

# Magical Diaries of Tunisia 1923 Aleister Crowley



**Edited by Stephen Skinner**

Magical Diaries of  
Tunisia 1923  
Aleister Crowley

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SAMUEL WEISER, INC.

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York Beach, Maine



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To Fra N. :  
who preserved the work and memory of  
Aleister Crowley  
and  
to Francis King  
biographer of Aleister Crowley  
and a scholar of deep and phantastical learning



## FOREWORD

In issuing these Diaries again, I am aware that a whole new generation of Crowley readers will have sprung up. Gone are the days when few of Crowley's works were available except in the beautifully produced but very expensive editions published during his own lifetime. Many of my own copies of these early editions had been bought from Samuel Weiser's early rare book catalogs, so it is appropriate that Weiser is now issuing these Diaries.

Since the Beatles featured Crowley as one of the more influential people in their lives on the front cover of their *Sergeant Pepper's Lonely Heart Club Band* LP at the peak of the psychedelic era in the late 1960s and early 1970s, Crowley's influence has widened considerably. Many of his books have been reprinted in the last couple of decades.

Some readers of this preface may not even remember who the Beatles were, nor will they know that the LP referred to above was one of the first recordings by a major pop band with lyrics which specifically dealt with the benefits and pleasures of psychedelic drugs. George Harrison and John Lennon (since sadly murdered by a fanatic) wrote most of the lyrics. For those who could read between the lines, they proclaimed spiritual insight and ecstasy through ingestion of LSD and other psychedelic drugs. Some people say the song "Lucy in the Sky with Diamonds" celebrates the drug LSD in its initials.

This element of spiritual insight was also promoted by Timothy Leary who was attacked and hounded by both the popular press and the government of his time. Leary felt of Crowley that there were enormous "coincidences—synchronicities between my life and his," and considered that one of his life aims was to complete the work begun by Crowley.

If this energy had been channeled into a new spiritual revelation and way of life, as Crowley hoped, then maybe the course of history would have changed. The rigid old vessel of Christianity was not able to either contain or adapt to these new perceptions and freedoms. I am, however, certain that much of the ecological awareness and, indeed, the general breakdown of the patterns of post-Victorian life, including the cessation of the Cold War, may well be traced back to this period, and the effect it had, not only upon the youth of America, but upon the whole world. It will be for future historians to trace



back the seeds of this movement to the laboratory of Dr. Hoffman, and to the work of Aleister Crowley.

More than seventy years before, Crowley had come to the same conclusion, that the doors of perception may be slowly opened by spiritual and magical practice, or rapidly forced open by the application of psychedelic drugs. For Crowley this had to be within the magico-religious framework of initiation. Leary was less sure of the spiritual ground plan, although he did attempt to use the Tibetan *Bardo Thodol* as his trip guide.

In my book, *Millennium Prophecies*, I have explored these links between Crowley, the hippie era, the cessation of the Cold War, and their relationship to future events predicted to take place in a few short years, at the end of this century—the end of the second thousand years since the founding of Christianity. For Crowley, the beginning of the hippies' Age of Aquarius was marked also by the beginning of the age of the Crowned and Conquering Child, foretold in Crowley's *Book of the Law*, or *Liber Al vel Legis*, to give it his Latin title.

The central commandment of this book, "Do what thou wilt shall be the whole of the Law," was not an incitement to anarchy, but an injunction to move with the tide of Nature, in accordance with the real reason why human beings are on this planet. Crowley said this is "to bid Stars to shine, Vines to bear grapes, Water to seek its level; man is the only being in Nature that has striven to set himself at odds with himself," and with Nature. To cure this, one has to find one's true Will, and do it.

One thing is certain, and that is that the amount of spiritual, religious, and cult activity relating to the end of the Millennium will increase rapidly as we approach the magic year 2000. There may be no intrinsic significance in the year 2000 A.D., any more than in the year 1000 A.D., but men will try to make it so. For Crowley, the 20th century was to be a time of Wars (he lived through both World Wars), bloodshed, and great advances which would finally blow away the crusty Victorian Christianity of his youth, and install an era where the development of the individual soul would take precedence over the authoritarian concerns of the state, or the petty restrictions of those who could not see the whole divine plan. Perhaps he will be proved right.

It is psychedelic drugs which have opened up a large number of people in a few short decades to the certainty that there is more to life than just the material world. What is seen of the "subtle world" through the medium of drugs is no less valid than the product of spiritual or meditational exercise. Whatever the route, the important thing is the ability to absorb such experiences and to integrate them into one's life, to be initiated by them.

Crowley identified one of the greatest enemies in this context as fear. He spoke about fear being the forerunner of failure. The drug gurus of the late 60s, like Timothy Leary, well recognized that psychedelic trips taken without a suitable guide in spiritually congenial surroundings can too easily be touched

by fear, and lead to paranoia and psychic disintegration, rather than to the psychic integration which should be the aim of all spiritual practices. In the *Diaries*, we see Crowley valiantly recording both his bad trips and his good trips (in his case using cocaine, ether, and heroin).

If Crowley's writings contain some of the seeds of the new century, then the background of his day-to-day thoughts becomes important. Even his struggle with addiction, his fears and self doubt, which find expression in these *Diaries*, become of interest to more than just the specialized Crowley scholar.

I hasten to add that in no way am I recommending the use of hard drugs, such as heroin, as an adjunct to magical or spiritual practice. Crowley took the enormous risks involved with such addictions in order to explore the outer reaches of the human psyche. There is no reason to follow him into such dangerous territory. But the results of such exploration, set down in writing and analyzed by an intellect as sharp as Crowley's, are well worthy of study. Practice by all means, but practice the careful unfolding of the golden flower of the spiritual self, rather than wrenching open the doors of the mind with hard drugs, which can wrench the door off its very hinges, so to speak.

Crowley was, in his day, a notable mountaineer, holding many records for climbing peaks as difficult as Kanchenjunga, or K2, the second highest mountain peak in the world after Everest, a peak which incidentally has just recently claimed the life of another experienced British professional climber. To draw a parallel with his drug taking, Crowley would not have expected all his pupils to follow him onto such difficult and dangerous slopes, but he would expect them to take note and use techniques that he had developed from such exploration. As with mountaineering, so with that other frontier of human experience, the inner Universe.

It is one thing to read the polished works of prose that Crowley wrote to enlighten, or sometimes in literary practical jokes, to confuse. It is another thing to read the words of a man at his most vulnerable, attempting to record every transient thought and emotion he experiences in his daily life and magical practice. His selfishness when it came to the treatment of his various mistresses and pupils, or his sloth, are not pretty sights, but, then, he did not intend his *Diaries* for publication. Here we see the builder's yard of his thought, the self-doubt, and the extravagant ego puffing, not written for public consumption, but for his own later perusal. A greater insight into the man, himself, as well as his doctrines can here be had.

If Crowley wanted "Crowleyanity" to become the religion of the next two thousand years, and this was said by him with his tongue firmly in his cheek, then the last thing he would have wanted was for the life of its founder to be re-written into a history of acceptable dullness. In these *Diaries*, his life is revealed warts and all, for he was living in some of the seediest of hotels in French colonial Tunis, short of money, short of friends, behaving like a much wronged and proper English gentleman when it suited him, or taking advan-

tage of the easygoing locals when it suited him, in much the same way as the well educated hippies of the late 1970s came to terms with living in Asia, in places like Goa, where sex, drugs, and a good climate were always on hand.

The difference between them and Crowley is that he always believed that there was a plan and a pattern to everything that happened to him, and that the gods would eventually provide for his needs, although these “last minute saves” from the jaws of starvation often came in the form of a new pupil or mistress. The era of gurus like Rajneesh, who built enormous personal fortunes, and who rode around in Rolls Royces, had not yet arrived. This is not to detract from the validity of many of Rajneesh’s teachings. Given their sexual orientation, undoubtedly Crowley would have felt at home with them, and with the late 60s.

My own recent book, *Millennium Prophecies*, traces some of the background to various movements, gurus and cults leading up to the Millennium, both Christian and pagan. Crowley’s *Liber Al vel Legis*, the *Book of the Law* can rightfully claim to be one of the seminal works that herald the new Age of Aquarius. As such, it was one of the earliest works, being dictated in 1904 in Cairo, Egypt long before there was a widespread interest in the New Age.

The fit between Crowley’s work and the events of the 20th century, particularly the two World Wars and the equally important psychedelic revolution of the late 60s, gives it a much greater chance of being a genuine harbinger of the New Age than many other New Age revelations.

On the other hand, *Liber Al vel Legis* might be analogous to W. B. Yeats’ *Vision*, which was dictated through Yeats’ wife’s clairvoyance, just as *Liber Al vel Legis* was dictated through Rose, Crowley’s wife. It was once said of Yeats’ *Vision*, that it had been dictated by “some dead and damned mathematicoi whose cosmology should have been thrown on the scrap heap of outworn ideas long ago.” The same criticism might be leveled at *Liber Al vel Legis*: that it was dictated by long discarnate entities with a vested interest in bringing back into fashion long discarded ways of worship. New or old, the sentiments expressed in the book usually have a strong effect—either of revulsion or identification—on the people who read them.

My own view, already expressed partly by another in the pages of *The Lamp of Thoth*, an English occult magazine, is that the whole clairaudient transmission was the product of several entities quarreling among themselves. One of these entities could, of course, have been Crowley’s own powerful subconscious. If the words of these several discarnate entities recorded by Rose Crowley are disentangled, then several very clear texts arise which are extraordinary in both a prophetic and spiritual sense. Read without this separation, they appear to be a confused and self contradictory tirade.

As Crowley often said, he felt at home in the Muslim countries of Northern Africa. It is appropriate that not only *Liber Al vel Legis* was written here, but also during the period covered by the Diaries in this volume, he produced an



extensive and important commentary on *Liber Al vel Legis*. He called it the Djeridensis Comment, named after the Chott el Djerid, the desert location of the oasis Nefta, where the transmission took place in Autumn 1923. Crowley considered it to be very important, and to have been directly inspired by Hadit.

It is easy to identify Crowley with his Thelemic revelation and *Liber Al vel Legis*, but one must not forget his magical upbringing in the Masonically ordered magical teachings of the Golden Dawn.

As I write these words it is sad to remember that Francis King, one of the best known biographers of Crowley died almost exactly a year ago in November 1994. Francis, with whom I collaborated in the early 70s on *Techniques of High Magic*, was initially interested in the magic of the late Victorian era Order of the Golden Dawn in which Crowley got his early training in traditional magic, cast in its Masonic mould by S. L. MacGregor Mathers.

Francis went on to write a number of books on both Crowley and the history of the Order, such as *Astral Projection*, a collection of previously unpublished G. D. Order papers. Francis also explored some of the dimensions of Crowley's work with sex magic in *Sexuality, Magic and Perversion*, and much later in a Tantric context.

In 1977, he wrote *The Magical World of Aleister Crowley*, which he felt was one of his best works, treating Crowley in a more rounded way than many other books had done. In it, he wrote of the period in Crowley's life covered by these Diaries in a chapter called the "Wanderings of a Magician."

As for the provenance of the manuscript, the first twenty-one pages of the manuscript, that is, up till June 2nd 1923, were copied from a duplicate with corrections in the hand of Leah Hirsig, which was in the possession of Friedrich Lekve in October 1950. In 1954, the manuscript came into the possession of Karl Paterson.

The first issue of my edition of these Diaries in 1979 was dedicated to Frater N, otherwise known as Gerald Yorke. Gerald Yorke had, from the time of meeting Crowley till his death, been more responsible than any other person in preserving the mass of diaries, manuscripts, letters, and other unpublished Crowley material which might otherwise have been destroyed or dispersed. On a number of occasions he kindly allowed me to consult his vast collection of Crowleyana, and it was from this collection that the typescript of these current Diaries was edited. Yorke's collection of Crowley papers has since been bequeathed to a London library specializing in Renaissance art and culture, where it makes a highly appropriate sequel to the books of the Renaissance magicians and astrologers held in the same collection.

Like many careful magicians, such as Dr. John Dee, Crowley kept very detailed diaries throughout his life. As magic is such an illusive study, the need to keep adequate data on everything from one's diet and emotional state, through the state of the weather, to the current astrological configuration, is

very important. It is not possible to know beforehand exactly what pattern of circumstances might affect any given magical operation, and so any conscientious study must preserve all this data for later sifting. Crowley wanted to bring to use the method of Science, with its exact measurement and records, to bear on the "aim of Religion," or the charting of the world of the gods, or the depths of the subconscious, and of the netherworlds in between.

It is not surprising, therefore, that there are extant a further range of Crowley's Diaries, stretching from 1924 till Crowley's death in 1947, which I understand may be published before the end of the decade.

Crowley tried, in his diaries, to analyze the mechanics of his operations, particularly those of sex magic. He felt that if one could absolutely discover the true subconscious will, then it is but a short step to helping that will to manifest. The theory, however, is far from explaining the vagaries of practice. Indeed, Crowley was often over-generous in his interpretation of his own results.

A certain amount of optimism characterized operations, such as that of 3rd March 1918, where Crowley attributes the potential sale of a property on 14th April and its conclusion on 18th August the same year to one specific operation, although there were many intervening operations "for gold" which he did not count. It would be safer to assume that in all but the grandest of objectives, success should be marked by concrete results within a seven day period.

In May 28, 1923, Crowley wrote, "I have doubted as to whether I am such a great Magician after all, even while smiling at the doubts of people who seem to expect me to bewitch cattle." Perhaps one of Crowley's greatest problems was the difficulty of reconciling his Thelemic outlook, and his position as prophet of the proto-religion of *Liber Al vel Legis* with the practice of day-to-day magic.

In a way, creating a New Age, or a new set of beliefs to which a large number of people will adhere, is magic on a large scale. But Crowley was constantly diffusing his magical power in operations to attract gold or the wherewithal to pay his continually pressing bills. Maybe he would have made either a greater Magus, or a great religious teacher, if he had not tried to be both. This confusion persists in his pupils' attempts to come to terms with his work.

Perhaps Crowley should have taken a leaf out of the life of Simon Magus, who lived from 15 B.C. to A.D. 53. Simon, who was a magician of considerable power, was also a contender for the title of Messiah at the same period as Jesus Christ. He performed many well-documented miracles, including healing the sick, raising the dead, walking through fire, creating spontaneous feasts, and even flying. He could have founded a religion in direct competition to Christianity, but decided instead to pursue magic, even besting the apostle Peter in displays of flying magic in front of the Roman Emperor of the day.

After reading these Diaries, there are many routes one might take through the works of Aleister Crowley. *Book IV* is the focus of most of Crowley's

widely scattered references. The number implies stability, and it is from this relatively fixed point of reference that one can set out. The Book is divided as follows:

1. *Mysticism*—of use as an overall view of Yoga and Mysticism.
2. *Magick (Elementary Theory)*—with practical preparation of the magical weapons: a straightforward description.
3. *Magick in Theory and Practice*—the key book in Crowley's system of magic.
4. *Liber Al vel Legis*—The *Book of the Law* was also included as part of *Book IV*.<sup>†</sup>

These four disproportionate volumes consist of two quite small square volumes (in the first edition), forerunners of the modern paperback, a large volume of twenty-two chapters corresponding to the Tarot Trumps, and an extensive set of Appendices containing the best of Crowley's work from *The Equinox*, making up *Magick in Theory and Practice*.

Working from this point, the Crowley canon fans out into a profusion of short but succinctly written specialized instructions, designated *Libers*, most of which were published in the *Equinox* between 1909 and 1913, and again in 1919. Many of these were republished in Regardie's *Gems from the Equinox*.

In addition to these, there are Crowley's longer post-1919 "Equinoxes," which are, in effect, separate books. These are *Eight Lectures on Yoga*, 1939 and *The Book of Thoth*, 1944 (on the Tarot). *The Equinox of the Gods*, 1936, is also of this series.

*The Book of Lies* is an incredibly complex work brimming with puns and triple entendres: a fertile obscure qabalistic-poetic-magical joke.

One could mention also, in a class by themselves, the *Holy Books*, inspirational works lying somewhere between his best prose-poetry and *Liber Al vel Legis*. Standing head and shoulders above other contemporary occult works, *777* is a magnificently tabulated Qabalistic synthesis of the thought of many cultures, containing mythologies, symbols, colors, perfumes, and other attributes which lie at the heart of the sense-symbol conditioning process that is so much a part of magic.

Other books, such as *Konx Om Pax*, which reaches considerable heights of prose, poetry, and *Little Essays Towards Truth* also contain much suggestive material on magic.

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<sup>†</sup>Recently issued in one volume as *Magick: Book Four • Liber ABA*, complete with Crowley's annotations, additions, and corrections (York Beach, ME: Samuel Weiser, 1994).



Of lesser note is the little circulated *Magick Without Tears*. There are also at least three of Crowley's occult novels extant, of which *Moonchild* and *Diary of a Drug Fiend* have been recently republished in paperback editions.

Many other works, short stories, essays, and particularly poetry, flowed from Crowley's pen at such a speed that a three volume set of his collected works appeared in his 30th year. Of these volumes the bulk is poetry, ranging from poems of great beauty and technical excellence, Shelleyian flights of Romanticism, work that were received by some as the flowering of a new Swinburne, to some rather doggerel verse whose only virtue is adherence to an insistent and over-obvious rhyme scheme. In these volumes, of special note is *Orpheus*, which contains a number of practical magical invocations in verse. Other such invocations are scattered through the rest of Crowley's poetical works.

It is from these works, together with books such as Crowley's version of the *Yi King* [*I Ching*] and *Tao Teh King* [*Tao Te Ching*], and his work on *Astrology*, the latter two works edited by myself, that the reader can get some appreciation of Crowley's insight into other occult and religious systems.

The essential practicality of Crowley's system is obscured by the proliferation of his work and its attendant cross references. Few magicians have expressed their doctrines and technique in such polished prose and poetry.

Crowley conquered his childhood introversion by deliberately seeking out and doing things contrary to his nature, or by defying authority; for example, in his seduction of the family's maid in his mother's bed at age 14. This desire to flout convention was used as a drawing force later in life to keep himself in the headlines, mainly in the form of unfavorable publicity. But to Crowley any publicity was good publicity, in that it brought his beloved Law of Thelema to the attention of the public; it also gratified his deepseated masochism.

Crowley dared madness, delusion, demons, and drugs to storm the portals of heaven—by the back door or any other method of ingress. If he failed, it was not for want of trying!

## INTRODUCTION

Aleister Crowley's diaries extend from the time of his initiation into the Hermetic Order of the Golden Dawn in 1898 through to his death in 1947. During this period his diaries recorded his day to day changes of mood, ideas, events, divinations, and operations of magic, sexual or otherwise. Every so often Crowley made a distinct Magical Retirement usually for a specific purpose, in which case a new diary was started to coincide with this. Hence his diaries fall into recognizable sections, often stimulated by a change of location, mistress or magical current.

The section of diaries here reproduced begin at a major turning point in Crowley's career, coming as they do immediately after his banishment by Mussolini from the Abbey of Thelema at Cefalu.

These events are recorded in Crowley's diary in the handwriting of his mistress, Leah Hirsig, whose magical name was Alostrael:

'April 23 [1923]: O.P.V. [*Norman Mudd*] arrived yesterday—also two Oxford boys, friends of Mr Greene. Jolly party. This morning 666 was summoned to the Office of the Commissario—Ferris, O.P.V. and Alostrael accompanied him. The visit told us that "we" were expelled from Italy, tho' the official notice simply mentioned 666 [*Crowley*].'

As Crowley expressed it later in his *Confessions* which he completed in Tunis:

'In due course, Frater O.P.V. [*Norman Mudd*] arrived at the abbey and on his heels two Oxford men: Pinney and Bosanquet. We put them up for three nights. They were flabbergasted to find us perfectly normal decent people . . . The morning after their arrival, I was summoned to the police, who showed me an order from the Minister of the Interior, expelling me from Italy. No reason was given, no accusation made. . . . I did not even protest or ask for the reason of the outrage. I courteously requested a week's grace to arrange my affairs, which he, with equal politeness, granted. He tried one dirty police trick. These people seemed unable to help themselves. He tried to persuade me that the order included the whole community.'

A Yi King divination was done by Alostrael to determine the 'general course of action' with regard to this order. The result was Hexagram XLI, the *Sun* Hexagram. This was interpreted line for line (starting at the base of

the hexagram and working upwards) as:

- 'Line 1 Prepare to move.
- 2 Be steady.
- 3 Prepare to reconstruct.
- 4 Seek relief from friends.
- 5 Accept substantial assistance.
- 6 Turn the situation to advantage by increasing sympathizers.'

Again the Yi King was consulted—this time to 'describe the place to which we should remove'. The answer as Hexagram XVIII, the *Kū* Hexagram, Earth of Air, which was read to mean 'Cross the water—an uncivilized country; a country in which the family is more important than the state.'

By dint of more questions of that unfailing oracle, Crowley finally settled on Tunis. He left Palermo for the last time on 1 May 1923 and arrived in Tunis the next day, where he took a room in the Hotel Eymon in the Arab quarter of Tunis, near the Porte de France and not far from the Grand Mosque.

Alostrael joined him at the Hotel Eymon and the first recorded working was an operation of sex magic with her on the night of Monday 7 May, for the procurement of physical energy.

This and his thoughts and work (mostly divinations) of the next few days he recorded in the end of his Cefalu diary.

On Friday 11 May 1923 Crowley commenced a new Magical Diary—the record of his stay in Tunis. It is at this point that the diaries here published for the first time take up the story.

During this period Crowley continued to experiment with the techniques of sexual magic which he had practised in America during the period of the First World War and later in Cefalu at his beloved Abbey of Thelema, from its inception in April 1920. This volume therefore comes after the Cefalu period documented in *The Magical Record of the Beast 666*, which covers September 1914–December 1920.

