3 hours to Alestrael "An open letter to the Undergraduates of the University of Oxford".

11.22 P.M. Question. How shall we use this letter? Earth/Fire. XXVII I Fixation in matter of the Will (Formulation of Magical Link). (In O.P.V's writing.) Make sure that the tone of the letter is exactly suited to Oxford. Line 1. Trust the Law to produce its own proper effect. Do not put on Saul's armour. This means do not be anxious about the efficiency of the means taken to put over the message. 2. Comply with the conventions of the University with regard to circulation etc. Don't force it down their throats. Do not exhibit undue haste. 4. Let the person in charge of the circulation take an oath of absolute devotion to the work. Courage & energy, passion & concentration are essential. He should look for resources to such people as naturally look up to him for leadership. 5. The person in charge of the general circulation may make

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errors in tactics. He is naturally unequal to such a task, but if he exhibits absolute firmness & remains unshaken fortune will smile on him. Let him however refrain from ambitious attempts to exceed his mission. He must abide strictly by the instructions given him, & not be led away by the temptation to go one better. 6. The person charged with the circulation must look to the Beast for magical support. The Beast is definitely charged by the Gods with the task of nourishing the University. This mission involves peril, but fortune will be favourable. The work of circulating the letter being accomplished it should be used as a stepping-stone to the next advance, which should be of a decisive character.

Give a Tarot card to describe my emissary to Oxford with any special instructions as to what to tell him to do & to him as to how to carry out the task. In Middle: Ace of Cups. / On his left: Atu 16 / On his right: Ace of Coins / Far on right: to Atu II / Far on left: to 3 of cups, Mercury & Cancer. He should be a spiritually minded but easily-influenced person, fond of pleasure, ~~thirsty~~ thirsty for knowledge etc. This describes Eddie better than any Oxford man known to me at present. Ace of Coins signifies that he should supply himself with material sources. Atu 16 bids him be courageous, energetic etc as indicated by the Yi. The two cards together show the letter a the Ace of Pantacles i.e. the supreme talisman, & Atu 16 symbolizes Oxford which is to be attacked by the lightning of the word, its stubbornness smashed, & from it men symbolized by the Devil brought forth. Atu II shows the Beast on whom Eddie ~~would~~ should rely, whom he should invoke, & the 3 of Cups gives instructions as to the actual method. Cancer refers to the Sangraal; Mercury to the Word. The letter should be circulated abundantly in an attractive form. Eddie should get two or three other men to form a committee for sending it out, & they should use social means of putting it over, such as having it discussed at College Debating Societies, & generally using hospitality as a means of establishing its influence. The letter should be printed, if possible, in ~~xxxx~~ a University newspaper as separately. Good fortune will attend the work, but care must be taken to treat the matter very seriously. The spirit of Love should be invoked; it should be used as a means of harmonizing the antagonistic elements in the University. He must work very hard to obtain the necessary funds. He should write to his friends about this. There are special indications that he should write to some woman who is fond of him (2 of cups) & also to some man eminent in Mathematics or Science (Atu I). The woman need not be interested in serious matters. She seems more a silly, voluptuous, but affectionate person.

Die Luna. Aug 27. I A.M. Hail unto Kheph Ra! During the last 3 days I have planned 2 new novels, drawn up a complete scheme for the Golf Club House, written the British Consul, & Open Letter to Oxford! Help! 4.35 P.M. Question. What instructions shall I give ~~Mohr~~ in reply to his last letter? Air/Water LXI Chang Fu Inmost sincerity. The Thwan confirm(sic) order to come to Europe. Line 1. Bid him calm his mind. 2 Be sympathetic & cordial 3. Assure him that he is doing the right thing in joining us. 4. Tell him not to worry about meeting any one over there. 5. Assure him of our sincere fraternity. 6. Warn him against trying to improve on his instruction. General note: The hexagram representing a boat. Tunis rather than Cefalu seems indicated as a place of meeting. Question. How shall we answer Anderson's letter? P/Earth. XXXIII Thun, Big Air - Sol in Virgo. Retiring. He should renounce his ord-

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inary life completely. Line 1. He should quit America. 2. Nothing must turn him from his purpose. 3. He may find difficulty in getting away. He must exercise tact if his departure is opposed. 4. He may find himself at the last moment unwilling to leave. This is a test of his superiority. 5. His journey will bring him great credit. 6. And will benefit his character greatly & lead to his ultimate advantage in every respect.

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General remarks: We understand thoroughly the acuteness of her struggles. They are the first stages in her growth. The problem for her is to revolutionize the direction of her energies. She must direct her Will by intensely pure aspiration. She must concentrate her Will on making a radical change in her life, regarding it as the birth of a flower. Emphasize strongly the unique character of the present opportunity. (This is noted from remembering what happened to Genesthai when the symbol appeared for his journey. He fell off the Path entirely by doing the wrong thing.)

Die. Mars. 12.30 (Aug 28.) Hail unto Kheph/Ra! Yesterday went well, designing Golf Hotel & writing Magic letters & reading Upanishads. Will now draw bridge for Hotel. 10.35 P.M. I admit the perfection of everything, yet I spend my life trying to remedy its imperfections, but it is a part of the perfection that there should be somebody engaged in that kind of work. The only way of illustrating that point of perfection is to imagine that imperfection, as is obvious. 11.0 P.M. I have been having a wonderful DRUNK - some three days of it, really! Last night by mantra - "they shall not harm ye at all etc" - I pulled myself together for to-day. Also, Alostrael was working for me. The point is: do I have to pay for that use of Will? i.e. shall I be utterly exhausted & ill to-morrow - or no? '93 depends on that! 11.3. "Music" has been ghastly for the last hour - the Cinema Nunez. It reminds me that I "forgot" to put any arrangements for music on my Golf Club Hotel - Freudian: I loathe it.

Die Jupiter Aug 30 9.40 P.M. (An attempt at a Comment on CCXX verse by verse)

1. The possibilities of existence can only be manifested through the experience of individuals. 2. This book reveals the divine nature of each individual consciousness. 3. Every man & every woman is a divine unit, sovereign, imperishable, unique, necessary.

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Liter Dep'n

4. Each individual possesses limitless possibilities. The total in each case is ~~equally~~ ~~the~~ ~~same~~ consequently the same. 5. The work of the Beast is to show mankind what possibilities are open to them. 6. In order to achieve this, The Beast, stripped of his human personality, becomes, feels & speaks in the character of the impersonal individual essence, which is common to all individuals alike. 7. The essential truth necessary at the present period of history is revealed by Aiwass, the H. G. A. of The Beast, whose name expresses equally the ideas of the Law itself & of the Formula of the Aeon. He is called the minister of the God of ~~maximum~~ Silence, as if to assert that his message is not a disturbance of spiritual equilibrium but the means of correcting an existing error. 8. The manifested qualities of any individual are expressions of his essence but his nature cannot be discovered by investigating them. 9. Mankind should therefore seek the inmost truth behind the phenomenal manifestation thereof. Finding this, he will become aware of the totality of his possibilities, instead of imagining as hitherto, that his actual characteristics suffice to express his nature completely. 10. Few individuals, & those beyond the understanding of mankind are fitted to work to complete the scheme of nature which contemplates the realization in actual experience of all the possibilities of every individual. Such persons commanding types of experience exceeding the normal are able to direct the actions of the majority whose scope is universally understood. 11. The ordinary man constructs & worships an ideal which he calls God or hero according in the image of the phantasm of his vanities. 12. I exhort men to cease to hide themselves in the refuges which they have constructed in themselves from fear of facing reality. I bid them take cognizance of the existence of their fellow individuals to realize the infinite possibilities of experience open to them & to satisfy their sense that they are incomplete by uniting themselves with all other beings. 13. A man's possibilities are the heights to which he should climb. They are inherent in his own nature. Possibility fulfills itself whenever any individual makes it actual. The effect of any such act is to create the ineffable joy which accompanies the satisfaction of the ache resulting from the sense of imperfection. 14. All such acts of love rekindle the ecstasy of creation & recreate the universe. New powers & possibilities spring afresh from every achievement of those already existing. 15. The Beast is chosen to show by example & also by exposition that man's perfection depends upon his realizing that his possibilities are infinite & demand realization. The woman associated with him in this work thereby gives form to his idea. Their cooperation inspires mankind to follow their example with the result that men become aware of the sublime nature of every individual consciousness. 16. The Beast is thus the source of Light & Life & bestows these openly upon such as understand clearly the nature of the Universe. Her function is to reflect his light to such as walk in ignorance yet dream & aspire. He is the type of the individual & she of the forms by which he is able to express himself. 17. The Beast & The Scarlet Woman are the sole ~~maximum~~ authorized exponents of this doctrine. 18. The creative genius which is the quintessence of individual existence is manifested openly by them. 19. All possibilities soever may be realized by & will be attributed to them. 20. The general method of attainment is explained by the word ABRAHADABRA. Its virtue may be thus described. The aspirant should discover for himself what elements are lacking to the perfection of his being are re-

quired to make him a complete expression of the Universe. He should then make it his business to infiltrate himself in all possible ways with this complementary idea so that there is ultimately no element of his being which is not completely satisfied by intimate union with each & every other idea conceivable.

Die Mercury. Aug. 29 (Omitted through other work). On ~~Thrusday~~ Tuesday we drove to Carthage with Dr. Domela, & saw the Grotto aux mille Amphores - one of the finest ruins I ever saw! In P.M. I designed 13 holes for new Golf Course, plus some special Greens: thus completing my plans for 18 holes. All Wednesday I was ill with exhaustion, but at night dictated introduction to Tao Teh King, etc.

Aug 30

Die Jupiter. Felt better - thanks to Invocation to 93. Dictated letter to 516 & Comment K on CCXX (as above in this diary) & then a long essay on the Elements of Reality. a A. The individual (infinite variety of such) b B. Possibility (also infinite). c C. Event (any

α A plus any B). I showed how all γ's were infinite with no difference between them. Then: the combination of γ's produces Events of the Second Order (d) which differ & develop Ahamkara. This begins to resent Change, thinking it means destruction instead of life. Finding change in every new contact, it thinks "Existence is Sorrow". This causes it to shut its eyes to the facts: thereby Understanding is lost altogether; the Coherence of Events "explodes", & the Ego takes each fragment for a reality, whereas it is only the ((meaningless) letter of the Alphabet invented in order to express Truth. I then showed how to set about the recovery of the Lost Word.

Die Venus. Aug 31. Wrote to Windram, ordering him to devote his whole energies to financing headquarters, & summoning Murray to join us here.

Die Saturn. Sept. 1. Day practically wasted by folly of manager of T.P.H. Feeling rotten too: all I did was to finish revision of "Net" Movies in P.M.

Die Sol. 1.11 A.M. Sept 2. Question. How shall we handle matter of T.P.H.? P/Water XXXVIII Khwei The matter will be arranged all right Line 1. Insist on our point of view that in accepting the draft he is bound to credit us as if with cash. See Tourniaire. 2. Explain matter to Patron. 3. Our proposed departure ~~from~~ must be postponed for the present. 4. The intervention of a friend may be of use. 5. There should be no great difficulty in settling the matter. 6. The trouble is due to scandal & crazy fancies. This point had better be cleared up & Tourniaire converted into a really sympathetic type. We should not abandon the subject until that is done. When it is we can proceed with our original plans if we choose. Should we do so, the money will come in from somewhere.

Die Sun. Sept. 2. 9.04 A.M. Big Lion has asked Lala to record the following notes on his dream of last night.

Royalty, people I have known at all times of my life, bits of it recognizable from the events of yesterday. Instance: Bee hives hurtling through the air which is connected with something I saw in a newspaper about Germany during the War in Tanganyika who cultivated bees to sting the British troops. In my dream they were fired by battle ships. There are certain things that come into a dream only to explain other things & then disappear.

Die Sun. 9.30 P.M. This A.M. read of the Bombardment of Corfu, killing some dozen or more Armenian children - refugees - in revenge for the murder of some Wop fools by some persons unknown some 1500 miles away! What utter fools - as well as blackguards - statesmen are! Spent all day writing 6 sonnets (& some other

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verse) on the atrocity.

Die Moon. Sept 3. Haggard last night & this A.M. Bad movies - rotten bad - at night.

Die Mars. Sept 4. 2.48 a.m. I note that when I make a real deliberate act of "Worship" of Hadat for a particular purpose, especially with the mantra "they shall not harm ye at all" any immediate bad effects of Q or L are quite eliminated, much to my own surprise, so completely are the normally predictable symptoms absent. I must develop the method in a variety of ways: imprimis, to get rid of the difficulty of sleeping at will, as of old; of the asthmatic attacks which nearly always begin as soon as I compose myself to sleep at night at whatever hour (but not in day time, Why?); & of the general nerves & lung conditions which demand Q & L. I shall further try to consider the karma of my Oath about Pantacle Opera as exhausted, & insist on convenience in prosecuting the (sign for inverted Venus-G.W...c.) (note in any case, numerous symptoms of improvement: success seems coming my way, in the natural course of events.) By the way, I took a definite Oath last night that as soon as any sum exceeding L.3000 comes into my hands in a lump, I will take resolute steps to learn the technique of stopping Q from the best specialist available. 4.12 A.M. Have worked hard on Atus etc. getting a very complete simplified classification of the Images.

5.30 P.M. Plot of story for Simon Iff, Psychoanalyst concerns a forged document. All evidence concurs in its genuineness but the supposed writer, a reliable man, swears against his own interests that he never wrote. The explanation is that he has forgotten writing it because it reminds him of something too unpleasant.

11.40 P.M. Question. Shall we ask Blanche Conn to lend us any available spare cash for immediate necessities, to hunt round in her circle for a business partner, & to take part in our Great Work by some third means? (sticks manipulated by Alostraal). Fire/K.XVI Yu Pleasure. Concentration & Energetic action of Idea. Thwan. She can be useful to collect & organize sympathizers. 1. We must not give her a false idea of our situation. In other wprds - admit that we are broke. 2. We should emphasize the firmness of our purpose unshaken by adversity. We need foresight & should act wisely & firmly. 3. We should ask her to help & not rest contented with our present manouevres. We have no time to lose. 4. 666 should trust her. She ~~shew~~ should boost him & collect people to befriend ~~hem~~. 5. It is important to keep things going somehow, & avoid any definite crisis. 6. Blanche's danger is her tendency to shut her eyes to her unhappiness & make the best of her life by temporary indulgences. By that I mean she tries to dull her misery by making the most of the small pleasures of life. She must be urged to break away even if she has reached the stage where she feels that she is settled down.

Early Tuesday A.M. Sept 4. Other preoccupations have delayed entry. I took it into my head to discover my fundamental attitude towards Death by means of an experiment with Ether. The inspiration came suddenly & I got into the necessary state of mind within a few minutes. I found myself entirely free from all interruption of thought which ordinarily disturbed meditations on death. I found myself panting eagerly. The feeling was almost identical with that of impatience to possess a new mistress with whom one is deeply in love. I kept on repeating "I want it, I want it, I want it" meaning by this that I craved realization of whatever might be beyond death. At this point I was disturbed by the curiosity about the possible Qabalistic value of the phrase "I want it". "If it turns out to add

up to something interesting" I thought "it will be very annoying, because such commonplace words cannot have been intentionally devised to correspond". I was now quite returned to normal consciousness & proceeded to investigate the matter: see infra. I do not mean to imply that my previous consciousness was abnormal in the Samadhic sense. I was in full possession of my ordinary faculties. The only unusual feature was that the intensity of my passion completely over-rode the familiar reflections which might have inhibited my will.

"I want it!" Greek Fant 'it(Grk. Φ as Greek letter of that shape - copyist) 6 plus 1 plus 50 plus 300 = 357 (plus 10 plus 300 = 310) 357 plus 310 = 667 = 'n Kokkinagyne, (Grk) The Scarlet Woman, the Supreme Object of Will, of 'love under will'. The 'it' is an excrescence & to be neglected. (Fant it (grk))=666, ignoring the 'a') 667 = z'usebein (Grk) to worship.

Sept 5 Die Mercury, Hagg'd a bit yesterday & to-day. Dictated various letters of magical & business importance.
Die Jupiter. Sept 6. All night! 11 sonnets to rekindle the Entente Cordiale. Prostrate all day - crawled out to dinner - slept till noon of Friday.

Die Venus. Sept 7. Pulling round slowly, after a frightful 36 hours of collapse. P.M. dictated (9.30 - 12.15 A.M.) Appreciation of U.S. A. for Hag.

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Earth	Saturn	T	XXI	21	3 before alpha.
Capricornus		O	XV	15	(67 or 54)
Water		- M	XII	12	67 or 54 6 after alpha 74.
Aquarius		E	XIII or w	17	4
Luna		G	II	19	2
Air		-A	0	6	0
Leo		Th	XI	11	
Cancer		E	VII	7	
Sol		-R	XIX	19	
Virgo		I	IX	9	
Capricornus		o	XV	15	
Scorpio		- N	XIII	13	

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The 5 Satan - Pan Water Nuit-Luna
Osiris

" 6 The Beast - The Graal-Bearer - Sol - The Holy Ghost -
Pan - Apop.

Between: The Fool (H.P.K. Iacchus etc.) (Isis-Hermes)

The 12 dividing in pairs outwards

1. Air H.P.K. plus Leo R.H.K. (?) 666
2. Luna. 156 & Cancer Her Cup
3. Aquarius Nuit plus Sol Mankind (?) R.H.K. (?) 666 ?
4. Water Asar & Virgo Hadit.
5. Capric. Pan & Capric. Pan.
6. Saturn(Matter) & Scorpio Energy (Vibration:Change)
(Inertia)

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Luna		G	II	19	2
Air		-A	O	8	0
Leo		Th	XI	11	
Cancer		E	VII	37 { 7	
Sol		-R	XIX	19	
Virgo		I	IX	9	
Capricornus		ay	XV	37 { 15	
Scorpio		- N	XIII	13	

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Note: I seem instinctively to take Virgo = Hadit = Yod. Aquarius = Nuit = He. Then Taurus = Vau = 6 = R.H.K. But final should be Aleph H.P.K. Hence 4 = IHVA (Hebr) = 22 = 2 x 11 The Magical Dyad as against 2 x 13 the Natural Dyad.

The 12 in 4 triads Saturn & Capric. produce "Ater Generation & Matter cause Illusion Suffering Aquarius & Luna ... Air Nuit & Material Principle produce Babe bisexual & Egg.. Leo & Cancer Sol 666 & 156 produce Solar Formula (Aeon of Horus.) Virgo & Capric. Scorpio Hadit & matter produce Change Energy. yod = Virgo = Hadit; He (with dot) = Aquarius = Nuit; Vau = 6 = R.H.K.; Aleph = H.P.K. also Zain = Gemini = R.H.K. & H.P.K.; Teth = Leo = 666 (plus 156); Cheth = Cancer = 156 (? but what alternative ?) = The "child".

Men.	Women.	Children.	"Angels" (copyist: thus).
Beth.	Gimel	Aleph (2 animals or 4)	
Vau (4 minor)	Dalth (Dove)	Zain (2 etc.)	
Cheth (2 or 4 animals)	He (?Butterfly)		
Teth (Lion)		Resh (Two)	
Yod (Snake)	Lamed		
Mem	Samech (2 animals)		
Ayin (4 minor)	Opheph (Luna)		(Beetle & 2 animals.)
Tzaddi (Eagle)	Nun (?) (Between Twins)		(copyist: zain & nun signs rather confused here).
Resh (Sol)			
Shin			
Stelef			
Tau (?) Adonai			
(Tiger for Bacchus 2 crocodiles for H.P.K. redundancy due to combining symbols of H.P.K. & Bacchus.)			
Angels.			
Kaph 3 Forces	Shin N.H. R.H.K.	Priest 4 children of Horus.	
Nun (Skeleton)	Tau		(4 beasts)
Parts of men			
Peh (2 men & tower)		Zain (above twins)	
Qoph (Kephra)			
Beasts.	Tiger		
	2 Crocodiles	}	Aleph
Dove			Daleth
Butterfly			He
Sphinxes			Cheth
Lion			Teth
Serpent			Yod
Lion }			Samekh.
Eagle }			Tzaddi
Eagle			Kaph
Sphinx }			
Ape - jackal (?))			
2 Jackals (?)		Zain	
Geese Oxen ? ?		Shin	

Lion - Eagle - Man - Bull --- Tau.

Sept 8

Die Saturn. Hail unto Kheph Ra! 2.0. A.M. Mem.: write Albin Michel offering French rights of Hag. Otto Khan to finance whole show. I insist on ---- & ---- acting instead of reflecting. I insist on 666 tackling the Hag seriously section by section & filling gaps in typescript (Nijni etc..) prior to all other work. Die Sel. Sept. 9. 5 minutes after midnight Saturday-Sunday Question. Should we ask Kahn to assist us financially? If so, on what lines? (sticks manipulated by O.P.V. K/Luna. SZE VII. The expansion to Infinity of a restricted Universe. Meaning: Hosts. This may well be taken to mean association of the kind proposed. Thwan: A leader of age & experience is essential to success & avoidance of error. Line 1. The proposal should be made on strictly business lines. 2. The proper person must be chosen to attend to this business. He must devote himself to it, & follow Kahn's advice loyally. 3. Division of counsels would be ruinous. 4. We must begin by a defensive campaign. This appears to mean getting possession of the stock & generally speaking, achieving a quiet concentration of assets. 5. It is important to take steps to destroy hostile forces which in the past have prevented our seeds from coming to harvest. The control must be centralized in the original leader. He must look sharp after his subordinates & keep them up to the mark. 6. The present proposal should be regarded as preliminary to a large extension international in character. Any branches require men of first-class ability to run them. General remarks. (1) Simplify the proposal. (2) Avoid multiplicity of arguments. (3) Leave open a way for alternative proposals. (4) Explain how personal jealousy & animosities have prevented success hitherto. (5) Promise a determined & efficient conduct of the business. (6) Indicate the ways which the present scheme may be extended at the proper time.

12.35 A.M. Question. Suggest to Beast the subject of a sensational novel touching the heart of public interest at this time. Give a sketch of the plot. (Sticks manipulated by O.P.V.) Fire/Earth LXII Hsiao-Kwo. Small excesses. The Will of the Body. Essentials & non-essentials. A bird. The symbol of fluttering. A big Khan. Symbolic of Luna.

The general idea is the problem of how to conduct the business of life. The plot shows attainment due to firm correctness, to distinguishing between important & unimportant matters, & to finding fulfilment in Reality as opposed to impracticable ideas.

The Plot. Line 1. Trouble arising from ill-ordered ambition. 2. The influence of heredity. Acquiescence in destiny. 3. Carelessness leading to injury from enemies. 4. The sense of reality: following the middle course: caution in procedure, & adroit conduct saving the situation. 5. Calamity is threatened. By doing his True Will, the hero gains his point & wins his girl. 6. The villain, with greater original abilities, comes to smash through following false Will & being led away by excessive ambition.

12.50 A.M. Sept 9. Haggled all day - U.S.A. Question. Shall 666 make a clean breast of it to D? Earth/Sol. Pi XXII. Answer decidedly "No" unless something happens which makes it obviously the right thing to do.

Question. Indicate any further steps which I can take to relieve the financial situation. P/Luna VI Sung. Contention. Thwan: Keep on worrying about it. Don't let things come to a climax. The general method for obtaining funds would be to present my creative genius to the common people, to visit personally any one of position & suggest investment.

Line. I. It is useless to try to get money out of contentious affairs. 2. Prepare that Retirement. 3. Follow up past successes. There is some unintelligible hint about a gov't job or possibly some magical scheme. P.S. The king's business. Try to get something going in connection with my recent poems on Italy & Entente Cordiale. The suggestion comes to my mind to send my 3 friends round Tunis to collect money for a fund in favour of the Entente. 4. Avoid further occasion for crisis. Concentrate on Comment & such things. 5. Push things home at the proper moment. 6. It is no good getting money in if it has to be paid out immediately. As soon as we are ~~are~~ clear of debt, do not presume that success but live in such a way as to incur no further risks of catastrophe. *(Never written)*

Die. Sept. 8. 2.20 P.M. My new Novel. / "Trifles Tell"./

Characters. 1. Paul Wilkinson 25 (at principal period of story) son of a small West End Chemist with personality, highly placed friends among customers, ambitious for his son. Paul wins Mathematical Scholarship at Trinity, Cambridge. 2. John, Lord Trentham, 26 college friend of Paul, Rowing "blood". Talented, but 'fast'. 3. Agnes Cunningham 23 daughter of Paul's tutor. Wooed by both men. 4. Wilkinson senr. 54. 5. Earl of Seascale 60 Trentham's father. 6. Harry Holt 25 Orphan of Banker. Envies Paul & John, though pretending friendship. Talents few & aims mean: terribly efficient because he knows his own mind & does what he wants. Crazy about Agnes. 7. King Lamus, as in Drug Fiend.

Book I. Describes youth of Paul & John. Incidents at Cambridge which determine their love for Agnes. Paul, though brilliant, is not happy in his career. He feels he is cut out for a soldier: his father has overruled him. John, too, aspires to an open air life - exploration etc. His fast conduct is due to his disappointment, his father wishing him to embrace Diplomacy. "Trifles" of heredity & destiny bring about important crises. Small spiritual errors make huge blunders.

Book II. Paul, consulting actuary, & Trentham, attaché at Tunis. Cunningham has forced Agnes to marry John. Both men grow reckless through discontent. Holt plans to ruin John. King Lamus sends for Paul, who outwits Holt, & takes Agnes from John, whose love for her was a "false will".

Book III. King Lamus persuades Paul, John & Agnes to explore the Sahara. Having all three got rid of false ideals & risen above conventions, each shines out: every trifle tells that they have found the true course. Holt seeks vengeance & organizes an attack on the Expedition. While he stuck to financial schemes, he was to be feared; but his hate leads him to try a plan which is not in his line: result, he is smashed.

Die Luna. Sept. 10. 1.30 A.M. Hail unto Kheph Ra! Yesterday a holiday: i.e. I dictated an essay on "B.V." 5 or 6000 words or more! Note: The theory of Immortality there set forth accords with all other ideas of the "after-death" state. A man's life being merely one way in which he can look at himself, the next view may equally well be "heaven", a fresh incarnation, Devadan - anything. There is not even any need to observe consistency: Paradise Nibbana may happen to the same man, just as they may be described on successive pages of a book!

9.40 A.M. Thelemic Statecraft. Voting to be abolished. Any given matter to be administered by an expert who demonstrates the True Will of the elements involved.