Instead of inserting a summary of Crowley's life at this point, a chronology of its highlights both subjective and objective have been included after this introduction. As much of Crowley's work was committed to paper, the publication dates of his most important magical works, have also been included in the chronology as they mark the various culminations of his life's work. The chronology is by no means meant to be a bibliography.

Essentially Crowley's contribution to magic has been threefold: firstly the clear setting forth of the magical synthesis of various traditions made by S. L. MacGregor Mathers and the Golden Dawn. Secondly, the enrichment of these with his extensive knowledge of the oriental techniques of yoga, tantra and sexual magic. Thirdly these have been transformed into a 'Thelemic' form, that is, Crowley has aligned them with the doctrines of *Al*,

*The Book of the Law, Liber CCXX* which he received from an entity called Aiwass in Cairo in 1904. This transformation was for Crowley not just a new magic, or even a magick, but a new religion.

There are those of course who fail to see any value in Crowley's work, or see him as a Sunday paper *exposé* black magician. All one can suggest is that they temporarily lay aside the publicity oriented image that Crowley himself helped to conjure up, and read for themselves a passage or two of Crowley's lucid prose, superbly reasoned argument, or ecstatic poetry.

For students of Crowley's work this is all familiar. It is the third point however over which most people disagree. Many are happy to take Crowley's beautifully clear reworking of Golden Dawn material such as 777 or *The Goetia*, or his invaluable original contributions on yoga or the tarot. To read Crowley with an attentive ear irons out many obfuscations and wrinkles in the warp and weft of magic: no one person has ever before put his pen to the service of the Hermetic arts with so much skill or perseverance, or indeed has tried so hard to shape them into a science.

However, understanding Crowley as To Mega Therion, the Great Beast 666, Prophet of the Aeon of Horus, is another thing altogether.

The *Book of the Law*, which was dictated to Crowley in 1904 by Aiwass, his Holy Guardian Angel and which forms the basis of Crowley's vision of himself as Prophet, has been reprinted more times than any other work by him. Even its publication dates Crowley felt to be significant, for in a broadsheet which he issued to advertise it he says:

“The Master Therion . . . has . . . undertaken the Work of a Magus to establish the word of His Law on the whole of mankind. . . . As long as the Book of the Law was in Manuscript it could only affect the small group amongst whom it was circulated. It had to be put into action by publishing it.”

‘The first publication *nine months before* the outbreak of the Balkan War [*autumn 1912*] which broke up the near East. . . .

‘The second publication *nine months before* the outbreak of the World War [I], which broke up the West [*September 1913*].

‘The third publication *nine months before* the outbreak of the Sino-Japanese War, which is breaking up the Far East.

‘The fourth publication 6.22 a.m., December 22 1937, e.v. *nine months before* the Betrayal, which . . . [*precipitated World War II*].’

Since then *The Book of the Law* has been reprinted a number of times, till in 1974–75, *three* separate sets of annotated commentaries appeared each claiming to be the authoritative version, an amazing indication of the increasing interest, not just in Crowley but in Thelema. It remains to be seen if the Law of Thelema is to be a passing fad, merely a remarkably apt expression of feelings which have only emerged some twenty years after Crowley's death, or whether these manifestations are just the tip of an

iceberg, which, when it finally rises into full view, will become the religion which Crowley foresaw as having its sunset two millennium from now.

The Tunis diaries cover a period when Crowley was fascinated with *The Book of the Law* and was writing commentary on it whilst Norman Mudd was applying his ability as a professional mathematician to cracking the qabalistic riddles embedded in the text.

One of Mudd's recruits to Crowley's cause, Edmund Saayman, a mathematics scholar at Oxford during the time of his association with Crowley, even considered writing a thesis on *The Book of the Law* for a fellowship at his college, a suggestion which the university authorities probably found most bizarre and not a little distasteful.

However, let us leave the implications of *The Book of the Law* and return from Crowley the Prophet, to Crowley the magician.

Diaries of magicians on the whole rarely survive or are hardly ever published when they do. This is not only because of the shroud of secrecy surrounding magic but because, like physicists' or chemists' diaries, they are usually deadly boring. They are boring because magic is still an experimental science and the records of its practice are not a continual record of fantastic phenomena, but one of repetitive attempts to put order into a disordered mind and disordered universe, of many failures and the occasional success. With few exceptions, the method of science, the precise recording of *everything* done and every result no matter how inconsequential, is something few magicians ever get round to.

It is one thing to master a few repeatable techniques or recipes, it is another to explore every combination of every traditional technique together with variations of your own, and then to write down the results in great detail and without any bias.

Crowley is only one of two magicians whose surviving diaries were kept religiously in such detail that it is possible to trace the detailed development of their thought from day to day.

The other magician was of course Dr. John Dee whose system of Enochian Magic was one of the keystones of Crowley's practice. Both Dee and Crowley considered that spiritual practices should be recorded in as much detail as the laboratory notes of a research chemist or physicist, or even in more detail, as the grounds of magical practice are even more shifting than those of the physical sciences. It is ironic that Crowley claimed John Dee's amanuensis, Edward Kelly, as one of his past incarnations, showing a further kinship of spirit extending over three and a half centuries of occult practice. The diaries of both men are still only partly published: in both cases literally the tip of the iceberg. It is because both men believed in the *method of science* allied with the aim of religion that makes them stand head and shoulders over their probably quite as competent but less methodical fellows, in a field where method is so hard to apply and yet so worthwhile, in that it separates the pure gold of magical and mystical experience from the dross of quaint but superstitious practice.

## Introduction

When magic finally graduates from art to science it is these two men who will have been responsible for laying so much of the foundation of that science.

Now, for magic to become a science it is from these records that the principles and the details of the practice must be built up. It is no use merely correlating the masses of assertions poured out by people who have merely cut and pasted the ideas of their predecessors, often in ill-digested form.

Science failed notably to progress in the Middle Ages beyond redigestion of the work of the Greeks and the Arabs. It was only through the building up of accurately observed results and practical comparison that science began again to grow in the Renaissance.

Magic is at the same cross-roads: many writers quoting authorities, few doing their own research, and still fewer building on research already done.

Here then are the records of further work done by Crowley. Much of it appears to be self-indulgent drug use or self-gratification but behind this is a method or a searching for a method.

It is useful when reading these results to see how, when and under what circumstances an act of magic worked, and if it was repeated later with a similar success. It is to be hoped that with the increasing availability of raw data, such as these diaries, the clear statements that Crowley made about magic may become fleshed out with actual results, both his own and those of other practitioners.

It is interesting to observe an earlier period of Crowley's diaries, that from September 1914 to September 1918, his *Rex de Arte Regia* diary, in which he recorded a series of intensive operations of sex magic. Of a total of 309 operations under various conditions and with a wide range of partners, there is a revealing spread of objectives, which fall into the following categories:

(a) Money (Red Gold, Wealth, Gold, etc.)	48
(b) Praise/thanksgiving to the Lord/Pan	40
(c) Relations with people (to fascinate mistresses, etc.)	22
(d) Reason for operation forgotten or not mentioned	21
(e) Literary Success	18
(f) Sex force and attraction	17
(g) Wisdom	16
(h) Promulgation of the Law of Thelema	16
(i) Magical energy (general)	12
(j) Physical Strength	12
(k) Taoist Meditation	8
(l) The Siddhi (magical powers)	8
(m) To attract a new mistress/Babalon in the flesh	8
(n) General success	6
(o) Youth	6

(p) Success for a particular ceremony	5
(q) Glory to Hermes	5
(r) Spiritual Illumination	4
(s) Magical Retirements	3
(t) To know the Mysteries of IX°	3
(u) Concerned with Amalantrah visions	3
(v) Praise to Shiva	3
(w) Creating Demons	2
(x) Sundry (1 or 2 operations each)	23
	<hr/>
	TOTAL 309

At first glance it appears as if most of his operations were for very concrete aims, the sort of thing which magic has always been associated with. Money (item [a]) comes highest on the list with 48 individual operations. Red gold only produced small amounts of cash that just kept the pot boiling for a week or two. Technically it is bad magic to do this style of magic working for cash. It is much more profitable to stick to the laws of finance: making a sound plan and working up your enthusiasm and will for putting the plan over. Crowley also used a method involving seeing or imagining a shower of gold coins at the moment of climax. This produced unexpected cheques or offers out of the blue. With one notable success which will be mentioned later, Crowley was at his most singularly broke during the period under consideration, and for this reason afterwards looked back upon this period in America with less affection than any other period of his life.

Items (b) and (g) are designed either to praise the Lord (Pan or the Phallus) or bring Wisdom. Obviously success here cannot be measured except subjectively.

Items (c) and (f), relations with people, sex force and attraction seem to have been relatively successful on a subjective level.

Item (d), the reason for the operation forgotten or not mentioned, is rather damning, especially for Crowley, who saw each sexual encounter during this period in the light of a magical operation and who also felt that all magical operations should be minutely recorded.

With item (e) we reach another objective aim (like the procurement of money) and find that with the exception of successful subjective literary stimulation, external acceptance of Crowley's literary output was at an all-time low. Even his *Simon Iff* stories which he particularly worked for, only appeared in the *International*, a magazine of which he was himself editor. To date, a vast quantity of *Simon Iff* stories remain unpublished.

Item (h), promulgation of the Law of Thelema, as we have already seen is now, half a century later, proceeding with great rapidity, but as a direct result of these workings there was very little response.

The rest of the list reads in the same way, and a pattern emerges. Many



of the subjective operations appear to be successful, but very few of the objective ones appear so. This is not to denigrate Crowley, but merely to show that from the mass of data embedded in his diaries, certain conclusions may be drawn, one of which is that, at least in the short term, objective aims were much less likely to be successful with this style of sex magic than subjective aims.

It is also interesting to notice that of the operations considered to be part of traditional magic, that is, invocation and evocation, only a very small percentage are designed to promote success in invocations, and only two individual operations are concerned with demons. These are strangely enough designed to *create* the demons Belial and his twin Asmodee, although here they are really used only as the *symbols* of 'earned success'.

Other odd operations include 'a safe pregnancy' for Alice Coomaraswamy who became pregnant as a result of an earlier sex magic operation. This operation failed as unfortunately she miscarried a short time afterwards. The pattern is repeated with other objective aims, with monotonous regularity.

Early in January 1915 Crowley, despairing of his 'failure to accomplish the IX<sup>o</sup> of the OTO', even wished that the OHO (Outer Head of the OTO, Theodore Reuss who had first pointed out to Crowley the specific role of sex in magic) 'were here to read and comment on this record'. In short, he was not getting results, partly he thought because he lacked friends and money in the USA.

In the same entry Crowley writes 'so far though I have written "success" I have not had that indubitable and striking success that I call worthy of this Royal Sacerdotal Art'. Real success in magic where the objectives sought are on the physical plane, should be marked by rapid and unlikely results. For example, a talisman, as a general rule, should certainly produce its effect within the round of the planets (i.e. a week) if not considerably sooner, unless it has been designed merely to work like a 'trickle-charge' battery charger. If the work is successful then it will very obviously be so. If the results occur over a long period of time in such a way that mere chance could account for them, then the magical operation was in all likelihood a failure.

It is only by applying such a rigid standard that the conditions of success in magic can be separated from the chaff of coincidence. Woolly thinking never contributed to progress in any field, although these considerations apply to specifically physical objectives, not to longer term spiritual goods.

Looking now at the positive side of things, a very remarkable pair of workings illustrate the conditions attendant upon success. The first is dated 14 January 1915 and is an operation of the VIII<sup>o</sup>, that is, an auto-sexual working. During it Crowley visualized the god Hermes, and at the climax he experienced complete orgasm without the emission of any semen: the bindhu was retained. But Hermes spoke to Crowley's inner ear: 'Thou hast thy will. Depart; write down the record, and make a particularly careful



study of the stars.' If he did, it is not recorded in the diary. However the planetary positions for this working (11.33–11.53 p.m., 14 January 1915) are quite suggestive. They were:

☉	23°	♊	♄	29°	♋	♁
♃	10°	♋	♅	27°	♋	♁
♁	25°	♋	♂	18°	♊	
♀	9°	♁	♃	0°	♋	
)	15°	♊				

The result of this working was that having been bored and weary all the evening, Crowley finds himself lively and fit, with the desire to work all night. In fact he sleeps instead and has lucid dreams, waking full of energy and ideas. For the next two days he speaks of himself as 'All day I am dancing . . . like a kitten.' Even his operation for money on the following day although not very promising results in a cheque from one of his disciples, C. S. Jones.

Now the interesting factors in this working are:

1. The technique was auto-sexual, accompanied by a good visualization of the God Hermes.
2. The astrological configurations, which are suggestive.
3. No semen was actually ejaculated, thus discharging the sexual tension.

In addition, the results are the two unmistakable signs of a successful working, an excess of energy and ideas, or if before sleep then a deep sleep with lucid dreams followed by a very fresh awakening. The latter event incidentally was quite a rare occurrence for Crowley, who usually functioned better the other end of the day.

The same effect of sudden wakefulness occurs in a working of 13 March 1920 (1.05 a.m.) when, 'I became suddenly wakeful, strong and well, as if I had held the object originally proposed. I have been at some pains to record the conditions of this experiment, as it is so totally out of keeping with practically all previous experience. I have an idea that my "increase of wisdom" is connected with the faculty of analysis, that I am getting all the details of "normal" experience! I must say that I really do not see where this path leads. Am I failing to see the wood for the trees? Or am I building Pyramids (somewhere or other) with all these bricks?'

Crowley worked furiously for a solid eight hours of dictation, leaving his scribe completely exhausted. Comparison of the conditions of success for sex magic operations can also be extended into the area of drugs. In the Tunis diaries Crowley finally admits that he is fighting a losing battle and proposes to put himself in the hands of a specialist cure or at least consult with his local doctor to devise a cure (7 June 1923). The record of one such 'drying-out session' is documented in the diary entries for this month and

also in Appendix V. Throughout the diaries however are passages of real insight into the nature and workings of the mind stimulated by various combinations of ether, heroin and cocaine.

These remarks although scattered are comparable for insight with his essays on hashish in the *Equinox* (republished as *Roll Away the Stone* edited by Israel Regardie, Llewellyn, St. Paul, 1968).

Again, the record is interspersed with divination by the Yi King, the Chinese system of divination upon which Crowley relied for most of his life for answers to day to day matters. Appendix II lists all the Hexagrams of the Yi King. These are figures made up of six lines which are either broken (Yin) or whole (Yang). Crowley used James Legge's translation of the Yi which appeared in the *Sacred Books of the East* series. In the entry for each Hexagram the lines are interpreted one at a time, commencing with the lowermost one. Crowley adapts the wording to the exigencies of the situation, blaming any apparently wrong answers on his own interpretation rather than faulting the oracle itself.

Throughout the diaries Crowley often also turns to Greek and Hebrew Gematria to check a theory or for confirmation of a passage in *The Book of the Law*. Where this slim work of three chapters has been referred to, the relevant verse has been supplied in a footnote.

It has been more difficult to sketch in the background of thought which is condensed into the operations of Gematria. Accordingly some of the tables which are necessary for the full appreciation of the chains of correspondences which link together Crowley's more condensed thinking have been set out in Appendix I.

Amongst the many strands woven into the diary is one of the lesser known facets of Aleister Crowley's personality: his feelings towards his children. A number of closely written pages dating from late September 1923 reveal not only his concern, but a detailed recipe for bringing up children in a Thelemic manner.

Although Crowley sometimes consciously writes for an audience, for he says (29 March 1920) 'I am wondering how these sentences will read. They are put down with an agonizing attempt to be clear, precise and simple', on the whole he is more concerned with getting down these things he feels are important before they are lost in the surge of ideas which poured relentlessly from his brain on to paper. Accordingly some passages are less than easy to interpret, often being couched in references that require a detailed knowledge of his life and thought. Where possible this information has been supplied.

These are just a taste of those ideas which may be pressed from the raw grapes of Crowley's diaries: it remains for you, the reader, to draw what wine you will from this press.

## A CROWLEY CHRONOLOGY

- 1875 Born at Leamington Spa, Warwickshire on 12 October—between 11 p.m. and midnight.
- 1886 His father, Edward Crowley, dies.
- 1896 31 December—Crowley decides to pursue mysticism and occultism.
- 1897 Begins reading the alchemists, mystics, and books on magic.
- 1898 *Acelanda*, Crowley's first book of poetry published.  
Crowley left Cambridge and began reading the *Kabbalah Denudata* in Zermatt, where he meets Frater D. A. (Julian L. Baker).  
September—Baker introduces him to Frater Volo Noscere (George Cecil Jones) who in turn introduces him to S. L. (MacGregor) Mathers and the 'Hermetic Order of the Golden Dawn'.  
18 November—Initiated into the Hermetic Order of the Golden Dawn.  
(*Neophyte Grade*  $0^\circ = 0^\square$ , took the magical name of Frater Perdurabo).  
November–December—Astral travelling carried out with Frater Volo Noscere.  
Crowley first read the *Book of the Sacred Magic of Abramelin the Mage*.  
December—*Zelator Grade* taken,  $1^\circ = 10^\square$ .
- 1899 January—Crowley met Allan Bennett, Frater Iehi Aour, among the members of the Golden Dawn. Soon after, Bennett went to live with Crowley and acted as his instructor in magic.  
January—*Theoricus Grade* taken,  $2^\circ = 9^\square$ .  
February—*Practicus Grade* taken,  $3^\circ = 8^\square$ .  
May—*Philosophus Grade* taken,  $4^\circ = 7^\square$ .  
December—Portal Grade taken (after compulsory wait of seven months).

- 1900 16 January—Initiated by Mathers in Paris as an *Adeptus Minor* 5° = 6<sup>□</sup> (taking the magical motto Parzival). (Crowley at one time mistakenly asserted this date to be 20/2/1900). Crowley applies to the Second Order in London for the documents connected with his initiation in Paris, but is refused.  
Allan Bennett leaves for Ceylon to become a Buddhist monk, Bikkhu Ananda Metteya.  
Crowley leaves for Mexico.
- 1902 Crowley travels to India.  
13 February—Visits Allan Bennett in Burma.  
28 April—Leaves Srinagar to commence his climb of Chogo Ri (K2) in the Himalayas.  
The German Section of the O.T.O. founded (unknown to Crowley at this point).
- 1903 July—Crowley at Boleskine, in Scotland, to attempt the Operation of Abramelin.  
Operation interrupted to marry Rose Kelly.
- 1904 January—Crowley in Ceylon with Rose for a short period before returning to England via Cairo.  
8–10 April—Crowley receives *Liber Legis*, the *Book of the Law*, from the discarnate entity Aiwass in Cairo, thereby claiming the Grade of *Adeptus Major*, 6° = 5<sup>□</sup> (taking the magical motto 'Ol Sonuf Vaoresagi').  
Publishes S. L. MacGregor Mathers' translation of *The Goetia*.
- 1905–7 *Collected Works* published in three volumes, containing Crowley's works to date.
- 1905 8 August—The expedition to Kanchenjunga, with Dr. Guillardod, Reymond, Pache and de Righi.
- 1906 Walk across China, and Invocation to Augoeides (which, for Crowley, completed the Operation of Abramelin).  
Death of Crowley's first child Lilith.
- 1907 *Knox Om Pax* published.  
A. . A. . founded
- 1909–13 The first ten numbers of *The Equinox* Vol. 1 published.
- 1909 Rose divorces Crowley.  
777, an extensive Qabalistic tabulation of correspondences first published.

*The Magical Diaries of Aleister Crowley 1923*

Crowley claims the Grade of *Adeptus Exemptus*, 7° = 4□ (taking the motto 'OU MH').

23 November—19 December—Crowley and Victor Neuburg performed the Enochian Calls of Dr. John Dee in North Africa.

3 December—Crowley claims the Grade of *Magister Templi*, 8° = 3□ (taking the motto 'Vi Veri Universum Vivus Vici', V.V.V.V.V.) during the skrying of the 14th Aethyr.

1909–10 *The Holy Books* published.

1910 Autumn—'The Rites of Eleusis', a series of seven Planetary Invocations performed at Caxton Hall, Westminster.

1911 27 September—Rose enters an asylum suffering from alcoholic dementia.

11 October—Crowley meets Mary d'Este Sturges, the companion of Isadora Duncan.

21 November—Abuldiz appears to Mary d'Este Sturges (Soror Virakam) and commands Crowley to go to Naples and write *Book Four*.

1912 Theodore Reuss, head of the O.T.O. visits Crowley, and agrees that Crowley should become the English head of the O.T.O.

1913 *Book of Lies* published.

1914 January/February—The 'Paris Working' with Frater Lampada Tradam, Victor Neuburg.

24 October—Crowley leaves for the USA.

1915 12 October—Crowley claims the Grade of *Magus*, 9° = 2□ (taking the magical motto 'To Mega Therion').

Crowley employed by Viereck to work as editor of *The Fatherland* and *The International*.

Crowley working with Frater Achad, Charles Stansfeld Jones.

Crowley writes *Astrology*.

1916 Magical Retirement in New Hampshire in which he performs a Ritual signifying the end of Christianity.

1917 Crowley's mother, Emily Bertha Crowley, dies.

1918 Amalantrah appears to the Camel (Roddie Minor), one of Crowley's mistresses in New York.

*A Crowley Chronology*

March—*Liber Aleph* completed (published 1961).

August—Magical Retirement on Oesopus Island during which Crowley had visions which purported to be of his previous incarnations.

Writes his version of *Tao Teh King*.

Meets Leah Hirsig (Alostrael).

- 1919 21 March—The first of the *Blue Equinox* published—Vol. III, No. 1 (sometimes referred to as No. XI, being the first Equinox published after Vol. 1, No. X).  
Return to England and the adoption of the heroin habit.  
Inheritance of £3,000.
- 1920 2 April—Crowley arrives at Cefalu and establishes the ‘Abbey of Thelema’.  
14 October—his daughter, Anne Leah (Poupée), by Alostrael, dies.
- 1921 May—Crowley claims the Grade of *Ipsissimus*,  $10^{\circ} = 1^{\square}$ .  
June—Mary Butts and Cecil Maitland visit the Abbey.  
17 July—Frank Bennett (Fratr Progradior) arrives at Cefalu.
- 1923 16 February—Death of Raoul Loveday at Cefalu.  
1 May—Crowley is expelled from Italy by Mussolini and leaves the Abbey of Thelema for the last time.  
11 May—Arrives in Tunis and commences the *Magical Record* here published.
- 1925 Invited by Herr Traenker to Thuringia in Germany, to be International Head of the O.T.O.
- 1926 A facsimile of *Liber Legis* issued in limited edition of 11 copies.
- 1928 October—Israel Regardie joins Crowley in Paris, and becomes his Secretary, under the name of ‘The Serpent’.
- 1929 9 March—Crowley, his mistress and Regardie are issued with a ‘Refus de Sejour’ and expelled from France.  
12 April—*Magick in Theory and Practice* published in Paris in four volumes by the Lecram Press, and in London in one volume.  
16 August—Crowley marries Maria Teresa de Miramar, in Germany.
- 1930 The first two volumes of *The Confessions of Aleister Crowley* published by the Mandrake Press.

*The Magical Diaries of Aleister Crowley 1923*

- 1932 Regardie parts company with Crowley.
- 1934 10 April—Crowley loses his libel case against Nina Hamnett over her book, *Laughing Torso*.
- 1937 *The Equinox of the Gods*, *The Equinox*, Vol. III, No. 3, containing the text and facsimile of *Liber Legis* issued.
- 1938 *The Heart of the Master* by Khaled Khan (Crowley) and *Little Essays Toward Truth* published.
- 1939 *Eight Lectures on Yoga* by Mahatma Guru Sri Paramahansa Shivaji (Crowley), published as *The Equinox*, Vol. III, No. 4.
- 1944 *The Book of Thoth* (with Crowley's Tarot Cards painted by Lady Frieda Harris), published as *The Equinox*, Vol. III, No. 5.  
Crowley retires to 'Netherwood', Hastings.
- 1947 1 December—Crowley dies at Hastings.  
5 December—'The last Ritual' and cremation at Brighton.

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

The Magical Diary of  
TO ΜΕΓΑ ΘΗΠΙΟΝ<sup>1</sup>  
The Beast 666<sup>2</sup>

*Beginning* An XIX,<sup>3</sup> Friday 11 May [19]23 e.v.<sup>4</sup>

In the City of Tunis: Hotel Eymon in the Arab Quarter.

*Ending* An XIX, Saturday 2 June [19]23 e.v.

In the Pleasure-Village of [La] Marsa (Plage):

'Au Souffle du Zephir'.<sup>5</sup>

12 [May 1923] *Die Saturn*<sup>6</sup>

I worked on the Qabalistic Comment to CCXX<sup>7</sup> all last night; and

<sup>1</sup> The Great Beast, Crowley's self-assumed magical title.

<sup>2</sup> *Revelations*, Chapter 13, v. 18.

<sup>3</sup> Crowley's dating of the New Aeon, commencing from his reception of *The Book of the Law* in April 1904. Hence this date, according to ordinary reckoning, is 1904 plus 19, that is 1923.

<sup>4</sup> *Era vulgari*, or dated according to the common era. Crowley usually preferred to date the time of the year in terms of the zodiacal sign in which the sun and the moon were then located, rather than by months and days.

<sup>5</sup> A hotel or lodging near the beach in La Marsa, a resort town 40 km northeast of Tunis.

<sup>6</sup> All days of the week are marked in Crowley's diaries in terms of the planet ruling the day:

<i>Die Sol</i> = Sunday	<i>Jupiter</i> = Thursday
<i>Luna</i> = Monday	<i>Venus</i> = Friday
<i>Mars</i> = Tuesday	<i>Saturn</i> = Saturday
<i>Mercury</i> = Wednesday	

In the manuscript the planetary symbols have been used: here they are expanded for clarity. It is of course more correct to say *Dies Solis, Lunae, Martis, Mercurii, Jovis, Veneris*, and *Saturnii*.

<sup>7</sup> Crowley's *Book of the Law, Liber Al Vel Legis, sub figura CCXX*. Crowley gave such Liber



noticing that Marsa<sup>8</sup> = 542, and the Plage contains 111, I decided to go to Marsa Plage 'Au Souffle du Zephir' instead of to the Desert proper. On practical grounds, too, while I have made it a point to trust the Gods utterly, it seems silly to put practically two days between myself and Tunis, especially as I might easily have found work almost impossible in the heat of the Djerid.<sup>9</sup> Also, it is easy to go from Marsa to Nefta if the spirit moves me, and the newspaper this morning reported a serious affair at Messina, where Mussolini's brigands made a murderous onslaught upon a peaceful political meeting. It is the beginning of the end for this upstart renegade with his gang of lawless ruffians, and his crazy attempt to restore the tyranny of the Dark Ages. Only twenty-eight days since he signed the order for my expulsion from Italy, and already he totters.<sup>10</sup> In Naples (14–21 Apr.) I foresaw his fall and predicted it openly;<sup>11</sup> thereby frightening my hearers, who though they thought more or less as I did, trembled before the rage of the rascal and could hardly understand that a Man might have courage to speak his mind. I gave him six months grace, to be on the safe side as a prophet, though I felt sure that half that time would see him smashed.<sup>12</sup>

I divine a Jesuit conspiracy directed mainly against France; the idea is to get England and Germany to join it. A catholic monarchy in Bavaria is doubtless an early item on this programme. I rather expect a war, nine months after the publication of the Law of Thelema in my *Diary of a Drug Fiend*<sup>13</sup> and my proclamation as The Beast 666 in the *Sunday Express* of 26 Nov. last. That is, before the end of August this year. I hope the USA will back France and keep England from plunging headlong to her final ruin. I won't fight against my country, but I won't fight against France either. I wish France would come to terms with Russia: the next war will not be political and economic, but for Science and Freedom against

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numbers to most of his books and essays. This Liber he considered to be his most important production, and accordingly wrote for it a number of commentaries. Several, including 'the Djeridensis Comment' which was completed in autumn of this year at Nefta are published in *Magical and Philosophical Commentaries on the Book of the Law* edited and annotated by John Symonds and Kenneth Grant, 93 Publishing, Montreal, 1974, and in Israel Regardie's *The Law is for All*, Llewellyn, Minnesota, 1975.

<sup>8</sup> That is, the letters of the word Marsa, when given their (Hebrew) numerical equivalents, add up to 542.

M = 40, A = 1, R = 200, S = 300, A = 1: total 542.

<sup>9</sup> The desert after which the 'Djeridensis Comment' was named. Crowley later travelled to Nefta on the fringe of the Chott El Djerid, about 380 km southwest of Tunis.

<sup>10</sup> Crowley was expelled by Mussolini from his 'Abbey of Thelema' in Cefalu, in Sicily on 1 May 1923, i.e. immediately before coming to Tunis.

<sup>11</sup> This prophecy had more to do with Crowley's expulsion, than Crowley's expulsion had to do with Mussolini's subsequent fall! This sort of open remark was probably responsible for the expulsion rather than the usually accepted cause, the death at Cefalu of Raoul Loveday.

<sup>12</sup> Mussolini nevertheless survived for some years after this.

<sup>13</sup> A fictional account, partly autobiographical, of the Abbey of Thelema, which was published in 1923 by Collins, and subsequently republished by Weiser in New York, 1970. At the time it aroused a lot of anti-Crowley feeling and press.

Religion and Reaction. On England, England, will you not stand for the spirits of Milton, Shelley, Swinburne—and Aleister Crowley?

7.0 p.m. Alostrael<sup>14</sup> stays in Tunis tonight, but joins me tomorrow. Convenience, economy, etc., dictate this course. But her presence does really do harm to my moral stamina. It must be absolutely arranged that I cease to depend on her as I have done. I have a pitched battle to fight with [Heroin]<sup>15</sup> and when she is with me, I simply cannot concentrate on the campaign. In these few hours, even, since she left me after lunch, I have pulled myself together notably. For her sake as for mine—and for that of the Great Work<sup>16</sup> above all—I must win through and recover my old Energy, without these complications. I do no regret having gone into the fight; but the time is come to finish it.

[13 May] *Die Sol*

Riots in Palermo now, and an Academy of Literature in Rome suppressed!

31-666-31<sup>17</sup> arrived. Her mere presence—not anything she does—disturbs. It is, I think, the potentiality which she represents. Result: A bad night.

[14 May] *Die Luna*

Woke at 9.30 not too fatigued.

Note from yesterday's work: We find that there is no obstacle—a priori—to our continuing to count 1, 2, 3 . . . and we assume that each step is similar to the last. On this experience is based the argument for A to the power of O. BUT: In actual fact:

- a) we cannot go on counting for ever
- b) we have reason to assume that plus 1 affects  $2n$  as it does  $n$  (e.g. we know that one's eighth Mandarin has an effect quite different to one's second, that one's 25th mile is 'further' from one's 24th than one's fourth from one's third, etc).

In view of this and the idea of number given in *CCXX*,<sup>18</sup> the continuum and the infinity postulate become quite meaningless except as expressions of the form of the mind. There is now no reason whatever to suppose

<sup>14</sup> Leah Hirsig, one of Crowley's mistresses at the Abbey whom he met in America in 1918. She was his Scarlet Woman for some considerable time, not completely fading out of his life until 1930.

<sup>15</sup> Heroin throughout the original MS. is signified by the astrological sign for Aquarius, and Cocaine by the sign for Leo.

<sup>16</sup> The propagation of the Law of Thelema, derived from the *Book of the Law*. Often symbolized in the diaries by ☉.

<sup>17</sup> 31-666-31 = Crowley's numerical code for the Scarlet Woman, Alostrael or Leah Hirsig, which contains the number of the Beast flanked by 31, a key number from the *Book of the Law*. Alostrael had been 'holding the fort' at the Abbey in Cefalu.

<sup>18</sup> *Book of the Law*: 'every number is infinite: there is no difference'.

that the idea of the universe formulated by any individual has any basis in 'reality' of the sensory sort.

Note that the ideas of infinity and the continuum are always discredited by such thinkers as assert a maximum finite velocity—that of light—and that at the absolute zero gases suddenly refuse to proceed by Boyle's Law.

[15 May] *Die Mars*

A bad night—my own fault. I worked like a maniac on the Qabalistic Comment<sup>19</sup> for two hours—and vomited on stopping. Then alarms and excursions till 3 a.m. Woke well enough, though, and worked fairly well.

8.50 p.m. What line should be adopted about Frater Lampada Tradam?<sup>20</sup> (I had an idea for O.P.V.<sup>21</sup> to invite him to Cefalu).



Moon of Phallus.<sup>22</sup>  
No. V. [*Hsü* Hexagram]

Yes: O.P.V. might well remind him that he is 'out of it'—waiting and getting nothing done—killing his creative genius—and should aspire purely—to crown his personality—O.P.V. should be firm yet gentle; sincere and passionate. He should ask him to make a magical retirement (Tell O.P.V. to read chapter himself).<sup>23</sup>

[16 May] *Die Mercury*

Another bad night: this time because a mouse ran across Lea's face at 1.15 a.m. She started screaming and became violently hysterical. I copied her as faithfully as I could.

10.20 p.m. Started the 'Victorious City'<sup>24</sup> this afternoon, Leah having gone to Tunis: it applies Thelema to the Social Deadlock.<sup>25</sup>

<sup>19</sup> The commentary on *Liber CCXX*, the *Book of the Law*.

<sup>20</sup> Victor Neuburg.

<sup>21</sup> Norman Mudd.

<sup>22</sup> Hexagram number V from the Chinese divinatory text the *I Ching* or *Yi King*. Moon refers to the top three lines, and Phallus to the lower three lines (or Trigram). The divinatory meaning of this Hexagram is (in James Legge's version which Crowley preferred to use): '*Hsü* intimates that, with the sincerity which is declared in it, there will be brilliant success. With firmness there will be good fortune: and it will be advantageous to cross the great stream'. Crowley interprets the Hexagram line for line.

<sup>23</sup> Crowley suggests that Mudd read Chapter V of the *Yi King* himself.

<sup>24</sup> A literary work by Crowley which does not appear to have survived.

<sup>25</sup> That is, it applies Crowley's Law of Thelema to social problems.

[17 May] *Die Jupiter*

A good night's rest, on the whole: slept early, but woke once or twice threatened by the Storm Fiend<sup>26</sup> but refrained from using heroin.

3.0 p.m. With Ethyl<sup>27</sup> found that 'a blank mind' is liable to be filled with very low and primitive ideas. Our approach to Zero in mystic work is not (as supposed by many) the banishing of thoughts or even their simplification in the usual sense; it is a reaching of Unity, which is a higher degree of co-ordination. I feel that this thesis is very important indeed, and am not at all sure what it implies. But I am sure of this: that progress in spiritual life is towards the 'higher' in exactly the same sense as the schoolboy advances from the Rule of Three to De Mowies' Theorem. The question arises: how does this bear on political and educational problems?

[18 May] *Die Venus*

Slept well: seem to have done little all day.

19 May *Die Saturn*

With Ethyl:<sup>28</sup> some interesting discoveries: the last of them too complex; in trying to round it out in my mind, I forgot the whole matter. (See later, 20 May.)

11.35 a.m. I introduced myself at Tunis Chess Club, and played their pet amateur two games. Won both: the second recorded opposite<sup>29</sup> was rather nerve straining (my opponent's strength and style being not accurately known), but an exquisite joy when my defence, which looked desperately thin, automatically transformed itself into an overwhelming attack, without effort on my part.

After lunch I made a short experiment with Ethyl: the main results were as recorded on the page opposite to this record of Sunday 20 May. (Whit Sunday, the Day of the Holy Ghost, of whose Knights I am Grand Master.)

20 May, *Die Sol, S[anctus] S[piritus]*

11. p.m. A rather bad night, yesterday, due to my own mismanagement. Went a longish walk this afternoon, and a stroll half an hour ago. New moon seen. Delightful. Feel very well. Took an hour's nap between 2.30 and 4; it was rather hot, and I had not had my due portion of repose. Dic-

<sup>26</sup> Crowley's name for his bronchitis attacks.

<sup>27</sup> Inhaled ether.

<sup>28</sup> Ether again.

<sup>29</sup> Details of the moves of the game appear on the opposite page of the Diary, but are not reprinted here.

tated 'Globular Electricity for the Hag,'<sup>30</sup> and made a correction of Anny Ringler episode.<sup>31</sup>

11.30 p.m. [The equation]  $1 = 1$  means:

The addition of  $n$  to both sides of the equation does not alter the fact that  $(m \text{ plus } 2) - (m \text{ plus } 1) = 1$ . (e.g. if 7 plus 1 = 8, 27 plus 1 = 28, or words more or less to that effect!)

I begin to remember the forgotten entry of 19 May with Ethyl. Something of this sort. (See Ethyl Oxide Records for full record.)<sup>32</sup>

- a) I should be [re]served for the task of training students who have undergone preliminary initiation at Cefalu.
- b) Suppose I found myself a wash-out and disappointed them.
- c) Suppose I found this was due to my experiments with [heroin] and [cocaine].
- d) Suppose I took a regular cure.
- e) Suppose that the cure left me 'a mere shadow of my former self'.
- f) Why drag out a useless life, dishonouring my reputation, discrediting my methods, etc?
- g) Extend this idea to all ('*mutilés de la guerre*'—*de la vie*).<sup>33</sup>
- h) Here is another argument against the Black Brothers, against the idea of resistance to change in general, against the static conception of the Ego etc.
- i) Note that a man is in no case valuable for what he is, save in so far as that is understood as the measure of what he can do.
- j) Suicide should not be taken as an indication of failure (in such a case) but of the (proper) determination to be done with a worn-out tool, or to make way for new ones, or (perhaps) to get a new one oneself.

Such were the main lines of the meditation so far as I can remember it. The point of it was (I think) to prepare the minds of Thelemites for some such apparent disaster. The main cause of my 'forgetting it' was sheer cowardice about recording it, and desperate horror lest it should happen from causes beyond my power to control or failure of will on my part to avert it.

[21 May] *Die Luna*

12.05 a.m. I have been worried since my arrival in Tunis by my Cursed Puritanism, my Nonconformist Conscience—ad nauseam. For, feeling that

<sup>30</sup> The 'Hag' as Crowley affectionately called it was his 'Autohagiography' (the autobiography of a saint) later entitled *The Confessions of Aleister Crowley*, partly published by Mandrake Press, London, 1930, and in full by Cape, London, 1969.

<sup>31</sup> Anny Ringler was a Hungarian girl Crowley met in Moscow whilst managing the 'Ragged Ragtime Girls.'

<sup>32</sup> Apparently not still extant.

<sup>33</sup> 'The wounded of the war'—of life.

11 May–2 June

I am financially dependent on people who believe in my Genius. I think of that terribly cruel (but true) remark of Frank Harris to Oscar Wilde, 'People get tired of holding up an empty sack' and sweat blood lest I should allow a single moment to idleness, and so fall in honour towards their pure Love and Faith. I feel that it is up to me to do better work than I have ever done—though I know well enough, and they understand perfectly, that I am in real need of rest from nervous strain, the sense of responsibility, and all those very things that are implied in this Plan of Campaign.

11.15 a.m. Woke rather fresh and fit. But the same thing has happened again: I got a long and very important revelation last night, and can't recall a single thing about it.

10.15 p.m. [Dictated to Alostrael]. There seems to be much misunderstanding about the True Will. In argument people are always making assumptions which imply as uncaused will. The fact of a person being a gentleman is as much an ineluctable factor as any possible spiritual experience; in fact, it is possible, even probable, that a man may be misled by the enthusiasm of an illumination, and if he should find apparent conflict between his spiritual duty and his duty to honour, it is almost sure evidence that a trap is being laid for him and he should unhesitatingly stick to the course which ordinary decency indicates. Error on such point is precisely the 'folly' anticipated in *CCXX*, 1, 36,<sup>34</sup> and I wish to say definitely, once and for all, that people who do not understand and accept this position have utterly failed to grasp the fundamental principles of the Law of Thelema, and may be expected to get themselves into all those kinds of trouble which result from uncriticized enthusiasm about the 'revelations' which are made to them; their great Qabalistic discoveries and similar mantraps.

[22 May] *Die Mars*

Expand this for note on [*AL*] 1, 36.<sup>35</sup> Quote my own mistakes about 'moral etc. obligations' in G[olden] D[awn] oath.<sup>36</sup> Sol entered Gemini.

[23 May] *Die Mercury*

Yesterday I wrote letters, etc—a rather slack day; but did some Qabalah. I note Achad's<sup>37</sup> refusal to send out the Word of the Equinox.<sup>38</sup>

<sup>34</sup> *The Book of the Law*, Chapter I, Verse 36: 'My scribe Ankh-af-na-Khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereon by the wisdom of Ra-Hoor-Khu-it.'

<sup>35</sup> Crowley reminding himself to expand the above comments on Chapter I verse 36 of *The Book of the Law* to form part of a commentary on this book.

<sup>36</sup> The Magical Order that Crowley was initiated into in 1898 when he took the Neophyte Oath.

<sup>37</sup> Charles Stansfeld Jones, one of Crowley's main American disciples located at this time in Chicago. Crowley at one time considered Achad his 'magical son.'

<sup>38</sup> A new word given by Crowley to his disciples each Equinox to symbolize the 'current' of the coming six months.

He, Jesus Stansfeld Christ, as Russell<sup>39</sup> not so inaptly called him, the Great One, the Illuminated One, how shall He worry about those contemptible others, who are very likely waiting with trust for the Word to arrive? However the punishment had better fit the crime: I will make a point of not sending the Word to him next Equinox. I should very much like to know, too, exactly what is going on in Chicago behind my back. *Yi* [King] says [Hexagram] XXXVII—same as personal fortune of Achad this Equinox.<sup>40</sup>

What shall be my attitude to Achad; is any open action on my part necessary (either directly or through Alostrael and O.P.V.<sup>41</sup>) and if so what?

Hex[agram] XXXVI [*Ming* 𠄎]<sup>42</sup>



[Line 1] Meditate on matter.

[2] Use 'swift horse' (I am wounded in left thigh).

[3] Look for nigger in woodpile; but don't hurry.

[4] Clear up the trouble.

[5] Query what Count of Kî did.

[6] (Apparenty) settle Achad's hash.

9.40 p.m. The third month of the Equinox: keep quiet but make big plans. I brought the shew stone<sup>43</sup> here, and simply have not had the courage to use it. I feel that the results would be very important, and I need a real rest. But I should like to get Alostrael's Power going properly.

10.5 a.m. On Tuesday early I got (with Ethyl<sup>44</sup>) that O.P.V.'s idea of what his work should be revealed mediocrity, or perhaps to express what I mean more fairly, a strong sense of either his own limitations or those of (call it) material possibility, e.g. his first duty was 'to keep this place' (Coll[egium] ad S[piritum] S[anctum], Cefalu)<sup>45</sup> 'going'. Why not say 'to develop this place to the full'. It is only a small point, but significant. There are two sides to it moreover; my own great error—both as to my own ambitions and to my plans for helping other people—has always been to aim too high, and miss altogether. Besides, getting disappointed in this way has injured my confidence. Better, no doubt, to make reasonable plans and carry them out.

<sup>39</sup> Cecil Frederick Russell, another American disciple, known as Frater Genesthai.

<sup>40</sup> The *Yi King* Hexagram number XXXVII (in Legge's version) readers: 'For (the realisation of what is taught in) *Kiâ Zân*, (or for the regulation of the family), what is most advantageous is that the wife be firm and correct.'

<sup>41</sup> Leah Hirsig and Norman Mudd respectively.

<sup>42</sup> Hexagram number XXXVI states (again in Legge's version): '*Ming* 𠄎 indicates that (in the circumstances which it denotes) it will be advantageous to realise the difficulty (of the position), and maintain firm correctness.' Again the emphasis on firm correctness as in the previous Hexagram.