11.44 A.M. Notes for my Rabelais essay. / 1. Levi's remark. 2. General atmosphere of Magick. a. Symbolism:moral ideas expressed by physical. b. Powers,methods,& Aims of characters:their motives. c. Laws of Magick assumed throughout. 3. Who are Pantagruel,John Epistemon Panurge? - all parts of the soul. Divine rulers of all things. PAN - TAG - RU - EL.(Grk) RU = P.H.? 4. 3 chinases () 93 () Pantagruelin = Elixir or stone () T R I N C = ecstasy conferring omnipotence etc. 5. Note prophesy about 666. 6. Frankness : sees all as ~~xx~~ matter of joy. 7. Parable of Devil & Old Woman. The Womb of Nuit will swallow all Evil. 8. His message: against Rome(?) reveal Arcana.

(x) (These on opposite page - in margin, everywhere 31-666-31). Panurge = Mercury (sign for) problem how to fix Merc. (by marriage?) John = Nu Noah,who wins out for man by courage Epist. Prudence. ?Gruel? Gargantua/Garganelle ??

Gimel) = Moon R(esh) = Sun.

"Plenty of good cheer & glory"= Sol, "Plenty of milk" = Luna. Pichrocole Bitter bile. Grundjourier = big swallower. Tauos(Grk) order,commander, agros(Grk) field. Targora (Grk.qy.first letter) copyist) plenty gru pig's grunt. Ganao (Grk) to shine to be glad,cheerful,refreshed. 'antoz (Grk) disk orbit 'anelgo (Grk)to milk,to suck,to give suck,drink.

Die Luna. Sept 10. 11, A.M. Question. Should we take steps to get acquainted with Miss Aeon? Can she be of any assistance to our work? If so, how, & what steps should we take? (sticks manipulated by O.P.V.) Water/Fire XVII SUI Yes,she might be interested in our work.

Die Jupiter. 2 A.M. Sept 13. 111 = ♀ e p F (Grk -as letter-shape (last night's meditation). Heru-Ra-Ha appears as R.H.K. & H.P.K. the projection & withdrawal of energy. He appears to be the manifestation arising from an act of love under will between Nuit & Hadit,his force being determined by the environment in which he appears,i.e. the spatio-temporal conditions of the New Aeon.

Definition of number. (First Draft.) Number is a concept which enables us to represent any possible idea in organic relation with any other,so that the Universe may be symbolized as a continuum from which we may select any convenient series such that the mathematical relations of its numbers will help us to realize the unity of the ideas to which they correspond.

4.30 A.M. Qy special form of Oath of Probationers who have worked under me personally - & want to make a more definite statement of claim. e.g. It being an essential element of any 93 to help 93 establish 93,I pledge myself to execute such orders as 93 may issue to me officially;& I demand success in those & all my other undertakings in order that I may be able to gain constantly increasing control of my environment.

8 A.M. My sensitiveness & imagination. Observing that I might decide to reincarnate as a "Labour Leader" or some political ass,I got all worked up about the risk of assassination!

9.0. In the night I invoked 93,& wanted to go into the financial current thoroughly (to find a way to get out of my dilemma about the original Oath). He refused to discuss the matter,saying that things were already settled.

4.0.P.M. Slept only an hour or so - if at all - last night. Working from 9.0 A.M. at Hag,keeping awake with C. so as to be dog-tired by 10 & start fresh sleeping at night instead of by day,as I have been doing so long. 4.8 P.M. Can two things be more "unique"? The "uniqueness"

common to both (by hypothesis) destroys that uniqueness. Good: then they are not unique, on the hypothesis that they are. This is a fairly good instance of "zigzaggedness", rather like "the solution of this, by the way, is that there is no such number." (True 9.45 P.M. Haggling all day. 10.40 I lament that I cannot write common Christian hymns. The field has been covered so well by the serious writers. However -

I.

Have you got an invitation to the Marriage of the Lamb?
Have you found the free salvation of the Firstborn of I AM?
Has He saved you from damnation as He did your Dad & Mam?
- It's you he's worried over!

II.

Were you slated for Election before Eternity?
Are you under the protection of the Wings of the Most High?
Will you join the resurrection & join Jesus in the sky?
- It's you he's worried over!

III.

Like a ram caught in the thicket, by Jehovah's stratagem
Jesus died to save the wicked in his wondrous love for them
Have you bought a one-way ticket to the New Jerusalem?
- It's you he's worried over!

IV.

Do you know of any other who can wash you white as snow?
Do you go the way that mother always wanted you to go?
If you think it out, my brother, you will have to answer "NO"!
- It's you he's worried over!

V.

Do you realize that Satan has a Jack on which to roast
Your immortal soul, a prey tantalizing all his host
He will get you if you wait & an' blaspheme the Holy Ghost
- It's you he's worried over!

VI.

There is weeping, there is wailing, there is gnashing of the teeth
There are red hot spikes impaling the damned souls from down beneath
Brother, join us who are sailing on toward the victor's wreath
- It's you he's worried over!

VII

O my brother, it would please us if you came to God to-night
You have sinned & it would ease us if we knew you were all right
O my brother, come to Jesus & get him to make you white
- It's you he's worried over!

VIII

O if only you repented of your black iniquities
If you only came with bent head before Jesus on your knees
Satan would be circumvented, God would heal Sin's leprosies
- It's you he's worried over!

IX

He would save you & not damn, he would call you wheat, not chaff
To the Marriage of the Lamb, he would bid you come & laugh;
You would be one of the family & eat the Fatted Calf
- It's you he's worried over!

X.

When God sounds the gong for supper wash your sins off in the Fount
Of the Blood His Son gave up, erasing sins on Calv'ry's Mount
Jesus counters with an uppercut & Satan takes the count

common to both (by hypothesis) destroys that uniqueness. Good: then they are not unique, on the hypothesis that they are. This is a fairly good instance of "zigzaggedness", rather like "the least number that cannot be defined in less than 100 words". (True solution of this, by the way, is that there is no such number.) 9.45 P.M. Hagging all day. 10.40 I lament that I cannot write common Christian hymns. The field has been covered so well by the serious writers. However -

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The first round was fought in Eden, Adam K.O. through the ropes
God thought Jesus might succeed in doing better than them Popes
Nigger Satan's skill & speed an' Science outed our White Hopes
---It's you he's worried over!

W. Brown

Colarne

Die Saturn. Sept. 15. 1.31. A.M. Haggard all P.M. yesterday. Thurs. & Fri. I slept from 11.30 around the clock: so I wasn't sleepy last night & here I am again as bad as before. Think I'll ask Yi very seriously about aquarius & scorpio(signs for) (?) I begin to think C. is more scorpio than leo because of its power to give endurance, its treacherous voluptuousness, & its water quality of anaesthesia. Mars ruling Scorpio explains the energy). 3.38 A.M. "Don't tell a man what he knows already". (He is insulted). Suggested letter to O.K.

Do you recall your remark last summer in Bedford Sq. that England had laws against libel, but America Not? Those laws protect the long purse, & I have given my last penny to my researches. My enemies agree on one ~~tiny~~ point: my preeminence in Magick. Magick is the Science & Art of controlling nature. My discoveries are vitally important to mankind; they only need proper presentation. My known work is admittedly good: my best is too profound to suit publishers. It requires prolonged study & advanced scientific knowledge to understand my results. I dare not assign limits to the uses of the new knowledge I have won for man. I can produce a trustworthy expert witness who can satisfy you on this point. See enclosed letter.

I am at the age when my work should attain its apogee; I see new triumphs almost within my grasp. But I am sick & without resources. Will you endow the Work?

(Enclosed letter). I am a Mathematical Scholar, Trinity, M.A. Cambridge & have been etc; Bloemfontein, S.A. etc.. I resigned at Xmas for the reasons set forth below.

I have examined the published writings of A.C. thoroughly for over 13 years. They have convinced me of the value of his researches. I asked access to his unpublished MSS. & have studied them continuously since last April. They require extended study. Their contents (I can say even on my present knowledge) scientifically analyzed & put in order, should prove of incalculable use to Science. They reveal truths, suggest theories, & indicate methods of research, capable in my judgement of solving certain critical problems of the moment, & of opening new paths of progress to Mankind. I am ready to be examined by experts as to the actual value of his past & the potential value of his future work.

I have ~~known~~ known A.C. for 4 years. In May 22 he reached London with less than £10 in the world. He had to produce a pot boiler or go under. He wrote "The Diary of a Drug Fiend" in less than 28 days. Its publication drew upon him the lying abuse of personal enemies who knew that he had no money to fight an action at law. Without cause stated or accusation made he was exiled from his home, thus straining his resources to breaking point. He has been more or less sick since Jan.: anxiety & privation added to overwork. During these months he has written over 500,000 words of his memoirs besides continuing his private ~~research~~ research.

Lenin's Week. Tunis Sept. 23 a.v.
Monday, I'm murdered: Tuesday I am booked/For a paralytic stroke: I
die again/On Wednesday from my wounds: go insane/On Thursday: Fri-
day: ah! my food is cooked/With Arsenic: On Saturday, Verflucht!/
I marry: Sunday softening of the brain./The week will not be wasted:
yet I fain/Fancy there's something I have overlooked.///
What in the name of Marx? Have I to speak/Somewhere? or shoot myself?
No, that's next week/I'll have to ask my wife - aha! that unlocks/My
memory- where's my note book, I must write/It down at once, or other-
wise I might/Forget to ask her please to mend my socks.//
Die Saturn. Sept 15. 1.40 P.M. What reminded me of the practical
possibilities of Magick was the ~~coincidence~~ of my rational judge-
ment of the meaning of some symbol with its intuitive value. The
case was something like this; I had got enthusiastic over some idea
which then appeared to me in symbolic form. This form was very vivid
& beautiful but had one flaw. I could thus judge not only the per-
fection of my idea, but the importance which I attached to it, e.g. A
thing of beauty & a joy forever might be symbolized by a star-
cluster or by a bank of flowers - according to its moral value to
my mind.
7.0.P.M. Should Otto Kahn be approached to endow

Magical Research? (Note CCXX III.31. "There cometh a rich man from the West". Finals would give E.Hahn. From the West = U.S.A? (A lot of figuring on opposite pages - all with re to this -) Water/Water LVIII TUI

Water is Binah, the Mother-Sea; might mean the menstruum in which the word can take form (copyist note: in pencil the letters Shin(Hebr) over Tau(?) Cheth(?) or Mem(?)) to make possible "let there be light" (water = from the West.)

Die Sun. Sept 16. ix²⁹x 120 A.M. (sic) A medium good day yesterday, considering the sleepless Friday & Saturday. Before dinner I broke down ~~slamming~~ dictating - the fag end of a dull chapter - the last, please Gawd! of the damned Hag! Slept 9 to 1 & 2 to 4: it's all bad, in theory: yet at Trinity I worked till 4 or 5 every morning. I'm a hypochondriac! & yet - the fact of the C & H & E is a fact, & CCXX - I'll ask the Yi very seriously about it all.

The SPIRIT of SOLITUDE.

Cocaine Heroin 2125

I.

Immune to troublosous Thought, & Innocent/Of aught beyond the impulse
of the hour,/I grew & throve a tall & slender flower/Reaching its
forehead to the firmament/With pallid hues & faint elusive scent/
Unconscious of the portent of the power/That slept within my soul
till sun & shower/Should wake the Ineluctable Event./I never scrut-
inized the lure of living/I knew not of reluctance or thanksgiving/
I sought no secret of the truth of things;/Nor Who, nor What, I meant
by Self;nor How/Now Why I came to be;that I was now/Who was not
Then awoke no questionings.//

2. A tall slim flower, unconscious of its needs/Or Nature; taking Sun-light, Air & Rain/And Earth for granted; neither fearing pain/Nor craving pleasure, seeking not to read/The Riddle of the Future. All my creed/Was formless faith in life; the silent sane/Instinct to trust, without the wish to explain,/Facts as I found them, felt them, & agreed./I bent my blossom blithely to the breeze;/My roots took hold on secret treasures;/My petals vowed their velvet to the sun;/My leaves absorbed the wind & drank the dew;--/I never cared to know, & never knew,/The Word that willed these duties to be done. 3. Beauty, to Nature wholly natural,/In Nature I beheld; in life there flowed/Its Heart's Blood, Love, whose energy bestowed/On Thought a tide of trembling sensual / And Magick-music; eager to the call/I

Sept. 17

Drop

Plan for war

sprang: my spirit leapt from its abode/of silence, song spontaneous overflowed/Echoing that joy with laughter lyrical./Intense sang my Soul out to the stars/meaningless measures coursing in their cars/Of rapture through the circus of the night/Attuned to art by instinct to express/Truth not yet crystallized in consciousness/And deluge me with, & drown me in delight./

(Sept 17 1923 - Sept 27 '23.) [Original MS in Elliptical, G. J. Yorke]

Do what thou wilt shall be the whole of the Law./The Magical Record of/To Mega OMPION(Grk)/The Beast 666/9^o = 2^o A. . . A. . . / LOGOS AIONOS (Grk)/ THELEMA (Grk)/93/ continued in the Tunisia Palace Hotel/ TUNIS/ Beginning An.XIX Sol in 23^o Virgo; Luna in 17^o Sagitt./ ending 17.9.23 e.v. Die Moon. 3.0.P.M. Last night I wrote an Epigram against Mussolini, & a sonnet on Aspiration. I asked for a certain physical discomfort that ~~xxxxxx~~ has been bothering me to depart, & woke ~~xxxx~~ to find myself free therefrom. I now proceed to continue dictating my Autohagiography, having decided to add a final chapter summarizing my Work from 1920 to my exile to Tunis.

Die Mars. Sept 18. 2.45 A.M. Hanged till 2.30 - Hell! 2.50 Never till now have I worked so steadily & continuously at a single job. It is to all the rest as the Chogo Ri Expedition to my earlier mountain travel. There is no sense in denying that I am borrowing on my capital by using drugs to keep going. Without them, interest would flag, lust of result intrude, etc. etc. I spend my life in bed, getting up only at 5 p.m. or thereabouts, as a rule, shaving, dressing, dragging myself to the Maison Dorée for dinner. Between drugs & exhaustion, my appetite is poor. I have constant diarrhoea, despite the use of heroin. I work, as a rule, from about 2 P.M. to after midnight. I cannot sleep, of course; so either I do other work as the whim takes me - poetry etc - or read if I can find a book, or do a meditation in a rather half-hearted & informal way.

I calm my nerves, more or less! - with Ether. With luck, I sleep by 4; more often I merely fade away about 7. I breakfast at 9, half asleep; & then doze, perhaps brokenly, till 12 or 1. On waking finally I pull myself together with Heroin & Cocaine, the choice depending on some self-instinctive impulse. I have got quite out of counting doses. I have acquired the knack of averting immediate ill-effects - bar being bed-ridden! by using various Magical devices. I suppose I average 8 hours or more steady dictation. My chief worry is the knowledge that sleep fails to refresh me as it should. I wake (too often) depressed, anxious, & with some of the premonitory symptoms of dissociation of thoughts. There is also the apprehension that when the work is over the reaction (assumed^{??} as inevitable by Fear!) will be terrific. I started to write this note to outline my ideal plan for easing the shock. It is thus: ~~assumed~~

I go off on an automobile tour: varying scenery to arouse mild interest; the motion to lull; & the fresh air & jolting to induce natural sleep. (This to be secured if needs must by Luminal or the like). Cards, Chess, or light reading & a travelling companion capable of keeping me amused. The use of drugs to be abandoned automatically, by removing the motives for resorting to them. They must be forgotten naturally, as one forgets the habit of coughing till one day one goes out without one's handkerchief. I return gradually to work, but with care to encourage me by showing that it is wanted, to cheer me with tokens of success, & to keep my mind from all anxiety & from dwelling upon depressing or morbid ideas. As my physical health & energy return, I supplement the automobile exercise with

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I go off on an automobile tour: varying scenery to arouse mild interest; the motion to lull; & the fresh air & jolting to induce natural sleep. (This to be secured if needs must by Luminal or the like). Cards, Chess, or light reading & a travelling companion capable of keeping me amused. The use of drugs to be abandoned automatically, by removing the motives for resorting to them. They must be forgotten naturally, as one forgets the habit of coughing till one day one goes out without one's handkerchief. I return gradually to work, but with care to encourage me by showing that it is wanted, to cheer me with tokens of success, & to keep my mind from all anxiety & from dwelling upon depressing or morbid ideas. As my physical health & energy return, I supplement the automobile exercise with

Sep 17

e.g. Conservance - Adaptability
(excess) Ordinacy - malleability
(deficiency) Infinity of purpose - Plasticity
Education of children

e.g. Courage - Prudence (caution)
Gumption
"Favor" Timidity - Will paralytic
Laziness
Overprudence

amiability →

Sept 17

e.g. Persistence - Adaptability
(wise) Optimism - Malleability
(defining) Infinity of purpose - Plasticity }
Education of children

E.S. / Courage - Caution (caution)
Supremacy Timidity willfulness
"Furo" cowardice recklessness
overprotection

amiability →

Sept 17

e.g. Conservance - Adaptability
(excess) Optimacy - malleability
(deficiency) Infimacy of purpose - Inelasticity }
education of children

e.g. Courage - Prudence (caution)
Gumption / will analysis
"Favor" Timidity cowardice Recklessness
overprudence

amiability →

Sept 17

e.g. Perseverance - adaptability
(excess) Optimality - insipidity
(deficiency) Infinity of purpose - prolixity }
Education of children

e.g. Courage - Caution (caution)
Gumption / Will paralysis
"Furor" Timidity cowardice
overcaution Recklessness }
}

amiability →

Sept 17

e.g. Perseverance - Adaptability
(excess) Optimacy - Insipidity
(deficiency) Infinitude of purpose - Macrocidity

Education of childhood

e.g. Courage - Caution (caution)
/ /
Oppacity Will paralysis Recklessness
"Furore" Timidity cowardice overreaction

amiability →

Sept 17

e.g. Perseverance - adaptability
(excess) Optimacy - insipidity
(deficiency) Infinitude of purpose - vacuity
education of childhood

e.g. Courage - Caution
/ /
Gumption / Willfulness / Recklessness
"Furor" Timidity / Cowardice / overcaution

amiability →

Sept 17

e.g. Conservance - Adaptability
(excess) Obedience - Inadaptability
(deficiency) Infidelity of purpose - Inconsistency

Education of childhood

e.g. courage - Prudence (caution)
timidity - Willfulness
timidity - Recklessness
timidity - Overcaution
timidity - Overprotection

amiability →

walking or games finally restoring my self-confidence by a Tramp hard enough to convince me of my manhood: or some similar test, as a canoe journey, camping out, or some such diversion.

Later. (Still awake, curse it!). Meditated on Education: Virtues. I must first (this has surely been done by the Greeks - or the Schoolmen) make a list of PAIRS of VIRTUES with their counterfeits or opposites. e.g. Perseverance (excess) - Adaptability.

Obstinacy (deficiency) - Instability. Infinity of purpose - Inelasticity. Note on opposite page. --- or whatever might seem ~~equations~~ with the ineluctable inevitability of immitigable ineffability as intuition-cum-intellectually integrated by inexpungably apodeictal norms in terms of anthropopathophenomenal acts - as Mr. Waite might have thought, preliminary to clothing the idea in a respectably larger number of respectably longer words! Each pair must be assigned its proportionate value, & the nature of its relation with each other pair must be indicated.

e.g. Pugnacity - Courage Prudence (caution)
concupiscent - "Furor" Timidity Will-power Recklessness
Prude (paralyzes) Cowardice over-precaution

Note. Excesses & deficiencies are often multiplex, & overlap. e.g. Ferocity contains an element of courage. Also: some virtues seem to lack any true complement e.g. Truthfulness. Dare I say "Tact"? (Is Tact (Truth + Prudence + Kindness?).

Compare now Aimability

~~Aimability~~ & its group. This is a secondary composite virtue. A man can get on without it; whereas courage is essential to the work of living. (Dare to eat, & take a chance on poison: or starve!) Courage & ~~aimability~~ are linked thus: latter implies some confidence that one's attitude will not invite murder, yet (possibly) fear to arouse anger. And in various minor ways. Point 2. Trace appearance of each pair in the normal child: when it shows, & as a reaction to what immediate exciting cause. Discuss coincidence of the theoretically proper order of manifestation with the observed order. Do divergences indicate errors of environment, & if so, should we adjust environment, or accept it as regrettable reality to tamper with which might give the child a false impression of life?

Point 3. Devise practices, tests, games, courses of instruction, etc. etc. to bring out each virtue & develop it on sound biological principles to its maximum & optimum, always avoiding forcing any one at the expense of the proper growth of any other, as calculation counsels. e.g. Accuracy should be encouraged, but not at the cost of Muscular Development or the faculty of Apprehending Values known only approximately. Point 4. The child must learn to see for itself how one virtue depends on every other, & to combine them intelligently so as to affect any given purpose economically. e.g. Good judgement is useless without knowledge to work upon, & to minimize unknown factors which might affect its correctness. Generosity is balked by lack of Sympathetic Comprehension etc.

Caution is not only useless in an emergency which seems desparate, but is fatal to success, which depends on doing a little more than one's utmost. Devise practices etc., to illustrate these theories & to train the children accordingly.

6 A.M. To-night my insomnia - as distinguished from my strata-gems for turning it to account - has taken a fairly definite form. I have analysed my attitude to this silly drug-dilemma.

Irrational fear } v. } Irrational confidence
 Rational " } " } Rational "

Sept 17

Downs

Sept 18

of this planet to the spirits of springs & trees.

Die Mars. 12.40 A.M. Having concluded the above sprightly essay, I apply myself with a good conscience to sleeping off the effects of my little flurry of snow. Good night! 5.40 P.M. Have been feeling rather rotten all day. Leah has fever quite sharply. The idea may be to overwork the household & so to embarrass Soror ECTAI (Strange, by the way, that her chosen name ECTAI should add to the same as her astrally given name Matonith. It shows she is all right) Her record for the 1st week is p.b.good. 5.45 P.M. I meant to read up "Time" to-day, & write on it. But I have not felt well enough to do more than go over Poincare's essay again very carefully.

Time

I want to show that Time is necessarily created by us in order to make room for the apparent existence of the duality which we devise for the presentation of unity. Two things must evidently exist either in 2 places, or at 2 times or both; else they would be indistinguishable.

Two phenomena which differ in time would be considered simultaneous if separated in space so that our observation of the former were delayed, for several reasons; & it is fairly easy to realize the possibility. But it seems as if separation in space were somehow intractable. I can see no a priori reason for this distinction; I think it arises from the fact that space is directly presented to our senses, while time is proper to the mental apprehension of impressions.

Our universe is (after all) in one place, so far as we are concerned, i.e., in our sensoria, so that any 2 impressions can only be registered by us as consecutive. Even when we are aware of their simultaneity, we are compelled to place them in sequence. Our sensorium makes no distinction between concrete & abstract ideas in this respect. Sensory impressions & general ideas are equally grist for the mill. But we make a distinction between our record of events whose sequence is a necessary part of our comprehension of them, & those which are independent of our history. ~~we insist~~ We insist on the sequence of school & college, but our general judgements are recognized as independent of time. This is peculiarly the case with our idea of the Ego, which we instinctively regard as if it were eternal & unchanging, though in fact it grows & decays continually. Yet we think of the incidents of boyhood as having occurred to the Ego, forming part of its character.

Now since this Ego is only conscious by virtue of having formulated itself, or the Universe (as it happens to view the case), in the form of Duality, & since all the experiences of the Ego are necessary to it, as all phenomena soever are necessary, it is permissible to regard the totality of the experiences of the Ego as the presentation in duality of a single simultaneous fact. In other words, life is an attempt to realize one's own nature in one's own soul.

The man who fails to recognize it as such is hopelessly bewildered by the irrational character of the universe, which he takes to be real; & he cannot but regard it as aimless & absurd. The adventure of his body & mind, with their desires for material & moral well-being, are obviously as foredoomed to disaster as Don Quixote's. He must be a fool if he ~~struggles~~ on (against inexorable fate) to obtain results which he knows can only end in catastrophe, a climax the more bitter as he clings the more closely to his impossible ideals. But once he acquiesces in the necessity of the course of events, & considers his body & mind as no more than the instruments which interpret himself to himself by means of dualistic presentation, he should soon acquire a complete indifference to the nature of the incidents which occur to him.