<sup>43</sup> A skrying stone used for crystal gazing, for 'shewing forth' the future.

<sup>44</sup> Ether.

<sup>45</sup> The Abbey of Thelema at Cefalu.

11 May–2 June

10.15 p.m. Will now try Ethyl and Shew Stone. Object: simply to receive a message suitable to the passage of Sol through Gemini. Recorded in special book.<sup>46</sup>

Note. Some bonny Qabalah this afternoon. 'Thelema'. After days of work I get<sup>47</sup>:

*Logos Puthios tou Nomou* = 2542  
Thelema spelt in full = 2542

so that there is a perfect numerical equation in the Greek behind the plain statement in English. I went on to enquire about *Logos Puthios*. Am justified in thus translating 'The Word'? It is certainly an ideal definition of the particular kind of word meant. The phrase adds to 1142, and then I got:

*Logos Puthios* = 1142  
*Age to thelema sou* = 1142

Thus, 'The Word' is precisely 'Do what thou wilt' in Greek number, as well as in English phrase.

Note that  $2542 = 2 \times 1271$ , the 'word' (expression in dyad of 1271)

1271 = *he gnosis* 'the Gnosis'  
= *to onoma sou* 'thy name'  
=  $31 \times 41$  31 is the Secret Key of the Book.  
The value of 41 (or 82) will appear shortly.

[24 May] *Die Jupiter*

2.45 a.m. 'The little more how much it is'. The four golden balls which adorn the coronet of a Baron—how many have paid for that one extra! (Above comic relief to more serious meditations.)

The Sign of a Magus—the gesture of readiness to write—involves not only obvious ideas like that of the vertical (Heaven—Phallus) preparing to make its mark on the Horizontal (Earth—Kteis), the Line upon the Plane, the Point upon Blank Space, but also a certain position of the arms which is (I incline to fancy) symbolic of certain geometrical truths pertaining to the Grade, and illustrative of the Formula of Creation. Let O.P.V. demonstrate the theorems and problems appertaining to this Arcanum! (There is some point about dimensions; and the Swastika—in 3 dimensional form—is a prominent feature of this affair.) The 'Tathagata'<sup>48</sup> Teaching' statues and pictures show the sign slightly different from those of

<sup>46</sup> No longer extant.

<sup>47</sup> For reference the number-letter equivalents of the Greek alphabet, used here by Crowley for Gematria, are listed in the table provided in Appendix I. In the original diary the phrases are in Greek characters.

<sup>48</sup> An epithet of the Buddha.



Tahuti!<sup>49</sup>: each Magus gives it his own peculiar way, no doubt. The geometry depends upon the relative positions of the upper and lower arms: these should be measured. The lower are parallel and at right angles? The upper at right angles and parallel, but in a different sense? One pair cross, the other diverge? I will make a diagram [diagram of swastika position].

11.30 a.m. Ethyl and Chione<sup>50</sup> have the same defect as Gurls [*sic*]: they do so well a very little at a time, that one is tempted to make an all-night of it. A grave error: one gets 'naturally tired' one ought to stop with firm correctness: one never gets any real good out of going on. Thus, I did splendidly till 12.30—went on till all hours and got nothing but the idea of training up a child from the start—with what object I cannot remember. I recognized the banality of the idea at the time: its only value was that it had been 'tested' by getting rid of all the possible criticisms. Also, I got into some argument which landed me in various fallacies: altogether a hopeless rotten show. Moral: don't be tempted to keep going after one's evening's work is over.

[Note added later:] I forgot one point: a reminder that I work much better if I tie myself to a formal programme: witness *Liber 418, Mortadello*,<sup>51</sup> etc.

Curiously I woke fresher than I have done for weeks: I think I had unravelled some complex which was pressing upon my nerves, which was 'as good as a night's rest'. (I was awake till long after daylight, woke at 9.0, worked a little, and am ready to go for a walk before tiffin . . .)

Did so: slept till near 6.0 p.m.: dictated *Hag*<sup>52</sup> for 2 hours, and made myself sick: dined well, went  $\frac{1}{4}$  hour's walk by moonlight; read Keats aloud to Alostrael: very lovely 'nice tired' time till midnight. Said Adoration.<sup>53</sup>

[25 May] *Die Venus*

12.1 a.m. Getting ready to sleep. I note that Freud's *Three Essays on Sex*. Now I admit that 'perversions' (especially coprophilia, etc.) in normal healthy people are idealizations (purifications) of the sexual instinct. I have long ago seen this, and even elaborated a technique—see my *Magical Records* [19]20–1.<sup>54</sup> He also justifies me in presuming hysteria—a

<sup>49</sup> Tahuti is a variant form of the name of the Egyptian god Thoth, symbolically equivalent to the Greek Hermes or Roman Mercury.

<sup>50</sup> Ether and probably heroin. Chione was the daughter of Boreas, the north east wind. As Crowley often referred to his bronchitis as 'The Storm Fiend', the reference to Chione possibly indicates some symptom of his bronchitis or its abatement by heroin.

<sup>51</sup> Crowley's first published play.

<sup>52</sup> *The Confessions*.

<sup>53</sup> The adoration of the midnight sun. Crowley practiced four adorations of the sun daily at dawn, sunset, noon and midnight, the details of which are laid out in *Liber CC Resh Vel Helios*, published in *Magick in Theory and Practice*.

<sup>54</sup> See *The Magical Record of the Beast 666*, edited John Symonds and Kenneth Grant, Duckworth, London, 1972.

11 May–2 June

pathological weakness—in all people who refuse to analyse the sexual problem.

12.25 a.m. Will go to sleep with Ethyl, turning my thoughts simply and sacredly towards Aiwass<sup>55</sup> ‘without lust of result’. So long as I make myself one with Him. His thought will infiltrate my consciousness, and determine my Orbit without calculations on my part.

3.32 p.m. I recognized from early childhood that all physical pleasures were connected with sex, and therefore it seemed to me pure hypocrisy to act on any other [principle] than the orthodox Christian Mystic theory that all pleasure of all kinds is ‘evil’ and therefore to be enjoyed and used as a sacrament. Freud rather confirms this theory: which is very well, for man will be freed at last to throw over ‘Restriction’. ‘Do what thou wilt’ furnishes the maximum of pleasure, despite its apparent austerity; for pleasure is the Physical accompaniment of the free fulfilment of the functions.

9.15 p.m. Have not felt very fit today: but put in a good 2½ hours with the Hag—the New Orleans Ordeal.<sup>56</sup>

10.40 p.m. A short spell with the Shew-Stone and Ethyl.

### 26 May Die Saturn

1.21 p.m. Worked till after midnight: a rather valuable piece of work, including one perfectly frightful glimpse of Reality—a corner lifted of the veil for the first time in my life in that particular way. I have now no idea at all of what I saw, or indeed of quite what I mean by the entry: it is something of a nature altogether new to me. Hitherto I have always been able to make some sort of a shot at giving intelligible expression to my experiences. Probably the word ‘frightful’ is equivalent to ‘ignotus’<sup>57</sup> but I remember asking myself at the time whether that comment might not be the optimism of Panic Fear. I have had several others, by the way, in the last fortnight that I can get whenever I choose to enter into an unexpected universe far deeper than anything yet shown by Samadhi: and I must confess to something very like the most godless FUNK whenever I approach the . . . turn. (I instantly pull myself together and swear to go on: but by that time the Veil is down again.) Stories like Kipling’s *At the End of the*

<sup>55</sup>Crowley’s Holy Guardian Angel.

<sup>56</sup> At this point in the manuscript there is inserted the horoscope of Ninette Shumway’s third child, who was born at Cefalu at 7.26 a.m. on the 19 May 1923. The horoscope is headed ‘Isabella Fraux’ (the Baronessa la Calce), together with the names of the goddesses, ‘Isis, Selene, Hecate, Artemis, Diana, Hera, Jane’, at the foot of the horoscope, presumably all alternate Christian names! Interestingly enough the Baron la Calce was Crowley’s Cefalu landlord: the implication is obvious.

<sup>57</sup> Unknown.

*Passage*—yes, there are no doubt horrors which put Magdalen Blair<sup>58</sup> in a class with Sophia Western—every grade is encompassed with its own set, and each demands its own formula of initiation, to turn them into Beauty. I think tonight's work has shewn me the task in hand: to complete the synthesis of myself as the Crowned and Conquering Child, born from the Abyss by Our Lady Babalon, but not yet come to puberty, the sense of the Ego as uniting the various impressions of childhood. When I do this—and not till then—I shall be truly the Creative Energy that I have at present no more than all the symptoms of becoming.<sup>59</sup>

Later continued the above meditation during day. Yes: this is the full meaning of COAGULA in 'Solve et Coagula'<sup>60</sup> as the formula of the great work of initiation.

*Kokgula* = 525. *Solve* = 311. 525 plus 311 = 836 = 2 × 418<sup>61</sup>

The task seems to me one of those that are theoretically impossible: that is, to accomplish consciously: one hardly sees indeed how to set about it. Yet it should be similar to that of finding the True Will by Sammasati. It may be the assimilation of the Will by the unconscious. I think the XI<sup>o</sup><sup>62</sup> to this end—combined with 'Youth' once more—should help.

### 27 May *Die Sol*

1.11 a.m. I spent this evening in Tunis—very uneasy, probably owing to a thunderstorm brewing: when it broke, I became joyous as usual, and even began to look for a way to work the XI<sup>o</sup>.

3.35 p.m. Summer time begins tonight. (But it didn't in Tunis. 31-666-31).<sup>63</sup>

Reading the *Sept de Coeur* of Maurice Leblanc, I get an idea for my new game of cards which shall require a special pack. The squeezer mark<sup>64</sup> shall be different to the card so that by exposing the whole hand one shall get a different result to that shown by the corners.

<sup>58</sup> A story by Crowley published in the *Equinox* Vol. I, which portrays the after-death consciousness. The horror of the story lies in the fact that Magdalen Blair's thoughts are generated by the slow decay of her brain cells.

<sup>59</sup> Crowley is here applying the cosmology of the *Book of the Law* in which he seems his magical grades in terms of becoming the Crowned and Conquering Child, Horus.

<sup>60</sup> An alchemical formula, meaning to dissolve a substance before re-uniting its parts in a purified form.

<sup>61</sup> Again, using the number-letter values of Greek Gematria, Crowley equates the two processes of dissolving and rejoining with the number 836 which is double 418, a number which figures prominently in the *Book of the Law*. In this manner Crowley uses gematria to provide the connection between the alchemical idea and the *Book of the Law*. The IX<sup>o</sup> of the O.T.O., a reference to both the sexual techniques of this grade and Crowley's experiments at *juvenatum*, or rejuvenation. Again, Greek phrases have been transliterated for clarity.

<sup>62</sup> The inversion of IX<sup>o</sup>, i.e. a homosexual working.

<sup>63</sup> A note by Leah Hirsig.

<sup>64</sup> The Pipmark on a card shown in the top right-hand corner.

Small cards for trick-taking value can have a high squeezer value to throw on to won trick (as in Skat). Value trick-sum of 4 squeezer marks.

After each trick a card is drawn for Fate.

Even cards double value of trick

Odd cards halve value of trick

Female court cards give trick to losers

Male court cards put stakes in Kitty for next trick

Players draw a fresh card after each trick

Each player has 5 cards to start and when Fate is an Ace the hands are played as poker hands; the squeezer value of the Ace to be put up by each player as a Jack-Pot. In Poker no partners. New deal follows. When all cards drawn last 5 are played as Nap or Ecarté: three tricks win. (20 dealt, 5 drawn, each trick total 60 cards in pack for 9 bridge tricks and the extra 8 cards are 4 11's and 4 Jokers.)

6.56. *a.m.* I have solved my Business Problem! (See Eq|uino|x Hexagram [LXIV] 3rd month). Tell Gordon Webb 'If you have any money of your own to invest: I'm tired of the camouflage about a friend in the City . . . etc.

*Outline:*

- 1) Since 1898 I have striven to identify Magick with my name. It is not too much to say that whenever Magick comes up in conversation, my name is mentioned sooner or later. (The bad name of Magick has reflected itself on me: hence wild yarns.)
- 2) I have written very voluminously, but only in limited and expensive editions. There is therefore much room for speculation as to my views.
- 3) I have these views all ready in old work and new, in my memoirs (nearly ready) and in my head for lectures or any required articles.
- 4) My one and only need is an organizer with capital to put the whole show over.

The above came from seeing:—

Magick is the link between Spirit and Matter, which explains why modern science has neglected it, its fight with religion etc.—I saw Magick as a Rops<sup>65</sup> woman: curly black hair, big, masculine, large limbs, big smiling mouth, fine teeth, flashing eyes etc.

The above should be made into a sort of prospectus and put before various people. Gordon Webb should have one of these. He thought the original Prospectus excellent but 666 feels it is too elaborate. (See pigeon holes, Temple room for this. Also for the description of the Cauchemar which should be used if Mussolini & Co come to see you.)

<sup>65</sup> Felicien Rops was a Belgian etcher and painter whose lusty drawing of women Crowley very much admired.

28 May Die Luna

12.44 a.m. Worked at Qabalah copying most of yesterday when awake.

4.30. a.m. Slept early but woke sweating—had dreamt of Austin Harrison,<sup>66</sup> an entirely rational dream, he just as incomprehensibly stupid and mean and inhuman as in waking life.

9.50 [a.m.] Woke again at 8 but couldn't rouse Lea[h]; so slept till 8.40 when I woke with a very bad attack of dyspnoea:<sup>67</sup> it has taken me an hour to get into even a tolerable state—heroin and Ethyl alternating. I am quite convinced by the way that the heroin 'craving' has nothing to do with wile: in a bout of dyspnoea one is simply reaching out for relief almost out of one's mind, and quite so as far as ability to answer a question yes or no is concerned. I was really quite right in comparing the 'craving' to breathe with that alleged of heroin and cocaine. The facts have been wrongly stated: it should never have been to accustom oneself to repeated doses of heroin (or whatever it is) produces a condition in which the drug is necessary to the vital process. It is a cruel comment on life that I should have had to take such pains to find out so obvious a fact for certain. All moral implications in any such matter are thus never more than indirect.

3.0 [p.m.] Reading Freud's *Essays on Sex*, I note that children should be taught from the start to criticize their teachers. The teacher should therefore tell the child something wrong, tell him that it is wrong, and get him to find out where the error lies. The history of the mistakes made by mankind in the past, as to chemistry, astronomy, religion, etc, should be emphasized, and the way in which the truth came to light made very plain.

3.15. I remember my father rebuking my mother—at Red Hill, i.e. when I was between 6 and 10—and I asked, 'Don't you love mama?' I wonder what Freud would make of that incident—to me it is quite 'natural', an obvious intellectual criticism without subconscious roots of importance.

*ETHYL OXIDE*<sup>68</sup>

Dictated by 666 to 31-666-31. Marsa Plage, Tunis, 28 May.

4.20 p.m. Has Magick any connection with Image?

4.46. The mingled flavour of Ethyl and Chloride of Potash tablet is disagreeable to me. The observation may be vitiated by the conditions of the experiment. It is at least probably unique and the question remains what would Henri Poincaré<sup>69</sup> say about the desirability of selecting it.

<sup>66</sup> The editor of the *English Review*.

<sup>67</sup> Difficulty in breathing.

<sup>68</sup> This essay is extant.

<sup>69</sup> A French mathematician.

There are always a number of things involved in the perception of any one thing. It must therefore obviously be part of the postulate of infinity that mere multiplication of a finite does not produce an infinite. But also notice this infinite process of multiplying must be equally unable to produce an infinite. Therefore you can't get to an infinite anyhow, either on the one supposition or the other. When I say this infinite process of multiplying, I mean this analysis in which, having shewn that any apparently single perception involves a large number of diverse factors, each of those factors must be similarly resolvable. Therefore each single perception involves an infinity, and yet, it does not, according to the postulate as above demarcated. I think this antimony the most important of all that have been stated because it involves the debated question itself.

5.30 p.m. I have doubted as to whether I am such a great Magician after all, even while smiling at the doubts of people who seem to expect me to bewitch cattle. I have just discovered the complete answer to both of us. I possess the power of causing spiritual crises. This is of course the only thing that ever happened. Produce your crisis in your man and the rest follows in due course. Note that I can do this in my absence. People instinctively recognize this power in me and are scared. John Bull is perfectly right. Furthermore, owing to the unfamiliarity of people with the Force, and even my own uncertainty as to the details of what will happen, accidents are inevitable. But as soon as it is recognised generally that this Force exists and people come to me for political or commercial success, as they now go to Christian Scientists to get rid of headaches, the confidence of the client and its reaction on me will combine to produce the happiest results. What seems to be wanted is a campaign of advertising to say that I can bring about whatever is required; and of course I need not do more than talk in the most ordinary way with the client. The miracle will happen: that is, it will happen most of the time, though sometimes nothing will occur, and sometimes disaster. It will do no harm in the long run to let people know that the process is dangerous. All big forces are so, and all big enterprises involve loss of life. Do not conclude from the above that Faith would be the motive power of success, though absence of Faith naturally operates as an inhibition.

In fact, the above analysis should serve as some indication of the real function of Faith in such an operation.<sup>70</sup>

The problem is how to go to work to exploit my Power, now that I have at last discovered the conditions of using it. I am wondering whether it would be advisable to fix my energy by means of a talisman or formula.

The client should have an interview with me. He need not necessarily tell me what he wants, but if I agree to help him, he then sees Alostrael and

<sup>70</sup> A remarkably revealing passage defining Crowley's attitude to magic at this stage: not nearly as controlled as he would have people think. If faith is the main motive power of success in these cases, then Crowley is offering himself more as a catalyst than as a magician.

tells her what it is. An oath is to be exacted pledging the client to secrecy as to what his object is, under penalty of failing to attain it.

(Later after 666 had read over the above, he added the following notes. 31–666–31.)<sup>71</sup>

Later. It is, obviously, of the most vital importance to work ‘without lust of result’ and to make ‘no difference’, etc., otherwise we should get tied up with all sorts of complex magical rituals and fail from anxiety and doubts as to responsibility—*et hoc genus omne*.

In fact, the real secret of the success of this plan is that I am compelled by its technique to confine to imagining (cf. the Coué<sup>72</sup> technique) that the various things to which I have assented take place as naturally, without effort beyond the mere gesture of command, as in the case of the Centurian in the Gospel ‘I say . . . to my servant Do this: and he doeth it’. I see at last what Coué means (if he does mean it) by avoiding wishing that the event contemplated will occur: to do so is to throw the whole machinery out of gear. I realized last night—in that nightmare about Austin Harrison—that the old attitude of imposing my will on nature is suicidal.<sup>73</sup> My Work, since coming here, is already much better than it has been for years because I have simply been unable to make a fool of myself about it. It has flowed freely through me. I am amazed to find 1500–2000 words (Leah’s estimate) already copied and counted in the course of the mere process of digging out a few equations. The best results come as by-products, so to speak. *Logos Puthios*, which I had repeatedly grazed while ‘working on’ the text,<sup>74</sup> came naturally as soon as I put the work away and went for a stroll. So too tonight I was just jotting down any words likely to be connected with ‘success’ (Success is your proof) and ran right into Pallas Athene<sup>75</sup> = 418 and Herinus = 773, neither of which have any connection with either words, ideas, or numbers on which I was fixing my attention. Moral: attend to nothing, and everything will happen: c.f. *Tao Teh King*.<sup>76</sup> Again, I noticed the other night that I was always doing stunts to secure my fame. Indeed ‘the most infinity of noble minds!’ for I have long since given an incalculable cohort of biographers enough material for endless gossip. I saw my silliness so clearly that I really did succeed in putting all such nonsense completely out of my head—and the result of that, I can scarce doubt, is the revelation of this new Technique of Magick this after-

<sup>71</sup> Note by Leah.

<sup>72</sup> Emile Coué was one of the fathers of the self help through auto-suggestion school.

<sup>73</sup> This is a significant landmark in Crowley’s thought, as it differentiates between the style of magic which he had learnt in the Golden Dawn where specific objectives were achieved by specific magical operations. Here he is saying that the imposition of the will is suicidal in the sense that it is better if things work themselves out naturally rather than imposing what might be a false framework on a particular operation.

<sup>74</sup> The text of his commentary on the *Book of the Law*.

<sup>75</sup> The virgin Greek goddess of Wisdom.

<sup>76</sup> ‘By the use of this method the sage can fulfil his will without action, and utter his word without speech’, Chapter II of Aleister Crowley’s *Tao Teh King (Liber CLVII)*, Askin Publishers, London, 1976.



noon—that, too, while I was with Ethyl asking for nothing more than any accessory details of my new Business Scheme. Note, by the way, that the ‘Faith’ must be ‘perfect’ (without lust of result), e.g. I say, ‘Money is coming in shoals’. I must not go and blow in a lot to prove to myself that it will do so. I must also be careful not to formulate elaborate plans—which I should be sure to watch and so to spoil—but to work ‘as if I had Omnipotence at my command and Eternity at my disposal’ in a far more thorough sense than I have ever done. I must, in a word, resume what I call my Undergraduate Attitude—the world at my feet, nothing to bother about, no need to hurry, though doing any work as well as I can—‘huge joy, for the Work’s sake to work’.

My errors on this point have tied me up badly, as shewn by even such tests as my sexual life: in the last day or so this has been clearing up.

I now see, too, how it is that I have been more impotent than the least competent sorcerers: I have created a much more impassable barrier to my own will than they can ever conceive. Now that is breaking down, my success will be vertiginous—and I must be on my guard against my Corpse reviving!<sup>77</sup>

[29 May] *Die Mars*

12.37 a.m. Note to work out the argument for *CCXX*: ‘how should I, an Intelligence of praeterhuman nature, prove my existence and indicate my Nature?’ It will be seen that the method actually adopted is the only one which is absolutely watertight.<sup>78</sup>

1.25 a.m. My subconscious makes sinister jokes! I was thinking of Frater AUD<sup>79</sup>—whose death still saddens me greatly—of an incident in which I had proposed that he should take up epistemology. I couldn’t think of the word—and got Eschatology!! I began to add words up and lo! *epistēmologia* = 333 !!! The science of sciences—Choronzon!!! Be thou

<sup>77</sup> Crowley makes the distinction that magicians act with the full knowledge of a theoretical background and structure for the universe, while ‘sorcerers’ merely use techniques which they know empirically will produce certain results.

In practice it is quite often the case that the simplest techniques executed with complete faith are often much more effective than the most highly rationalized magical ‘theology’. There is in fact a strong dichotomy between the old grimoire based style of magic and the newer interpretations of magic which have evolved a system of spiritual development and initiation. This latter interpretation of the magic current in classical times was introduced by the Masonic connections of the Hermetic Order of the Golden Dawn early this century, and has bedevilled commentators on magic who fail to see that the very practical ideas of the sorcerers are not entirely compatible with the later ideas of ritual initiation introduced by MacGregor Mathers and his co-workers. Several of Crowley’s crises of thought appear to occur because of his failure to distinguish between these two aspects of magic: magic as a technique and magic as a belief/religion.

<sup>78</sup> Crowley refers to Aiwass, the intelligence who dictated the *Book of the Law* to him in April, 1904. The commentary on this book, i.e. ‘the argument for *CCXX*’, sets out to prove that the *Book of the Law* cannot have been a product of Crowley’s own subconscious mind.

<sup>79</sup> Raoul Loveday, who died earlier in 1923 of enteritis, at the Abbey of Thelema in Cefalu.



restriction thereunto in the name of Babalon! Note *epistēmē* = 157 plus 8 = 165<sup>80</sup>.

1.45 a.m. [dictated to Alostrael]. In interviews, my business is to cross-examine the client. It is to help him to find his True Will. (Note the Devil as the accuser of the Brethren.) Client comes to Alostrael and tells her what he wants. If Beast<sup>81</sup> hasn't shaken him, it is good evidence that it is his True Will. It must be understood that a False Will won't come off.

2.40. I have been asking Ethyl about Political Wisdom.<sup>82</sup> I find that Do what thou wilt is given by NE SUTOR [*sic*] ULTRA CREPIDAM<sup>83</sup> in a very humble but important way. I got, too, an idea of what I am fighting—and am ready to die—for. Parallel: battle of Ivry (was it?) where Protestant defeat would have meant the invasion of France by a swarm of Monks, spies, inquisitionists, etc. Now I want to protect children—who should be Crowned and Conquering—from Parents, Schoolmarms, Doctors, Tax gatherers, Lawyers, Parsons, Politicians, etc. (It's hard to say what one means on such a big scale especially as this war seems to have no precedent. Of course there must be tuition, family discipline, hygiene, and so on: but at present it is the Official (or one acting as such) who must be squelched. The more I think, the more my vision clouds over, with thoughts. I'm certainly not an anarchist, for the family is the smallest and so vilest unit of government: nor a Socialist, for the State is the largest and so the least human unit. I suppose then, that—with Ethyl as without—I want a Patriarchal-Feudal system run by initiated Kings. I think, though, that (in applying the Law of Thelema to all cases) necessity will indicate the form of government required.

I had numerous other interesting visions: e.g. How it is that the G[eneral] P[ractitioner] can't be expected to extract an appendix, why big lawyers are justified in asking high prices, why they are just to operate poor patients gratis, etc, etc. I noticed that most of the vision was exercise of the imagination in the true sense and that much of the work done was to destroy childish conceptions about things. My own practice (by the way) is this imagination—and I saw how big a percentage of skill practice is—I ought therefore to be earning big fees at it, and the magical plan outlined yesterday seems to fit well with this.

Given the main facts—which I have on most subjects—I can tell why

<sup>80</sup> Epistemologia, the section of philosophy which deals with the origin and method of knowledge, adds by gematria to 333, the number of lies and dispersion. Crowley finds it ironic that epistemology is replaced subconsciously by eschatology, the doctrine of the last judgement, future state, and final issue of all things. The significance of 157 includes the Hebraic gematria for 'lingam' and 'occult', that of 165 includes the phrase 'to make them know', hence Crowley's addition of 8.

<sup>81</sup> Crowley.

<sup>82</sup> That is, he has been thinking about politics whilst using ether to sharpen his perception.

<sup>83</sup> The Latin tag means the shoemaker should stick to his last, in other words he should keep to his own course of action, or True Will.

anything is as it is, how it came to be so, what will happen to it, and how to act about it. This is the meaning of giving Magical Assistance to people, I suppose, in actual practice?

I ought to be Consulting Magician to the World.

4.00. A violent wind very depressing. Note that the Universe being 'that which one imagines' it is only necessary to imagine it right. The trouble with Mary Eddy<sup>84</sup> and Uncle Coué is that their technique of Imagination is imperfect. And the trouble with mine has been Indifference; hence the need of my Vision of Something worth Fighting for. At the same time the indifference helps the Imagination to keep clear of the clouds of Passion.

[30 May] *Die Mercury*

1.11 a.m. Back from Tunis where I beat the Champion of the [chess] Club,<sup>85</sup> Mr Ganouba, and saw [the film] *Le Cabinet du Dr Calligari*.

*Ethyl Oxide* dictated by the Beast 666 to Alostrael 31–666–31, Marsa Plage, Tunisie May 30, 1923. e.v.

2.30 p.m. A few minutes last night with Ethyl. I don't remember quite what question I asked. I was frightfully tired and ought not really to have attempted to work. But what I got was to write a book in which the story was that I had died and gone to Heaven. This was to give me an opportunity for all sorts of satires. I saw this book, later as a sequel to my *Autohagiography*,<sup>86</sup> which idea, by the way, is funny in itself. I began to think of how to start the book. Chapter 1 must obviously be an account of my death. I thought of reporting this from various points of view. I saw that it was useless to parody a John Bull account for the same reason as 'nobody can parody Owen Seaman'. But I got the *faits divers* report, verbatim, a plain statement of the facts with the sole comment 'The deceased gentleman is believed to have been interested in literature'. I thought then and I think still that this was screamingly funny. And unquestionably Leah laughed. I am too lazy to analyse the joke but the analysis is very complex and interesting. I had better say no more or I shall get over my laziness.

3.13 p.m. [dictated] *Ethyl Oxide*. I sneer at the idea of the artificial extensions of the Human memory, i.e Books of reference.<sup>87</sup> This is because I had thought that human knowledge or consciousness, i.e. any knowledge or consciousness was comprised within the limits of the human memory. And the thing at the bottom of my thought was that dictionaries and books of

<sup>84</sup> The founder of Christian Science.

<sup>85</sup> The chess game is actually detailed in the manuscript of the diaries at this point, but not included here.

<sup>86</sup> *The Confessions*.

<sup>87</sup> Note added later by Crowley.

reference, and the like, did not build events into memory. I'm afraid the solution is that all things are changed by the gradual transformation of the subconscious.<sup>88</sup>

This is another reason for sneering but not the one I sneered for. The question had arisen in my mind as to how many links of memory were possible, or at least, what was the record. I see that a great many of my own arguments depend, first of all, upon memory, and I see very clearly indeed that the failure of humanity to recognize my greatness depends very largely on the physiological fact that the average memory fails to retain more than about one tenth of what mine does. Hence, all my allusions fall flat and the chain of reasoning which I propose breaks down in their opinion when it gets beyond a certain number of links. The essential difficulty in proving the authenticity of the *Book of the Law* is that the proof requires a number of steps too large to be appreciated by the very vast majority of minds. It is very silly of me to keep on pointing out that every step is simple. Of course it is: every step always is.<sup>89</sup> What is baffling these people is the actual number of steps; anything more than five gives them a pain in the old place.

I don't know what I started from and I don't know where I brought up at, but I feel that I have proved it. Compare Neuburg's<sup>90</sup> limerick

'There was an old man on a roof,  
Who said, 'I'm entirely aloof  
I cannot explain  
What is wrong with my brain  
But I feel I have absolute proof.'

But I feel I have absolute proof. From the above I am led to suspect that I may be in such a psychological condition that if Neuburg were actually present in a state of tumescence, it might be hard to say him nay.

The emotion aroused by dictating the above remarks and the more physical accidents involved therein, have completely destroyed the existence of any idea soever in my mind.

I began by objecting to the introduction of Neuburg, to the assumption that I wanted him. Then I think I went up the ladders of thought, and could only express what I had got to by the appreciation *Hermes eimi*.<sup>91</sup> Hermes Eimi (3.33 [p.m.]

<sup>88</sup> It is a phenomena of the use of ethyl oxide that it often stimulates reflection on the nature of memory, as it throws into relief the connections between chains of ideas.

<sup>89</sup> The last line is a later insertion by Crowley.

<sup>90</sup> Victor Neuburg a poet and old disciple.

<sup>91</sup> The last two sentences were added later by Crowley and refer to an incident of the winter of 1916.

3.34 (Question: What was the last I said?)

I was about to prove that nothing could possibly be done unless Truth is told about it; because the purport of the previous paragraph indicates that I want to have Neuburg pay court to me, which is not the case. Any one will do. My homosexual instinct is due to the idea of aesthetic admiration. If a man fucks a woman he admires her aesthetically. (I know it sounds nonsense—it is nonsense—nonsense—) When a man fucks me I want to know it is for my beauty.

This is against Freud. I want to make it clear that the lure of beauty is deeper than desire.<sup>92</sup>

Noisy devil.<sup>93</sup>

3.42 (LAUGH)

Loud gab.<sup>93</sup>

3.44 The most important revelations—have been lost for ever. This is a joking reproach.<sup>92</sup>

3.46 The importance of the above is to show that the satisfaction of the sex instinct is not the deepest thing in certain natures.

3.48 The animal laughs.<sup>93</sup> Anaesthetics are spoken of as if they were . . . .

3.53 That won't do. Light not right. I opened my eyes—or closed them—and my thought switched to something else. I then noted: some thoughts belong to the light in the room etc., etc.<sup>92</sup>

Put that in as a contribution to Psychology. I don't know what the hell's the matter.

(Discussion)

At last.<sup>93</sup> Anaesthetics should be regarded as beneficial not as a horror. Christianity objects to any one relieving pain.

3.58 That's absurd. That involves the conspiracy theory (i.e. priestcraft).<sup>92</sup> The Dalai Lama is right to have the faithful eat his excrements. For my least thought is clothed, armed, and crowned; and it would be well worth while for the greatest University in the world to spend the next million years in studying the most stupid and superficial things I have to say. The above remark is perfectly true: it is also the root of megalomania in its

<sup>92</sup> This last was added at a later date by Crowley.

<sup>93</sup> Note by Alostrael.

most violent forms. I am now happy to tell you that the afternoon entertaining is over. Ladies and gentlemen will confer an obligation by mentioning us favourably to their friends.

4.02 p.m. Last night I discovered that time was a drug; the most deadly and bitter yet discovered; but on the whole, very good for one. (Certainly good for digestion!) Here's the point. Is it one of those habit forming drugs that are so dangerous? It's bitter to take. It gives one all the illusions, and it seems impossible to discover if it is doing one's constitution harm or not; and it's also difficult to say whether I am not simply making an ingenious metaphor and whether there's nothing in it but metaphor. But I mustn't forget a perfectly good idea that I had a little while ago about the theory of the world taught children by school-masters and mistresses. It's only natural that it should be a wish phantasm of people of that kind or rather an eidolon<sup>94</sup> of people of that kind. In other words, all I understand of Nature that I learnt at school is really an eidolon of the kind of people that I used to know at that time.

4.40 p.m. Copy here what I did last night before sleeping on XXXI.<sup>95</sup> I feel certain that other Tarot Trumps besides XI and IX [XX?]<sup>96</sup> might give XXXI as a double letter—also such combinations as PR might be elucidated as a unity in this way; e.g. PR = XVI plus XIX = 35 = AGLA (while XVI plus XV = 31 = OP or PO = 150: but what is 150?<sup>97</sup>

XXI plus X = ThK = Saturn and Jupiter.<sup>98</sup>

There should be one XXXI for Nu, another for Had, as well as XX plus XI for ShT.<sup>99</sup>

XVIII plus XIII = Pisces, Scorpio [= 150 =]. NQ or QN = feminine principle. Glamour and death, the fish and the serpent,<sup>100</sup> the vulva and the womb (Beetle in Pisces a crab-louse.<sup>101</sup> Ask Battiscombe Gunn).

XVII plus XIV. SH or HS.<sup>102</sup> Aquarius, Sagittarius. The Cloud and the

<sup>94</sup> An image, or apparition.

<sup>95</sup> Written by Crowley for Leah, the faithful scribe.

<sup>96</sup> The Tarot Trumps Strength (or Lust) and the World (or Aeon) give ShT which Crowley usually posits as the formula for 31.

<sup>97</sup> PR refers to the 2 Hebrew letters Peh and Resh. Peh is attributed to the Tarot Trump XVI, the Tower Resh is attributed to the Tarot Trump XIX, the Sun. Crowley then proceeds to add 16 and 19 to get 35, which is AGLA, by gematric addition (A = 1, G = 3, L = 30, A = 1: total 35). He tries the same addition this time using the Hebrew letter Ayin (0 = 70) and Peh (P = 80) to total 150, 'but what is 150?'. In the margin at this point in the manuscript Crowley had added 'rot'.

<sup>98</sup> See Appendix I for background information on the following qabalistic and gematric calculations.

<sup>99</sup> This is, Crowley hopes to find three pairs of Tarot Trumps whose numbers add to 31 and whose Hebrew letters signify the three aspects Nuit, Hadit and their conjunction.

<sup>100</sup> The fish refers to Pisces, and the serpent to Scorpio.

<sup>101</sup> Crowley refers to the beetle sometimes depicted in the Tarot Trump the Moon which corresponds to Pisces, interpreting it as a crab-louse.

<sup>102</sup> These letters would normally be S and Tz, but Crowley's reversal of the 2 Tarot Trumps, the

Rainbow. The Star and the Archer,<sup>103</sup> the self or goal, the Will or Way. XVI plus XV = OP, Virgo<sup>104</sup> Mars, the male energy. The Devil and the Blasted Tower which is really a Phallus shooting forth lightnings of seed.

There are only 5 combinations. Therefore

- [309] ShT = XX plus XI = ? Nu and Had<sup>105</sup>  
150 QN = XVIII plus XIII = Nu (La)  
150 OP = XVI plus XV = Had (AL)  
[420] KTh = X plus XXI = R[a]-H[oor]-K[huit], Father of gods & universe  
[240?] 660 MR = XII plus XIX = H[oor]-P[aar]-K[raat], Mother & Son<sup>106</sup>

Fra O. P. V.<sup>107</sup> ought to be here to direct these experiments, and to catch the fine shades of meaning in my remarks: also to divine what they are about most of the time.<sup>108</sup>

5.25 I note again that it becomes constantly more obvious that the slightest causes of disturbance of thought must be eliminated once and for all before one can start with Ethyl with any hope of success. Hence the iron rules of Yoga—quite unreasonable and stupid in themselves—are necessary to the beginner. One can hardly be too severe.

11.57 Guy de Maupassant's 'Promenade'—an old clerk to whom nothing had ever happened suddenly realizes the fact (apparently through the sunset impacing [*sic*] his subconscious) and hangs himself in the Bois. The average man and woman dreads The Beast 666 most of all for this reason, that His every word threatens to reveal to the bearer the utter emptiness and desolation of 'normal' life. (The above is one of the details of the general statement 'People can't stand being told the truth about themselves—or even about things all round.')

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Emperor (H—Aries) and the Star (Tz—Aquarius) according to the *Book of the Law* accounts for this interpretation.

<sup>103</sup> The card Temperance, attributed to Sagittarius is often referred to as the Archer, because it lies on the path of the arrow or central pillar on the Tree of Life.

<sup>104</sup> Capricorn, the Devil rather than Virgo.

<sup>105</sup> Nu(it) and Had(it) are the two opposites, the goddess of infinite space and the god of the omnipresent point. They are both unmanifest, but in conjunction they become Ra—Hoor—K huit, father of gods, a unity which includes and heads all things. His female counterpart is Hoor—Paar—Kraat. These originally Egyptian concepts form a central part of the doctrines of the *Book of the Law*.

<sup>106</sup> There is a marginal note in Crowley's hand, 'correct'.

<sup>107</sup> Norman Mudd.

<sup>108</sup> A marginal note by Crowley added at a later date.

*31 May Die Jupiter*

Alostrael with Ethyl 12.12 a.m.<sup>109</sup>

Four with Eye in it turns upside down and suggests a cock. Now more like the sign for Jupiter than the figure 4: now turns to 2 twined serpents and these make Trident. Means: 3 = 4, or 4 = 3; not sure which.

Pretty girl, dull gold band on head: tapestry behind her: all suggests Burne Jones.

Lyre suggesting Apollo appears ('I'm going from one God to another').<sup>110</sup> Asks for Message from Gods: 4 reappears—a row of them along a country road. A cross appears, many in one, suggests gold and silver. Rose appears, huge jewelled mosaic effect.

2.40 p.m. Slept early and well, but too long. I can't persuade Alostrael to do her obvious duty: to come into my bed in the morning and wake me by caresses of word and deed. Damn her!

3. p.m. Ethyl for inspiration to continue *Hag*. 5.27.58.—Oh! what an advertisement. I got several pieces of advice:

(1) . . .<sup>111</sup> at any cost—just when I feel rottenest about it etc.

(2) Publisher before issuing my memoirs puts all property in his wife's name etc.—I see now that this is pretty bloody silly. The publisher has the printer and others to reckon with. I understand the scope of the English libel law—all this foreseen. I'm annoyed: shall go on with Ethyl now, but quite possibly chuck her as unreliable in consequence of this evident betrayal.

I feel the need of a new word—dislike too familiar, contempt too tolerant—and I want this word for Carlo la Calce<sup>112</sup>!!!! There's a most astounding complex under all this!! (Please don't think I'm drunk, dear A.C., it was all worked out exactly to the last w.)<sup>113</sup>

(A.C. returns: To hell with all this! What about my Memoirs?)

5. [p.m.] Woke, I suppose!!! from a most astonishing series of analyses and recognitions of various phenomena. Was I asleep? The time suggests that I must have been. Was I dead? The character of the dream almost persuades me so.

P.S. I had put Ethel away about 3.40 or so. Would have sworn I had not slept at all: and the waking was not like anything I have ever known.

The whole experiment seems very unsatisfactory and rather alarming.

<sup>109</sup> Intercourse with Alostrael combined with the taking of ether provided Crowley with the following visions.

<sup>110</sup> So far the vision has encompassed Jupiter (4), the Yoni (eye) and the lingman (cock). Mercury (2 twined serpents), Neptune (trident), and Apollo (lyre).

<sup>111</sup> The manuscript is here illegible.

<sup>112</sup> Crowley's landlord at Cefalu.

<sup>113</sup> Note by Leah.

11 May–2 June

Lea's criticism: 'as if you had got pretty far away from yourself'. It suggests to me an almost complete dissociation of the normal mental elements. Where e.g. did La Calce come from? I worked out at the time (I remember) that I must be subconsciously jealous of him as father of Ninette's new baby.<sup>114</sup> And this is connected somehow with piece of advice No. 1 [above]. As to that advice, again, I began to work out ways of doing it—several mean cowardly dirty tricks—and though I thought (or accepted the hypothesis provisionally) that my career—'soul's salvation'—life etc.—depended on my doing this, and though I could bring no wise arguments against it, I decided not to do it simply because it would not be the conduct of a gentleman [cf. previous experiments, and decisions of 666 as to how far to trust spiritual experience].

After 'waking', I felt very annoyed and rather scared and went walking—felt utterly rotten. Presently I was violently sick, which did me good in all I was out over an hour. But I have been uncomfortable, and void of Spiritual Energy all day. I think I have a slight cold, and that this condition always upsets me thoroughly—or has done of late months. I get fits of extreme fatigue and somnolence, can take no pleasure in anything—and do so. Wine and the like seem to do little or no good; and I am very irritated at having to take anything in the nature of a stimulant. Perhaps another course of Arsiquinine would help. Piece of advice No. 2, by the way, is not original. I remember thinking it out long ago.

1 June 19[23] *Die Venus*

12 Noon. Slept late but well. Find great difficulty every morning in

- a) waking up at all—even cold water on head, etc., leaves me ready to doze off again at once,
- b) collecting my thoughts even when awake. As to
- c) getting on to any given job, that is becoming harder every day.

### *Ethyl Oxide*

Dictated by the Beast 666 to Alostrael 31–666–31  
Marsa Plage, Tunisie June 1, 1923

3 p.m. Difficulty of reconciling intellectual scorn of humanity with a sentimental sympathy with it. I questioned whether I had any further work to do on this planet. It seemed to me that I could hardly pretend any longer to be concerned with emancipating humanity, even on the ground that I was one of them. However, if there is any solution, it must be a public career. Ought not then I to concentrate on something of the sort. The question is of course, the *Hag*, Comment,<sup>115</sup> and perhaps a certain amount of private

<sup>114</sup> See entry and footnote for 25th May 1923.

<sup>115</sup> This is *The Confessions* and the commentary on *The Book of the Law*.



teaching may appear to have some claim on me. I notice that the idea of preparing for a public career appears to me in the light of a pure ordeal. I can say quite unhesitatingly that there was not a particle of 'lust of result'.

There were several other observations following these, but I have forgotten them for the moment. I don't think there was anything of great importance.

1.30 p.m. Have dictated *Hag* for last hour or so.