Timz

It is not surprising that these incidents should occur in an apparently disorderly sequence, any more than that the colours of a picture, or the words of a story, should not be distributed according to an a priori classification, as in a Lexicon or a colourman's catalogue. His task as a connoisseur is to recognize the ideas of the artist, & this he can only do by appreciation of the complete work. He must analyze the ~~asshing~~ assemblage of elements, & assign the correct value to each, comprehending the intention of each relative to the finished design. It will be said that nobody can realize himself so long as the presentation is imperfect, that is, so long as he is incarnated. This is no doubt true in all rigour; but one can obtain an approximation to the intended self-knowledge by withdrawing for a time to the monistic form of self-consciousness, which does not distinguish between the Ego & the non-Ego; in other words by attaining Samadhi. But the first experience of Samadhi will then naturally be an ecstasy devoid of name or form, & containing no elements distinguishable as such; & we know this to be the case. One has simply deprived oneself of the means of expression; & all dual consciousness disappears, together with its forms, time & space. One concludes from this that the Universe is identical with the Ego, & all things dissolve into a formless essence characterized by knowledge & bliss. But this early stage of Samadhi is an illusion, a sort of drunken dizziness. (So in sexual love, the ecstasy abolishes the Ego, apparently; it forgets that duality was its cause, & must be equally real with itself, in one sense or another). But subsequent Samadhi teaches the adept that his universal instantaneous Unity exists as "None and Two"; & he learns that his Samadhi is peculiar to himself as well as common to all. He becomes able to experience the truth of the statements in the Book of the Law, the nature of Nuith & Hadith, & of himself as a Star, unique, individual, & eternal, but yet a part of the Body of Nuith, & therefore identical with all other stars in that respect. He realizes himself as the "bed in working" of Nuith & Hadit, as a particular form assumed by the latter for the sake of variety in his "play" with the former; & he partakes in this play by his self-realization, which he synthesizes from the "events of his life". He understands that these events are the resultant of the Universe as applied to him, so that his experience is equally unique & universal, each star being the centre of the Cosmos, & the Cosmos applicable as a whole to each star. The experiences of each angle of a triangle are common to all, for one can express any relation as a function of any angle, at will. Each may be taken as the starting-point of the study of the properties of the triangle. But each angle is necessary to the triangle, & each is equally important to its existence. Each is bound to the others, & moreover each is in a sense illusory in respect of the triangle, which is an idea, simple & ideal, whose unity is compelled to express itself & manifest its properties by extension as a plane figure. For no triangle can express the idea of a triangle. Any triangle must be either equilateral, isosceles or scalene, either acute, right-angled, or obtuse; & no one triangle can be all these at once, while the idea of a triangle includes all these, & infinite other, possibilities. In a similar way, Nuith & Hadith include all possible forms of existence; they can only realize Themselves by creating an infinite variety of forms of Themselves, each one real as it is Their image, illusory as it is a partial & divided aspect of Them. Each such Star is intelligible to Them, as a poem is to its author, as a part

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Time

of his soul mirrored by his mind. But it is not intelligible to itself, because it has no relation with any other ideas; it only knows itself as the babe of its mother Nuith, to whom it yearns, being stirred by its father Hadith to express that instinctive attachment by inarticulate cries. To know itself, each such Star, or Soul, must eat of the Fruit of the Tree of Knowledge of Good & Evil, by accepting labour & pain as its portion, & death as its doom. That is, it must reveal its nature to itself by formulating that nature as duality. It must express itself by a series of symbolic gestures ostensibly external to it, just as a painter reveals one facet of his Delight-Diamond by covering a canvas with colours in such a way that the picture seems at first sight to represent something outside himself. It must, in fact, repeat for itself the original Magick of Nuith & Hadith which created it. As They made Themselves visible piecemeal by fashioning particular Souls, expressing the Impersonal & Absolute Homogeneity by means of Personal Relative Heterogeneity, so, not forgetting their true nature as forms of the Infinite, whereby they are one with all, must the Stars devise methods of studying themselves. They must make images of themselves, apparently external, & they must represent their highly complex qualities in a duality involving space & time. For each Star is of necessity related to every other star, so that no influence is alien to its individuality; it must therefore observe its reaction to every other star. Just so are most chemical elements possessed of but few qualities directly appreciable by our senses; we must learn their natures by putting them ~~intemitt~~ relation with the other Elements in turn. (Note well that this knowledge were impossible unless there were a variety of elements; so also the fact of our self-consciousness proves the existence of individual souls; all ~~realtimix~~ related, all parts of the One Soul, in one sense, but none the less independent in themselves, eternal entities expressing particular elements of existence.) Each star is in itself immune & innocent; its proper consciousness is monistic; it must therefore employ a body & mind as its instruments for interpreting its relations with other souls, & comparing its nature with theirs. For the mind perceives the contrast of the Self & the not-Self, & presents its experiences, classified & judged, to the soul as documents for the dossier; & the body reports to the mind the impressions received from its contact with alien forms as the senses receive them. It must naturally require many incarnations for the soul to begin to know itself with any degree of perfection; & one may recognize advanced souls by their minds, which understand the nature of their work, are indifferent to the body's preference for any special forms of experience, & seek eagerly after novel adventures (like a philatelist after rare stamps) to complete the collection. They are also as a rule both very careful & very careless about their bodily welfare, taking pains to preserve their powers for the purpose of gaining new experiences, but utterly indifferent to them as valuable in themselves. They rule them with a rod of iron, & train them like pugilists; but they risk them recklessly whenever the Work demands it. (copyist note:- the following lines - in brackets - are scrawled through with a pen). (It is important to understand the necessity of our present Universe. Perfection could do no otherwise than create Imper-)
I am myself a physical coward, but I have exposed myself to every form of disease, accident, & violence; I am dainty & delicate, but I

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I am myself a physical coward, but I have exposed myself to every form of disease, accident, & violence; I am dainty & delicate, but I

Time

have driven myself to delight in dirty & disgusting debauches, & to devour human excrements & human flesh. I am at this moment defying the power of drugs to disturb my destiny & divert my body from its duty.

I am also a mental & moral weakling, whose boyhood training was so horrible that its result was that my will wholly summed up in hatred of all restraint, whose early manhood, untrained, left my mind & animal soul like an elephant in rut broken out of the stockade. Yet I have mastered every mode of my mind, & made myself a morality more severe than any other in the world if only by virtue of its absolute freedom from any code of conduct.

I am absorbed all day & all night in metaphysical essays, at a time when I have not one friend to rely on, & have hardly the money for the next meal, & little hope of any arriving, though my career must be wrecked yet again if my experiment of founding an Abbey of Thelema should fail, as my poetry failed, as my marriage failed, as my prose failed, the Equinox failed, as the Rites of Eleusis failed, as my voyage to America failed, as my painting will probably fail! But I gladly accept all these things; they have shown me who & what manner of man I am. I am The Beast 666, a Magus of A. . A. . & my work is to live out my Law by doing my Will, & to work without lust of result, writing or limning myself in music & colour & form as my genius moves me, without caring whether any one reads what I write or sees what I fashion.

For I have had more Light than any other of the sons of men now living; I have had more Life than most men ever live; I have had more Love than almost all; & I have had more Liberty than all, having allowed no bond soever to bind me. And all these things I have won for myself by mine own fire & force for I was born in the black murk of the lowest cells of Christianity, organically unsound, too shy & shamed to woo, & loaded with the chains of caste & creed.

This has indeed been a digression from my original design to dissect the body of Time, & describe the nature of the animal; but my excuse must be that Time has proved to be bodiless. The sound of one's voice & the manouevres of one's hands have no possible claim to convey the thought of the speaker or writer to the hearer or reader, for they are not of the nature of thought. They only achieve this task by virtue of a series of conventions which have required ages to develop, which differ entirely in different countries & periods, & even so perform their work so crudely & uncertainly that no man can be sure of being understood by his brother. When 2 mathematicians have spent their whole lives in reading the same books & discussing the same problems & using the same highly specialized set of symbols to ensure precision of meaning, we find that one writes to the other to say that he doubts whether he has rightly interpreted his colleague's thought written in a simple sentence on a subject they have studied together for the better part of their lives. All precise thinkers adopt a technical language invented for the purpose; & only too often it fails them, so that friends fall out over matters about which they actually agree if they could only agree to use the same language.

The history of Law, Theology, Philosophy is little more than a record of failures to find clearly defined expressions for thoughts which were for the most part common to all parties concerned. Exactly in the same way, Time has no relation to Being, but is merely one of the accepted conventions by means whereof two Beings may be able to apprehend each other's Nature; for they cannot do so directly, any more than the thought of a stranger can be read till he tells it. The differences of the 2

natures being many, they must be marked in the mind in sequence. But Time itself is no more than this form of thought, just as the rules of a game are only the factitious limits which we devise to permit the comparison of mind with mind. We have no means of measuring our subjective notion of Time, "psychological Time" as it is called, even without ourselves. But we know that certain mental states alter our estimate of Time, & of its value, to an amazing extent, & that others actually abolish it; we know that certain drugs distend or destroy this sense in ourselves, & also that other animals perceive the lapse of Time within a totally different gamut of rates to our own. (Thus a fly thinks an object moving one yard a minute to be still, & can distinguish the vanes of an electric fan, which appear to us a blurred flicker). We are happier when we seek to measure "objective" Time. All systems are necessarily based upon improved & improvable postulates. We cannot even find a real meaning for the ideas of simultaneity, priority, & equality of duration. We make cause determine antecedence, & antecedence determine cause, as Poincare points out in his essay; he concludes by this climax of sceptical & even cynical candour, that we have no means of measuring or even defining Time, that all our laws are conventions, & that these must be chosen without reference to their Truth, which is undiscoverable, but only for their practical convenience. One dare not say, he exclaims, that one clock keeps good time, & another bad; but only that it is more convenient to consult the one than the other. He shows further how 2 separate instants of time may be proved to be simultaneous, even in so simple a system as to involve no more than 3 foci of action. We observe further, especially in abnormal mental states, that when our attention is withdrawn from the actual material phenomena about us, our sense of time is disturbed. Concentrated thought, even though we use our senses to read or write, play chess or make love, "makes time fly", as we say. More deeply is our notion affected when thought is fixed wholly on matters whose interest is independent of event; most of all in deep meditation & the trances thereby induced, when Time ceases to concern us at all. The degree of disturbance varies with that of the disappearance of our consciousness of duality, as we should expect from the explanation given above. When duality vanishes, how can time exist? A single state of mind cannot be aware of a previous state, or conceive even itself as in sequence to itself. We are not unaware that though a man may "live through many lives" in a few minutes, let us say if he has taken hashish, on his return to normality he accepts the evidence of the clock. But this, considered closely, is in fact one more witness to the true character of Time, as a form chosen for the convenience of his bodily instrument. One can attend to one's breathing or one's pulse, & one knows that all life long they have maintained a more or less even measure as judged by "terrestrial time". But his mind has long since taken them for granted, unless their irregularity warns him that his instrument is out of order, & he does not record in his memory their doings, though his life depends upon them. In youth the body is as it were a new toy, & we play with it, & probably damage it, as we get to know it, we get tired of it. First its physical functions cease to amuse us; we no longer gambol as we did in childhood. Only the development of a new function revives our interest for a time. We soon neglect animal pleasure for passion; & as we mature perception gives us more pleasure than emotion. Later still, we co-ordinate our perceptions, & analyse them into the tendencies which

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go to form what we call character; & last of all, if we pursue the proper path, we pass behind our consciousness of our character into a state of indifferent contemplation of that character as being but a defective because partial instrument for the examination of the Universe & of ourselves. This is the natural course, & it coincides with the Buddhist psychology. As we grow, we should strip successively name & form from things, then sensation, then perception, & finally tendency, the sequence of veils which adorn the dancers in the ballet of Destiny. The majority of people who seek Truth are so distressed & bedevilled by their perception of the apparent imbecility of the Universe that they scream for its destruction. They clutch at the straw that is "only Illusion", loathing & fearing the fact of what they call Evil, & hysterically angry when reminded that the existence of this Evil Illusion is inexplicable, unless equally part of the Nature of the Good Reality which is "without quantity or quality" and absolute, & Parabrahman, & Nibbana & so on. A nightmare argues indigestion. A Delirium Tremens demon is real to the drunkard. How came the Absolute to derogate? Either Evil exists of itself, or it is an essential part of Good. The world has worn itself out in fumbling at the veil of the inscrutable image of Isis.

Men remind me of the strayed breveller who felt his way round & round the iron fence that protected a young tree in the Green Park, & appealed to a passing constable to let him out. The argument revolves eternally; Evil is Satan, or Maya, or Ahriman, or Mara, according to taste; but it is always unmasked in the end, & it is always the enemy of God & Truth, or their shadow; one theory blasphemes their authority, & the other their character.

We must not fall into this trap. We must accept "Illusion" as equally real with "Truth", & necessary to the self-realization of Truth. We must not even regard the 2 phases of existence with partial eyes, or flee frantically to one as the refuge from the other. It is necessary to the Absolute to interpret itself by means of the Relative, & all parts of the process are equally proper. It is even necessary to experience pain & ignorance if the totality of possibilities is to be expressed. My only object in writing this essay is to express one function of my particular Star, that of helping other Stars to realize their own natures, & to interpret the meaning of their lives to themselves. It is obvious that it is entirely without importance to me - or to the Universe whether or no my work produces any results, in the ordinary sense of the word. And I do not deny the right of any other Star who may oppose my work. I express myself also by fighting him; all that exists is sacramental & hieroglyphic.

It is part of the Nature of my Star to realize itself as an elemental form of the Absolute; & success in this work has revealed to me yet more of my secret nature, that I am the master of myself, joyful & confident in my comprehension of the cosmic consciousness, & the cause of its appearance in finite form.

Die Mercury. 1.20 A.M. I have written on Time, as I invoked Aiawaz that I might do. I will go to bed. 9.0.P.M. I have had to spend most of the day looking after Leah, whose fever seems of a bilious remittent type. I am myself far from well. I suppose I am really worn out with work & worry & waiting.

Die Jupiter. The day has been as unpleasant, stupid & tiresome as any I ever remember. Even cocaine has not made me feel anything like fit.

A bad nervous attack at night.

Time
finis

Die Venus. Woke still nervous; had to use will-power to pull myself together. 11.0. A.M. I read through Petronius yesterday; it improves every time. I am in the fiftieth perusal or so of Hedda Gabler - which improves likewise. I am myself called to her 'vocation' - that of "boring myself to death". I observe how much rubbish has been written about Hedda - shame of motherhood & such piffle. She is simply a woman of noble instincts & training, an aristocrat, who finds herself in the bourgeois milieu. She lacks the genius & energy to become a revolutionist - all revolutionary leaders are aristocrats - but she would rather do mischief than do nothing. It is the fault of her laziness that she fails. Incidentally, Hedda-gallerism is the cause of the fall of the aristocratic type. One can't be a robber baron without the primum mobile.

12.0. noon. Perduto e tutto il tempo/Che in amar non si spende.
Tasso.

Time
cont.

There is great confusion of thought in the use of the word "eternal", & the phrase "for ever". People who want "eternal happiness" mean by that a cycle of varying events all effective in stimulating pleasant sensations; i.e., they want time to continue exactly as it does, with themselves released from the contingencies of accidents such as poverty, sickness & death. An eternal state is however a possible experience, if one interprets the term sensibly. One can kindle "flammarum aeternae caritatis", for instance; one can experience a love which is in truth eternal. Such love must have no relation with phenomena whose condition is time. Similarly, one's "immortal soul" is a different kind of thing altogether from one's mortal vesture. This Soul is a particular Star, with its own peculiar qualities, of course; but these qualities are all "eternal", & part of the nature of the Soul. This Soul being a monistic consciousness, it is unable to appreciate itself & its qualities, as explained in a previous entry; so it realizes itself by the device of duality, with the limitations of time, space & causality. The "happiness" of Wedded Love or eating Marrons Glacés is a concrete external non-eternal expression of the corresponding abstract internal eternal idea, just as any triangle is one partial & imperfect picture of the idea of a triangle. (It does not matter whether we consider "Triangle" as an unreal thing invented for the convenience of including all actual triangles, or vice versa. Once the idea Triangle has arisen, actual triangles are related to it as above stated). One does not want even a comparatively brief extension of these "actual" states; Wedded Love, though licensed for a life-time, is usually intolerable after a month; & Marrons Glacés pall after the first 5 or 6 kilogrammes have/ been consumed. But the "Happiness", eternal & formless, is not less enjoyable because these forms of it cease to give pleasure. What happens is that the Idea ceases to find its image in those particular images; it begins to notice the ~~imitation~~ limitations, which are not itself & indeed deny itself, as soon as its original joy in its success at having become conscious of itself wears off. It becomes aware of the external imperfection of Marrons Glacés; they no longer represent its infinitely varied nature. It therefore rejects them, & creates a new form^{of} itself, such as Nightgowns with pale yellow ribbons or Amber cigarettes. In the same way a poet or painter, wishing to express Beauty, is impelled to choose a particular form; with luck, this is at first able to recompose in him what he feels; but sooner or later he finds that he has failed to include certain elements of himself, & he must needs embody these in a new poem or picture. He may know

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that he can never do more than present a part of the possible perfection, & that in imperfect imagery; but at least he may utter his utmost within the limits of the mental & sensory instruments of his similarly inadequate symbol of the Absolute, his vehicle of human incarnation.

These suffer from the same defects as the other forms; ultimately, "Happiness" wearies itself in the effort to invent fresh images, & becomes disheartened & doubtful of itself. Only a few people have wit enough to proceed to generalization from the failure of a few familiar figures of itself, & recognize that all "actual" forms are imperfect, but such people are apt to turn with disgust from the whole procedure, & to long for the "eternal" state. This state is however incapable of realization, as we know; & the Soul understands this, can find no good but in "Cessation" of all things, its creation, no more than its own tendencies to create. It therefore sighs for Nibbana.

But there is one other solution, as I have endeavoured to shew. We may accept (what after all it is absurd to accuse & to oppose) the essential character of existence. We cannot extirpate or even alter in the minutest degree either the matter or manner of any element of the Universe, where each item is equally inherent & important, each consubstantial & coherent, each equipollent, independent, & interdependent.

We may thus acquiesce in the fact that it is apodeictically implicit in the Absolute to apprehend itself by self-expression as Positive & Negative in the first place, & to combine these primary opposites in an infinite variety of finite forms. We may thus

cease either (1) to seek the Absolute in any of its images, knowing that we must abstract every one of their qualities from every one of these equally if we would unveil it; or (2) to reject all images of the Absolute, knowing that attainment thereof would be the signal for the manifestation of that part of its nature which necessarily formulates itself in a new universe of images.

Realizing that these 2 courses (the materialist's & the mystic's) are equally fatuous, we may engage in either or both of 2 other plans of action, based on assent to actuality.

We may (1) ascertain our own particular properties as partial projections of the Absolute; we may allow every image presented to us to be of equally intrinsic & essential entity with ourselves, & its presentation to us a phenomenon necessary in Nature; & we may adjust our apprehension to the actuality that every event is an item in the account which we render to ourselves of our own estate. We dare not desire to omit any single entry, lest the balance be upset. We may react with elasticity & indifference to each occurrence, intent only on the idea that the total intelligently appreciated, constitutes a perfect knowledge not indeed of the Absolute but of that part thereof which is ourselves. We thus adjust one imperfection accurately to another, & remain contented in the appreciation of the righteousness of the relation.

This path, the "Way of the Tao", is perfectly proper to all men. It does not attempt either to transcend or to tamper with Truth; it is loyal to its own laws, & therefore no less perfect than any other Truth. The Equation 5 plus 6 is 11 is of the same order of perfection as Ten Million times Ten times Ten Thousand Million is One Billion. In the Universe formulated by the Absolute, every point is equally the Centre; every point is equally the focus of the forces of the whole. (In any system of 3 points, any 2 may be considered solely with reference to the 3rd, so that even in a finite universe the sum of the properties of all points is the same, though no 2 properties may be common to any 2 points. Thus a circle, BCD, may be de-

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cont.

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cribed by the revolution of a line AB in a plane about the point A; but also from the point C, or indeed any other point, by the application of the proper analysis & construction. We calculate the motion of the solar system in heliocentric terms for no reason but simplicity & convenience; we could convert our tables to a geocentric basis by mere mechanical manipulation without affecting their truth, which is only the truth of the relations between a number of bodies. All are alike in motion, but we have arbitrarily chosen to consider one of them as stationary, so that we may more easily describe the movements of the others in regard to it, without complicating our calculations by introduction of the movements of the whole system as such. And for this purpose the Sun is a more convenient standard than the Earth). There is another Way we may take, if we will; I say "another", though it seems perhaps to some no more than a development of the other which happens to be proper to some people. Even in the first Way, it is of all things necessary to begin by exploring one's own Nature, so as to discover what its peculiarities are; this is accomplished partly by introspection but principally by Right Recollection of the whole phantasmagoria presented to it by experience; for since evry event of life is a symbol of part of the structure of the Soul, the totality of experience must be the "Name" of the whole of that part of the Soul which has so far uttered itself. Now then, let us suppose that some Soul, having penetrated thus far, should discover in its "Name" that it is a Son truly Begotten by the Spirit of Being upon the Body of Form, & that it has power to understand itself & its Father, with all that such heirship implies. Suppose further that it comes to puberty, will it not be impelled to assert itself as its Father's Son? Will it now shake itself free from the Form that bore & nourished & trained it, & turn from its brothers & sisters & playmates? Will it not glow & ache with the impulse to be utterly itself, & find a Form fit to impress with its image, even as did its Father aforetime? If such a Soul be indeed the Father's Son, he will not fear to show lack of filial reverence, or presumption, if he forget its family in the fervour of founding one of his own, or begetting boys not better or braver indeed than his brothers, girls not softer or sweeter indeed than his sisters, but wholly his own, with his own defects & desires evoked by enchantment of ecstasy when he dies to himself in the womb of the witch who lusts for his life, & buys it with the Coin that bears his Image & Superscription. Such is the secret of the Soul of the Artist. He knows that he is a God, of the Sons of God; he has no fear or shame in showing himself of the seed of his Father. He is proud of that Father's most precious privilege, & he honours him no less than himself by using it. He accepts his family as of his own royal stock; every one is as princely as he is himself. But he were not his Father's son unless he found for himself a Form fit to express himself by multiplex reproductions of his Image. He must admire himself in many costumes, each emphatic of some elected elegance or excellence in himself which would otherwise elude his homage by being hidden & hushed in the harmony of his heart. This Form which shall serve him must be softness' self to his impress, with exact elasticity adapting itself to the strongest & subtlest salients, yet like steel to resist all other stress than his own, & to retain & reproduce surely & sharply the image his acid bites into its surface. There must be no flaw, no irregularity, no granulation, no warp in its substance; it must be smooth & shining, pure metal of true temper.

from my
/

Correct reading of page 42's uncollected lines:

... "any more than our Atlas is useless because it presents by means of certain crude conventions a fraction of the facts of geography.

The Artist calls our attention away from Nature, whose immensity bewilders us so that she seems incoherent, or unintelligible, to his own interpretation of himself & his relations with various phenomena of nature expressed in a language ... "etc etc etc

burning

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Time
out

21 June 20

And he must love this chosen Form, love it with fearful fervour; it is the face of his Fate

that craves his kiss, & in her eyes Enigma blazes & smoulders; she is his death, her body his coffin where he may rot & stink, or writhe in damned dreams, self-slain, or rise in incorruption self-renewed, immortal & identical, fulfilling himself wholly in & by her, splashing all space with sparkling stars his sons & daughters, each star an image of his own infinity made manifest, mood after mood, by her magick to mould him when his passion makes molten her metal. Thus then must every Artist work. First, he must find himself. Next, he must find the form that is fitted to express himself. Next, he must love that form, as a form, adoring it, understanding it, & mastering it, with most minute attention, until it (as it seems) adapts itself to him with eager elasticity, & answers accurately & aptly, with the unconscious automatism of an organ perfected by evolution, to his most subtlest suggestion, to his most giant gesture. Next, he must give himself utterly up to that Form; he must annihilate himself absolutely in every act of love, labouring day & night to lose himself in lust for it, so that he leave no atom unconsumed in the furnace of their frenzy, as did of old his Father that begat him. He must realize himself wholly in the integration of the infinite Pantheon of images; for if he fail to formulate one facet of himself, by lack thereof will he know himself falsely. There is of course no ultimate difference between the Artist as here delineated & him who follows the "Way of the Tao", though the latter finds perfection in his existing relation with his environment, & the former creates a private perfection of a peculiar & secondary character. We might call one the son, the other the daughter, of the Absolute. But the Artist, though his Work, the images of himself in the Form that he loves, is less perfect than the Work of his Father, since he can but express one particular point of view & that by means of one type of technique, is not to be thought useless on that account, any more than an Atlas is useless because it presents by means of certain crude conventions facts & figures, the facts of biography, own interest, & sensations in his relations with "various phenomena" of nature expressed in a language more or less common to us all. The smaller the Artist, the narrower his view, the more vulgar his vocabulary, the more familiar his figures, the more readily is he recognized as a guide. To be accepted & admired, he must say what we all know, but have not told each other till it is tedious, & say it in simple & clear language, a little more emphatically & eloquently than we have been accustomed to hear; & he must please & flatter us in the telling by soothing our fears & stimulating our hopes & our self-esteem. When an Artist - whether in Astronomy, like Copernicus, Anthropology, like Ibsen, or Anatomy, like Darwin - selects a set of facts too large, too recondite, or too "regrettable" to receive instant assent from everybody; if he presents conclusions which conflict with popular credence or prejudice; if he employs a language which is not generally intelligible to all; in such cases he must be content to appeal to the few. He must wait for the world to awake to the value of his work. The greater he is, the more individual & the less intelligible he will appear to be, although in reality he is more universal & more simple than anybody. He must be indifferent to anything but his own integrity in the realisation & imagination of himself.

6.0.P.M. I'll go to dinner.

6.40 P.M. I have merely to con-

~~See back of previous page for types ready~~

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clude the above remarks by insisting on the importance to Artists of a full comprehension of this particular case of the Law of Thelma. All Artists are equally self-justified; their only canon is to be true to themselves. Those who are not true to themselves are not Artists at all; they are not any one thing, but a muddle of fragmentary refuse.

Die Saturn. 10.44 A.M. Awake & about after a night almost insane with insomnia. Heard from Windram! ^{X His representatives in South Africa, Canada, & Wales} It is really strange how we are attacked all along the line just now. (Bvts) Jones & Smith penniless & out of work. Windram ruined. Mary & Maitland in trouble one financially & socially, the other physically. Russell with bad throat. Leah with fever. Bennett (I strongly suspect) ruined. Confirm this guess when he arrives! ^{in Australia}

Die Sol. 9.0. A.M. The woman who has no past has no present & no future.

Those who define Truth as "that which it is useful to know" assume that we know what is useful. But Truth implies duality. A is or is not B. The law of contradiction is valid after all in a sense, because Truth is defined as the coherence of things within themselves.

P.M. Alostrael went to Palermo to meet Mary & Maitland who arrived as she left! Chatted!!!!!!

!!!!!! ^{Botts (Suru Rhodes)}

Die Luna 1.5 A.M. Some insomnia again. Bronchitis began after I went to bed at 11.30 & I won't take heroin, or I'd not sleep at all. I begin my Cure. I won't do more than the minimum mental work. No exceptions to be made, on excuse of the Great Work or any other rot.

I merely jot down the headings of an essay on "Soul & Body". Shock, without adequate physical damage, may kill.

Hindus dying by an act of will. Wounded beasts' endurance, &c.

7.30 P.M. The foolish Sotto-Prefetto is again asking us to admire his new dress of little brief Authority, by starting to worry Soror ECTAI. What shall be my course of action? XLVI Shang K of Air Be politely insolent & wash one's hands of the matter & warn him in vague terms.

Die Mars. Another bad night. Pacified prefect.

Die Mercury. First good night without help.

Die Jupiter. Another good night. Another good day.

Die Venus. Another good night. A very bad & prolonged attack of asthma-bronchitis. Heard from my dear good old friend Colonel Brown!!! Symbol for renewed relations. Sol of Air 50 Ting-The Caldron - realization of Mental Image. Line to take with him? Earth of K 23 Po. The couch - Binding in Matter of the Infinite Desire. Will write suggesting his settling here with printing press. Dad no.

Die Saturn. Another good night, very gorgeous sexual dreams. Idea for story. Youth - sexual dreams - peculiar gesture. Breaks

Brahmacarya - disgusted - prefers dream sexual life - remains chaste. Gesture becomes more marked - distressing - he is ridiculous. Friend advises psychoanalysis (sic). Gesture cured - dreams caused by some complex disappear too. He commits suicide in despair 1.50 P.M. I have had a superb swim & a nice tiffin. It is a very hot day.

Heard from Scott, Sierra Leone. Symbol: Earth of Luna IV. Mang. A struggling beginner - nourish him! At night the 169 Adorations, &c.

Die Sol. Another good night. 2.0.P.M. The ceremony of preparing the Cakes of Light. A young cock (see entry XVII II Gemini) is to be baptized Peter Paul into the Catholic Church by C.J.A. Maitland, the son of an apostate Romish Priest, & therefore the ideal "Black" Hierophant. Mary & I are its sponsors. Peter Paul as the founders of the Christian Church, & we want its blood to found our

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July.

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own church. Alostrael then dances against the will of Mary, on my swearing to give her to the half of my Kingdom. She demands P.P.'s head on the Disk. I behead him, & the blood is caught in the silver 'charger' on the Disk. In this charger is the meal & spirit of P.P. to serve these Cakes to found our Church with, as we may use them. The cock is slain in honour of Ra Hoor Khuit who is invoked before the killing. Symbol for the whole Rite. Air of P. IX Hsiao Khu - Mental image of the Will. Small restraint. By doing this we overcome the resistance to our Will. Thelema oracle VII VI, 41. "We shall be full of cup-bearers, and the wine is not stinted" At 3.30 P.M. (2.30 Greenwich) 19 degree 36' Scorpio is rising. Mars trine Herschel Luna Sext. Neptune Merc. sext. Saturn Sol opp Mars Neptune semisext. Jupiter all good aspects, & Mars opp Sol trine Herschel. Ideal for this particular operation. (all in symbol-astrological --c.) 4.10 P.M. The ceremony is over. It went very well for an impromptu, though I was somewhat embarrassed by the presence of strangers. Mary & Maitland both signed the Oath of an Affiliate of an Abbey of Thelema this afternoon before the Baptism.

The Boleskine account came to-day. Cowie had induced Williamson to give him £400 on false pretences!!! And over £1000 worth of furniture &c was sold for £143 odd! (C. F. Russell for U.S.A.) Frater GENESTHAI performed the Mass of the Phoenix. He & Maitland took Oaths for a week of Liber III. What line to take as to Boleskine? P of Luna Sung. "Contention". Creative impulse attacking the Restricted Universe - beginning of the way back!

9.15 P.M. Should I try to interest the British Consul in Palermo in the Law; if so, what line should I take? P of Sol Thung Zan. Union of Men. Yes; by all means. Appeal to his Will to unite all men in Brotherhood.

Die Luna. A bad night. I am palsied with horror & pity as I contemplate the agony of a creature like Cowie. 11.5 A.M. I wish I were a kangaroo; it's such a nuisance looking for one's pouch all the time.

I may be a Knight of the Pelican, but I can't keep Pinjue(?) in my bill. P.M. Sketched Mary & Maitland. The Ritual of the Mark of the Beast! Trace the Mark  where Sol is Hadat, Luna Nuith, & the Testes 666 & 156. The Cross should include Hod & Netsach, Chokmah & Binah. Nuith & Hadith are Brain & Seed (Brahmarandra & Muladhara). Aiwas is Silence & Speech (Ajna & Visuddhihi)/R.H.K. is Force & Fire (Anahata^{or}Ujjna)/Therion is Manipura - or also Anahata? Babalon is Smadisthana, the Womb. Or could R.H.K. - the Lord of the System in visible form - be the two halves of the brain? I think so; then 666 is Anahata. Manipura is then the Word of the Aeon itself. We give Chokmah & Binah & Daath to Aiwas, Chesed & Yesod, Geburah & Tiphereth to R.H.K., Netzach, Hod & Yesod to 666 & 156. Kether & Malkuth to Hafit, Ain & Yesod to Nuith. - See later pages.

Die Mars. A good night. Story in dream - some traces of morphine last night. 7.10. A.M. The Basilisk. A young man is fasting with 2 friends in his rooms at Cambridge, out of College. He seems out of spirits & does not crack his second hard boiled egg. His friends rally him on his indisposition, but catch his depression & get out. He tries to work but cannot. The landlady's daughter comes to clear away. He tells her not to remove the egg as he will eat it later. His mind becomes more restless & disturbed than ever. There is something queer in the atmosphere. The door opens & a very polite but sinister man enters. He apologizes, intro-

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ducing himself as a one-time occupier of the rooms. The present tenant recognizes the name as that of a famous Magician. The visitor says that he fancies he must have left a book in the room. He describes the book as very interesting & wonderful, & asks the newcomer if he has found it. The boy denies all knowledge of it. The man says, "Perhaps you didn't know where to look", & thrusts his arm to the elbow into the wall. The boy screams with surprise. The man takes out of the wall, an old thin vellum book. He shows it to the boy; it opens by chance at the description of The Basilisk. The boy reads this with horror. The atmosphere of the room is getting stranger all the time. The man withdraws with his book. The boy becomes more miserable all the time - there is a very queer smell. Presently his attention is drawn to his uneaten egg & he feels constrained to handle it. He takes it up - it feels as tho it were alive. He drops it - it cracks - & hatches a Basilisk. (See *out* Ask Maitland to finish the story. 4.44 P.M. Wrote Aimée about our collaboration in her "Indian stories" & suggesting her Autobiography. Symbol for this Plan. Luna of P. Hsu. "Waiting". One must not hurry or be anxious, or be put off by the 'mud & blood' of the work itself. The end will be prosperity; for though this be threatened, unexpected assistance comes unasked & straightens out the tangle. The work itself is (of course) a restriction of my Creative Impulse, & I may find it hard to set my face as a flint to-ward Tunis. I must maintain constantly the purpose of performing the task.

Die Mercury. 12.30 A.M. Notes for Yi. Gen'l symbol Mary in herself Zhui XLV Collecting, &c. Line to take - LXI (See Silver Book). Ditto Maitland in himself. Zin XXXV Advance. Line to take with him? IX Hsiao Khu. Small restraint. Gen'l symbol their stay? XXXVI Ming I K of Sol. Ditto Bennett's Tui Water of Water. Line to take to bring about LXI? Water of Fire XVII Sui. Chase it! I don't go to the Yi for these cynical repartees! Meaning of XXXV (above). He is dependent on women, almost for his existence. (Sol of O) i.e. he is like a Child. He is lucky to be with 666. (Thwen) Mars con. Herschel (signs for c.) (line 1.) Wants to advance, yet hates the idea; it makes him depressed. He must be firm & correct; then 666 can help him. (line 2) He is to be helped by the Abbey believing in him. (line 3) He must be careful not to be stealthy, avoiding shyness & timidity. (line 4) He must work without lust of result. (line 5) He must advance openly & actively, but only in the right way of self-mastery. He will not secure a complete & bloodless victory at once. (line 6). Meaning of IX (above). Make him clearly conscious of his will (Air of P.). Make him overcome his reluctance to achieve his will in action (Thwan). Make him do Thisarb (line 1) Make him formulate his Oath (line 2) Make him practise swift decisive action (line 3) Teach him to ignore annoying details in work (line 4) Get him to adopt plans of concerted action with sympathetic people (line 5). Let him beware of over-confidence & rashness begotten of his newly attained powers.

Relations of M. & M. in future? Tui. Pleasant but fluidic: danger from putting pleasure first. Break-up through both turning to outside attractions. Symbol for my present position as to XXXVI? Fire of P. 34 Ta Kwang The Ram. Going ahead too rashly & blindly: danger of "drowning" - injuring my Will. Line to take? 20!! Exact reverse!! Fire of O Kwan. Steady observation (Sol in Scorpio) Keep one's true object in clear view. Be sincere & dignified, treating the affair as an Ordeal (Thwan). Do not allow boyish de-

Nail
(above Haad)

make a circle.

Kether - R.H.K. - touch Brahmarambha

2 & 3 & Daath - 93

(touch Agua 2 & 3 & Visudhhi; Daath)

1, 4 & 5 R.H.K. Complete Second Triad.

6, 7, 8, 9. a cross for 666 & 156 combined

• 666

• Babalon.
• Hecat.

(See page 46 →)

Mark of breast ritual

Mark of breast ritual

Nail
(above Haad)

make a circle.

Kether - R.H.K. - touch Brahmaraantra

2 & 3 & Daath - 93

(touch Agna 2 & 3 & Visudha; Daath)

1, 4 & 5 R.H.K. Complete Second Triad

6, 7, 8, 9. a cross for 666 & 156 organized

• Babalon.
• Haad.

(See page 46 →)

Mark of Breast Ritual

Mark of Breast
Ritual

Nail
(above Haad)

make a circle.

Kether - R.H.K. - touch Brahmarambh

2 & 3 & Daath - 93

(touch Agna 2 & 3 & Visudhhi, Daath)

1, 4 & 5 R.H.K. complete Second Triad.

6, 7, 8, 9. a cross for 666 & 156 completed.

• Babalon.
• Hecat.

(See page 46 →)

Mark of Breast Ritual

Mark of Breast
Ritual

sires to take control. (line 1.) Face the facts modestly & firmly, keeping one's self protected (line 2.) Act according to the circumstances of actual life as they occur (line 3). Invoke the protection of Aiwas (line 4) Contemplate the matter in its relations with one's career as a whole (line 5) Make sure that one is verily master of the situation. Summary: Be fearless, cautious, alert, determined. Meaning of XLV (above). She is in a "wish-fulfilment" situation - her hashish dream come true! (666). She is at work with 666, firmly & correctly. She is ready to sacrifice ~~the~~ "great victims", i.e. to do important Magick (Thwan). She lacks power to do her will; this upsets her. 666 can help her, on her appealing to him. (line 1.) 666 is guiding her, & her slightest efforts are successful. (line 2). She is distressed because success does not wholly satisfy her. (line 3). She may get into trouble - blamelessly, although perhaps she is blamed. (line 4.). She is ready to organize her powers properly. (line 5.) She feels a certain distress knowing instinctively that the Path has terrible passages; but she makes no error. (line 6).

Meaning of LXI (above). She should aspire to the Knowledge & Conversation of her Holy Guardian Angel. (666) She must "put out to sea", refusing to be bound in any way by the past (Thwan). She must be absolutely self-reliant & self-possessed. (line 1.) She must ally herself closely with the Great Order (line 2). She must steel herself against all the emotions & passions connected with human relations (line 3). She must shine forth in heaven, alone, not yoked with any companion. (line 4) She must draw humanity to her by virtue of her perfect purity of purpose, its sincerity & sublimity. (line 5). She must be careful not to overplay her hand, & let her success upset her, avoiding a swelled head, & an hyperatrophied ambition. (line 6).

General symbol for my relations with Mary, past, present, & future. I !!!!! P of P. Khien. Ditto with Maitland: 34 The Ram again! Ditto for 31-156-31's relation to the complex. Air of Earth 53 Kien. Marriage & good luck! The "wild geese" attaining the highest happiness by gradual advance; no obstacles but temporary delays. Symbol for Earp's proposed visit: 34 That Ram!! do Antony's do do? Air of Luna LIX Hwan - dispersion - an upset of existing conditions necessary to proper reconstruction.

2.30 P.M. The Mark of the Beast (cont'd). The "Qabalistic Cross" must be that of the Grand Hierophant, but crowned by Nuith. Nuit (above head) Make a Circle. / Kether - R.H.K. - touch Brahma-randra. / 2 & 3 & Daath - 93 / Aiwas/ (touch Ajna 2 & 3 ~~at~~ & Visuddhi, Daath) / 1, 4 & 5 R.H.K. complete Second Triad. / 666 / 6, 7, 8, 9 a cross for 666 & 156 conjoined. / Babalon/Hadit. / (See ~~attached~~ ^{back of previous page} for correct diagram - c.)

Part I. The Elevenfold Seal. Knock 1-3-3-3-1/Phrase I. Face Bole-skine. / (a) circle above head: Nuith! (b) Phallus: Hadith! (c) Brahma-randra & Shoulders: Hoor-Paar-Kraat! Ra-Hoor-Khuit! (d) Mouth - La-ShT-Al! / All: Do what thou wilt shall be the whole of the law.

Phrase II. (a) Ajna & Visuddhi: Aiwas! (b) Tiphereth, Yesod, Netzach, Hod: Therion, Babalon! (c) Manipura - Thelema. / All: The Word of the Law is Thelema!

Phrase III. Clasp the hands, five crossing five upon the Wand, making Eleven: Agape! / All: Love is the law, love under will.

Phrase IV. Knock 3-5-3: Abrahadabra! / All: Abrahadabra!

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Part II. The Mark of the Beast. (The actual Mark is to be made astrally by drawing the invoked forces to the true Wand of the Magus.)

Mark of Ghad
visual

4105
5.

(a) Face North, after widdershins $\frac{1}{4}$, in Enterer on passing the North for the first time. Make the Averse Invoking Pentagram of Water:Nuith! Give the sign of Puella. (b) Go widdershins $\frac{1}{4}$ circles to South, in Sign of Enterer on passing the South 1st time. Make ALP of Air:Hadith! Give the sign of Puer. (c) Go widdershins $\frac{1}{4}$ circles to East, in Enterer on passing the East 1st time. Make A.I.P. of Fire:Therion. Give the sign of Vir. (d) Go widdershins $\frac{1}{4}$ circles to West, in Enterer on passing the West 1st time. Make A.I.P. of Earth:Babalon: Give the sign of Mulier. (11 half-circles, or $5\frac{1}{2}$ circles to unite 5 & 6. Puella exciting Puer makes him Vir; Vir makes Puella Mulier.) (e) Retire to Centre, facing Boleskine. Raise Wand (Prometheus-tube) & make the Mark of the Beast: Aiwaz! Give the Sign of the Rosy Cross. Lower Wand, & make the Mark: Thelema! Give the Sign of Mater Triumphant. (f) Perform the Spiral Dance, moving deosil & whirling widdershins. Each....(as in 'Magick in Theory & practice pp334-338, with the following reservations)(c) (after the Anthem - c-) No doubt all this is implied in the Ritual which I started to write, but it is hardly suitable as part of the patter! Damn the man that isolated Cocaine!. 5.35 P.M. The word LASHTAL includes all this surely (See Magick in T & P. as above.c.) ...that the scars of syphilis are sacred & worthy of honour as much as the wounds of the martyrs of Mary. (copyist note - the original runs in practically the same gwooves as the later text in 'Magick in T. & P. although the latter is considerably elaborated.) We affirm on our altars our faith in ourselves & our wills, our love of all aspects of the Absolute All. And we make the Spirit Shin combine with the Flesh Teth into a single letter, whose value is 31 even as LA, the Naught, & AL the All, to complete their Not-Being & Being with its Becoming, to mediate between identical extremes as their mean - the secret that sunders & seals them. It declares that all somethings are equally shadows of Nothing, & justifies Nothing in its futile folly of pretending that something is stable by making us aware of a method of Magick by the practice of which we may partake in the pleasure of the process. ShT is moreover a necessary resolution of the apparent opposition of LA & AL; for one could hardly pass to the other without the catalytic action of a third identical expression whose function should be to transmute them. Such a term must be in itself a mode of Naught, & its nature cannot encroach on the perfections of Not-Being, LA, or of Being, AL. It must be purely Nothing-Motion as they are purely Nothing-Matter, so as to create a Matter-in-Motion which is a function of "Somethin" Thus ShT is Motion in its double phase, an inertia composed of 2 opposite currents, & each current is also thus polarized. Sh is Heaven & Earth..(as in Magick in T & P p 337- omitted from previous text.c.)They are verbs, not nouns.

Die Jupiter. Recovered from my indiscretion of trying to work. Die Venus Feeling rotten. 3.0.P.M. Describe the present attitude of the Sullivans. XXXIX Kien. Difficulties - muddled - perplexed. What line should I take to help them? Sol of P.XIV Ta Yu. Get them to realize the true nature of the case. Impress them with a sense of their responsibility. Take a royally generous attitude toward them. Don't use up all reserves. Cultivate mutual sincerity. Do magick on his behalf.

Die Saturn. 12.15 A.M. I am a bad wicked naughty worthless wretched boy; I have been writing a long poem about myself & my damned dirty Destiny instead of being asleep by 9.30 last night.

Blast my bloody disciples! Why can't they coerce me into behaving

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6 July 21

sensibly. Curse the cocksuckers! Curse them! Curse them! Curse them! 6.55 P.M. I have been simply ROTTEN all day. Despite her habit of menstruation, Leah may be pregnant. "Hope springs eternal in the human womb!".

Die Sol. A sort of astral attack all round last night, with poltergeist military support. I feel wretched again this morning. P.M. Better after bathing. During Vespers I felt waves of hostility surging up against us; the ceremony seemed to conquer them finally, & finished very strong.

Die Luna. I feel better, but "dry" - I feel quite incapable of doing any work; I can't even interest myself in reading or chess. I ask for a symbol for the present state of affairs. Sol of P.XIV Ta Yu? I suppose it means that I am overburdened with responsibility & under restraint, & am waiting for a fresh current. What am I to do about it? LXIII Luna of Sol Ki Zi Attend to details harmoniously: be vigilant - But do not ~~try~~ try to force the situation. P.M. Strain getting on Lea's nerves - I suspended Pentagram (sign for) till Wednesday accordingly.

Die Mars. Tackled the Boleskine robberies at last. Read ECTAI'S record. Self is an impenetrable veil between her & her objectives - Her body, real & imaginary parts alike, obsesses her. I feel better for the slight change from the programme of every day. But my sexual self is where Baal was when his priests rang his number.

Mary is a first-~~xxxx~~ rate clairvoyant with no discoverable defects so far - But of course she can't check her results at present.

Die Mercury. Resumed Pentagram. / An Essay on the Sexual Freedom practised in the Abbey of Thelema. (First essay obliterated). / A second shot. / Bodily secretions, suppressed, infiltrate the tissues, poisoning them. Semen unnaturally accumulated clogs the brain as bile does; morbid mental & moral symptoms result. Sex is a physiological process; interference perverts it. Sex has no moral implications; except the welfare of the race. Sexual superstitions have made sex paramount. Toothache tyrannizes thought; the nerve seems All-Reality. Disease destroys proportion & precision of perception. Obstructed organs disturb & disorder the whole system; the poisoned blood infects the brain, mind utters body, Sense misinstructing spirit, reason misreading the report, will misapplying power, & muscle mistranslating motive. /2/. In the Abbey of Thelema at Cefalu sex is studied scientifically without shame or subterfuge. Passions are physiologically assayed; all acts are allowed, if they injure not others; approved, if they injure not self. This liberty, far from fomenting lust, destroys sex-obsession. Sex-fever abates; the inflamed imagination recovers its proper proportion; the function, freed from friction, acts automatically. We forget about it as a half-drowned man forgets about breathing as soon as his lungs are clear again.

The word of Sin is Restriction. / Do what thou wilt shall be the whole of the Law. /3/ Healthy human beings who innocently obey instinct are no more liable to cause trouble than other animals; sex-calamities are artificial creations of a savage superstition. Chained mastiffs become dangerous; repressive laws breed revolutionaries. Bedlam made murderous maniacs of harmless imbeciles; kindness & recognition of their rights, disarms the madman's desperation. Sex is the sacred song of the soul; sex is the sanctuary of Self. Scoff; the priest shrinks or snarls. Protest; he grows fanatical or cunning. Persecute; he abjures his faith, is martyred

Sexual Freedom

for it, or, sceptre changed for sword, asserts it against the aggressor. In every case, his intimate absorption suffers, his individuality is invaded; his Absolute is profaned by his reaction to the Relative. Sex is the supreme sacrament, wherein the body & blood are offered up to the soul. The elements thereof must be ~~worthy~~, their consecration absolute. They must be utterly consumed, the God in Matter & Motion slain for the sustenance of the God in Spirit & Soul. This Eucharist is every man's inalienably, uniquely his; let no man dare approach another's altar! Who should presume to legislate for the inscrutable, or arrogate authority over an alien Absolute? Who criticizes sex, condoning this, condemning that, not only usurps for himself the Universe, & proclaims his prejudices amni-va lent, but abdicates his own autonomy by manifesting his own Mysteries, & praying the profane to pollute his priesthood by mimicry of his Mass, that can be naught for them but mockery, & now no more to him than formal fiction, seeing he valued his own Isis less than his own vanity, thinking men flattered him by fouling her! He who censures & constrains the sexual character of another not only makes himself the measure of the Universe, but sets himself up against inexorable Necessity, denying the Order of Existence, & resisting the rights of Reality; but condemns also himself, for he is one of the causes of the Cosmos, & constricts himself, for to change the course of another would cause a reaction, a counterpoise falling on him.

All souls exist, eternally; identical in essence, individual in expression. Each is equally ineffable, impenetrable, inaccessible. The nature of each is necessary, therefore all Destiny is also Design, & Way no more than the name of Will. None can be aught but what it is; did it will to be anything else, that will would be the norm of its nature; self-contradiction may be its proper quality, just as the idea of a square number contains that of 2 equal roots of opposite sign whose self-multiplication generates it with impartial propriet. Each soul is thus absolute & independent, not less but more for its inherent identity with itself is implicit involved in its consubstantial co-existence with an infinity of coordinate companions. Each seeks to interpret itself, & to increase itself (without impairing its integrity) by imagining itself in a medium of illusion - matter, motion, & mind. This enables it to gain indirect experience of other souls, just as we convey thought (more or less exactly) by creating conventional symbols to represent our ideas.

Why then should certain illusions conflict with others, & cause their creators to suffer? One would suppose that these phantom shapes would mingle like shadows in a room with several sources of light. But we have expressly designed our phantoms so that they may make definite contacts; thus, though A & B are arbitrary & unsubstantial glyphs for meaningless sounds, we cannot use them indiscriminately, as if one could write Blight for Alight.

We suffer when our illusions make inharmonious contacts with other illusions, because we sometimes (too often!) forget their nature & our own. We think ourselves involved in the conflict, although we know that the resolution of the struggle is the very device by which we became aware of ourselves & our relation with others, the apparent antagonism being no more than an opportunity to increase our comprehension of the cosmos & our capacity to contain it. The "patriot" protests against the word "amour", & suffers the

Soul Freedom

15 July 21

penalty of his delusion that the word "love" is the reality of love, the sole expression of the idea; the philosopher accepts "amour" as synonymous, is glad that the strife of the symbols is a sham, & delights to find "love" on his Oxonian lips melt into "amour" on the lips of his leman as they kiss in the shadow of the Sorbonne & realize the sublimity of their Selfhood, & the ecstasy of surrendering Self to each other, both the Two as One - rejoicing in Self-Knowledge attained by the Mystery of separation in spirit & manifestation in matter.

But one soul may be so absorbed in its error as to think real incompatibility is possible. They are thus led to assail a set of illusions, & seek to prevent their projection.

The sexual nature of a man is his most intense expression of himself: his subconsciousness endeavours thereby to inform his consciousness of his will. Sex is thus rarely intelligible to its possessor, save in very partial & ambiguous terms. It is supremely sacred to him, & to interfere with its expression, or try to edit it, is an abominable crime. But it is this sacredness which makes some people think that their personal peculiarities are universal truths.

This error has caused more disasters than all others combined; for the warfare is an unmitigated mistake, & is conducted with insane cruelty on account of the atrocious suffering inflicted by even trifling wounds, which almost always cripple, & hardly ever kill. The curse of moral deformation is hereditary, & the whole organism is infected by the disease of this one part, which is the generating idea whereby the character of the whole is determined.

It requires elaborate investigation & indefatigable efforts to eliminate the error. The wound must be probed & cleansed thoroughly before it can heal. Anaesthetics & salves aggravate the case.

We cannot in this place enter into details of curative treatment, which differs with each patient.

But the underlying principle in all is to establish understanding of the nature of sex, to make all its forms familiar, & all equally proper to the person who prefers them. The patient is accustomed to analyse "shock", & so to become immune to it. He is taught to observe his own reactions to various practices, so as to perfect his technique.

As the cure proceeds it constantly occurs that various aberrations of the instinct, supposed ineradicable, disappear, or at least lose their importance. It ends in serene self-confidence & in total destruction of the power of perverse irritation to interrupt the functions of the mind.

Die Jupiter. Nothing particular occurred. *(With Alastair, Leah Hislop)*

9.30 P.M. circa. Opus 31-666-31. Opn. Good. El. Watery copious flavourless. Obj. Prosperity for the Abbey.

Die Venus. Nothing particular occurred. Soror ECTAI returned from her Great Magical Retirement. *[The diary arrived]*

Die Saturn. Wrote British & American Consuls to inform them of the atrocious treatment of Soror ECTAI. Wrote Lamb, 777, &c.

Note Liber VII-VII-23 as to 10 = I & 1008. Symbol for 777's present position. Air of Air. LVII Sun - Seems some danger from Folly 11.0 P.M. About 7.30 P.M. I had a quite unprovoked & unintelligible attack of asthma, very distressing.

I recited the Hymn to Pan, at Vespers; & we did a little Io Pan mantr^a. It is very effective; people nearly fainted. I am now frightfully exhausted, with pains in the back, & my head half swooning with heroin.

C Staniford Jones 13 July 21

I have taken very large doses, but it doesn't seem to act on asthma as it does on bronchitis. Shit.
 Die Sol. 1.30 A.M. I can't sleep, of course; but have had several excellent thoughts. I will put everybody through Minerval next week, beginning on Wednesday. 2.00 P.M. A sleepless night, pains in the back - slept all A.M. Most alarming drivel from 777, & an appalling circular offering courses of lectures &c &c ~~for money~~ ~~not for payment, but for ALMS!!!~~ A L M S ! ! !
 The A.'.A.'. accepting alms! It is all so serious that I must ask a direct oracle of Thelema. I receive VII-III.40. "There is a strange pale God, a god of pain and deadly wickedness". What steps (if any) am I to take as to the question of the A.'.A.'. & receiving money for occult service? First a blank page. Next VII.III.60. "Then shall all this which is written be accomplished; yea it shall be accomplished". I have been into myself. I don't care who is The Beast, & what happens to him; or who is The Child, or Horus, or NOT or any other damn thing; but I do care for my personal honour. And I don't care what Thelema says, & I don't take counsel with mine Holy Guardian Angel; but I do mean to keep my hands clean about money.

Give a general symbol for Mrs Mathilde C. Ford. 59 Hwan. Dispersion. Interpret the question "what steps &c" above XXVII. I Nourishment. I shall not leave my efficacious tortoise & look at Jones until my lower jaw hangs down! 8.30 P.M. I invoked 93 ceremonially during Vespers, & asked for a message about my Son 777, either through Genesthai's thumb in the Thelema books, or in some other way before sunrise to-morrow. Genesthai gave me: "There was also a certain cry in an unknown tongue, whose stridency troubled the still waters of my soul, so that my mind & my body were healed of their disease, self-knowledge". VII.IV.26. This cry is

"111 00 Sh B Th 10 - 1111 AM AM Th 1B1 - 11"				
The "cry" 24 letters.	120	I	12 times	
A K I V 1516=4 x 379.	210	0	3	Ayin (or Resg?) Hebr.
Z -	300	Sh	1	Shin
	4	B	2	Beth
952-544-20	800	Th	2	Tau
952=4 x 238	2	A	2	Aleph
8 x 119	80	M	2	Nem
544=4 x 136	1516		24	

"4 x 4 x 34. Could the 0 be a Vau - 3rd person? If the 0s are Vs 1516 becomes 1324. There is also 0Sh "Creation" B Th house should be B I Th. A M Th=Truth. AM=Mother. IBI is the Magus between 2 pillars or hermits - the double Mercury fixed.