7. p.m. What is Qabalah<sup>116</sup>

- a) A language fitted to describe certain classes of phenomena, and to express certain classes of ideas which escape regular phraseology.
- b) An unsectarian and infinitely elastic terminology by means of which it is possible to equate the mental processes and results of people, apparently diverse and disconnected, owing to the constraint or deviation imposed upon them by the peculiarities of their literary or artistic expression.
- c) A system of symbolism which enables thinkers to formulate their ideas with complete precision, and to find simple expression for complex thoughts, especially such as include previously disconnected orders of conception.
- d) An instrument for interpreting symbols whose meaning has become obscure, forgotten, or misunderstood by establishing a necessary connection between the essence of forms, sounds, simple ideas (such as number) and their spiritual, moral, or intellectual equivalents.
- e) A system of classification of omniform ideas so as to enable the mind to increase its vocabulary of thoughts and facts through organising and correlating them.
- f) An instrument for proceeding from the known to the unknown on similar principles of those of mathematics.
- g) A system of criteria by which the truth of correspondences may be tested with a view to criticizing new discoveries in the light of their coherence with the whole body of truth.

[Supplemented later by Crowley with these examples:]

- a) [You might] as well object to the technical terminology of Chemistry.
- b) [You might] as well object to a Lexicon, or a Treatise on Comparative Religions.
- c) [You might] as well object to algebraic symbols.
- d) [You might] as well object to interpreting ancient Art by consideration of Beauty as determined by physiological facts.

<sup>116</sup> This essay was first printed as Appendix A of *777 Revised*, Neptune Press, London, 1952.

11 May–2 June

- e) [You might] as well object to the mnemonic value of Arabic modifications of roots.
- f) [You might] as well object to the use of  $\sqrt{-1}$ ,  $x^4$ , etc.
- g) [You might] as well object to judging character and status by educational and social convention.

11.10 p.m. I have been spiritually poked up to the eyes for some time. My sudden impulses to go that solitary stroll this afternoon—which meant merely two Kabwah at the Arab’s—led to that question: ‘What is the Qabalah?’ Forthwith I became full of energy of all sorts, and have felt well and happy ever since.

2 June Die Saturn

12.12 a.m. I am so unreasonably light-hearted that I half wonder whether (as per the old Fear-superstition which haunts the damned souls who serve the Slave-gods<sup>117</sup>). I shall not meet with some terrific misfortune in the next day or so, or get word of one having happened: or whether (as per the clear Innocent Joy of Us who reign with the Crowned and Conquering Child<sup>118</sup>). I am secretly aware of some Event which will enable me to labour and laugh proclaiming the Law of Liberty, more fully and heartily than ever. Or whether the fact has no connection with anything beyond my cold having disappeared, the weather being better and such local causes for rejoicing.

4.17 a.m. (When I decided to write what follows, I found that the bulb, not shaken since I switched off the current an hour ago, was useless.)

I am now the storm centre, the main objective of the enemy offensive I am being directly attacked all along the Middle Pillar.<sup>119</sup>

10) Physically, by asthma, sleep-disturbances, rheumatism, etc.

9) They<sup>120</sup> are at me again to give up Alostrael, as a condition of my spiritual progress—understood, of course, not egoistically, but as related to the Great Work. They ask me to do this on credit: they don’t tempt me by offering a superior lydy-friend [*sic*].

6) They remind me of the magical advantages of the Romish rituals—tell me that I should be able at once to use for the Great Work all the accumulated and ordered energies of the cult. (They seem to think me very simple minded!)

(Daäth) They are trying to disintegrate my intellectual apparatus directly. See previous entries.

<sup>117</sup> The old gods, specifically the God of Christianity.

<sup>118</sup> Of Crowley’s Aeon of Horus which dawned according to *The Book of the Law* in 1904.

<sup>119</sup> The Middle Pillar is the central pillar of the Tree of Life, rising from the tenth Sephirah, Malkuth (the physical body) through Yesod the ninth Sephirah (the sexual and emotional centre) to Tiphareth (the sixth Sephirah and centre of man) and from thence through Daäth (the sphere of knowledge) to Kether (the first and highest Sephirah of the Tree of Life), hence the following numbering.

<sup>120</sup> ‘They’ refers to Crowley’s ‘Masters’, or those responsible for his spiritual progress.

I consider all this serious enough to appeal to the *Book of the Law* for an oracle to meet the case.<sup>121</sup> I get:

‘Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them’.

Good! I shall simply work my bloody guns—‘Ra Hoor Khu is with thee!’ My one and only precaution will be not to allow my fear of the result to influence my actions in any way.

1.35. Curiously enough, just before the above meditation I had added up ‘War Engine’. *Fap Eγγινη* = 230 and done it wrong, as if R[ρ] were 200 and ‘short e’ were ‘long e’, thus making 333. I was quite Qabalah blind, to coin a term after ‘chess-blind’. But note Arēs = 309 = ēta and ShT, etc.

Later. I did a long meditation with Ethyl, seeing Death as a charming mischievously smiling dark Arab boy looking at me from between . . . blushes. I thought of him as growing up and becoming terrible: but reflected that a man of 30–40 is not terrible to me. And who wants an old man? thought I, meaning that I do not want to live beyond a reasonable age.

And then the meditation broaded out, and I came suddenly to the conclusion that it was my duty to [a diagram of three circles one above another] a [drawing of a bird in a circle] to ♏, [Scorpio], the time to as the only man who ever had the attitude capable of a paem [sic].

Oh well! now I’m awake; it seems too big a job: anyhow so I thought last night, wondering whether I was not in this case already. However, to work.

11.59 p.m. Love is the Law, love under Will. 666.

<sup>121</sup> Crowley consulted the *Book of the Law* as an oracle by opening it randomly at any page and reading the passage upon which his magical ring fell.

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

## The Magical Diary of TO MEΓA ΘHPION

### The Beast 666

*Beginning* An XIX, Sol in 12° Gemini, 3 June 1923 e.v.

*Ending* An XIX, Sol in 1° Cancer, 23 June 1923 e.v.

#### *3 June Die Sol*

Midnight. The Adoration to Khephra.<sup>1</sup> I have just returned from the City of Tunis with Alostrael: on the journey I made considerations of how best to help such minds as those of J. H. Doughty & Walter Ferris—very different in all respects, but alike in the emotional refusal to investigate the premisses on which the Theory of Magick is based. Ferris is too far away at present, & mentally too undeveloped to undertake any exact analysis, while Doughty<sup>2</sup> is perhaps too unreasonably antipathetic: but I should like them to answer a series of questions—somewhat as follows:— (I don't know why this stops like this!)

#### *2.50 a.m. Meditation—Ethyl.*

I was considering the question of mental analysis in methods of discovering the True Will & so on; & I saw the whole question of making up one's mind about anything as depending on books of reference, dossiers, & such things, & doing so more & more as thought became more complex. I then realized how utterly unsatisfactory a thing like the Sammasati<sup>3</sup> meditation (above all things) would be if it were done by the help of such books, & even the intervention of scholars. It then suddenly burst upon me that this as the real reason why Tahuti<sup>4</sup> is the inventor of language, reading &

<sup>1</sup> The midnight adoration of the sun, see *Liber CC Resh vel Helios*, reproduced in *Magick in Theory and Practice*, London, 1929.

<sup>2</sup> Crowley corresponded with Doughty about, among other things, mountain climbing.

<sup>3</sup> Sammasati is right recollection, the seventh step of the Buddhist eightfold path, that is the regaining of the memory of past incarnations.

<sup>4</sup> Tahuti is the Egyptian equivalent of Hermes or Mercury, referred to later in this meditation as Thoth.

writing, is properly identified as The Devil, defining that person as the enemy of mankind. For without him the human mind would have been forced to develop on true evolutionary principles by creating for itself living faculties to do the work which writing pretends to do & cannot do because it is dead. (The creative word, the word of the poet, is divine, not devilish, because its substance has no importance. Its value consists in the effect that it produces on the human mind. Notice the terrific power of a word like Thelema, even when casually proclaimed in a private conversation. I might almost say 'look at the fuss it makes'. I cannot say offhand whether ultimately writing will prove a benefit to mankind or no. But our chief reason for thinking so is that it has apparently speeded up evolution. We had not the patience to develop naturally, in other words, we were led astray by the 'lust of result'. But however this may be, the importance of the meditation consists in the discovery of the stark fact of the identity of Thoth & the Principle of Evil. Note also that the Fourth Power of the Sphinx<sup>5</sup> is incompatible with Speech. This may mean that Silence is necessary to correct Evolution. Note also to make further consideration as to how the above remarks bear on the question of the curse of the Grade of Magus, & explain why the instinct of mankind irrationally but unanimously recognizes the Magus when he appears as the personification of Evil. The problem is the most important one which the philosopher can possibly investigate. In order to justify Tahuti it would be necessary to show that the invention of Speech & its corollaries will prove ultimately advantageous. The obviously strongest argument is that by saving ourselves trouble of the kind involved, we set free energy to develop our species in other directions. But that is a mere supposition. It may be compared with the argument of Butler about the invention of machinery. As soon as we eliminate the idea of saving time, it loses most of its force & at the best it is possible to reply that nothing whatever can compensate for an error in the direction of evolution. The Law of Thelema itself makes this clear. One can in any case understand why Qabalists made Chokmah<sup>6</sup> the first deviation from perfection, or perhaps I should say, the first error in the Path of Perfectibility, for it is the first replacement of living tissue by a succedaneum.<sup>7</sup> 3.18 a.m.

#### *4 June Die Moon*

3.34 p.m. Slept well. Suppose I were to say: I could not get the visions of the 16 Sub-Elements<sup>8</sup> (in the Sahara 1910–11, E.V.) because I had no KYFI.<sup>9</sup> Would that be absurd? I think it absurd. That is where my skep-

<sup>5</sup> Silence is the fourth of the so-called powers of the Sphinx, to know, to will, to dare, and to keep silent.

<sup>6</sup> Chokmah is the second Sephirah on the Tree of Life and is therefore the first deviation from the perfection of the first Sephirah, Kether, or Unity.

<sup>7</sup> That which is a substitute for the real.

<sup>8</sup> The four elements, Fire, Air, Water and Earth, combined together in 16 permutations.

<sup>9</sup> Hashish.

ticism comes in all the time: although a professional Magician I cannot take Magic seriously, i.e. in this sort of way, & yet I am absolutely sincere & also, I have great & undeniable experience of the virtue of correspondences, therefore I work with them continually & find unqualified success. Yet I can't persuade myself to take the proper measures *in advance* for securing any given result. (I don't know what the above entry is about: I am delightfully delighted by the delight of delighting in delights which are so delightful that they delight me exceedingly.)

2.55 Note that the *idée fixe* is the Resistance to Change: it is intellectual Death, Insanity, the condition of Conan Doyle, the first clause in the Oath of the Black Brothers.<sup>10</sup> The Law of Thelema is the Essence of Life, because of its perfect elasticity.

3.36 I have not put down—Freud once more—several notable thoughts in recent meditations. For instance, 'the chief of sinners is the chief of saints'. I got the intimation that I should be exceedingly welcome in the ranks of the enemy on account of my importance as the Incarnation of Evil.<sup>11</sup> I know of course that this is an impudent illusion. The meditation was suggested, I think, by a sentence of Anatole France. '*Il était vieux et n'avait plus d'espoir qu' en Dieu*'. That is evidently what happens if one fails to get rid of the 'lust of result'. I noticed the correctness of the psychology of 'conversion'; that one's past is really wiped out, one can take the position that on account of youth & folly one has never thought seriously about one's soul. Such at least are the imbecile arguments advanced by the people who are at present engaged in attacking me. They tell me too that this is my last chance to put myself right with God. They recall to me all sorts of psychological facts about my past. It is all part of a plan for making my excuses to an offended Deity. They refuse to be banished by the obvious barrage that the whole thing is superstitious rubbish. They urge with real intelligence that it is not rubbish since it possesses moral value however intellectually ridiculous, & therefore complies with the conditions of poetic truth such as I myself have been at pains to establish. They point out to me that I am a perfectly eligible candidate as King of Puritans. They show me how easy it would be to interpret every incident of my career in this light. It is perfectly true, moreover, that I am legitimately the King of the Puritans, that the Law of Thelema is in fact the most perfect statement of Puritanism that has ever been promulgated.

They also prove to me with the greatest wealth of detail (I am really rather ashamed that I have already forgotten it) that the *Book of the Law* is after all the perfect expression of my sub-conscious self & therefore much more truly my work than anything else that I have ever written. They minimise the value of the argument about the authorship of the Book

<sup>10</sup> In this context those who move against evolution, by enforcing rigidity.

<sup>11</sup> Crowley as the personification of the Beast 666.

derived from the secret Qabalistic correspondences & the coincident of external events. Of course they do not throw any doubt upon my sincerity; their idea seems to be that I am self-deluded through a lack of the sense of proportion; this being my most sensitive point. The attack is venomous. It is intertwined with the attack on Alostrael (though they left her alone last night). If they could get me to distrust her, even in thought, the rest would be easy.

The above presumably explains Chap: III, 43–44–45.<sup>12</sup> Her moral character must be such that the gesture of sticking to her is sufficient guarantee of my refusal to yield to temptations of this sort. If she were to become a 'reformed character' I should be able to enter with her into the sheepfold. That is why it is so vitally important that she should play the Goat. The Qabalistic proof of this is probably to be found in the word *Αιγνπιτος*<sup>13</sup>, in which her secret name, which has the value of 93, & the prefix *AIG* are combined in the same way as *EHEIEH* & Jehovah in Hexagrammaton.<sup>14</sup>

4.15 p.m. (We quit to add up all the words we could find in the dictionary but found nothing of the slightest interest—so far.) 4.33 p.m.

7.15 p.m. Vision (during *Hag*).

Every unexpected noise suggests to a tyrant that somebody is going to stick a knife into him at the very least. In fact, the more innocuous the noise, the more frightfully fulminating the disaster to which it is preliminary. Most people do not realize what it means to be a tyrant or whatever the subject of conversation is, in this directly imaginative way. In fact, it is only because my own nerves have been remorselessly analysed that I was able to make this observation. It came about as follows: I was lying prone with my face buried in my pillows, taking Ether. I was interrupted by several noises. The thought came to me that it was not necessary to stir to discover their source. I was certain that they were, so to speak, friendly noises. I then thought how very different it would be if I had no such certainty, as in the case of a tyrant.

No doubt imagination of this sort is at the bottom of all good literature.

<sup>12</sup> Verse 43–45 of Chapter 3 of *The Book of the Law* reads: 'Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men; as a shrinking and despised harlot she shall crawl through dusk wet streets, and die cold and an-hungered. 44. But let her raise herself in pride. Let her follow me in my way. Let her work the work of wickedness. Let her kill her heart. Let her be loud and adulterous; let her be covered with jewels, and rich garments, and let her be shameless before all men! 45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu; she shall achieve Hadit.'

<sup>13</sup> *AIGYPTOS* = 1,064.

<sup>14</sup> Hexagrammaton (Aleph, Heh, Yod, Heh, Vau, Heh) is made up of *EHEIEH* (Aleph, Heh, Vau, Heh) and Jehovah (Yod, Heh, Vau, Heh).

The author has the gift of bringing home to the reader some such perception. This last thought came to me as a reproach. It occurred to me that my idea about the tyrant was very obvious & commonplace. This is no doubt the case, & the importance of this entry consists in the fact that it is a particularly perfect example of analysis—I doubt whether I have got any other quite so completely satisfactory. I do not think that I have left any point unexplained. At the same time, I do not wish to whittle away altogether the value of my vision of the nervous condition of the average tyrant. The power of imagination involved, the ability to represent to one's self in detail any given situation is extremely valuable, being in fact the basis, not only of art, but of reason itself as enabling one to state the premises of any sorites. Note that this power, which exists in varying degrees in every individual, is enormously enhanced by the proper use of Ethyl Oxide. The excess of this power naturally results in the inability to frame a higher synthesis from the elements thereby supplied,<sup>15</sup> even if one can regard one's self as safe from the cardinal danger of being completely distracted by the flow of images, overwhelmed by their multiplicity, & unable to use them as what they are—mere glyph-letters of the alphabet of the language of life. (The above should throw much light on the structure of the mind, especially in the matter of what is said about glyphs in *The Psychology of Hashish*.<sup>16</sup> When I wrote that essay I felt that I was failing to interpret what I had seen, & it is really not till now that I have become completely conscious of that meaning. Incidentally I have quite serious doubts as to whether I shall continue to understand myself as I do now in an hour's time, but I have a certain confidence that I have succeeded in explaining myself fairly well in the course of the above paragraph. This state of mind should be especially interesting, for it is very familiar to me. It has in fact been my established method to try to write down what I may call my illuminated thoughts at the time of thinking, well aware that their significance will, to a great extent, escape me on my return to normal consciousness, but also imbued with a conviction that the record will help me to remember what I have experienced & so to educate me; also that it will form the first childish attempts at a language which shall ultimately serve to enable superior thinkers to communicate with each other.

It is amusing to note that the whole of the above entry is a digression, too wide to be incorporated in the text, from a foot-note to a passage in brackets in the *Autohagiography* which I was dictating. 7.50 p.m.

<sup>15</sup> This ability to frame 'a higher synthesis' encouraged by ether is also spoken about by Sir Winston Churchill who said of the effects of a similar anaesthetic that: 'I see the absolute truth and explanation of things, but something is left out which upsets the whole, so by a large sweep of the mind I have to see a greater truth and a more complete explanation, which comprises the erring element. Nevertheless, there is still something left out. So we have to take a still wider sweep . . . The process continues inexorably. Depth beyond depth of unendurable truth opens.'

<sup>16</sup> The *Psychology of Hashish* was first published in the Equinox under Crowley's pseudonym Oliver Haddo. It has since been republished in *Roll Away the Stone* by Israel Regardie. Llewellyn, St. Paul, Minnesota, 1968.



11.17 p.m. After a serene starlight stroll. I wonder how far my vision of the tyrant's fears of unexplained noises was made actual by my own experience of nights when any unexpected sound might be due to an enemy—savage, wild animal, avalanche, or the like.

#### 4 June Die Moon

12.12 a.m.<sup>17</sup> 'That's a paradox. He's really stationary, though apparently being moved in space: I, though still, am in fact changing.'

This has something to do with a moving staircase on which men are being hoisted—a step a year. I objected; insisted on being an onlooker. I violently repudiated any connection with my body. Reproached with being a Black Brother, in consequence of this, I replied as above. This is important, not only in itself, but in reference to the subject which led to the 'vision-metaphor' of the man on the escalator. This, I think vaguely, is connected with the question 'Who is it that observes?' . . . I'm very confused about all this.

*Note:* I had been overwhelmed with sleep about 11.40 p.m. & took ether, with the idea that I should be dead to the world in three minutes. (I had not had a drink, or taken any of the regular 'bedside measures' & threw Alostrael out of bed with quite sensuous petulance. I was in a state in which I could have shot myself without a moment's hesitation in order to get a second's repose. I'm quite scared about my general state of mind, to be writing down things like this!) Ether woke me practically at once, & started the train of thought which led to this entry.

Note that Ether, imbibed during a positive process like dictation—as per entry of 7.15. p.m. yesterday—simply strengthens & deepens one's mental processes, enables one to carry out & carry on any proposed research of type appropriate. When one is taking Ether in silence & darkness, on the other hand, especially when one has not decided on any definite line of investigation, one is liable to these fits of wandering, mental disintegration, &c. This seems to me to suggest that Ether, like alcohol, but more so, emphasises the mood; it appears really dangerous to be slack & negative about it! If the only alternative to 'waking' were 'sleeping'; it is, indeed! either terms were less grossly inclusive of this totally different—unique—state; it might not matter so much. But—here's a point!—every number being infinite, one might come at any moment to one's 'unlucky number'. One can't rely on arithmetical progression! One might stumble—so to speak—upon a thought of irresistably suicidal virtue without any preliminary warning. (Or, of course, upon 'The idea of one's life!') For the thought  $\sigma$  might occur as the sum of the series  $s_1, s_2 \dots s_n$  & its impact upon the mental state  $M$  summarizing the conditions  $m_1, m_2, \dots m_n$  might be  $\omega$ , there being no reason to suppose that  $S$  or  $M$  was commensurable with  $S_1$ , or  $M_1$ , or any other member of that class. I am in actual

<sup>17</sup> In fact the morning of 5 June.

fact constantly finding that a given line of thought (apparently) jumps the rails altogether.

Here is an example. I am (on the face of it) taking a complicated variety of drugs, such as probably has never been done by any man before. I am in (apparent) perfectly good health; & this may be due to my experience & skill in adjusting the drugs to the needs of the moment. Now then I get the thought: "May not my 'wisdom' be creating an entirely original condition of mind & brain characterized by a degree of suffering more appalling than anything ever imagined & quite beyond the skill of any physician to alleviate? (This is not quite what I meant to set forth; it is an example, rather, of the way in which I conceive that I may arrive at the number  $p$  whose properties are different in kind from those of  $p - 1$  as those of 9 are from those of 8—See Comment on *CCXX*, 1, 4.<sup>18</sup> A better instance of what I mean would doubtless be found in the last fortnight's 'record', where the subject 'changes suddenly' to all appearance. I'm too tired to look up what I want!)

The real point is this: I am aware of this profound mental disintegration—this invasion of Choronzon<sup>19</sup>—due to Ether taken negatively. I should be really ashamed but that my functions—sleeping, appetite, digestion, &c,—though very irregular, are otherwise all quite normal & satisfactory. I see then the possibility of a state in which one thought supersedes another not (as it should) by virtue of a sub-conscious chain but by a collision with some other dominant idea. It is as if two 'mountain-tops' crashed together. The more I try to explain what I mean, the less I am satisfied with my success in so doing. It will really be better to drop the subject; it is sure to come up again for discussion in—I hope—more favourable conditions.

1.5 a.m. To the breach! My idea is rather this: suppose a man playing about with Organic Chemistry. Some of his products will be rational & predictable & harmless; some will threaten to be poisonous & explosive. Given the power to proceed from one compound to another by casual grouping of loose elements at random, he might one day chance upon one which, perhaps innocuous in most conditions, might be deadly on account of the existing temperature, strength of solution, or what not. I might feel confident that I was in no danger of becoming insane, & yet strike one particular insane thought which would settle my hash before I had a chance to analyse it, to bring it into proper relation with the whole scheme of my mind, &c. (I cannot say, by the way, why this particular risk, of the very many that I know myself to be running, should preoccupy my mind.)

2.10 a.m. In the case of some stupid wish-phantam [*sic*] daydream (in the middle of the night) I was looking around for somebody to do some unim-

<sup>18</sup> The verse reads 'Every number is infinite; there is no difference.'

<sup>19</sup> The demon of dispersion.

portant job (I had, a little earlier, noticed somebody passing about with no obvious *raison d'être*—a buxom young-middle-aged woman with a round face & features & a shock of fuzzy black hair. She wore a flowered chintz dress, or something of the sort; she was not exactly a servant or exactly a house-keeper, though evidently in a subordinate position. She seemed to be bustling about very cheerfully, & to be always in the way without annoying me too much, but to have no clearly assigned duties. I 'corresprehended' her—amusingly enough—with *an aunt!* She was like a cushion, too, the sort of person without whom one can get on perfectly well, yet who somehow eases the friction of life.) Well, I couldn't find the person I wanted at once, & made some slightly irritable comment. There ought to be (was my idea) somebody capable & ready to do this sort of indefinite convenient job. Thence, suddenly: 'I'm assuming a motive of general benevolent interest in other folk's welfare.' (I got this, note, both from the absence of the person I wanted & from the presence of the 'aunt' in the previous scene.) This led to a mildly sceptical consideration of the 'True Will' of various types of people not very intelligible on the surface. Suddenly, again: The True Will can in no case be anything but the redress of an injustice. I was brought up sharply by this, as it seemed to involve the admission that Nibbana was the sole justifiable aim. Luckily, I have solved the antinomy underlying this long since: but for all that, the interruption came as somewhat of a shock. (I have been feeling a slight malaise connected with despair—inability to invent a satisfactory wish-phantasm to go to sleep on, for one thing; a faint feeling of nausea, for another.)

1.30 p.m. Woke with a violent bilious attack, & am still feeling rotten in consequence. Depressed too, about the Comment, & my Work in general.

9.15 p.m. Just before dinner I was dictating a letter to O.P.V.<sup>20</sup>, lying on my bed, & had missed my penknife half an hour earlier; it had slipped out of my pocket (I suppose while I slept exhaustedly after lunch—I shifted my position slightly & ran the big blade of the penknife aforesaid deep into the small of my back. Over an inch! The wound bled copiously. Leah dressed it & we went on with the work. (Mars sesqui-square Luna is all I can find for it: no affliction of Virgo or my radical Mercury<sup>21</sup>—what rot!)

### 5 June Die Mars

6. p.m. Went on with that letter to O.P.V. till all hours—27 pp. Today I have been in bed till 5 o'clock, fearfully depressed about nothing.

<sup>20</sup> Norman Mudd.

<sup>21</sup> The astrological configuration *Mars sesquiquadrate Luna* (i.e. at an angle of 135 degrees to each other) at the time Crowley injured himself, is suggested as a possible reason. Crowley dismisses this weak aspect because he can find no connection between the position of Mercury in his birth chart (radical) and Virgo on the day of the injury.

11 p.m. Pulling myself together, but still very tired & vaguely depressed.

11.44 p.m. I have been talking to Leah about my sexual life & comparing certain recent troubles with my refusal to climb the Alps after having been to Chogo Ri.<sup>22</sup> It is an essential part of my character, & indeed the Master Key to my whole career, that I simply cannot do anything (however easy in appearance) which does not promise an achievement beyond anything I have ever attained before. Hence the tragedy of Hilarion<sup>23</sup> broke my heart; Alostrael<sup>24</sup> succeeded in mending it at last; & then the Gods smashed it by killing our babies. Their idea was doubtless to prevent me being distracted from my Work as Logos.<sup>25</sup> The result in any case has been to disenchant me with sex altogether. I can't even take interest in it on IX° & XI° grounds. . . . Well, the upshot is with them.

### 6 June Die Mercury

Midnight. Adoration to Khephra. I must put down the rules for my new variation of Piquet,<sup>26</sup> lest it be lost to the world.

4.22 a.m. Woke with a bad spasm of coughing. But the point is that I would have sworn that I had not been to sleep as I must surely have been.

Note that the 'Cliche' is *impure language* in any sense of the word. Each word, sovereign in itself, becomes servile by being harnessed constantly to another.

### 7 June Die Jupiter

Consulted Dr Th[omas] Domela.<sup>27</sup> Curious chain of 'small' events. Photo of Jungham in his office—he knows Jacot Guillamod<sup>28</sup>—we discuss Himalayas—he comes over to us in the movies & asks about a golf course in Tunis—I offer to architect it & get worked up—see solution of all my problems at a stroke—decide to make good by cutting off heroin 'cold turkey'<sup>29</sup>—plunge into hell about midnight, vide records following<sup>30</sup>—late Sunday afternoon get question finally formulated & act according to answer.

Thursday night late, by the way, had an intuition that Domela would be a great beneficent influence in my case—recognized him as an old friend in some Chinese incarnation—tested him by O. E.<sup>31</sup> method & got him as a

<sup>22</sup> A mountain in Baltistan which he had climbed in 1901.

<sup>23</sup> Jane Foster, an old mistress and Scarlet Woman.

<sup>24</sup> Leah Hirsig.

<sup>25</sup> The 'Word' of the Aeon.

<sup>26</sup> A card game for two players who use a pack without any sevens.

<sup>27</sup> Crowley's doctor in Tunis, who he went to see about stopping his heroin habit.

<sup>28</sup> The Swiss doctor who accompanied Crowley's party on the climb of Kangchenjunga in August 1905.

<sup>29</sup> Heroin withdrawal symptoms.

<sup>30</sup> See Appendix V, 'Stopping Heroin—Clinical Report 11 June 1923'.

<sup>31</sup> Oscar Eckenstein, Crowley's climbing teacher and companion who although not particularly interested in magic, showed Crowley several concentration techniques.

vast calm & prosperity-bringing figure. Worked out some 'normal' ideas about the Golf Course.

*Note:* Ruin of modern golf is slogging. Write short essay on how to improve the game theoretically. Sunday afternoon, working with shew-stone,<sup>32</sup> realize that Rosy Cross is inadequate; I need the Light of the Star that is still & shining—I lament that I have not got it to work with. Alostrael instantly produces my own Silver Star made to my design during the Cairo Working<sup>33</sup> to represent my Order. I work with it & obtain the most marvellous illumination upon my Way.

*8 June Die Venus*

*9. p.m.* 666 is Ethylised with a vengeance.<sup>34</sup> He says: There are infinite possibilities in the breaking up of accepted states of mind.<sup>35</sup>

*9.18 p.m.* (A little humming—some yawning.) The question persists that any one is that happens.

Alostrael: A night to be remembered! (She watched me rave, nursed me like the good sport she is, though herself almost in collapse.)

*9 June Die Saturn*

*11.50 a.m.* 'We are dust—with exultation!' (A lot of emotional rot with this.)

*11.55 a.m.* (A laugh.) I know how to make people traverse places without hoodwinks.<sup>36</sup> All this in reference to the fiction that kind people hoodwink you when you are going through an initiation, which means that you pass from one state A to another state B, if you are a bloody fool; & if you are a bloodier fool you put on the Rosy Cross.<sup>37</sup> You have to see everything that happens—that's all.

Note that by taking any of these thoughts one can build up a complete civilization.

*12 noon.* Even here gesture is original & not conventional.

*12.03 p.m.* That's why you can't predict anything (P.S. It's the end of a game—immaterial what it is & therefore insignificant.)

<sup>32</sup> Crowley's shew-stone was a topaz set in a wooden cross which he used in a similar fashion to that of a crystal ball.

<sup>33</sup> The Cairo Working occurred in 1904 when Crowley received the *Book of the Law*, from the entity Aiwass.

<sup>34</sup> Crowley has been sniffing ether.

<sup>35</sup> Crowley has 'put the question' whilst under ether, relying upon it to provide him with the answer, hence the 'he'.

<sup>36</sup> This refers to the use of hoodwinks in the rituals of Freemasonry and the Golden Dawn, in which the candidate was 'towed' from one part of the temple to another, blindfold.

<sup>37</sup> This refers to the initiation into the Second Order of the Golden Dawn.

12.06 p.m. 'I love you!' 'I know you do.' 'That's the joke, you don't know! You haven't got the means of knowing. Yet perhaps you do. But you don't know it as well as I do. You have to go through all I'm going through to know!'

We do want an interpreter between the sane & the insane more than anything else.<sup>38</sup> (I gave 666 a little laugh by saying 'a doctor could never be that'. 31–666–31.)<sup>39</sup>

12.14 p.m. No one has ever been so far in expressing analysed thought. Research ought to follow that up.

2.07 p.m. Have I had to come to Tunis to learn equality? is a question which I do not ask owing to my habit of patience. I have returned the phrase in any number of ways between thinking it & saying.

Groans & sobs. Excuse my emotion. Was there ever such a forlorn outpost as the one I'm at? Conscience binds men together.

2.11 p.m. Groans. (Are they ecstasy or anguish or both?)

2.12 p.m. Groans.

2.13 p.m. My God! Yes! It's the reality of this spit of sand as opposed to all the humbug that they say about it & yet it is merely one bit of the surface of the Earth & it's up to us to do anything with it that appears suitable. Everything comes out all the same, of course, but I have made a deeper analysis of it all. You didn't seem to realize how far away I was from wanting to have people put up stones & cathedrals about it.

2.19 p.m. Thoth invented articulate speech. Until then nothing could communicate. You don't know what that means till you know the extent of the Universe,<sup>40</sup> same as I do, & I hope you never will.

A few little naps—diarrhoea—mandar<sup>41</sup> at 6.15. Pulse quick. But calm & peaceful on the whole. 'I want to be an aviator' like a tired boy.

7.17 p.m. Ethyl. I am worrying whether the cloisters dedicated in my honour may not be in appalling taste.

Why is it that the formula of the Dying God should be associated with these ideas of Beauty?

Because 6 is Tiphareth.<sup>42</sup> Does not that assume, not merely superhuman

<sup>38</sup> Or in this case an interpreter between Crowley on ether, and his scribe, Leah!

<sup>39</sup> A note by Leah.

<sup>40</sup> The universe revealed by ether.

<sup>41</sup> Medicine to mitigate the symptoms of 'cold turkey' or heroin withdrawal.

<sup>42</sup> Tiphareth is the sixth sephirah on the Tree of Life, associated with the sacrificed god who dies and is resurrected, for example, Osiris or Christ. The Dying God here referred to is of course the latter.

wisdom, but something inconceivably beyond that, in the people who designed the Tree of Life? Yes it does. And why shouldn't there be such a party of people? And am not I united with that body by every fibre of my being? Now that the nonsense of symbols has been abrogated.

It's in this sense that I have succeeded in my life's work, that at last I am received among the Brethren of the Star, the Star which the ignorant call Silver, the learned call still or shining.<sup>43</sup> I never heard that calling a star names interfered with it. (Laugh.) I have attained my life's asymptote, & instead of falling into the sere & yellow, I am going to shine & in order to get the strength for shining, I'm going through the Hell I've been through. I thought there was no reward & it disheartened me, & there isn't any reward & by God! I'll go on. *Perdurabo!*<sup>44</sup>

(I should think it was interesting—your part of the job. I asked 'Isn't your part?' The answer—It will be bloody interesting, believe me, kid) (Excuse me for dropping into American) will be very interesting when looked at in perspective. Went through 'Storm Fiend', this time without assistance. Any one who thinks that the S.F.<sup>45</sup> is all that H. has up his sleeve has another think coming. The S.F. is bad enough, it keeps you twitching your limbs in search of rest which does not come. But that is only one of innumerable demons that may obsess the soul, & there is only one way through: 'Do what you wilt', which is most effective when it doesn't mean anything at all. A mere saying [of] the words drove away the whole obsession which had been trying to obtain possession of my mind. But with 'Do what thou wilt' I'm coming through this show or any other show that can be put up.

8.40 p.m. Talk [by] 666 [to] 31-666-31 [Leah] re H.<sup>46</sup>

666 claims that he has not had the desire for H more than 6 times in these days he's been without. He hates, however, to be beaten, but I argue that though the sworn 'diet-crank' is impossible, yet at times one must compromise when the body needs a rest from certain foods, stimulants, etc. 'The natives of Venezuela use cocaine wisely.' I don't like to admit that I would ever take another dose of H., because it seems like weakening on my immediate resolve to stop it. That is so true that I get an immediate image of my taking a dose now, when I don't in the least want it & am not thinking about it, simply to show how bloody independent I am.

Now what are the disadvantages of such actions?

1. I have to start counting again the number of hours since I took it.
2. I feel that I'd haul down the bloody flag. By God! I'll go on if it kills me. I will, Leah. If I ever do take it again, it will be when I'm under no pressure of any sort to do so & then, I'll be bloody careful never to make it

<sup>43</sup> Sothis in a sense.

<sup>44</sup> Crowley's magical name which means 'I shall endure unto the end'.

<sup>45</sup> S.F. is the 'Storm Fiend', Crowley's name for an attack of bronchitis.

<sup>46</sup> Heroin.



a daily habit. This will overcome the difficulties about elimination. I think that's the principal thing: Never to make it a daily habit. Take as much as you like any day but leave a clear 36 hours in which to get rid of the drug.

I repeat what I said before, that no one should be entrusted with a government job until he has acquired a habit & cured himself without skilled aid. He's allowed to have a woman who loves him to look after him—if he can find one. She must have a memory, & she must put down what he sees when he passes through the places where candidates are mercifully hoodwinked by Nature. Yes, I admit this is unnatural; a violation of the Mysteries of Nature. Prometheus is my name. I don't care. I shall bring infinity of disaster in my train; but through me Humanity will win out to a greater power upon the Universe. Through me men will dare to dig deeper into the mystery of themselves & their thoughts; through me men will win to subtler machinery for interpreting between the different planes of ideas.

What a far-off hope that is! The idea that my ravings should be of interest to Humanity & that Domela should be interested in them, & therefore come & superintend them, & therefore I could take some H. as a preliminary measure!

(My remark—absent treatment.) What you are now witnessing is the elimination of oxy-heroin from the human carcass. You'll admit the symptoms are really disgusting & I doubt whether, in the absence of Ether it would be possible to hold out for a minute.

9.33 *p.m.* There's something in the contention of the Prohibitionist's that the human race should march towards its goal (Patrick Henry!<sup>47</sup>) without the interference of any alien substance. But it may also be asked whether it is not the intention of nature to build up these alleged alien substances into protoplasm.

Am I to be the only righteous man? this is the first time that I understand the sublimity of a passage of scripture which I completely forgot, but the idea is that the man reproaches the Lord in some such way: 'With so much iniquity around, why should I be righteous?' The answer is that it isn't iniquity all around, each man may be righteous in his own way. Very good. Why should my righteousness involve me in the unpleasant situation which I find about me? In other words, why can't I have just one sniff of H? Ferris will tell you that the answer has something to do with Cromwell.<sup>48</sup>

Money is a matter of arithmetic. The only real money that is ever made is made by doing some small operation repeatedly, with a profit on each one. In Manchester language: 'Small profits & quick returns.'

Mother Sereda (earlier).

<sup>47</sup> An American statesman in the eighteenth century.

<sup>48</sup> I.e. Puritanism.



10.10 p.m. Absolute sincerity has as many sheaths on it as the rest of them. ('Them' = other moral qualities, apparently simple. I saw the way in which things ordinarily classed to be absolutely sincere, are seen not to be so.

10 June *Die Sol*

2.47 p.m. There's nothing for me but a romantic death! ('Nothing doing, my boy,' says 31-666-31.) Then give me a bit of H. (This request was made as a jest.) Shamed of himself. Dumas—greatest novelist in the world, but I've caught him abusing 'coincidence'. Per instance that Milady should have given d'Artagnan the particular ring she was wearing at the time her husband hanged her.

3 p.m. It's hard to know what's right in these lands of fairies & giants. (Barber—No Ethyl in Marsa<sup>49</sup>—I'm a pig. 31-666-31.)

5.14 p.m. Ethyl—Shew-stone.

For nothing less than the New Aeon would I have done what I did about the G.D.<sup>50</sup>

5.20 p.m. I must pull myself together.

5.22 p.m. In everything that happens an excretory process is required. Such elements necessarily object to their conditions & agitate to change them. (Cf. political events.) The word Hell means the conditions of those unfortunates. It simply represents one state of change. The Hebrew term Qliphoth is accurate. It is not in the Rosy Cross that may be asked 'Who am I?', but in the Silver Star.<sup>51</sup> I threw the shew-stone on the floor. I had asked this question, & realized it belonged above Tiphareth. (Not having a Silver Star—give me back my cross.) (I suggested the black & silver star, & that is now being used. 31-666-31.)

5.30 p.m. It (i.e., the 11-fold star) doesn't pierce me as the other (i.e. the ⊕<sup>52</sup>) did.

5.32 p.m. Nobody before Aleister Crowley had the means of tracing to their inmost recesses the secrets of the Magi & there had got to be a Royal Commission of Something to Mudd & others to pester the life out of me as how I do it, because I have got the secrets of Universal knowledge, wisdom & power & understanding & of the beauty & victory & splendour that

<sup>49</sup> No ether available at the resort town outside Tunis at which they were staying.

<sup>50</sup> The Golden Dawn, a magical group whose rituals and papers Crowley published in part in his magazine *The Equinox* despite his vows of secrecy. His claim at the time was that it was necessary to destroy the old rituals to help propagate the new: hence the 'excretory process'.

<sup>51</sup> Crowley refers to the second and third orders of the Golden Dawn.

<sup>52</sup> The Rose Cross of the Second Order.

proceed from Him that is coiled within its coils.<sup>53</sup> I may be a Black Magician but I'm a bloody great one. The world may have to pass through a period of error through me, but even the error will tend to the truth.

In all my visions I have seen nothing of the building up process of the Evolutionists. Note that particularly: that I have seen nothing of that. That may be an illustration of the fact, if it is a fact, that I don't know how to synthesize. It's very difficult to frame the question—as geomantists know.<sup>54</sup> I have to say 'Is it proper for the person represented by this creature of stars to do A or B; &, if so, why?' I'm sorry you yawn because my eternal salvation or damnation goes with it. (This is to scribe who had the bad manners to yawn audibly.)

5.45 p.m. They called Mohammed an impostor! (Shouted).

5.46 p.m. That refers to the suggestion that the circumstances under which this physical star was made, & the circumstances under which the *Book of the Law* was written might suggest that it was an imposture. Every variation from the normal is an imposture! That isn't the point.

5.49 p.m. Oh how they'd fall for it! Oh! how they'd fall for it!! I'm referring to solution of business questions *via* the celebrated trance medium Mme. Fatima Crowley<sup>55</sup> under the influence of Ether. Oh! how these young Jews from Wall Street would eat up that prospectus!! Discussion. I asked for it quick. The Rock will be there after the storm. (Meaning: I shall pull through this delirium.) Oh but (no, don't put that down) That's a delusion (sotto voce) 'Whether in accordance with the Law of Thelema I should or should not do what I contemplate doing?'

God! but the Beauty of Drugs! Nobody has seen it till this minute! They enable you to bring your wish to a single point; &, with Ether to enable you to analyse all the facets of that desire, you're all right. Meanwhile return to previous question 'Whether in accordance with the Law of Thelema I should or should not do what I contemplate doing.' It says 'Dree thy weird.' There is no such thing as 'upright' in Nature. (Chess-board gone over; 666 says 'And a good job too, it's a child's game.' The damned Swiss gives me a pain in the arse.) (Hasty judgement.)

Question again.

6.08 p.m. Frank Harris was right. Everything is good enough for Life; it's too good for Literature.

<sup>53</sup> Universal knowledge, wisdom, power, understanding, beauty, victory and splendour, refer to the various visions of the Sephiroth of the Tree of Life, while the coils refers to the serpent which climbs the paths of the Tree.

<sup>54</sup> Crowley uses divination by geomancy to illustrate his point, as it is traditional that the intelligences employed in such divination are very tricky and need to be pinned down by very exactly phrased questions.

<sup>55</sup> Crowley is referring to himself.

That's not the point at all—the point.  
My mind keeps on tricking me.

6.12 *p.m.* It keeps on bringing me round to the question 'Is there any difference between right & wrong?' as if an answer could be given to it.

6.16 *p.m.* 'Am I a woman or a man?' is what it comes to. And that arouses the question 'Which is the better: to bear fruit, or to die that it may be born?'

It's quite ridiculous to make rationalistic roads to apotheoses. Soldiers will salute me as Julian (said sailors first—) (I'm thinking of Ibsens' play where the obscure philosopher is suddenly acclaimed Emperor.)

6.37 *p.m.* The question again!

6.44 *p.m.* It represents myself all right (the Star)—this eager, forward, determined, murderous temperament. If I were Master of Ceremonies to the Egyptian Pharaoh, I would not have a skeleton at the feast. I would simply repeat the Indian proverb in another way: 'To-morrow is another day.' I refrain from moralizing.

6.57 *p.m.* The objection to Einstein in Geometry is that it leads a straight line wriggling round as to its end. But isn't this all a matter of imagination?

7. *p.m.* I wish I had the power of description. Mme. Fatima Crowley! That's about all I'm fit for,—to wiggle my leg in the air! I wish I had some money. Silver Star again.

The answer is very definite this time. The aspirant to prepare himself by insufflations of the prescribed . . .

7.05 *p.m.* (waiting for word).

7.06 *p.m.* *thing* [?], for a number of days & nights as may be denoted unto him by his Holy Guru, whereupon let him cease. And whenever he desireth an exact answer to any & every question soever that may be proposed to him, he shall be able to return an exact answer within the limits of his error from the Ultimate Zero. And this, while not being an ideal standard of rectitude, is a good enough rule for anyone to live by. In fact, it is an ideal rule considering circumstances, as if anything could be independent of circumstances! That is the maddest metaphysical chimera of them all!