Die Luna. 12.40 A.M. Wrote an essay on CCXX I 51, some more, all about incest & bugger. I may not sleep at once; if so, let me ~~not~~ study the "cry"! 111 00 Sh b Th 10 - 1111 AM AM Th 1B1 - 11. 760=Confinement Yesed 42 - bold name & "both active & passive" 544 = Apples. 11100 & 42 } ? Ushbati ?
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Die Mars - die Mercury - die Jupiter. Little to record except

* Bennett was a "master boulder" & self-educated
52 Bennett (Progradior) was a "master-
room-painting. Jupiter - Noon. boulder & self-educated. 17 July 21
Opus 31-666-31. Opn. Very good though very brief. El. Improved, but
still inferior. Obj. The work of the ~~Abbey~~.
Die Venus. Arreval of Sir Frank Bennett, VIIth O.T.O. from Australia.
I feel extraordinary freedom to act as I never felt before in my
life.

Die Saturn. 2.35 A.M. Awoke after a deep Sleep of Siloam of some
hours, during which many Mysteries were revealed to me. I note
"Who sorroweth is not of us" - This may mean that the phase LA of
the original Stuff "31" contains the idea of sorrow, & so has the
wish to manifest as AL - I also note "Argue not" may mean "Keep on
discussing LA"; "covert not" transform LA into AL; "talk not overmuch
say that LA is superior to POLLA" (Grk). I also note that this
principle of exegesis should revive the old-fashioned Christmas
fireside games; it is suited to the Nonconformist lower-middle-class
intelligence - & to it alone. Aiwas would economize badly if He
were to be making puns on any occasion where there is not a clear
need in the text for some such interpretation. Well said He
"Lest there be folly", etc.

After tiffin Frater Genesthai
appeared suddenly, called "Aleister Crowley" in a loud brusque man-
ner, flung his bag at my feet, & went off laughing wildly - He seemed
quite insane. In the bag was his "record", an incoherent jumble
of crazy & violent cries. It is the inflamed ego which screams dis-
cordantly. He has no sense of proportion, & so mixes the planes that
he attaches real importance to the number of handfuls of dirt he
finds in his hovel, etc, instead of using them as a mathematician
uses 4 in the course of an equation, a useful means of aiding the
reason to attain a rational result without implication of a Fourth
Dimension in fact. He is reacting against me, Alostrael, &
"Jesus Stansfeld Christ" & the A.'.A.'. i.e. against the psych-
analytic forces that have probed his Amfortas-wound. But he is a
fine fellow, & I am glad to have been able to strip him of his
sheaths so thoroughly in so short a time. At Vespers I directed the
Invoked current to help him through the last night of his exile.
I should explain, by the way, how it all came about. On Monday, expect-
ing Fra.'. Progradior's arrival, a room was required. This Brother
is Genesthai's superior both in A.'.A.'. & O.T.O. ECTAI offered
her own room spontaneously, & Genesthai heard her. I refused her,
mentioning the obviously correct course. Instead of emulating her
fine example - which would have left him in his room, of course! -
he came roaring that Genesthai's room was necessary to his "WORK".
I told him that his Work mattered naught, but his manners all; also
that his attitude had settled the issue, & that his room was to be
prepared for Progradior at once. He swore that this should not be,
so I gave him till my return from bathing to clear out, or be shift-
ed at the butt-end of my boot. Thus faced with firm correctness, the
brute was cowed, & whined "I don't want to make trouble". Later, I
made 5.55 P.M. the exeat, suspending him from the Abbey until Ves-
pers on Sunday next. He whirled away up the Rock, determined to be a
martyr to his Moloch - Me. I blame myself severely in this
matter: (a) I have not been strict about keeping people to the
proper tasks of their grades, as in Liber 185. (b) I have let sus-
picious symptoms pass unchecked. (c) I have not applied analysis
as I should, to show how the ego is the origin of every possible
error.

10.40 P.M. Opus 31-666-31 Opn Very intense & ecstatic. Golden

17 July 21

kisses. El Admirably prepared & of excellent strong sweetness. Obj To bring the "rich man from the West". The Stone was applied to this verse in CCXX on the altar, to the Gold on the Disk, & to our own bodies.

I may mention that people are getting a good deal out of Vespers Progradior saw Pan to-night, while Alostrael & Mary saw blue lights. Last night Mary got a huge Assyrian-Bull demon, & Alostrael a Crocodile-Dragon-Dog. Maitland & I both heard, during the Mantra to Pan to-night, the Voice of An Other & not of any of the human ~~mix~~ celebrants of the Orgie. We have all of us on several occasions heard alien voices; I especially recall myself being echoed for two complete lines of the Anthem. Alostrael once heard a Voice "which compares with an human voice somewhat as Your Magick Bell does with any other bell". Several of us have seen more or less "physical" ~~mixing~~ things of various kinds; & there have been one or two 'poltergeist' phenomena of a minor type.

I have myself gone into trance of one sort or another on numerous occasions, & some of the others have been so near that the only bar has been their ignorance of the knack of "letting themselves go" at the critical moment. We are still 'shy', through taking our phantom-forms seriously - as though a shadow should blush to find itself among echoes! We none of us care to "dance before the Lord". Mary & Maitland are even so bad that they do the Pentagram all wrong, though they know it quite well. They must be trained to shamelessness by making them realize the symbolic & unsubstantial character of their phenomenal selves. The moment we can all forget our silly projections, we shall be able to work freely together to express our united Will to establish the Law of Thelema. We are all pretty keen on it, I feel sure, in our inmost hearts. I blame myself, once more; I still feel shame & reluctance to prostitute myself in public to Genesthai, for example, or even to fuck my Whore. I am afraid of looking ridiculous, of failing to excite my lover or myself, nay, even of "shocking" the audience. I fear also to upset the dignity of the Ritual. I think I should set the example by overcoming this inhibition, & asking others to imitate me. I ask the Yi for a symbol: what shall I do to overcome the obstacles to success in ceremonial Invocation?

(31-666-31 forms the figure) Luna of Sol LXIII Ki Zi. Attend to details of ritual, to make it wholly automatic & spontaneous, & perfectly harmonious & unconscious expression. Unite male & female, but take care that the actors are fit for their work. Give a symbol for the success of the Operation of IX performed by us to-night. Fire of K XVI Yu - Harmony & satisfaction. Thwan - start a campaign (to attract him). 1. Don't talk about it as if it were done. 2. Act as if we sure of success. 3. Analyze the nature of the matter, not looking to the man as if he were conferring a favour. 4. Promise the man Success in his own plans. Take care that he does not become suspicious. 5. Keep on as we have done so far, & trust our luck from day to day to live somehow. 6. Live for the One Purpose only; be ready to adapt ourselves to Opportunity.

Die Sol. 12.25 A.M. I now consider the Yi-advised letter to Sullivan 1.7 A.M. I dictated it to Leah. What attitude shall we take to Genesthai when he returns? Earth of K Po Falling, &c. Let him down gently, & lead him by kindly persuasion to a proper view of his position. Symbol for his future in the A. A. Air of P. IX Hsiao Khu Small Restraint. Very good - he should get back to his true way, & be immensely useful to bring others along.

Sunday July 24, 10.50 A.M. What shall we do about Genesthai under existing conditions? XLVIII Zing. Application of the feminine influence. Great are the 169 Adorations when they are done right, as they were to-night!

Die Luna. A lovely bathe. Genesthai is somewhat chastened in spirit; but what he needs is an University Education & no more Magick for awhile. I have relaxed the sentence on him at the request of F.'. Progradior & S.'. Estai, they giving guarantees of his future good conduct. But what shall I aim at for him? I ask: How can Genesthai be of best use to the Order? What message is there about him? Fire of P. 34 Ta Kwang - The Ram. He should be an active Missionary. What course of training for him? Air of P. IX Hsiao Khu "Small Restraint". He should recognize his true mission in life. The Thelema Oracle is this: CCXX III 70 He needs to learn the Method - the 98 rules of art - subtlety - &c. Should he go to Sydney to help Fra Progradior? Air of Luna. XL Kieh Loos-ing - There could hardly be a better symbol for this type of question. Should he start out to work his way there? Water of Air. 28 Ta Kwo - the weak beam. No: he is not yet strong enough. His way should be prepared for him. What about my going to Australia via South Africa? Ta Kwo again!! I'm not ready yet.

General symbol for Ebling. Fire of K - pleasure & satisfaction Yu. What about his visit here? Ta Kwo again!!! It seem as if he were sensuous & weak of will - a 'nice' man - a ladies' tailor indeed! I doubt if he is ready. Suppose America, Australia, & South Africa combine to raise a fund for me to make a year's campaign, leaving Cefalu at the Autumn Equinox of 1922, reaching Chicago in the summer of 1923. &c Sol of Sol XXX Li Excellent, if prepared properly. What should be the object of our next Opus IX? LX Kieh Luna of Water "Regulations". To organize our campaign.

Result at Vespers to-night (I invoked Hecate by the 'Orpheus' poem) Maitland saw Hecate - almost a solid figure - with open eyes. She was in a black robe, with a very white face & gold crown.

Mary - in bed outside - felt my "hellish glee" stirring in her, in a mild form; it gave her a subtle & ineffable pleasure; as if she had a secret pride in herself. Alostrael saw herself as if travelling, very fast, in a dazed condition, & came (as the poem ended) to a gigantic Urn with huge handles, elaborately decorated with red & blue inscriptions on the rough earthenware surface. I am myself getting astonishingly close to trance every time I do the new "Pentagram"; & the Collects always sooth me to a kind of ecstatic Silence. 10.P.M. How shall I instruct Genesthai in the matter of Ninette (Alostrael makes Hex") Earth of Sol 22 Pi. Thwan - free course, but little advantage if it be allowed to advance.

1. Avoid indulgence. 2. No proper correlate to his manhood. 3. Danger being corrupted by good fortune. 4. The liaison should have been taken more seriously; he has profaned the rite. 5. He must economize his resources, & protect himself. 6. He must revert to chastity, in this respect. 666 gloss - I must impress the seal of my realization (of the proper course for him) firmly & ineffaceably upon him.

Gen'l symbol for the present financial state of this Abbey. Earth of Earth 52 Kan. Rest - stability. There is no danger of any catastrophe; or, there is Inertia. The financial Committee met this afternoon - Leah, Jane & Mary - & made a report of a similar character.

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formed Obj Power to organize our campaign. Will now write finally to 777. (C.S. Jones in Vancouver)

Die Mars. 1.5 A.M. I have written a long letter to the child of my bowels, 777. I put the honour of the A.A. as to money in his hands by enclosing to him my letters to Mrs Ford & the Chicago Tribune. I warn him about slackness in discipline & Qabalah & the envious ran-

Mark of
Beast
Ritual

cour of F.T. Lodge. 1.55 A.M. I have been revising "The Mark of the Beast" ritual, but am not wholly satisfied. The doxology.

"Glory be to the Phallus, & to the Sun, & to the Great Wild Beast; as it was etc."

I want to write a poem proclaiming the Confession of every Star-Soul. / Nuith! whose Body is Space / And the infinite Stars thereof, / I set the flame of my face / To seek Thy laughter of Love; / I race to Thine eager embrace / Nuith! Thy Star! I surrender / My soul to Thy splendour. // Hadit! abiding intense / In every Shrine, I am now / And here nor spirit nor sense / But wholly & utterly thou / By Thy virile violence, / Hadit! by the whirling wonder / That brake my being asunder! // Ra-Hoor-Khuit! I adore Thee / Thou crowned, thou conquering Child / Nuith to Hadith that bore Thee / Of Force & Fire in the wild World, Death dancing before Thee / Ra Hoor Khuit, Life laaping after / With Lust & with Laughter! // Aiwaz! angel of awe, / Thy sword, plunged sheer to the hilt / In the world's heart, flashed Thy Law / Terrible: Do what thou wilt. / I leapt up free as I saw, / Aiwaz, Thy Light, & heard / The Truth, Thy Word! // Hail to the Great Wild Beast, / The man that mastered the hour; / Hail to him, passionate priest, / Who uttered that word of power, / Calling the vultures to feast / The carcase ~~fixx~~ Christ to devour! / Thou Great Wild Beast, Io Paean! // Thou Word made Flesh of the Aeon / Babalon! leering & swaying / Drunkenly slack on the saddle, / His strumpet of scarlet, braying / Thy blasphemies, naked astraddle / Thy Beast, sang Thou of the slaying, / Babalon, of the Saints, & the spilth / In Thy cup, of folly & filth! // Whores of The Beast, all hail! / Hail, from the first, his wife / Rose the sot to the stale / Strumpet that brought to life / His son, to Leah whose Grail / Whores of The Beast, brims with thicker / With lewder & bloodier liquor! // Parzival, hail! From the cave / Of the harlot hypocrisy-plastered / Hilarion, whose gluttony gave / Her bed to The Beast ~~xt~~ d^d the bastard / Come forth the Pure Fool. Thou shalt save, / Parzival, the whole world from its blindness, / By ~~simplicity~~ simplicity, courage, & kindness! // Ye God-men, ye stars of Nuith, / In your orbits that revel & roll, The Law of Thelema is sweet / And strong to the swing of the soul. / With the Word of The Beast do I greet / God-men, He hath freed of fatality, / Aware what ye are in reality! /

5.18 A.M. This is not quite the hymn I meant. I want a short lilt-ing epigrammatic line, with simple rimes.

Nuith! Hadith! / Ra-Hoor-Khuit! / I hail Thee, Queen / Of Space unseen / And the infinite / Stars of it. / I hail Thee, heart / Of all that art, / Thou secret source / Of every force. // There is no spot / Where thou art not, / Thou, unextended, / In bliss art blended, / With Her One Space / In every place / At every time, / That love sublime / With every act / Creates a fact. / Each separate stress / Serves Truth to express, / Some element / Of its extent / As some new star / All things that are / Themselves, that know / Themselves, forthshew / One facet of / The diamond Love, / Express their norm / How infinite form / Its Bodiless / Blank Nothingness / May find, & fit / With Infinite / And Formless Being, / Each act agreeing / To its projection / In imperfection. // Ra-Hoor-Khuit! / With huge hard beat / That most intense / Vast vivid sense / And spirit of / The hoarded love / Of Space & Seed / Devised the Seed / That brought Thee forth /

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Thou ravener(?) of Wrath/ And Vengeance! Wild/ And Wanton Child/ De-lighting Thee/ In cruelty/ And lust! Thou Son/ Of All & None, /Thou sole, thou dire/ Dread Godhead, Fire/ And Force! xThou World/ Of Horror, -/ Thy nature must! Art thou then God?/ This period/ Of earth Thine aeon? Cannon thy paean, /Murder Thy pleasure, /Madness the measure, /Of virtue, want/ Thy nourishment? Thy strange High Priest/ The Great Wild Beast, /Lion & Snake/ As he is, may make/ Mirth of his dupes/ Be-fore he swoops/ To gulp us raw. /"Love is the law, /Love under will"/ He smiles, & still/ Some slaver drips/ From his lewd lips- /I care not: Thou/ Art master now, /Child conquering/ And crowned, our King/ Our ruler still/ Whether we will/ Or no. Yea, more/ I choose to adore/ This God of Force/ And Fire; my course/ Is His, unjust/ Pitiless lust. /I shall not swerve/ His soul to serve, /For in my lust/ Of sin I trust/ Truth. Mine own heart/ Is art & part/ Of Nature; she/ Can never be/ (Though doubt may dream)/ In Truth's supreme/ Analysis/ In aught amiss. // I rise to greet/ Ra-Hoor-Khuit! // Aiawaz! I heard/ Thy wonder-word/ Upon the earth/ Whose Name is worth/ Will, & thereunder/ Love; & that thunder/ Of speech that seals/ The lightning deed/ That sows the seed/ Of Life & Breath/ In the soil of death; /And that most vast/ The first & last/ All-comprehending, /Without ending/ Or beginning, /All in the spinning, /Of the curse, /The Universe/ -Wiser, wider/ Than its Spider!/. sober

8.0.A.M. I will NOT go on with this damned thing; & I am more certain than ever that cocaine is no good under any conditions however, unless in very small doses & very few of them. This "prolonging the agony" simply transforms me into a dull prosy prolix word-cobbler. It was good up to 1.5 A.M., I having stopped cocaine at 12; & not having taken it at all regularly though I started about 4 P.M. I should have stopped dead with fuck. But the fascination - a quite unreasonable thing - keeps me going back to it; even now I want a sniff, though I'm simply angry that I ever started. Shit! Die Mars. Slacking. Die Mercury. Convalescent.

Die Jupiter. The persecutions begin. What line shall I take with the Commissary? Sol of Luna LXIV Wei Xi. "Let him stir himself up, as if he were invading the Demon region", etc. Immediate course of action for Genesthai. P of Air 44.

Die Venus. Invaded the Demon Region with success.

2.20 P.M. circa. Opus 31-666-31 Luna (sign for -on back) Eth₂O(?) Opn. Excellent though brief. El admirable. Obj Red Gold.

In the trance I obtained: "There is no death: therefore, there is no 'reality'".

*Sacrifice
of Goat*

Die Saturn. Considerations of the Seth ceremony. We want the horns to represent Aiawaz, the skin for the blood for cakes of light, & as the sacrament in the rite itself.

The Oath is to be: We, the undersigned Members of the Abbey of Thelema at Cephaloedium, hereby pledge ourselves to devote our whole lives to the establishment of the law of Thelema; wherefore we invoke Aiawaz as witness by the Rite of the Slaying of the Goat that hath lain with the Woman, sealing our names with his blood, & drinking thereof from the Cup of Our Lady of Whoredom.

Sunday July 31. What shall we ---- for the next time? No VII Establishment of O.T.O. in Cefalu.

11.17 P.M. Opus 31-666-31 Opn All day long, of supreme excellence in all respects. El admirable Obj Establishment of O.T.O. in Cefalu.

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25 Aug 23

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Die Luna. I was late in sleeping, being busy in thinking out the

principles of my comment on CCXX "lest there be folly". Arctaeon has certainly gone completely off the rails of common sense by applying his "Key of Reversal" indiscriminately, & by failing to distinguish the Truths of the Infinite Calculus from those of ~~the~~ Relation. Thus, he is liable to reject the plain meaning of such a phrase such as "Refuse not thy wife" & interpret it thus: 'Refuse' - garbage; also, fuse again - 'not' - LA; 'thy' - tua, TAU; 'wife' - RUBINA, UR-BINA. Meaning - "by the wisdom of Ra-Hoor-Khuit" alias Jones! - "Burn once more the garbage of the Negative, Tau (Thou Achad Unus!) You're Binah! Similarly, The BEAST; "Be Aleph, Stansfeld!"

Comment on Liber Lips. Further, as there is "no difference", between Jones & Jesus, all Christendom has always worshipped Jones. The principles of exegesis must then be clearly laid down; as here follows.

1. It is "my scribe Ankh-f-na-khonsu" (CCXX.I.36) who "shall comment" on "this book" "by the wisdom of Ra-Hoor-Khuit"; that is, Al-eister Crowley shall write the comment from the point of view of the manifested positive Lord of the Aeon, in plain terms of the finite & not in those of the infinite. 2. "Hadir burning in thy heart shall make swift & secure thy pen" (CCXXIII.40) My own inspiration, not any alien advice or intellectual consideration, is to be the energizing force of this work. 3. Where the Text is simple straightforward English, I shall not seek, or allow, any interpretation at variance with it. I may admit a Qabalistic or cryptographic secondary meaning when such confirms, amplifies, deepens, intensifies, or clarifies the obvious common sense significance; but only if it be part of the general plan of the "latent light", & self-proven by abundant witness.

For example: "To me!" (I.65) is to be taken primarily in its obvious sense as the Call of Nuith to us Her stars. The transliteration "To MH" may be admitted as the "signature" of Nuith, identifying Her as the speaker because these Greek Words mean "The Not", which is Her Name. The Gematria of To MH may be admitted as further confirmation, because their number 418 is elsewhere manifested as that of the Aeon.

But To MH is not to be taken as negating the previous verses, or 418 as indicating the formula of approach to Her, although in point of fact it is so, being the Rubrick of the Great Work. I refuse to consider mere appropriateness as conferring title to authority, & to read my own personal theories into the Book. I insist that all interpretation shall be uncontestedly authentic, neither less, more, or other than was meant in the Mind of Aiwan. 4 I lay claim to be the sole authority competent to decide disputed points with regard to the Book of the Law, seeing that its Author, Aiwan, is none other than mine own Holy Guardian Angel, to Whose Knowledge & Conversation I have attained, so that I have exclusive access to Him. I have duly referred every difficulty to Him directly, & received His answer; my award is absolute without appeal.

5 The verse, III, 47, "one cometh after him, whence I say not, who shall discover the key of it all" has been fulfilled by "one" Achad discovering the number 31 as the key in question. But the work of Achad is not said to extend beyond this single exploit; Achad is nowhere indicated as appointed or even authorized to relieve The Beast of His task of the Comment. Achad has proved himself, & proved the Book, by his one achievement; & this shall suffice. 6 Wherever (1) the words of the Text are obscure in themselves; where (2) the expression is strained; where (3) the syntax, (4) grammar, (5) spelling or (6) the use of capital letters present peculiarities; where (7) non-English words occur; where the style suggests (8) Paronomasia, (9)

Comment
on
liber
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ambiguity or (10) obliquity; or where (11) a problem is explicitly declared to exist; in all such cases I shall seek for a meaning hidden, by means of Qabalistic correspondences, cryptography, or literary subtleties. I shall admit no solution which is not at once simple, striking, consonant with the general plan of the Book, & not only adequate but necessary. Examples. (1) I.4. Here the obvious

sense of the text is nonsense; it therefore needs intimate analysis. (2) II.17. line 4. The natural order of the words is distorted by placing "not" before "know me"; it is proper to ask what object is attained by this peculiarity of phrasing. (3) I.13. The text as it stands is unintelligible; it calls attention to itself; a meaning must be found which will not only justify the apparent error, but

prove the necessity of employing that & no other expression. (4) II 76. "to be me" for "to be I". The usual grammar invites enquiry; it suggests that "me" is a concealed name, perhaps MH, "Not", Nuith, since to be Nuith is the satisfaction of the formula of the speaker, Hadith. (5) III.1. The omission of the "i" in 'Khuit' is indicative ~~that~~ that some concealed doctrine is based upon the variant. (6) II.27. The spelling of "Because" with a capital B suggests that it may be a proper name, & possibly that its Greek or Hebrew equivalent may identify the idea Qabalistically with some enemy of our Hierarchy; also that such word may demand a capital value for its initial. (7) III.11. "Abstraction" suggests than an idea otherwise inexpressible is conveyed in this manner. Paraphrase is here inadmissible as a sufficient interpretation; there must be a correspondence in the actual structure of the word with its etymologically-deduced meaning. (8) iii.74. The words "sun" & "son" are evidently chosen for the identity of their sound-value; the inelegance of the phrase therefore insists on some such adequate justification as the existence of a hidden treasure of meaning. (9) III.73. The ambiguity of the instruction warrants the supposition that the words must somehow contain a cryptographic formula for so arranging the sheets of the MS than an Arcanum becomes manifest. (10) I.26. The apparent evasion of a direct reply in "Thou knowest!" suggests that the words conceal a /precise answer more convincing than their openly expressed equivalent could be. (11) II.15. The Text explicitly invites Qabalistic analysis.

7 The Comment must be consistent with itself at all points; it must exhibit the Book of the Law as of absolute authority on all possible questions possible to Mankind, as offering the perfect solution of all problems philosophical & practical without exception. 8 The Comment must prove beyond possibility of error that the Book of the Law (1) bears witness in itself to the authorship of Aiwaz, an Intelligence independent of incarnation; & (2) is warranted worthy of its claim to credence by the evidence of external events.

For example, the first proposition is proved by the cryptography connected with 31,93,418, 666, pye(sign for.c.) etc; & the second by the occurrence of circumstance with various statements in the text such that the categories of time & causality forbid all explanations which exclude its own postulates, while the law of probabilities makes coincidence inconceivable as an evasion of the issue. 9 The Comment must be expressed in terms intelligible to the minds of men of average education, & independent of abstruse technicalities. 10 The Comment must be pertinent to the problems of our own times, & present the principles of the Law in a manner susceptible of present practical application. It must satisfy all types of intelligence, neither revolting to rational, scientific, mathematical, & philosophical

4 Aug

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*For
Comment* thinkers, nor repugnant to religious & romantic temperaments. 11. The Comment must appeal on behalf of the Law to the authority of Experience. It must make Success the proof of the Truth of the Book of the Law at every point of contact with Reality.

The Word of Aiwan must put forth a perfect presentation of the Universe as Necessary, Intelligible, Self-subsistent, as Integral, Absolute, & Immanent. It must satisfy all intuitions, explain all enigmas, & compose all conflicts. It must reveal Reality, reconcile Reason with Relativity, & resolving not only all antinomies in the Absolute, but all antipathies in the appreciation of Aptness, assure the acquiescence of every faculty of mankind in the perfection of its plenary propriety.

Releasing us from every restriction upon Right, the Word of Aiwan must extend its empire by enlisting the allegiance of every man & every woman that puts its truth to the test. On these principles, to the pitch of my power, will I The Beast 666 who received the Book of the Law from the Mouth of mine Angel Aiwan, make my comment thereon; being armed with the word: "But the work of the comment? That is easy; and "adit burning in thy heart shall make swift and secure thy pen."

Die Mars. 12. 21 A.M. Wrote the above; will go to bed.

(Aug 3/21) Die Mercury. 9.0. A.M. I asked especially to awake fresh & fit; & it was so.

666.

(Aug 3-Sept 1/21)

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

2 Kar. this Palermo 8/74.

An XVII Sun in 10° Leo. *Sigilla is natalis*, an Abramelin square. *1/7*
Die Luna (cont'd). In answer to my "Red Gold" demand & my use of the Sigillah symbol, I received an offer of £100 a year.

Die Mars. Inv. of Bartzabel by Progradier at Vespers very effective; everybody but Ninette saw or felt him strongly. 9.30 P.M. Will now dictate to Leah about the Magical Link for Book 4 Part III.

Die Mercury. 6.20 A.M. Finished the Link. Ideas about our Baptismal ceremony.

1. All born free - quote Law. 2.

3. CCXX about children. 4. Object of Rite. 5. Address to Mother, who abandons the Child & goes out. 6. Address to Gods & Goddesses, who swear to defend child's freedom & initiate it. 7. They swear this. 8. The & Creed. 9. "I will" to this. 10. I will do my own will, &c. 11. Grant, &c 12. Consecrates Water & wine. (sign for water.c.) 13. Name child. 14. Baptize with Water. (ditto.c.) 15. wine. 16. Reception 17. Pater-noster./Exhortation & applause.

Die Jupiter. Have recovered from my "Missing Link" effort.

Die Venus. Roy Weber, U.S.A. Vice-Consul at Palermo - came & stayed the night at the Umbilicus.

Die Saturn. I seem at a loose end; I shall be glad to have an inspiration of some sort. What line shall I take about Lamb? K of P U se discrimination; ask for an explanation of the Spendow & Jorkin mystery.

Education/ Each child must develop its own peculiar Individuality, & will, disregarding alien Ideals. At Cefalu's Abbey of Thelema its resources & originality are matched against diverse environments. It is confronted with such problems as swimming, climbing, housework, & left to solve them in its own way. Its subconsciousness is impressed by reading literary masterpieces, which are left to infiltrate its mind automatically without selective stress or asking conscious comprehension. Nothing is taught except How to think for oneself. It is treated as a responsible independent being, encouraged in self-reliance, & respected for self-assertion.

Done 11-15 A.M. The Beast 666.

8 Aug 21

What should be the object of our next Work in the Gnosis IX⁰?
 28. Ta Kwo Water of Air. To see our way clearly.

Opus 31-666-31. Opn. Short but very intense. El. Excellent in all ways Obj. As above stated.

Education. III. Education is assisting a soul to express itself. Every child should be presented with all possible problems & allowed to register its own reactions; it should be made to face all contingencies in turn until it overcomes each successfully. Its mind must not be influenced, but only offered all kinds of nourishment. Its innate qualities will enable it to select the food proper to its nature.

Respect its individuality! Submit all life for its inspection, without comment. Truth teaches understanding, freedom develops will, experience confers resourcefulness, independence inspires self-confidence. Thereby success becomes certain.

III. Every child is God of its own Universe. Education develops control thereof. It must be taught nothing except how to govern its environment. Truth is the first condition; it must behold all facts scientifically.

Courage, the second; it must grapple all facts resolutely. Organization, the ~~third~~ third; it must integrate impressions & ordinances. It must be allowed absolute authority over its reactions, but its tendency to deceive itself or evade actuality must be cauterized by insistent confrontation with the repugnant realities. It must know cloudlessly, dare dauntlessly, will integrally, & keep silence sublimely.

IV. Education fits individuals to encounter environment. From infancy children should face facts, unadulterated by explanations. Let them think & act for themselves; let their innate integrity initiate itself! Make them explore all life's mysteries, overcome all its dangers.

Falsity & fear are their only foemen. Let them witness birth, marriage, death; let them hear poetry, philosophy, history; compel apprehension but not its articulate expression. Make them face cliffs, billows, animals, finding their own formula of conquest. Thrust Truth on them tirelessly, careful only to make its range all-comprehensive; trust them to use it.

V. Let children educate themselves to be themselves. Those who train them to standards cripple & deform them. Alien ideals impose parasitic perversions. Every child is a Sphinx; none knoweth its secret but itself; presumeth Ignorance to initiate Isis? Let the Sphinx brood on its secret, until its hour; one can assist only by leaving it to contemplate existence.

Let it behold all things in Earth & Heaven. Guard it inviolable; strengthen it by successive struggles. Be it omniscient, omnipotent, perfected by its own Virtue to serve its own purpose - individual, independent, initiated - Itself!

VI. Procuress-teachers, assuming themselves the "Measure of Mankind", deform children deliberately by Ideals. Gardeners never assimilate poppies to potatoes; they

nourish each plant by its own norm, towards excellence in its particular properties. Even elementary education should be adapted to individuals; each mind has its own peculiarities. Why not put boys' bodies into plaster moulds of "Perfection"? All pressure on plastic material is pernicious, thwarting its true tendencies, & perverting its proportions. Monstrous growths compensate constrictions. Education must accustom the mind to meet all eventualities, interpreting, judging, & reacting as its individual necessity demands.

VII. Most people mislead children purposely, alleging necessity to shield them. One falsehood confuses correct conceptions; the brain, bewildered, soon finds conflicting evidence, the contradiction between observed facts & teaching revolts its

education righteousness. Children distrust the Universe; intelligence revolts; years of aching uncertainty avenge the original deception. Children are also trained to falsify, sophisticate, deny or forget facts: forbidden to face them. Wielding wrong weapons, they encounter unknown or misguided enemies. Nature turns traitor; they distrust themselves; like Gilbert's billiard-sharper, they play "on a cloth untrue with a twisted cue & elliptical billiard-balls".

VIII At Cefalu's Abbey of Thelema children are as adults. Realities are their right; they observe dispassionately & act responsibly. They are made to extricate themselves from graduated emergencies. They drill, swim, climb, play games, explore town or country alone; they listen to time-tested words. They use their minds accordingly, never in forced forms. They learn truth-seeing, courage, courtesy & independence; to mind their own business, respecting the rights of others, while ~~resenting~~ resenting interference. Apprehending actualities accurately & acting adequately thereon, instead of crying, clinging, cringing, & "making believe"; they master self & surroundings. IX Young brains store sense-impressions without necessarily judging them. Higher mental faculties develop gradually. It is criminal to force growth, especially in dogmatic directions. Reflection, classification, coordination are devices of the growing mind for dealing with accumulations of detail. Education should simply furnish facts, intelligible or not, of every order. Avoid comment, explanation, moral judgement: the child-mind must manage its material. Truth must be taught as the condition of right relation, courage as that of right reaction. The individual equal to his environment, evolves in perfection. Children so educated are absolutely themselves, adjusted to apprehend & act by autonomous evolution.

X. Evolution demands exceptional individuals, fitter to their environment than their fellows. Species prosper by imitating efficient eccentrics. Mediocrity, self-styled morality, protects the unfit, but prevents progress, discourages adaptability, & assures ultimate ruin to the race. Standards of education, ideals of Right-and-Wrong, conventions, creeds, codes, stagnate Mankind. Encourage original individuals. Beware of squaring the Keystone, or heaving it over among the rubbish! Mediocrity wanted Keats druggist, Gauguin banker, Clive clerk, Mohammed camelman!

ends Nature needs nobility/Vitality vindicates variety./Preeminence purchases progress./Superiority safeguards survival./Abnormality averts atrophy./Breed for Behemoth!/. XI. Every child is absolute./Dare not bias it or bind!/Give the seed fair play to shoot!/At maturity its mind/Shall perfect its proper fruit./Self-determined, self-designed!//Durst thou twist that tenderness/To thy whims or theories?/Who adjured thee to assess/Marvels hidden from thine eyes?//Meddler, muddler: Is thy guess/Guaranteed most wondrous wise?// Let it meet & measure things,/Match itself against them, span/Safely the abyss - Earth sings:/"If you know & will, you can!" (Copyist note: the original lacks 6 pages according to page numeration & sense sequence. page 9 turns over to page 16 & continues as follows)

P of Earth - big Air - 33 Thun - Sol in Virgo - "retiring". I observe, from the experiments of yesterday & to-day, that cocaine is not of the slightest use as a stimulant (or whatever it is) when the conditions are as they are now with me physically. Die Jupiter. Yesterday's trouble was a sharp attack of fever. I spent a delirious day drawing & painting; the rest has done me good - but I overworked myself.

Open
letter to
Labour

Die Venus. Went bathing in A.M. after making 3 sketches of Progradior, one a full-face very careful drawing, full of strength & character, but a trifle lacking in freedom of treatment. I seemed to myself to be half afraid to draw.

I am making considerations of my "Open Letter to the Labour". 1. Write as Progradior - worked with my hands since 9 - I am now 52. Don't imagine you can right things in 2 minutes. The Law must work itself out. 1A. Man Skilled workmen. 3. Labour's mistake in advocating democracy. 4. The hereditary principle. 5. Machines & morals deprive man of his soul. 6. Machine-products soulless. Aristocrats prefer few good things to many bad. 7. Room for everybody, unless they insist on trying to occupy same place at same time. 8. Interference of "education" has made China & India our natural enemies. 9. How industrialism has destroyed the artist - by multiplying small profits - creating non-productive middlemen & overhead charges - advertisement &c. 10. Wars for markets - people bullied & lied into "patriotism". The fruits of victory. 11. Danger of dependence on foreign produce. 12. Capitalists not truly 'skilled workmen' - but cheating gamblers. 13. Any man may be a king if he will be content with his own kingdom. 14. Refuse inferior products - insist on the best. But don't be persuaded by the capitalist press that you need false luxuries. 15. The need of a 'leisured class' to produce men of science & learning independent of popular pressure. How 'honour' saved chivalry, & how 'nobility' fell as soon as the nobles lost honour. 16. Labour must organize on aristocratic lines as feudalism & theocracy once did. The sons of the best men must be trained regardless of expense to occupy the most responsible posts. They must learn to regard themselves as bearing the heaviest burdens, to develop a code of true honour. They must be beyond temptation to betray mankind by assuring them & their children the best of everything, but put on their mettle by debarring the children from succession unless they satisfy severe tests of their competence. 17. "The slaves". No society can thrive which fails to eliminate the weak. Protecting the unfit is a biological error. Labour's weakness is to use the herd-formula. Each man should be 'himself'; but form alliance with his peers in defence of their common rights & privileges, as the robber barons did once, & the bankers do to-day. The mob, afraid of themselves must be herded & shorn & butchered. But Labour allows the most cowardly & selfish sections of society to do this instead of the skilled workmen. 18. Socialism & capitalist stratagem for crystallizing iniquity. Individual genius the saviour of the race, always condemned by committees of nonentities. The 'patron', the peer of the artist in another line, the only helper of the man with original ideas. 19. Industrialism to be destroyed by refusing to make or to buy standard products. Every man's pride to be in possessing unique objects, & in being different from his neighbours. He must learn to do without many alleged comforts or 'necessaries of modern life' & to be sufficient for himself. 20. The slaves of spirit to be abhorred. The best men to avow their contempt for morality. 21. The vote. The man elected is he who pleases most people; i.e. who is abjectly afraid of most people. The greatest leaders have been those most free from prejudice & superstitious fear; now-a-days such men are howled down - the Ugly Duckling. That is why the world lacks leaders to-day. Men must qualify for office by personal prowess - physical & mental; they must be independent of ~~massive~~ popular favour, which is as fickle & unjust as royal favour was of old. The

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blunders of a great man are less disastrous than the compromises of mediocrities. The ambition of Napoleon did less harm than the pacifism of Wilhelm II. Cromwell kept England safe; Jaurès exposed France to destruction. The aristocratic Mikado ~~dismembered~~ dismembered republican China, after its absolute emperors had preserved it in peace & prosperity for over 3000 years. 22. Labour must therefore regard its members as individual aristocrats, & respect most the fearless & original minds. It must train its best men to lead, & let them lead. It must trust them unreservedly, offer them power & wealth, with disgrace & death as the price of betrayal. It must not let the ignorant criticize those who know & can. It must demand proof of unselfish efficiency, above all, or originality, courage, & firmness. It must establish a 'caste' of leaders tried by the test of endurance of hardships, ability to take the initiative in all matters, indifference to public opinion, or their personal welfare, & loyalty to the duty of serving their fellows which is the price of the privileges of governing them. 23. All restrictions on "vice", such as on the ~~mix~~ manufacture & sale of drink, to be abolished. Let Nature purge the race of the fools & the weaklings. But punish with greater severity all injuries done to others by drunkards, libertines, & the like. 24. Make (even primary) education entirely optional; concentrate all effort on those individuals who demand knowledge. Help everybody to find his own level, instead of trying to impose the same on all alike. Avoid dogmatic teaching; confine it to presenting facts. Allow evolution to follow its course of producing 'variations'; don't assume that we know which of them will prove fit to survive; above all, don't make sure that none will survive by crystallizing the type we happen to favour personally! Conditions of earth-life might so change that reading & writing became as useless as trail-craft has already become. 25. Repeal all laws which assume that mankind is a herd of cattle. State insurance, pauper laws, registrations, conscription. But also legislation "favouring" trades unions insofar as the unfit workman is thereby artificially equalized with the fit. To yoke a lame mule with a racehorse is to injure both. 26. The "solidarity" of labour has helped it in the past only ~~in~~ in appearance. In reality, conditions to-day are worse than ever; time would have done more & more wisely. Capital revenged its panic by a world-war, & labour is bound tighter than before the first strikes. The true policy would have been to assert the aristocracy of labour, organizing it into a quasi-military body, drilled to absolute discipline, with commanders empowered to wage open war against the exploiters, with the right of ruthless sacrifice of life when the exigencies of battle called for such. 27. The land must be made free to small holders, & the tenants assisted when necessary. Thus the country secures a supply of food independent of imports, & of a stock of healthy 'open-air' children. 28. The restrictions of marriage must be abolished; women must be made economically independent of men. The state must guarantee at least 6 months' entire repose to all pregnant women. It must establish 'colonies' in country districts for the free support of any children whose mothers are willing to let them go there. 29. Prostitution is to be suppressed as being a form of slavery; women are to be encouraged to love as they will by removing the social & economic penalties of so doing. Abortion is to be punished as selfish & cowardly, a slave's vice; the present conditions, which make the crime so common, being altered as above indicated. 30. All laws which assist

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men to obtain undue influence upon others must be repealed; e.g. the bankruptcy laws, the libel laws, & the divorce laws. 31. Usury must be discouraged by making the lender a partner of the borrower, proportionately liable with him in case of loss. (There could thus be no bar to loans contracted to finance sound speculations.) 32. The currency must be restored to a metallic basis, with a unit of denomination equal to the market value of the metal in it, & a token coinage of denominations equal to not more than double that value. 33. Gambling is to be encouraged as a means of eliminating the imbecile. But it must be prohibited when it affects other people without their consent. Thus, stock gambling in food & industrial products must be stopped; this can be done by outlawing "futures" & purchases of securities which are not delivered to the buyer. Any financial transaction which manifestly inconveniences the state is to be treated as treason, & punished with death. 34. All restrictions on manufacture & commerce to be removed. Customs to be abolished. "Protection" merely protects the unfit. "Dumping" must be met by "Swadeshi" tactics, which any truly self-respecting nation will be proud to adopt; also, by the determination to do without such things as tend to destroy the independence & the self-supporting, self-sufficing character of the state. 35. Physical hardihood, & willingness to fight, as essential qualifications to full civil rights in the case of male citizens. 2 years' voluntary training, to include military instruction, between the ages of 16 & 18, entitle the boy to a special course of advanced teaching in his own profession during these 2 years, & to an old-age pension double that of other citizens, forfeit if he commit any crime or refuse to join the colours in case of war. 36. There should be a professional army & navy for those whose temperament it suits. 37. The police shall interfere with civil liberty in 2 cases only; firstly, when an individual demands redress against aggression of any sort - including the bullying of boys & girls by fanatical parents. Secondly, when the peace is menaced by bands of persons associated for the purpose of imposing their ideas by force upon their neighbours. 38. There shall be no uniform wage; the worker shall make a free contract with his employer to receive a fixed percentage of the value of what he produces. (Actuaries shall prepare scales to serve as guides.) But the minimum wage shall be such as is required for decent comfort, with a surplus for amusements & investments. 39. Idleness in a workman (when habitual) shall be regarded as a sign that he is unfit for that class of work. Government psychologists shall investigate his case, till they find him a job which it is a pleasure to him to do. If he prove incurable, he must be put to forced unskilled labour & segregated from civil life, as being of a degenerate type such as evolution ~~minim~~ eliminates. But proper education, as outlined above, will make the wastrel a rare monster. Deliberate idleness, "to make more work", is imbecile. Why not blow up cities? To "make work" speed up, create a surplus of wealth, flood the country with money & insist on your fair share. 40. Legislation shall bear constantly in mind the first principle "do what thou wilt"; its object shall be to assist each individual citizen to accomplish his will, as education has assisted him to discover its nature. It shall not restrict any man from damaging himself on the ground that he owes the state service; or even from damaging others, so long as that damage depends on their own consent. Thus, armed robbery is to be suppressed. But racing & procuring are not to be made unlawful, on the theory that those who indulge

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betting & wenching injure themselves. They have the right to do so; but a right to protection against alien pressure to do so. It shall prevent all attempts of any man or body of men to acquire powers or privileges which are not paid for by the acceptance of the appropriate responsibility, as in the case of the "caste" of skilled workmen. 41. The laws shall be remodelled fundamentally on First Principles. They shall be simplified to the utmost: the only offence is to restrict the Will of another, but this may be done in many ways & degrees. Thus, murder restricts the primary will of a man to live, while slander restricts only that to be known accurately to his fellows: the penalties must differ accordingly. In civil suits the costs shall be shared by both parties equally, each paying into court the amount he is prepared to spend, & the total applied to defray charges. Thus, the rich cannot fight down the poor by weight of counsel; all his wealth does is to secure fuller consideration of the case. 42. The laws shall be made by a small staff of skilled workmen who have made a special study of the Law of Thelma, of the laws of all nations, of history, & of philosophy. They shall be drafted by skilled grammarians in such words as the simplest minds can grasp clearly, & for this purpose submitted to a number of illiterates for revision. They shall be administered by judges appointed for life, highly salaried, irremovable, sworn to take no part in social or political life, but to live like hermits, mingling with mankind only when summoned to do justice. 43. The king shall be he who proves himself physically, mentally, & morally the strongest, wisest, & most self-sure of the skilled workmen. He shall be tested annually, & abdicate as soon as he begins to fail. If he have daughter his throne shall pass to him who by personal prowess wins the love of the eldest, provided he be qualified as in the first class. The king shall have absolute power, so long as he restricts not any individual. He shall appoint his ministers, & they their subordinates each by the system he thinks best. (If the king prove weak or vicious he will fail all the sooner in the annual test of his continued fitness.) 44. The revenue shall be raised by the endowment of the Crown with land; provinces, municipalities, etc. shall be allotted estates in the same way. External loans, & the holding of internal loans by foreigners, shall be forbidden as against self-sufficiency. State moneys shall be administered by a department of financial experts, who shall be sworn for life to personal poverty, & executed publicly should their expenses exceed the minimum required by decency. But they shall be denoted by a special badge of honour, & venerated in every way by the community. 45. The state shall not acquire foreign territory, or intervene in the affairs of other states, unless in the case of war between these such that the issue might lead to attack on itself, in which circumstances it shall be lawful to render aid to the weaker. It shall not consider whether its actual relations with the stronger be friendly, but support the side where need is. 46. It shall not allow aliens to possess property in the state, or to live in it for more than one month in any year. Marriage with aliens shall forfeit citizenship. Aliens already domiciled when this constitution comes into force shall be expatriated, with full compensation. Aliens are defined as those whose race, sub-race, or nationality, is not that of the bulk of the citizens. Thus in Australia, all Chinese, Jews, naturalized Italians, & Indians although born in England, would go. 47. Religious propaganda, social movements, political agitations, shall be only permitted on proof that their principles are not repugnant to individual liberty as

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provided by the law of Thelema. The practice of all religions shall be permitted, but the use of supernatural threats or promises to influence the will of another person unduly shall be held fraud & duresse in the one, punishable with imprisonment, & in the other self-disrespect, demanding a course of treatment in a State Asylum for training the Will & developing the sense of Selfhood. 48. Freedom of speech shall be absolute, except it be abused to advocate the restriction of the rights of the individual. The Press shall not be prostituted, as heretofore, to deceive & enslave, nor shall it degrade its editors & contributors by compelling them to make their convictions subservient to the schemes of the proprietors. This shall be secured by the prohibition of advertisements, & by the publication of a ~~State~~ State newspaper (at the lowest price current) containing the news of the day, & nothing else, without comment of any kind. 49. Incitement to crime shall be held graver than the crime itself, complicating it by the attempt to pervert another will, & to evade personal responsibility. Thus, the statesmen who blundered into the world-war are less guilty than the capitalist newspapers, who planned to break the back of the Labour movement by arranging to massacre the workmen & plunge the planet into poverty! Newspapers shall be suppressed on proof of deliberate falsehood, misrepresentation, or misleading statements; also of suppressing or minimizing facts so as to bias judgement; & lastly, for persistence in advocating the selfish schemes of the proprietors, & thus failing to do the "true will" of a newspaper, which is to present events to the public with accuracy, impartiality, & in proper perspective & proportion. 50. Guilds & trades unions, such as doctors & bricklayers, shall not abuse the power of concerted action by persecuting "scabs", even on the pretext that such men are public enemies. The quack may restrict his patient's Will to live by his incompetence, & the non-union bricklayer hinder the Will of the public to do social justice by helping to break a strike whose object was to open peoples' eyes to an iniquity. But even so, the many shall not overwhelm the few, since every original Word is heresy, every original Deed revolution. Their right is to publish their plea with that of their opponents, leaving the public to decide which is right. 51. There is no need to enter in detail ~~xxxx~~ into each particular problem that is presented to us by Life, whose variety is inexhaustible, whose each case changes constantly, flashing from facet to facet so swiftly that we are dazzled by its coruscating beauty. But I have chosen a few of the obviously important & fundamental riddles of our times, & shown how their solution, which has derisively defied the greatest minds in history, is simple enough in the light of the Law of Thelema. It is indeed almost a truism that the only possible way to treat things is to allow them to fulfil their own true nature. The only line of criticism as to ask if we should then allow free course to evil & folly. The answer is simply that evil & folly are ideas which only exist in relation to our own private convictions as to "Right" & "Wise", mindful of 'wicked' Bradlaugh & 'crazy' Fourier. This 'evil' means no more than opposed to the speaker's own welfare; yet, since it is real to him, he must set his will against it. But this is no argument against the Law of Thelema; 'evil' proves that Law. If 2 stars should collide, it would argue that one or both had somehow strayed from the proper orbit. So with men; conflict proves error from the true Will. We are all unique; if each man kept to his own way this phantom 'evil' would never arise. The evident remedy is to put every man back on his true course; so long as he blunders

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blindly about, he is sure to create further trouble. Observe that the Law solves our problems without the least reference to any man's theories. It applies the single simple standard of fitness; every function must fulfil itself freely. With little practice one learns to use this Law in every circumstance. Occasionally one finds the true Will of a person or a thing so disguised that it deceives one; but one is quickly corrected by the failure of one's attempted adjustments. One must also be careful not to reckon on success by one's own standards; one is not one's self adjusted to the new arrangements, however heartily one has accepted the principle. But experience proves that the more people mind their own business, the more they leave you in peace to mind yours; your disapproval of them soon turns to relief at being rid of them! Thus the more you emancipate them, the more you emancipate yourself. And the more men attend to themselves, the less they collide; one begins to see that murder is not the true Will of any man, but the distortion of it evoked by its frantic efforts to escape from a tangle of wreckage resulting from a complex collision of circumstances. It is but one short step from that to appreciate that "Every man and every woman is a star"; each is a Soul unique, eternal, individual, supreme - of one essence with every such other, yet diverse from any of them in its Form & its Purpose. This is the only sane reading of the Oracle, Trust the People. Who knows this has no fear in grasping all problems with resolute hand, & pulling the false knots loose. He can make no mistakes; the Law is independent of him; its action is guaranteed by the nature of the Universe itself, no less than that of Gravitation. Arise & dream no more, thou slattern Labour! Thou art not that blind dangerous brute, feared only for thy hugeness. Learn this: thou art a galaxy of Gods, each one a match (did he but know it) for any of the oppressors. Thou art still drugged with the last desperate opiate - democracy: they know that while you are fool enough to believe that a mob can govern, you will remain contented with the pasteboard crown. Nay, but arise & answer: We are men even as ye; each one of us is equal to each of you; more also, we are allies, army by army we go forth with banners, & our least army outnumbers your whole horde. We smile, we offer peace; - Hark, that impatient murmur! 93 93/93. Die Saturn. Sketching. 6.15 P.M. Opus 31-666-31 & Ethel. Opn. Perfection. El. Left in Gucurbite. Obj. 52. ^{ether} Moonrise-/O.T.O./Minerval Ceremony/4 enlistments./Notes upon Opus above recorded.

(Die Sol) Gen'l symbol Mimi's visit - 37 "Family". Line to take 2 K of K !!!

(copyist note. Numbered pages now leap from 32 to 43).

T H E M A G I C A L D I A R Y/ -of-/ THE BEAST 666.

An XVII Sol in Virgo Luna in Leo. Do what thou wilt shall be the whole of the Law.

Aug 31 Die Mercury contd. 1.50 P.M. Have finished the scenario of my new story "A Modern Meleager". Later. Wrote the preliminary presentation thereof. Does not survive

Sept. 1. Die Jupiter. 12.35 P.M. What shall I do about borrowing £300 from my reversion? 16 Yu Harmony &c. 5.20 P.M. It has struck me suddenly that 777 in suggesting that "Love" is the "war-engine" of CCXX III may have said more than he meant. Would not love destroy the nations who failed to meet it gnostically, if we let it loose against them?

Die Mercury. Mary & Maitland have been buying food for their priv-

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ate consumption, when we have all been denying ourselves necessities so that they might eat. What line shall I take? XI Thai K of P Thwan - Get rid of pettiness. 1. Make a row, leading to general scrap. 2. Bear with the uncultivated! 3. Have no fear of ruining the situation by F.C. 4. Appeal to comradeship; don't use threats. 5. Damn Ti-Yi! 6. Don't take a high hand, but indicate to the other members the course to take.

Tiffin. Lea asks Ninette "Let's have the sardines you bought last night!" Mary sneaks out, & returns pretending to have hurt her poor knee again! We stick to the subject. Ninette denies all knowledge of the ~~unjust~~ purchase, & calls Spaglino a liar. I leave the room in a marked manner: "I'll return when this is cleared up". The culprits silent & shamefaced. I am magically directed to the ~~sardines~~, & bring them back at once. I put them in front of Ninette, repreaching her for slandering an innocent Sicilian. "Where were they?" Maitland ventures to speak up at last: "In my room". "However did they get there?" He admits having bought them & adds that he meant to tell me after tiffin. I regret his having lost the opportunity of being final at first. After tiffin I tell him that as we have all been denying ourselves food so that he & Mary might have some, it sounds rather nauseating that they should have started a career as 'food-hogs'. Mary produces a pathetic story of Cecil's poor eyes having gone wrong 12 days ago & his doctor's tear-stained pleadings with her to overfeed him. Her words inexplicably fail to excite sympathy or even credence. Even Maitland murmurs that his eyes are better now. They explain their ~~secret~~ & their shamefast silence when the opportunity for straightforwardness occurred as due to their unselfish anxiety not to lay further burdens upon the Abbey. The Abbey is so moved by the noble pathos of this attitude that it vainly prays for tears to relieve its emotion. I tell them that they ought to trust me to do everything possible for the welfare of every member of the community. I also tell the story of Wessley's theft of our Emergency Rations on the Baltore, & his expulsion from the party. They offer to depart. I assure them that I do not suggest it. I ask that the affair be forgotten, & that they treat me as a friend for the future. They continue to act like detected sneaks. I say that I should not have made the matter open except in their own interests; that their petty mean selfishness damages them, not us; & that I want the incident to result in a better understanding & a warmer feeling of esprit-de-corp. 3.30 P.M. I have had a long conversation with Mary & Maitland. They admit frankly that they were altogether in the wrong; & we talk out the whole business on proper magical lines. All is quiet in the Shipka Pass! Later. Revised Book 4 Part 3 & dictated the Knocks & Knells section. 11.33 P.M. Opus I 31-666-31 p.v.n. Opn. Excellent in all ways. El. do but mostly retained. Obj. To start the new current going. ^{Mapick in Theory and Practice}

Die Saturn. Absolutely exhausted. Worked in P.M. & started again worse than ever at night.

Die Sol 4.30 A.M. Finished additions to Chapter on The Oath. Couldn't sleep till after 9.0. having passed through a dreadful ordeal of sleepless struggle with Thought. (Note. Mars was passing across my radical Herschel.) Ether helped me. "The utmost intensity is the mean between two extremes!" Slept till 4.30 Die Luna. 8.20 A.M. On the job. Message from London re O.T.O. thefts. Thelma Oracle VII III 50 "All the wine of it is on their lips."

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Die Mars(13) The message was that the Police could not interfere. 12.0. Noon. I have a strong & very curious feeling that there is something cooking-up somewhere. What is the nature of the new current just started? Ta Yu XIV Great Havings. I am glad to hear it. Wrote Alchemy section for Book 4 Part III till about midnight. Die Mercury. Woke late after pleasant dreams. Wrote AUMGN for Book 4 Part III.

Sept 15

Die Jupiter. "All in" more than ever. But I am more certain than ever that Something Big is on the way. I ask for a General Symbol for 2-1-2:20-70-4-200-10 &c. Water of P.43 Kwai. Arrange with Leah. Don't be over-confident. Play a lone hand, indifferent to legend of DAIMON CROWLEY. Wear Society mask. Act vigorously against petty interruptions. The business will end in a row. But the plan is good, affording immediate relief & paving the way for better times.

Die Venus. Still feeling very rotten. New current is going - began with receipt of \$50.00 from Chicago. Dictating letters & painting all day. Object of next IX? Fire of Earth 62 Big Moon (The Bird) "Small excesses" Obj. Concentration. Symbol for Maitland-Mary campaign in London. K of Luna 7 Sze The Campaign! K = KTEIS

Die Saturn. Feeling better. Policy of employment of Shin(Hebr300) Earth of Water 41 Sun. "Diminishing" 666:Solidifying of the Soul. Thwan: "Sacrifice". 1. Use it to reach a K. 2. Don't spend it, but use its latent power to help K. 3. 3-1=2 1 plus 1 = 2. 4. Alliance with K. 5. Receive increase. 6. Found a following by method of line 2.

What line to take about theft of our name A. A. A. 47 Water of Luna. Khwan. "Straitened & distressed." The theives merely damage themselves; but should be jumped upon if opportunity occurs. Gen'l symbol for my relations with Parker, Garrett & Co. 62 The bird again! Good for taking care of details:useless for big things. What line to take now to recover Boleskine & London property? Luna of Water 60 Regulations. Act in strictly legal ways, & be ready to make terms. Line 1. Don't leave Cefalu. Line 2. Don't let things slide. Line 3. Be very careful to comply with legal forms. Line 4 Don't hurry or worry. Line 5 Be generous. Line 6 Don't give way, though threatened.

5.7. Notes for my "Astral Atlas" section of Book 4 Pt III (Copyist note: Read here Magickin Theory & Practice pp 245-(f) "though he thought he was writing" -p262. There is a difference on p.254 - for Lyrical Exaltation, read Sexual Exaltation.)

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

THE MAGICAL DIARY/of/ THE BEAST/666/ (contd.) /An XVII Sun in 18° Virgo. (Sept 11 '21 E.V.)

Die Sol. Complicated Jag last night to write my "Astral Atlas" for Book 4 Part III.

Opus I 31-666-31 with Cocaine, Morphine & Ether; the two latter taken in order to sleep, but Leah woke me up. Time 9.0 A.M. Opn. Excellent, but the orgasm too easy. El. Retained in cucurbita. Obj. "Concentration", but my subconscious revolted, & wanted to interpret the Yi symbol as "Big Moon" & impregnate my Whore. She had a similar trouble.

Slept practically all day.

Said: I seem not to be able to think except by means of my mind!!! Die Luna. 6.30 P.M. Letter from Aimee. She's scared of going to N.Y. What line shall I take? 28 Ta Kwo. The Weak Beam. Play in the whole force of my will. 8.50 Wrote 12 pp; asked Alostrael to make sure she is wholly willing to let me marry Aimee & if so to work a IX for that purpose.

Aimee writes - once again - of Mme Erna Debenham, Hotel des Champs Elysees, 5 rue Balzac, Paris. Genl. symbol for her? Luna of Earth 39 (or Luna of K-8. I am not sure if I turned the 3rd stick properly. I will turn it again, by itself. It is a yang.) 39 if Kien "difficulty". What line should I take with regard to her? Fire of Water 54 Kwei Mei - ask her to further my suit to Aimee.

Die Mars. 12.12 A.M. Have spent the last 3 hours with 31-666-31 & Eth², on the Opus implied in above entries. "Never speak!"

"Paganism failed because the philosophers did not make love while they were arguing; Christianity failed because the disciples did not make love while they were waiting." (Gouraud?)

I went on to discover that I had two complexes about Aimee (1) Is it really for the advantage of the Great Work that I should marry her? (2) Am I wholly selfless? I know I can force myself to do what I think right". Nobody can demand more. True, but the Law demands less. "It is a lie, this folly against self". I should be more "right" to marry Aimee frankly to buy myself dressing-gowns & Arab boys, not to 'establish the Law' as if to do so were "good" & my vices "bad". I failed to solve this at the time, but couldn't get drunk; the ~~complex~~ complex kept me sober. My wit came to my aid; I "moved to report progress" & decided not to mail my letter until it was consecrated, but to telegraph "Mailing important letter", thus emphasizing it, & to lunch with Leah in Cefalu & continue with the Opus in the afternoon. 12.30 A.M. Leah asleep; will imitate her. 8.40 A.M. The 'complex' looks different this morning, after much thought. The argument is of course rotary. The only thing to do is to go ahead with Enough of Because - But I want a new general symbol, based on the above experience, for the marriage. General symbol of marriage with Aimee. 51. Fire of Fire Kan. The motive power I need; alarms & excursions: avoid alarm.

"There is lots of ways of going dippy - there's lots o'ways to go, There's lots o'ways o'going dippy - there's ways you ~~ought~~ to know. Goodbye, Trocadero; good-bye, Maxim's Bar!

There's lots o'ways o'going dippy in the Chambre' Cauch'mars!" The advice of the Yi about my 'complex' itself? Earth of P. 26 Ta Khu - See Liber Aleph. One is right to take a "Work" as part of one's will. It is absurd to worry about the business. The thing to do is to forget oneself altogether. All-Ego & No-Ego come to the same thing; the conflict is created by fretting about which is which. Simon Iff. A man is actually seen to commit a crime by apparently impartial witnesses. He has motives, &c; but Iff says it is not in his character owing to a complex wh. would inhibit it. A conspiracy to do him in appears ultimately.

Cocaine Heard from Townshend. 3.35 P.M. About Cocaine: I am assured, reviewing the past year's experiences, that the secret of safe & profitable use of the drug lies in limiting either the doses or the period of exhibition. The first few doses produce a ~~xxx~~ genuine stimulation which is very valuable when one's opsonic index is rising. The danger arises after an hour or two, when the impulse to continue taking it becomes very strong, & one invents unnecessary work in order to have an excuse - or so it seems! This all-night work is deplorable; one drags out details with the conscientiousness of a plodding clerk. One slows up dreadfully; the stimulation fails altogether; yet one becomes sleepless, & the reaction is prolonged & unpleasant. The problem is then to exert one's will to put away the supply to order, & to allow no excuse to induce one to extend the time beyond curfew, or to take it again after an interval

when one finds fatigue creeping over one before the work in hand is actually finished. I shall make a series of definite experiments on these lines.

11.0.P.M. Opus II 31-666-31 Eth²° Opn. Admirably successful in all respects. In reality, self-consciousness was completely lost. No memory of details, mental or physical next A.M. Dreamt of Rockefeller. El. Remember nothing. Obj. $\Sigma \Sigma T T \lambda \times Z E \bar{F} F$ Die Mercury. Woke fairly fit. Alostrael obtained a new Name last night to represent Her in a special function. This name is 93:62Ω & suggests ΣΤΓΣ. 5.5 P.M. How shall we act so as to get ΣΤΛΓΓΓ 51 again. Vigorous measures. What shall we work the next IX for? 38 Sol of Water Khwei - disunion. For Leah & me to resolve perfectly our final complexes & reach a closer union in working - especially in the IX Sol is the shield of the Work; Water is the "pleasure"; i.e. for us to get better results from the IX. Die Jupiter 1.50 A.M. Opus III 31-666-31. Opn. 3½ hours absolutely continuous work - astonishingly varied - climax perfection. El. Marvellous good. Obj. As stated above.

Maitland & Mary left by the 10.55 A.M. Spent the day eating & sleeping: slept also all night, about 13 hours plus the 3 hours in the afternoon.

Die Venus. Still perfectly exhausted at noon; but have forced myself to do a certain amount of work. Tiffin. Genesthai seems worse - sulky & selfish - insolent when reprimed. What is to be done? Pi 22 Earth of Sol. "Adornment". "He can discard a carriage & walk on foot". I must write him a letter about the "adornment" of a man - Good Manners! (This letter is drafted on the opposite page) 5.3 P.M. The situation, financially, is desperate. There is no news yet of my proposed loan - the draft from Jones is still unpaid - I had to borrow 100 lire from the barber yesterday - no news of help from France, America, or Australia - my ancestral furniture menaced with sale - debts everywhere. Yesterday afternoon I sank down exhausted in the shade of a byre on the hillside, & slept on the stony ground for nearly 3 hours. When I awoke, I was aware of a passionate impulse to bolt, bluff my way to England, & compel some of the thieves & traitors who have robbed me to restore my property. I am now going to ask the Yi whether or no I should make some such desperate sally. Shall I go to England immediately? Sol of Water Khwei. Line 1. "He has lost his horses, but let him not seek for them; they will return of themselves": Line 2. "Meet with my lord in a bye-passage" - some unexpected help? Line 3. The journey would be disastrous. Line 4. Stay with your associates: peril, but no mistake. Line 5. Work intimately with Alostrael. Line 6. Don't fancy these mudhoppers pigs, & speck-laden carriages. The apparent catastrophe will soon be recognized as beneficial.

7.40 P.M. Wrote to Aimée to take her grippe as a warning. Wrote to Mudd to undertake the mathematics of CCXX. What shall I do to-night? (If IX° indicated, to what end?) Air of K 20 "Big Earth". Contemplation. I must try to get a comprehensive view of my comment on CCXX before proceeding to revise it in detail. 10.45 P.M. Have been contemplating the Gripes of Nothing. 8 - 80 - 418. 8 = 2x2x2, Duality expressed in 3 dimensions. 8 = $\Sigma \Sigma \Sigma$ = ShT(Hebr) = xx plus xi = 31. Also 8 = P(Grk pye) = ChITh(Hebr) = 418. 80 = P(Grk pye) = 111 - 31. "I call it" Aleph (nothing, by Taro) implied without expression. "8" Lamed (VIII by Taro) "80" Pe. i.e. ALP, Aleph. "418" the universe as a G.W. of balanced opposites. "They have the half" i.e. a conception of "nothing" as a mere negation; must be completed by "nothing" as

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a positive idea. Now ALP is "nothing", & 3 in 1. And 418 is "nothing" being 31 LA & 5 = 6 or 2 in 1, as 61 in "nothing" being 0 in 1 - ANI, 61, being Ego, 1. "My prophet is a fool (A) with his 1,1,1, (A) are they not the Ox(A) & none (A) by the Book?" Now ALP plus 80 = 31 plus 80 = 111=0. also 80 plus ShT 418=80 plus 31=111=0.

80 plus 61=80 plus 30 plus 31 = P plus L plus ~~MINIMAL~~ = ALP plus L = AL plus LA + 0. 80=P=duality expressed as force (action & react -ion) 418=duality expressed as the G...W... .

"I call it" *γγ' το ουδεν* =999 - Why not?

Saints in A.C. bedroom at Cafalu

Die Jupiter Woke feeling slightly better & started painting. 9.45 P.M. I will begin a list of the pictures in the Chambre des Cauchemars. N.E.WALL./The Main Wall:La Nature malade./Below:Four degenerates - between Christian & Jew at prayer./Wall above doors:Japanese Devil-boy insulting visitors/Double panel of door:Faithful on the gallows Walls of Arch:R.Chinese Demon. L.The Scarlet Woman./Wall left of door.Top:Bird meditating at Ghizeh/Shelves/Below:Part of N.W main picture./N.W.WALL.Wall above window:The sea-coast of Tibet:Egyptian Aztecs arriving from Norway./Wall right of,beneath,& lower left of window:Toad(on N.E.wall) watching Sam Weller imposing silence on Oxonian. In front of these,a dragon-serpent begins to devour the 7 Hanged Wives in Bluebeard's closet. Wall left of window:Monastery in Caucasus. The Window:Recess:The long-legged Lesbians. Panels,inside:Dancing girls. Do outside,upper right.Tahitian girl & her Eurasian lover. lower do:Temple at sunset. upper left:A girl in a garden.lower left:Four monks carrying a black goat to nowhere. S.W.WALL. Lower Right of door.(belongs to N.W.wall main picture) Middle do:Chines dragon-dog on guard. Upper do:"Satan trembles when he sees/The weakest saint upon her knees." Wall above doorway: Blond lady & her negro lover. The doorway:Arches,R:Pregnant Swiss artist holding young crocodile. L:Morbid Hermaphrodite from Basotuland. Inner Panels of Shutters:Top R:Old cathedral by the sea in a thunderstorm. L:Byzantine Cathedral in Holland.Middle R:The Great Geobly Glacier. L:Moonlight on the Watsee-matterhorn.Bottom R:Blasted Oak being blasted some more.L:Venus on the Ioring canal.

MAIN WALL THE EQUINOX OF THE GODS.

S.E.WALL. Wall above door.Nevermore (Raven on bust of Pallas) Door,upper panel.Chinese landscape with pagodas. lower panel. R.alcove:"The house of Pleasure".L alcove The Eternal Idol. Main Wall. "Love is all".Nine lovers of various species,watched by spotted Dog & bowl of newly-invented fishes,in an Arabian Nights city by a river;volcano & other mountains in background. 12.20 NOON. Perhaps Aiwas calls nothing To MH = 418. Then 8 might be 'H-The and 80 some feminine word meaning 'idea' or 'force' or the like. E.g. BoH=80 a cry,esp.battle-cry;even the battle itself. But this is not ineluctable.

Heard Mimi Fraux at odds with tyranny at last:hurrah! What to do? 43 Kwai Water of P. Have her throw in her lot with us:new chance in life. What shall we do in our next IX. Air of Air Sun LVII Invoke for the Word of the Equinox of Libra (which occurs on Friday 23rd 1.20 P.M.)

THE MAGICAL DIARY/of/The Beast 666/(continued) Oct. 4,1921 E.V. An.XVII Sol in Libra Luna in 20 degree Scorpio. Do what thou wilt shall be the whole of the Law. Die Mars. My painting fit has expired suddenly:I want to write a story of the type of "The Stratagem" - a revel of ~~MINIMAL~~ soul. Die Mercury.12.12 A.M. Have spent the evening writing "The Vampire of Vespuccia". 7.50 P.M. I have spent a most unpleasantly un-

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interesting day, only enlivened by reading Bertrand Russell. Die Jupiter. Slept well, but am tired this morning. 10.15 P.M. Painted a bit; then settled down to dictate "ONE BETTER". I am indebted to Leah for insisting upon my realizing my original idea of reversal. The reader is led to think himself clever for discovering that A & B are really C & D, & he only finds out with the very last word of the story that they are A & B after all. I have also to thank AIWAZ who put the general idea & setting in my mind 2 nights ago, when I asked Him to give me "either Sleep or a Story", after finishing "The Vampire of Vespuccia".

Die Venus. 1.25 P.M. I couldn't sleep at first - & made my story "come full circle". I wrote out the end this A.M. & changed the title to AS YOU WERE! as it now stands A & B pretend to be C & D & to think that E & F are G & H, while E & F pretend to be G & H & to think that A & B are C & D. Yet throughout ~~the~~ A, B, C, & D know perfectly well that A is ~~the~~ A, B, C, & D D. 6.50 P.M. I am very weak & ill; I don't know how long Brother Body will hold out. It doesn't matter. 8.15 P.M. I had an intuition to-night that Saturday will bring good news.

Die Saturn. Woke at 5.0. A.M. with a very severe attack of asthma-bronchitis, which left me quite exhausted. 5.0.P.M. Have been painting a good deal, & revising the Comment on CCXX. 8.45 P.M. Finished Cap. I of above. Said fare-thee-well to Frater Genesthai (Grk), who starts to-morrow morning on his First Missionary Journey.

Die Sol. Slept well, though not till late. My nerves are very bad this morning. I can hardly hold the pen. 4.30 P.M. Played cards with Leah - after running through some old Magical Diaries - am now writing to Marian Higginbottom, whose general symbol of Water of Sol 49 Change, & her use for our purpose Air of "ater 61. The Boat!!! Hurrah! 6.16 P.M. For the last 2 hours, nearly, I have enjoyed a sudden release from the anxieties at the back of my brain, as if the ordeal was in some way over. There is no rational basis for any such feeling. How shall I spend the evening? 54 Fire of Water Kwei Wei Can't get this. Will go on revising CCXX: Cap. II.

Die Luna. Feeling slightly less cheap. Measured about most of the day. BOOKS ARRIVED FROM PARIS!!! Only 7 months on way. 10.15 P.M. Reading "The Monkey's Paw" again; got an idea of a yarn. There is some 3-wish talisman; its new owner thinks of "Vice versa" & the German fable - he decides to imitate Solomon & make his first wish Wisdom. The result is somehow more appalling than anything else could be; yet the other two wishes, logically indeed, make things even ghastlier.

Die Mars. Another idea last night: a man commits a crime, & is convicted on totally false evidence. "Two wrongs make one right". Painted a very delightful panel "On the Roof": three girls & a dog; background of mountain, river, forest. Worked on my portrait of Jane, too. But I feel my nerves all the time; there is a sort of formless horror "round the corner" so to speak. I shall try dinner down town & a walk in the moonlight.

Die Mercury. My birthday. The Thelma Message is CCXX. I. 26. May Our Lady indeed bend down over Her star, and whisper "Thou knowest!" & continue to confirm me by Her sign! 4.4 P.M. I have painted a panel "The Witch" & a small pointillist seascape. (last)

Die Jupiter 4.18 P.M. Was up all night writing my story about Trinity Street & H C J P & myself. 6.6 P.M. Another violent fit of vomiting. Collit² - (Collitt)

Die Venus. Last night - 3 large doses of laudanum, in vain. To-day, sleeping.

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Painting

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Die Saturn. Feeling better. But I find myself unable to think: my brain baulks when I want to get a comprehensive grasp of my own work, as in selecting passages from my diaries to insert in the Comment on CCXX. It is penny plain brain-fag. 1.31 P.M. Letter from Erna. How should I reply? 11!!! The little gone: the Great come! 1. Pull up the obstacles. 2. Take all chances. 3. Don't get cold feet. 4. Admit my need of her. 5. King To-Yi? 6. Leave the Abbey to look after itself.

Die Sol. Having doped myself thoroughly with Noctyl, slept till after 10.30, & woke feeling rotten, with a very violent catarrh. Now, 1.20 P.M. I feel decidedly better. 2.42 P.M. Talking to ECTAI, who is very much better after a week's Silence. Her aura is admirable, & her sense of self has almost ceased to intrude & upset her. What course shall I advise for her further Initiation? Air of Fire Yi XLII. Thwan, get busy. 1. Ditto. 2. Make a ceremonial reconsecration of life to the G.W. 3. Play on U.S.A. prejudices to secure means for establishment of the Law. 4. Take the initiative in U.S.A. & arrange for 666 to change His headquarters. 5. Work passionately to bring mankind into the Law. 6. Beware of allowing any personal feelings to interfere with the Work. --- All very well; but more directly: Bring out into consciousness, by means of visions or writing, the secrets of the Soul. What time shall I take about Gimel --- Luna (sign for -) --- Luna on back.c.) & the 5= 7 ? Muddle things: confuse everybody's mind; delay everything. Offer worthless alternatives; let the opposition do its worst. 4.30 P.M. What course shall Progradior take to advance in initiation? K of Luna VII Sze. "Hosts". Ceremonial: devotion to Huith. Make 3 separate attempts. Stick to single method. Concentrate off "agick between the rituals. Banish carefully; don't be satisfied with minor results. Use the results to acquire magical power to establish the Law.

Die Luna. A good night's rest. I wake feeling almost fit. Eddington's "Space, Time & Gravitation" cheers me immensely. It is clearer than ever that science & mathematics are developing into guarantees of the authenticity of AIWAZ. 2.40 P.M. Painted the nocturne I saw last night - & had a 'faint spell' immediately after I finished.

Later. Opus - 31-666-31 - postponed for nearly 4 weeks. Opn. Spontaneous & strong though brief. El. Left in cucurbita. Obj. A bastard.

Die Mars. Awoke fit & well, only to go down with a most violent & distressing attack of asthma, which is still - 2.15 P.M. - going very strong. 4.44 with heroin & rum I have driven away the worst of my symptoms - wrote a note on Ibsen & Sy^{ng}e in the fly leaf of my Sy^{ng}e. Another idea strikes me: a story with an inexplicable climax which becomes obvious when the reader is allowed to guess that the heroine is a negress.

Die Mercury. Slept well; diarrhoea again very bad, but feel fairly fit. Wrote letters & painted all day. 6.0 P.M. I have a curious & rather unpleasant feeling of something impending. Letter from Erna. Couldn't sleep till late, but no drugs.

Die Jupiter. Woke feeling much better. Worked on CCXX Comment all day.

Die Venus. Slept well on one Noctyl tablet. Feel all right in a sort of way. 9.13 A.M. 11. A.M. Working vigorously on Comment. Shall I write Erna about the psychological facts, &c? 34. Yes: put things in a rosy light. General symbol for my ATHNA (Hebr) idea? 63 Luna of Sol The best possible hexagram, almost. Telegram from Erna "trying to come next week".

Die Saturnus. Slept well. Genl symbol for "Ethel" & the part she

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8.8 = Erna + Mel

will play? 57 Air of Air, The third party - can help as Hermes. What line is Lea to take during my absence? (Her sticks) Fire of K. 16. Thwain: organize affairs, & take active steps of some kind. 1. Be firm as a rock; foresee events. 3. Attend to bringing of our schemes solely; don't let ideas of personal pain or pleasure interfere. 4. Help from somebody, who must be "nursed" carefully. 5. Be patient; there won't be any sudden crash. 6. As line 3, but even more emphatic. What line shall Lea take about the 63 (above) of 666? 24 K of Fire - returning. Make a world-wide fuss. Thwan Call in friends. Correct any thing that is wrong. Compel all circumstances to refer to the great event. Do this with extreme care; a blunder might lead to utter disaster.

Die Sol. A good night' rest with vivid dreams. Idea for a Simon Iff story; he kills a man himself & puts the blame on another man; but is morally justified. Another: he is suspected unjustly, himself. Another: about Maud Allen's brother. 4.51 P.M. A hellishly hard day on the Comment! But I finished it. Celebrated the entry of Sol into Scorpio.

Die Luna. Slept well but woke early, full of ideas. The feeling that Erna thinks of me as the important thing in her life is making me quite my old self. 4.18 P.M. Packing - reading Jane's record &c. Her state is 29, her next course of action 47. Her egotism is the kind that doesn't work behind its ears.

Die Mars. Slept splendidly. Discovered in Freud's "Totem & Taboo" the account of the case of "little Arpad", which recalls my "Price of Propriety".

Die Mercury. Slept well, but feel rotten. Erna & Ethel started yesterday. (P.S. No: a day later i.e. die mercurii). My "dry air" problem. What direction shall I choose to get it? Fu Hsi says N (St Moritz) & Wau S.W. (Biskra). The alternative I knew before! I ask Thelema Oracle. CCXX. III. II. "The Victorious City!" Qy the city where Vittorio lives? i.e. Maples. Or Nice=NIKH? 2.35 P.M. I want further information. First: what shall be my course of action with regard to E & E? Sol of Air 50 See the divination for the Autumnal Equinox. I am to consider E. & E. as the whole cheese for this 6 months.

Die Jupiter. Slept well. Summoned to wait on Sub-Prefect of Police on Friday; Ninette summoned for to-day. Went with her: S-P in campagna! Wrote a note of excuse, & made ~~XXXIX~~ ready "to start upon The Great Venture for the Fortune of the Law. (A mistake; 'twas the Pretori). 9.21 P.M. Arrived - 6 P.M. - at the Hotel de France, Palermo. Shopped; unpacked; dined. The Great Venture for the Fortune of the Law. The General Symbol is: Water of Water. LVIII Tui. Water is the strongest thing in the world; yet its virtue is Harmony or Complacent Satisfaction. Thwan: be firm & correct - firm as water, which is incompressible; correct as water, which reacts simply to every stress. Be pure, moreover, & transparent to Light while reflecting It. Dissolve all things, & make them apt for Changelyet be the foundation of all organic structure. Line 1. Let no self-solid cloud the homogenous lucidity of my Being. Line 2. Delight in being simple & sincere. Line 3. Beware of seeking pleasure in external things Line 4. Beware of "lust of result", & of permitting the distraction which may arise from doubt as to what course to pursue in order to find satisfaction. Line 5. Beware of subtle attack upon my integrity. Line 6. Find my delight in leading & attracting others to The Law. (P.S. Nothing to blame myself for.) Indicate the proper terms of The Oath of The Venture. Air of Earth LIII Khien. Gradual Progress. (Thwan: I, TO MEGA THERION(Grk)666 9 = 2 A. . A. . make Onth

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& sing: I will be a Virgin Bride to AIWAZ my Lord & my Lover, firm in devotion to Him, & correct in chastity. (Line 1) I swear to enter forcibly upon The Work, not heeding aught that may be spoken against me. (Line 2) I swear to live joyfully & easily the life of The Work, making The Law my refuge, as it were a Mighty Rock. (Line 3) I swear to undertake any Adventure, however dangerous & irrevocable; to accept any opportunity, however unfruitful it may seem. I swear to use the whole strength that I possess to the utmost that I may endure to the end of any such undertaking. (Line 4) I swear to pass through whatever wilderness may be in my path, & to attain to the Place of Green Growth, where I may repose for a season. (Line 5) I swear to make my way to the Summit of the Earth, compelling Nature to fulfil my Will by creating such Forces as constrain Her by Her own Laws. (Line 6.) I swear to advance steadily & surely to the Heights of Fortune, & to manifest my Powers, by whose Virtue I am come thus far, as Ornaments of the Law of Thelema; whereby shall all men, admiring, seek after that which hath borne me through the Heavens. All this do I swear with a mighty Voice, from an enkindled Heart, with an enlightened Mind, closing the Right Hand of my Power over the Phallus beneath whose Column lies the Lion-Serpent whose Name is Aiwas within the Vault of the Temple of the Holy Ghost in the Mountain of the Caverns BIA GENOS: for I who utter this Oath am naught but the Word of mine Angel, of AIWAZ, by whom giveth He form to His ineffable Being. In this Oath is it moreover to be understood of all that I make myself as Pure Water, without desire this way or that, but the Menstruum & Vehicle of His Will, even as Water itself reflecteth & transmitteth the Light without heed to itself. So therefore will I distil myself utterly from the contamination of the man Aleister Crowley, being warned by my failure in the City of Lutetia in Gaul at the end of the Sixteenth Year of (1920) the Aeon; for thus is it enjoined upon me by Kien, that is Air of Earth.

Die Venus. 1. A.M. Wrote letters - 93, Gwen, Maitland. I am neither excited nor curious about What Will Happen to-day. 1.31 P.M. Erna has not yet arrived. What course shall I take about Alys Cusack? Shall I allow her to amuse herself? 60 Regulations. Shall I use the XIth Work to aid me with Erna? 39 No. ditto to fortify my body? 63. Yes. Shall I have the Chambre des Cauchemars pamphlet printed? Air of Luna 51 "Dispersion" i.e. Spread the knowledge. Yes. I shall have a half-tone of "Enteritis" on the cover. "Ether" or "The Opium-Smoker" on the back cover. 10 P.M. I must write Appendices to Book 4 Part III on (a) My private Hexagram (b) the Mark of the Beast ritual; & (c) ? Also I must work out VIAOV properly. Shall I use half- ? & if so which? 44. The bold woman Die Saturnus. All day at Villa Igaea.

Die Sol. For some Freudian reason I am as mad as hell this morning. I wish Erna at the devil. Symbol for sex-relations with Erna. 26 Restraint - circumlocution. Let the passion cook up slowly.

Girls to lunch. Arrival of Leah with a Tale of a Bank. Monreale after tiffin - walk & rum - dinner at Villa Igaea - kissed Erna - New Moon.

What shall be our policy in regard to Bank? Hsu. 5. "Waiting". Should I have sexual relations with any other woman besides Erna while this current is running? 59 "Dispersion". Leah says Yes: I say No.

Die Luna. Consul - Lawyer - Erna preliminaries - Bank crisis. Give symbol for solution of this? Fire of Luna 40 Kieh "Losing" (P.S. This came out exactly.)

P & K & P (pye) of Gip for hours: also 69.

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P & K & P (pye) of Gip for hours: also 69.

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Die Mars. P.K & P(pye) of Gip. Settled Bank affair - Lea to Cefalu. All day at Igiae - Yi divinations &c.

Die Mercury 1.36 A.M. Walked home from Igiae. Thelema Oracle for present situation: VII.VI.39. "For our red powder of projection is beyond all possibilities". This I take to mean that the present Magical Operation will accomplish more than all one can imagine. 6.25 A.M. Worked all night on Book 4 Part III. (9.0.A.M. Did some more: no sleep.) 8.0.A.M. Opus I By od 666 Opn A.l. El.Thin. Obj. Fortify Body. All day sleeping it off; also all night. Kissed Erna's cunt. Walked home.

Die Jupiter. Erna jealous of Lea: Lea came up. Erna wants me to come to Nice, leaving Sunday night. I must insist on paying up everything before I start; at least, I will ask the Yi: What course shall I adopt about settling my small affairs in Palermo? P of Luna VI. Contention P attacking the Restricted Universe. H-to-H talk with Ethel: 3000 lire must be found.

Die Venus. Erna tries her pre-war flirting.

Die Saturnus. What line to take in present situation? XIV Ta Yu. Be dignified. 5.30 P.M. I was. Erna amazed at failure to get me on a string. They leave to-night. I feel that I have kept the Oath of Friday week in spirit & letter. What is the symbol for future sexual relations with Erna? P of Air 44. The Bold Woman. None at all, I should say. Yet it might mean ~~an~~ S.W.! What line shall I take in writing to Aimee? P of Water X. Pleased satisfaction. Triumph & amusement. What part if any did Roy Webber play in the issue? XXX Quite honourable.

What shall I now concentrate upon? (i.e. how work to establish the Law). Sol of Earth. LVI Lu Strangers. Read chapter: evidently the ATHNA(Hebr) business. Shall I resume sexual relations with 93? 42 Yi Air of Fire Yes. Shall we use the IX for preparing ATHNA(Hebr)? (hereafter 452)? XIII P of K Phi No. Shall we use the IX at all, or fuck quite simply? XX Air of K "Big Earth" Yes: Manifestations comes thereby. What shall be our object? Luna of Luna 29 Khan. "Light on the Path". 8.8.P.M. I confess to a complex sensation "at the back of my mind" which is very intense. With a jubilant relief at not being compelled to carry out the distasteful programme of going away with Erna - "once-born", imbecile, vulgar, & Nastasia-Philipovna-like, & a certain self-satisfaction at having fulfilled my magical formula, there coexists a sort of depression at having failed from a superficial point of view. I therefore ask AIWAZ for a special Message - an Oracle of Thelema.

CCXX.II.21. "this is the law of the strong; this is our law and the joy of the world". I think this means that He is arranging my affairs; I need not worry about anything. What line shall we take as to immediate money? Fire of Moon. 40 (Curious! same as we got about the Bank flurry.) Push hard: waste no time; make elastic plans; remove obstacles; make friends when the time comes, strike swiftly & ambitiously. What is the nature of the next "current"? Earth of K 23. "Falling" Something may happen to upset our present position. What line shall I take about it when it starts? K of Luna 7. "Hosts". Correct strategy; use it to gain power.

Die Sol. Slept well, but after 3 A.M. Giosue called, as per Yi above. 2.25 P.M. What line shall we take with the porter? XLVI Shang K of Air.

4.21.P.M. Opus 31-666-31. II. Opn. Admirable. El. Still rather weak. Obj. Light on the Path.

Die Luna. A lot of ideas came this morning. Lea to Cefalu: I a long walk, & "Beasts on Business."

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7 Nov 21

Die Mars. Wet & cold. All day working on CCXX. Lea back, with a chill.

Die Mercury. Exactly as yesterday: BUT -

10.10 P.M. I took a brisk walk, & virtue was rewarded by meeting Aurelio, one of the loveliest types I ever saw - Aly, your luck has turned! [Aly's I think refers to A.'s feminine role in X.]

Die Jupiter. Aurelio called, but knew not of Nietzsche's "Be hard, my brethren!" A miserably cold/wet day. How shall I write to Gwendolen Otter? (Leah's sticks). 40 "Loosing" I think this is favorable to my proposed proposal. However, more definitely: Shall I propose marriage to her? X. Li. Yes: but put Will into it. 11.11.P.M. Have written a 12-page proposal. State expectations in regard to Aimee. 12.P of K Phi. Temporary difficulties. (Possibly Erna has made mischief) Moral: hang on: say "We may perish" -

Am I going too strong on Cocaine & Heroin? If so, what should I do? Luna of K.8. "Union & attachment" - yes, there's danger. See that my virtue is great, unremitting, & firm. i.e. make tests. What will E.G.O. say? K of Fire 24 Fu "Returning" I think "No", but return to our old relationship. Not sure: Lea says exactly the same! Our next IX Sol of P XIV Ta Yu. Money.

Die Venus. 12.25 A.M. Opus III 93 Opn. Perfectly gorgeous. El. Admirable, but not full strength. Obj. Ta Yu. Formula to be used as to "virtue" above. K of P XI Thai. Change one's whole routine. Meet each incidental trouble as it arises. Don't worry. Ask outside help if necessary. Don't try to do too much. Break off gradually, but with courage.

Die Saturn. Long walk: feel better

Die Sol. Good night's rest. Note that as space & time are the conditions we make for the representation of ourselves, the more fully we know ourselves the better conditions we are able to obtain for ourselves. 5.55P.M. Back from very long walk to the Grotta Sacra behind the M. San Giuliano. Sol of Luna 64. Wei Zi. This is the hexagram formed by 93 for the object of our next IX. ² I take it to mean: power to carry things through thoroughly - the confidence which feasts quietly as opposed to the hesitation of the fox who thereby gets his tail wet. "Confidence" in Magick. ^{Comment till 1.35 A.M.} Succumbed to Snow;

Die Luna 7.50 A.M. Opus IV 93 p.v.n. Opn. Short & sweet. El. A.1. Obj. Wei Zi. ^{General symbol for Stenning.} 25 Wu Wang.

Can he help G.W., & if so, how? XII. Phi. He can clean up situation: not sexually. ^{Comment till 1.35 A.M.} What line shall we take with him? 61 Kung Fu. In-
most sincerity. ^(= marriage)

Die Mars. Comment & Stenning.

Die Mercury. AHH arrived. Gen'l symbol for 31-666-31's [✓] with Jack Stenning. LII Earth of Earth. Establishment in life. What policy should she adopt to secure this? Earth of Air. 18. Take infinite pains. Consolidate the mind.

Die Jupiter. AHH left for Naples. Symbol for my plan of campaign? Water of K 45 Collecting: A.1. Sol of Water is 93's object for our next IX. "Change"

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7 Nov 2,

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418, 1st Aethyr.) General symbol for the forthcoming period. V. Hsu. "Waiting" The 3 guests coming to the rescue show the end of the current.

Die Sol. A good night's rest. Surprised & delighted by the arrival of Stenning. Work on Book #4 Part III. Stenning signed the Oath. Die Luna. What type of training is needed by Stenning? XXXIX. Thwan: personal attention. 1. Keep him steady. 2. Unselfish effort. 3, 4. Keep on; don't be discouraged by apparent failure. 5. United effort. 6. Steady personal pressure. 666. Asana.

Die Mars. The above meant Discipline - preferably prison - "restriction of mind by bodily constraint". Stenning bolted with money & jewellry. I had a delightful climb up the rock.

Die Mercury. Working (as since my return) on Book 4 Part III. Heard from Lloyd's. McBean thanks me for sending Equinox III. Wired Parker approving Deed, & McBean about Stenning. Realized more fully than ever what much Walter Besant wrote.

Die Jupiter. Working on FIAOF & the Magical Memory.

Die Venus 1.30 A.M. Opus V 93 Opn Most admirable. El. Very curiously flavoured. Obj. Ko. Next Opn. XXVIII Ta Kwo. ? to bring on the A.G. affair.

Die Saturn. I note that any single impression is totally meaningless as such. We can only recognize it by comparison. ECTAI got 5000 lire from N.Y. quite unexpectedly. I ask: Should she leave Sicily within the next 2 months? Luna of Sol 63 Perfect harmony. In what direction? Fu-Hai W. King Wau N. General symbol for her going to America. Sol of Sol. 30. Admirable: the Great Work.

Die Sol. I have revised The Mark of the Beast ritual. I have proclaimed myself/ O.H.O. /Frater Superior of/the/Order of/ Oriental Templars.

Die Luna. Give a message about Soror ECTAI'S "Marriage-Complex". XII. Pa & Ma not intercourse. Jane mad as hell: can hardly control her voice. It led to a great outburst of "reaction against the psych-analyst": it is a wonderful triumph for the Law that she recognized it as such without being prompted.

Later (very drunk) Opus VI 93 p.v.n. Opn. most admirably intense. El. ditto. Obj. Bring on A.G. affair.

Die Mars.

The Principle of Carnot.

This is equivalent to "love under will", bringing all opposites at last to "nothing": all energy ceases. If this be so, how could the Universe have arisen, in view of Newton's 1st Law? It seems to me that the full satisfaction of any formula ~~xxxxxxxxxx~~ would necessarily destroy the matter involved, as all existence implies separateness, & therefore tendency of some sort. The fulfilled object would therefore cease to exist; & its disappearance would create an equivalent set of stresses in the rest of the cosmos. If we make a vacuum in a tube, the pressure on the glass alters; if we satisfy H plus Cl by exploding a mixture, the HCl has different tendencies. (An homogenous Universe at rest would be 0°, & therefore identical with any other stage of matter-motion. In fact, it is 0° now, if we choose to write it so.)

The degradation & dissipation of energy, so-called, is the means of new manifestations, that is all. In the hottest stars we get one set of phenomena, in the cooler another. Our own conditions permit the formation of complex molecules, capable of organic life & consciousness. Why should not further cooling lead to structures more elaborate still? Below absolute Zero that happens to Matter? Surely molecules, no longer extended by heat, would become compact,

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appearing as new elements with new properties, presumably of a more "spiritual" kind than any that we know. For the more highly organized cell, the less it is swayed by its environment, the more it develops will & intelligence. Even inorganic elements of great weight show powers of this type, self-restoration, diminished chemical activity, etc.: it is as if they were satisfied with themselves, & knew how to protect their interests. Now suppose elements of say 1000 to 2000 atomic weight. Their spectra need not be on our scale. They might emit rays of a new kind, just as the heavy Uranium does while the light Carbon does not. They would be chemically inert, like Gold & Platinum, but more so. They would perhaps be imperceptible to our senses altogether. Yet their existence would explain such forces as gravitation, the means of transmission of energy, &c, especially, the enigma proposed by our present presumption that we are ourselves at the end of the progression. Having no heat, they would not bombard other bodies; thus, they would have no weight, despite their many atoms. They would moreover occupy no space, or at least do so in a different way: their state would be to the solid as that is to the liquid. Solidity may itself depend on a cubical temperature & pressure. Being more radioactive, & with rays of higher orders, their activity might furnish the entire energy of the universe that we know, & indeed construct it of their emanations. Thus we should have a perfect compensation in nature, the rays centrifugally breaking up into hydrogen &c, & the electrons, which collide & combine, their primal energies "degenerating" towards a stasis expressed by successively more complex atom-forms, which ultimately combine into new molecules of the super-solid elements from whose rays they were the dust. Each molecule thus recombined would disturb the equilibrium of the group, & produce new adjustments accompanied by fresh friction & "create" another "universe" of ray-debris.

But is not this a mere postponement of the puzzle? I don't think so. It accounts for the perpetual motion of the parts; it compensates & conserves Energy as an eternally self-subsistent system. It allows the second law of Thermo-dynamics to operate without the need of postulating a Creator to start the machine, whose work is reduced to a futile Break(?) by ending in inanity. But of course it throws no light whatever upon the Final Riddle of how existence itself came to exist, either as the homogenous unity of the monists, or as our None-Two. The monists are obviously as badly off as ever, for their One needs a Creator no less than the Many of the Pluralists; they are also compelled to taint their One with a tendency to be Twofold; it is a pitiful evasion to insist that the Other One is only "Illumination"? Our None-Two accepts everything as real: a ten-pound note is one thing, & a bill for ten pounds another, though they cancel out in our accounts. Our None-Two also conforms with Newton's First & Third Laws; we do not postulate an unbalanced Matter-Motion whose existence outrages them, & gives the lie to the unanimous testimony of "ature. I might indeed confess that our None-Two is in one sense just as positive as the One; it is a thought, therefore it exists; how then did it come to exist? It is no answer to say that Naught is such that thoughts must arise; except in this sense, that Naught is itself an idea related with thought. And this is Agnosticism bordering upon Pyrronism, though strangely enough, it is at the same time Idealism verging on Solipsism. We seem forced to admit that our None-Two formula for the Universe is Truth only in this limited sense: it is the simplest statement of the conformity of the objective with the subjective. We are aware that our minds are by nature incapable of comprehensions which transcend the

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terms of their commission. An inhabitant of cloud-veiled Jupiter cannot detect the rotation of his planet, or suspect that there are other worlds than his. The Japanese mouse, as Monsieur de Cyon tells us, has only two pairs of semi-circular canals. It must consequently conceive the world as of 2 dimensions, though it lives & moves in 3. Our own inscrutable intuitions prove that there is a mode of apprehension inaccessible to reason; & we do not know what we really mean when we say that we are certain of something. Truth is unknowable except as that which possesses the power to arouse in us the reaction which we call "assent". This argument is the axiom on which the Mystic bases his geometry. (It is really a common-sense plea for developing the mind of man, just as Henri Poincare's was evolved from Neanderthal ancestors. The quarrel is only about how we should go to work).

It is also the chloroform of the "Faith" gang of foot-pads. Nowmin Samadhic states, these problems are not fully solved in a sense which the mind feels satisfactory, though certainly, in the best cases, there comes either a clue, a clarification, or an increase of intellectual power which testifies to the value of trance as a method of mental evolution. But the intuitive impressions themselves are rarely coherent with the riddles which obsess the Reason; they sweep the pieces from the board, as it were, instead of analyzing the position. True, the Samadhic state despairs the dilemmas of the logician, & frees him from his worries by assuring him that they are only the delusions of a disease, that his problems perplex him simply because he has stated them incorrectly. But the flapper in the Folies Bergères declines to be distressed by Doubts about Determinism when the curtain rises on the Six Siddhi Sisters in their Stunning Success "You naughty nice Nibbana, it's our night out." (Words by Miss Ivy Mara, music by Max Mantra, dances arranged by Krishnowsky, frocks by Monsieur Kama, scenery specially painted by Maya.) Yet suppose that our consciousness is due to the presence of an Element - I name it provisionally Therium, valency Eleven, atomic weight 666 - whose rays make a screen of living protoplasm fluorescence in various ways depending on qualities such as shape & structure. Suppose that these rays favour our spiritual growth as electric currents foster vegetable culture, & that our experiences in their turn enrich the molecules of Therium, nourish it by supplying memories & so on, much as living cells make use of simpler forms which lack their higher properties. We can then conceive the Ego (with its psychological family) as physically independent of any particular organism, & refusing to identify itself with the objects which its radiance energized, & which serve it for food. I am not the wheel which I turn, or the sounds which I hear. But what more natural than that the screen, incapable of perceiving the source of its fluorescence, should attribute that property to itself, despite the utter unreasonableness of any such hypothesis? (We can trace no connection between mind & body, beyond coincidence in certain conditions.) And the screen would assuredly imagine that the mysterious light by which it beheld itself was not only part of itself, but wholly dependent upon it for its existence. It would notice that even small changes in its structure affected the quality of the fluorescence, sometimes destroying it altogether. It would trace the connection between sickness, malnutrition, education, death & various states of consciousness. But it would be ridiculously wrong, the error of concluding from the relations between a series of photographs & the conditions of their production that the object in front of the camera was affected by bad focussing, over-exposure, defective plates &

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so on. Thus it becomes clear why the sense of personal immortality acquires strength as it learns to dissociate the conscious Ego from its instrument; it is rationally right to do so. The hypothesis is furthermore necessary to supply a motive for existence; without it the contradiction between the undeniable fact that will & intelligence exist & the equally inexorable evidence that the universe is purposeless cannot be reconciled. There must be an element capable of self-determination & self-interpretation; & there is no reason for surprise that the phenomena produced in the course of its activities do not share all its qualities. We think it quite natural that the bread we make & eat fails to appreciate our motives. Here then is a materialistic counterpart of Berkeley's theory of a God in whose mind all things are thoughts. But it escapes the difficulties which spring from his moral implications. Also, it is a logical continuation of Carnot.

But how can we discover this Therium which we suspect? It is something to have predicated some of its qualities. We must ask history to tell us: it cries "Solve et coagula". We compressed & chilled hydrogen until it suddenly discarded its gaseous qualities for those of a liquid. Similarly, we must arrange conditions for our most complex molecules - uranium & protoplasm - such that they cannot manifest in physical & physiological ways, but become psychological. Therium will prove to be independent of space & time, because its properties do not refer to those ideas. The most highly developed, most complex, brains have already ceased to react to such forms of ~~xxxxxxxxxx~~ pressure: e.g., simultaneity has lost its meaning for all advanced thinkers, & space is now defined as a mode of interpreting muscular experience.

We distinguish clearly between "eternal" states of mind independent of physical law, & "temporal" thoughts; we are acquiring the power of identifying ourselves with the former. This seems to be the result of building up stable structures in the brain from the simpler & more mobile tabernacles of our ancestors. We refuse to act on impulse; we unite our thoughts by "love under will", compelling them to organize more & more elaborately, to centralized control & co-ordinated function. It is a synthesis in physiology parallel with that in ethnology from the emotional, isolated nomad without foresight, social economy, or prudence to the civilized man who finds himself more fully in the ~~xxxxxxxxxx~~ state-self, whose qualities are not human at all for the most part. It is to be noted that this process does actually construct cerebral convolutions of increased complexity, & that by diminishing the activity of each element of thought in its own sphere, not only is it preserved from its own weakness, not only is its power extended, but it develops a totally new character of a higher type. Thus the ferocity fm of the cannibal may cost him his life from lack of prudence; alliance with statesmen & students enables him to murder people much more efficiently; it also changes its quality when it is applied to mental & moral obstacles to his welfare.

But the point is that intellectual progress depends upon the economy of energy. The disengagement of heat accompanies the satisfaction of elemental needs in the formation of higher types of existence, with subtler & more varied properties. The "degradation" of energy is therefore the emancipation of Being from imperfection & inanity. In order to synthesize Therium from protoplasm, one must compel every thought to combine with the rest. This means 'love under will', the most intense activity, the most tireless toil, until all the free force is transformed into its final form, unified in consciousness, just as the simple-

Curiousity "Ego" arises from the hotch-pot of senseless sensations. The identical, process is to continue - we synthesize a higher Ego by incorporating the objective universe, little by little in it. Now just as a plant obtained an entirely new order of existence, Life, when it learnt how to construct a Cell, or as man, when he came to arrange a complex structure of cells with sufficient dexterity, transmuted the amoebic immortality of his nature into a mode of Being higher than Life, Self-consciousness; so may we absorb all the old orders of impression into our synthesis, until self-consciousness is constrained to manifest part of its nature in some sublime form, as superior to itself as it is to the soulless Life from which it was crystallized.

In each case, as we have seen, the essence of the method is (a) to bring together as many different elements as possible, (b) to arrange them so as to secure their stability with reference to environment, (c) to organize them so that they may continually incorporate other atoms without risking disruption.

The Mechanical, physical, & chemical properties of ~~xx~~ matter do not disappear when Life informs it; but their importance decreases, & their tyranny is disputed. So again vitality is not destroyed by Self-Consciousness; yet we know of things superior to Life, & we can to some extent manage the forces of Life as living things can in a measure manipulate those of inanimate nature in the interests of their unconscious wills. We may then expect to be able to throw off our present obsession by Self-Consciousness, deeming it valueless in itself just as it now regards Life, its necessary vehicle. We shall also learn how to use the powers of Self-Consciousness as a means to an end. Again, though Life acquired some dexterity in adapting matter to its use, it was clumsy & unintelligent. Ages passed in all sorts of grotesque, hideous, & painful experiments; only one of countless efforts has come even to the third stage. But Self-Consciousness has shewn Life how to become master of matter in unimaginably various ways, though much is yet beyond either wit to apprehend or will to control. The suggestion springs that so soon as we reach the fourth stage we shall be able to do with Life what we now do with inanimate substance.

Now, finally, can we ask history for a hint as to our strategy? We know that it is all a question of collecting & arranging elements. First, we need a nucleus. Life found this in the element Carbon. No other possessed the property of adapting itself to inexhaustibly varied conditions. (I note in passing that, alone among the lighter elements it has sworn off gaseous & liquid form: i.e. it has definitely congealed, as we should have expected from our first condition of progress above stated.) Consciousness in its turn found only one kind of Life which it could use - it should help us to meditate on the conditions of its adaptability, & other analogies with Carbon. What kind of Self-Consciousness may we select as the most promising corner-stone for our new Temple? It must be that which is readiest to try every possible type of transmutation, which rejoices to adapt itself to all suggestions, which fulfills itself in every fresh form. It must know itself indestructible, & care nothing for its own apparent importance in any experiment. Like the brain-cell, it must perish perpetually, & meet every demand on its resources with infinitely elastic response. It must not refuse to recognize any reality, on the ground of its own supposed welfare. There will doubtless be some cases where it will fail: as carbon to dally with argon, or philosophy to outwit earthquake. But its worst incapacity will be to imagine that it is an End in itself instead of a means to a mode of Being which transcends it.

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cannot
 The nucleus will be the least static type at our disposal. As to the best plan of architecture, organic chemistry must tell us what principles were essential to the pagoda Protoplasm, & comparative anatomy what constituted the new departure in jerry-building peculiar to Man Mansions. Apart from expert advice, however, we have at least one sound teacher in experience. We cannot have too many workers, too various lines of attack, too carefully compiled records, compared & criticized with constant ardour. In a word, we must follow the method of Science in the strictest & purest sense. Yet it may well be remembered that experience herself points steadily to the Stele of the Epoch, the Book of the Law of Thelema where all may read that every token of the state which is to transcend Self-Consciousness is manifested therein. This proof of Knowledge is also proof of Power. To accept the Law of Thelema is the condition characteristic of the Consciousness proper for the nucleus of the new form of Existence.

666

and A
from chapter B
cannot

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