I miss something. I can't think what it is. I feel a sort of slur upon my purity. The Hindus are right. Education must be replaced by Intuition. The only things worth learning are moral qualities and these depend entirely on

the results of Sammasati<sup>56</sup> in each case. If, for example, I had been the Logos whose letter is Aleph, my Word would have been correspondingly upright & simple. It is, in spite of its apparent simplicity, a thing of delicious & delirious coils. It does really revel with Onan & the extremists like lovers of dragon-flies & shoe leather.

7.30 p.m. (Although I'm not speaking I hear you write very rapidly. Is that the case? It is. 31–666–31. Put all this down.)

Such is the Omen which I bring back from the Oracle of the Bottle.<sup>57</sup>

One of the practical disadvantages of Ether is that one reaches so deeply into the elements of things that it is hard to make the connection. But I was wrong in thinking that the subject really got slewed round. When properly understood the most disjointed exclamation gives a final & exact transcript of the man's point of view.

For instance, I know perfectly well whether in doing a given action I am moved by the second, third, or fourth thought. I won't say first thought, never having been able to get beyond the naive ideas implanted in infancy about the fundamental moral qualities. For example: 'We are dust—with exultation', which is the finest thing I have ever said, is the slogan of just that aristocratic democracy which (it flashed upon me at this second) is the soul of chivalry.

I have waited a long while for the answer to that question: 'What is Truth?', & it seems to be just that sempiternal vibration of the Serpent who bears to man the Holy Graal brimming with the Law of Thelema, as my predecessor, my father Nahash<sup>58</sup> gave to woman the fruit of the Tree which was so much better worth eating than the other. I am really arriving at perfect comprehension of myself; that is, of measuring the vibrations of the Ain Soph<sup>59</sup> which ultimately gets labelled A.C.

I said some time ago that absolute sincerity has as many sheaths as the other moral qualities. Let me add that the same considerations apply as they do to the definition of straightness in Einstein. I mean that a man can be true to himself in the deepest sense of the word when he is consciously lying in the meanest & most contemptible way to the person he loves best, or even to himself. I may in short be telling the truth by lying to myself, when to tell the truth to myself would be a lie.

Note that Cheth<sup>60</sup> is the first of the Paths which join the Supernals to Microprosopus. (P.S. This is not correct! I am sure I said 'last' not 'First';

<sup>56</sup> A practice designed to reawaken reincarnational memories.

<sup>57</sup> Crowley refers to the Oracle of the Bottle, 'Trinc' in Rabelais' work, as well as the ideas and revelations derived from his own inhalation from the ether bottle.

<sup>58</sup> The Serpent of Genesis.

<sup>59</sup> One of the three Veils of Negative Existence which stand behind Kether, the first Sephirah on the Tree of Life, that is, the vibrations before manifestation.

<sup>60</sup> Cheth is the Path which connects the Sephiroth Binah and Geburah, the former belonging to the Supernals and the latter belonging to Microprosopus (the middle six Sephiroth). It is the last such connecting path only if you count *down* the Tree.

or at least meant 'First' counting from Tau. The following paragraph shows this to be true.) I am the first man to bring a direct message from them. From this, by the way, it will be possible to predict the course of the evolution of humanity in more detail than previously. The next Magus will bring a Word whose letter is Zayin, & his successor those corresponding to Vau & He.<sup>61</sup> Then there will be a frightful Aeon without a Word while Daleth<sup>62</sup> is in course, & then the final communication, the pure & perfect Three-in-One Word of Gimel<sup>63</sup> will be transmitted, after which the race will become extinct. We shall either cross to Venus<sup>64</sup> or be dissociated completely. Note that the question which I have not solved in these meditations is really the eternal 'Who am I?'

Dynamically, it is really simple enough. One follows the norm of one's actual equation, not an ideal definition as stated by a crude dwarf slave. (?Euclid. Was I mixing him up with Aesop?) in the most superficially-minded epoch in all history when Homer was considered poetry & the Farnese Hercules art.

There is no connection between truthfulness & ability to keep one's word. The former is a debatable metaphysical puzzle hardly worth consideration except at Christmas after a bad dinner in Minnesota; (I was reading *Main Street* a novel about this State) the latter is like any other ability. It is a good example of the way in which Christianity has confused moral questions. It has made them unrecognizable. It requires endless analysis to disentangle the elements of the problem. It has taken me I cannot say how many hours each second of which was packed with thought at the highest pressure, assisted by Ether & absence of Heroin, merely to ask the simplest question about right & wrong to be imagined. It sounds paradoxical to say that I have simplified the ethical problem by defining Truth as one's peculiar variety of Untruth. The parallel of Einstein, once more, is absolutely good. By introducing a slight complication into the formula for the straight line, he has in reality simplified the problem. Note also that each ray of light is responsible to itself for itself, according to the intensity of the gravitation field in its course. It was, in fact, the cardinal heresy of Christianity to distinguish between different kinds of force & so deny unity to Nature. Incidentally, all religions have made a similar error except perhaps Buddhism. (I must reserve Buddhism for subsequent analysis.)

11.04 p.m. Mother Sereda [Mercury]<sup>65</sup> = Leah suggests that Jurgen who

<sup>61</sup> Zayin, Vau and He are, together with Gimel, the remaining paths connecting the Supernals to Microprosopos.

<sup>62</sup> Daleth is the Path which joins Binah and Chokmah horizontally, both Sephiroth being part of the Supernals.

<sup>63</sup> Gimel leads straight up the middle pillar, to Kether the highest of the Sephiroth of the Tree of Life.

<sup>64</sup> In this context Crowley means the physical planet Venus.

<sup>65</sup> All of the following Planetary references to various mistresses of Crowley's are paralleled with characters from James Branch Cabell's novel/mythology *Jurgen*. All planets are in sign form in the original manuscript.

had neglected Pundeli's [Moon]—the insult to Dorothy answered to [Mars], had 3 more women to go: Gunvieve [Jupiter], Helen [Venus], & Anaitis [Sol]. What about Satan's wife for [Saturn]? What about my women in USA? Lea Dewey (whore from Holland) Jane Foster [Neptune]. Helen Westley [Herschel], (Miriam Deroxe) Ratan Devi [Mars] Gerda von Kopek [Luna], Katherine Miller [Saturn], Roddie Minor, Marie Lavroff.<sup>66</sup>

Jurgen's failure is that he could not fall in love with Suede.

### 11 June Die Luna<sup>67</sup>

Note the absolute difference in kind between the Elementals & Qliphoth<sup>68</sup> seen in this Three Days & Nights in Hell & those familiar to the regular Astral travellers. (Curious, by the way, the Crucifixion on Friday, the Death on Saturday, the Resurrection on Sunday!<sup>69</sup>) Note Sun square Uranus with Mars trine Jupiter.<sup>70</sup>

Thelema Oracle for this whole affair. CCXX, I, 48.<sup>71</sup> a.m. Slept well, woke about 6.15 with regular thirst & headache as if from an overdose of some narcotic!

Wire O.P.V.

Ego surgo et Libertas!

Later: collapsed in Tunis.

1 dose.

[Resurgam et Libertas! Lurk! Withdraw!  
Upon them! I invoke the Lord of Speech!  
Cast on this wind-swept spit of sand to bleach

<sup>66</sup> To expand this short list of Crowley's mistresses into his more formal list of Scarlet Women see the New Comment to the *Book of the Law*, I, 15, which brings the list up to date in 1923:

1. Rose Edith Crowley née Kelly [Ouarda] my wife. Put me in touch with Aiwaz: see *The Equinox* I, 7: "The Temple of Solomon the King". Failed as elsewhere is on record.

2. A doubtful case. Mary d'Este Sturges née Dempsey [Virakam]. Put me in touch with Abuldiz: hence helped with *Book 4*. Failed from personal jealousies.

3. Jeanne Robert Foster née Olivier [Hilarion]. Bore the "child" to whom this book [*The Book of the Law*] refers later. Failed from respectability.

4. Roddie Minor [Ahitha]. Brought me in touch with Amalantrah. Failed from indifference to the Work.

5. A doubtful case, Marie Rohling née Lavroff. Helped to inspire *Liber CXI*. Failed from indecision.

6. A doubtful case, Bertha Almira Prykryl née Bruce [Almeira]. Delayed assumption of duties, hence made way for No. 7.

7. Leah Hirsig [Alostrael]. Assisted me in actual initiation; still at my side, An XVII, [Sol] in [Sagittarius]. (P.S. and An XIX, [Sol] in [Aries].)

<sup>67</sup> See appendix V, 'Stopping Heroin—Clinical Report 11 June 1923'.

<sup>68</sup> The evil or *averse* side of the Sephiroth of the Tree of Life.

<sup>69</sup> Crowley drawing parallels between his last 3 days of withdrawal from heroin and Christ's experience at Easter.

<sup>70</sup> The astrological configuration for 11 June. In symbol form in the original manuscripts.

<sup>71</sup> The oracle was a passage chosen at random from the *Book of the Law* which reads 'My prophet is a fool with his one, one, one; are not they the Ox and none by the Book?'

A starfish husk, I am the Star that saw  
August & Arcane Truth, embattled Awe  
Whose might anointed me & armed to teach  
This one Word, this none other Word to preach:  
Do what thou wilt shall be the whole of the law.  
Among the ruins of Carthage fugitive, I, the first]<sup>72</sup>

Let me arise—& Freedom! Lurk! Withdraw!  
Upon them! I invoke the Lord of Speech!  
Cast on this wind-swept spit of sand to bleach  
A starfish husk, I am the Star who saw  
August & Arcane Truth, embattled Awe  
Whose might anointed me & armed to teach  
This One Word, this None other Word to preach:  
Do what thou wilt shall be the whole of the Law!  
Among the ruins of Carthage fugitive,  
I, the first English poet ever thrust  
From Italy, whose tyrant boasts that 'he  
Will pass'—he stumbles in his drunken lust—  
'Over the rotten corpse of Liberty'.  
Laugh in exile—'Shall Liberty not live?'

### *12 June Die Mars*

Felt rotten. [Cocaine]<sup>73</sup> didn't help! 1 [Heroin]<sup>74</sup> First battle of season!

(Just remember one of my analyses. Reason for lies about me may be to save my life from assassins, who look for me in Paris, where *John Bull* says I am! Also, to make sane people doubt *any* statement about me to my discredit, & so leave me free to develop my own campaign.)

*11 p.m.* Too much [Cocaine] irritated: small [Heroin].  
Beware of backsliding!

### *13 June Die Mercury*

*2.20 a.m.* Love 'wrong': self-destruction. Essence of diff[erence.] 93 & rest.

*2.25 a.m.* Ask to see 'Sacrament'. Reach Boleskine (instead of Monsalvat)<sup>75</sup> the scenery going as usual while I stay still: i.e. as memory does. I ask: Why is Boleskine so holy? My mind refuses a satisfactory answer. I begin to see Pageant, notice that A.C. has a 'better time' than any one who

<sup>72</sup> The material enclosed in brackets is crossed out in the original manuscript.

<sup>73</sup> Cocaine symbolized by the sign for Leo.

<sup>74</sup> Heroin symbolized by the sign of Aquarius.

<sup>75</sup> Boleskine was Crowley's home on Loch Ness where he performed the operation of the sacred magic of Abra-Melin the Mage, and as such was considered by him thereafter to be sacred. In rituals such as that of *Liber V Vel Reguli* he even instructs *all* magicians using this ritual to turn towards Boleskine. Monsalvat was similarly one of the sacred castles of the Rosicrucians.

ever lived—since records give no glimpse of such glories as are familiar to me—observe one discontented man, my ‘itch for fame’—I kick him out as absurd. Having thus got rid of my ‘last infirmity’, things developed: but what came was ‘What does it matter, anyway?’ the whole Universe being within, & not without, any person’s individuality. This probably explains CCXX,<sup>76</sup> I, 8 (The point was that birth & death did not count: I can’t remember the train of thought in the least.)

*Note:* in this state of mind the most minute distraction is fatal: hence need of rigid Yoga. Problem: how to keep adept undistracted, yet remind him to indicate to observer what is going on!

3.33 a.m. Whole mystery of Science revealed—false science only against Religion—damn! important things! memory in serious trouble.

5.30 p.m. It seems ages since I wrote the above. All morning I hovered on the brink of insanity; have had to take 3 [grains of Heroin] to recover sufficiently to consider O.P.V.’s letter about the Comment on CCXX. I am evidently in the throes of a most terrific magical ordeal. I must put myself wholly in the hands of [Dr.] Domela: to hell with my personal pride, though—per contra—there is CCXX, II, 22<sup>77</sup> & the feeling that it is up to me to prove to mankind that *Audere*<sup>78</sup> is the way. I must prepare myself magically for my future—& do it with a Pure Heart, at long last!

I have commanded the Pageant of the Graal to pass before me: & it will.

I cannot express how deep & important I feel all this to be.

#### 14 June Die Jupiter

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

The above probably assumes that the parties to the conference have some degree of concentration of mind; at least so I suspect after visualizing a number of such conferences. That assumption renders the remark absurd, yet the deduction from the whole thing is that mental concentration is the most important thing yet to be attained.

8. p.m. A comfortable day. 2 [Heroin], one before lunch, one 6.30 p.m. A

<sup>76</sup> The *Book of the Law* Chapter 1, verse 8 reads: ‘The Khabs is in the Khu, not the Khu in the Khabs.’

<sup>77</sup> The *Book of the Law*, II, 22: ‘I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.’

<sup>78</sup> To dare, one of the four ‘virtues of the Sphinx’.



fair amount of [Cocaine] (writing O.P.V. a critical letter), but practically no Ether.

*15 June Die Venus*

*12.40 a.m. CCXX, I, 24<sup>79</sup>* Nuit's word is 6 = Sol & 50 = Snake, i.e., Draco  
Astronomical mystery? Ask O.P.V.

Divide = ? connected with *Div* or *I*, 29.<sup>80</sup>

Add = ? AD the Father.

Multiply = ? breed.

Understand—? = stand under (the sky). Then *I*, 25<sup>81</sup> might be—

Make Two (Godhead Div[ide]) of the Continuum.

To this AD the point or Star.

Multiply by marriage of these & produce an infinity of worlds.

Stand under these, & adore.<sup>82</sup>

Note *Understand*. UN = NU<sup>83</sup> reversed 56;

DER = 111 [+ ?] 111;

ST = 6 or 31 [and?] 55;

AND = the mystery of conjunction

222

55 =  $\sigma$  [sigma]

1° = 10° = Malkuth (NH = Ornament).

DI 'Two' & 'VIDE' empty express Nuit in Her phases.

ADD expresses Hadit.

Multiply = many-folded = manifold = universe.

Under = wave = vibration.

Stand = straight, stability.

Note: 'I am' =  $\epsilon\iota\mu\iota$ <sup>84</sup> = 65 plus 56 = 121 = 11<sup>2</sup>.

*2.5 a.m.* (Ether) One meaning.

Divide (space arbitrarily) Add Multiply (i.e. perform positive orgia) & understand (which cannot elsehow be done).

(The above means—'This verse explains the theory of the Cosmos elsewhere set forth in the Book'—See Comment.)

*11. a.m.* Fed up at failing to achieve the full Trance last night. Got 'every impression is an act of love' making no distinction—& so on. The act of physical love is not a pleasure, merely a release. I got I don't know how many deep & marvellous Mysteries, yet I have little power to remember, &

<sup>79</sup> 'I am Nuit, and my word is six and fifty.'

<sup>80</sup> 'For I am divided for Love's sake, for the chance of union.'

<sup>81</sup> 'Divide, add, multiply and understand.'

<sup>82</sup> Crowley is here trying to interpret Qabalistically the four main mathematical functions, addition, subtraction, multiplication and division.

<sup>83</sup> Or Nuit = 56.

<sup>84</sup>  $\epsilon\iota\mu\iota$  = I am.

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none to synthesize. My brain is sore sick I will cable O.P.V. to come at once.

One thing was that our idea of the Universe really depended on the evidence of our eyes; i.e. it is a function of a mechanical system of muscular & nervous tissue. (This went far deeper than mere Berkeleyanism,<sup>85</sup> but I cannot remember its full import.) Again, I saw how the Universe was contained in the space of each man's life-experience.

The *ἁμαρτία*<sup>86</sup> of Europe. She would not care for her children, sent them to America, & then forget them: they relapsed to barbarism, & will destroy our civilization.

4 [Heroin grains]

16 June *Die Saturn*

Trance in a.m. (due to [Heroin] abstinence?) II, 58.<sup>87</sup> The analysis showed that the Khu<sup>88</sup> was a permanent thing—to which various adventures happen. Disguised King as in fairy stories. 'Science' is not investigating real things at all—I've lost the thread of the Trance—curse it!

1.50 p.m. Astronomy shows an infinite diversity of modes of existence—even defining an existing being as one whose habitat is the skin of a star or planet. We deny consciousness to other forms of matter solely because we cannot communicate with them. Note the tendency to deny humanity to a 'frog-eating Johnny Crapud' because we cannot understand his lingo. The next question would be 'What is an individual?' This question is sophistical, being based on a *petitio principii*. We think a man's body is a unit, chiefly because it seems to act as one in the matter of moving about. It is really a function of any star to decide arbitrarily what shall count as 'I' to him. That is the magical power—to extend one's kingdom as one will over distant spheres like snowflakes & Sirius, & distant planes like the analysed ideas that I have been seeing lately, & the realms corresponding to abstract words such as Beauty or Tragedy or Self-control. It is evident that limitation—'Restriction'—is the great *ἁμαρτία*<sup>89</sup> for it denies the Law of Thelema in the deepest sense, the right of any other star to exist.

Lead Thou me, Aiwass, in the Way of Wisdom!

<sup>85</sup> The philosophical system posited by Bishop Berkeley in which objects depended upon being observed in order to continue in existence. Berkeley had to fall back on the idea of God being conscious of the whole universe to overcome the question as to what happens to those parts of the universe not currently being perceived by anyone.

<sup>86</sup> *ἁμαρτία* = a failure, error or sin.

<sup>87</sup> *The Book of the Law*, II, 58: 'Yea! deem not of change: ye shall be as ye are, & not other. Therefore the Kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.'

<sup>88</sup> The Khu is the magical entity of a man or woman, an Egyptian word of one of man's souls.

<sup>89</sup> *ἁμαρτία* = failure, sin or error.

(Instantly having laid down my pencil it flashed upon me, without adding words up,—except to note that the simplest literal value of 453 was *ουγ*—that the idea of Sin must be identical with that of Woman. Now *ἡάμαρτια* = *The sin* = *γυνη* a woman!)

*ἡάμαρτια* } 461  
*γυνη* }

*φιαλη* = 549 & 8 = 557 = *Urn*<sup>90</sup> as well as vial.

*φιελη* = 553. N.B. *Never* a measure, i.e. infinite space, plus  
 8 = 561 = 3 × 17 × 11.

*Φιαλη* = 55 = Malkuth<sup>91</sup> = 11 × 5 the magical power of the  
 woman (who is [vav], 5).

Probably opposed to veil (II, 52).<sup>92</sup>

*φακος* = lentil 791 *οκαυλος* = cabbage 791

*φακη* dish of lentils 528 plus 8 = 537

*φαιπος* evil, poor, sorry, mean. 1201.

*φηλος* knavish 808 (= *εγω*!!!) *αιελας* = 276

Note that I, 41 & III, 55<sup>93</sup> are explained in *Liber 418*.<sup>94</sup> It is all this question of Death, shutting up, refusal to Love. That is 'restriction'. (Cf. the ruin when the Graal is not unveiled.)

5 p.m. One of my worst *άμαρτία* has been (from my shyness, *Γυνη*<sup>95</sup> again!) to fail to act according to my Kingship. In future I shall issue orders without explanation:

Alostrael will cause them to be executed. O.P.V. transmitting them will explain when necessary.

I will be really unapproachable (in my kingly functions, of course) & exact due homage. I will regard myself as travelling incognito, so far as ordinary people are concerned, but be august as to those with whom I am in magical relations. Met Shabmodar on board—'love at first sight'. He is Energy incarnate; I shall use him to set various small matters going. My

<sup>90</sup> The *Urn* refers also to Crowley's *Liber LXXXIII* in which he details his experiences leading to his initiation as a Magus, published in *The Confessions*, 1969.

<sup>91</sup> The tenth Sefirah of the Tree of Life.

<sup>92</sup> *The Book of the Law*, II, 52 'There is a veil; that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: This is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service: ye do well. & I will reward you here and hereafter.'

<sup>93</sup> *The Book of the Law*, I, 41 'The word of Sin is Restriction. O man, refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.' III. 55 'Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you.'

<sup>94</sup> *Liber CCCCXVIII*, published in *Equinox* I, 5, 1911 and republished by Sangreal Foundation, Dallas, 1972.

<sup>95</sup> Gyne = woman, mistress.

work [XI°]<sup>96</sup> with him will aim at the overcoming of those defects in myself & external obstacles which have prevented me from coming into my Kingdom as The Beast.

[Question:] Lay down the main principles for the Magical preparation for the writing of the Comment.



[Phallus/Earth]  
*Thun* [Hexagram XXXIII]

Big Air.

RENUNCIATION. (Of all other aims, I suppose.) Balance firmness & elasticity.

Line 1. Wind up all other affairs.

2. Take Oath of utmost power. (My insanity Oath above is part of it.)
3. G.M.R.<sup>97</sup> under rigid Oath. Alostrael & others to help to enforce it.
4. Don't seek to avoid discomfort in G.M.R.
5. G.M.R.
6. G.M.R.

*Remarks:* Create from material environment. Transmute Earth into the word 93.<sup>98</sup>

Essence of all this: G.M.R. such as I have never done before.

*LXV*, iv, 61–63.<sup>99</sup> This journey is now imminent.

Describe my assistants in this G.M.R.



[Earth/Moon]  
*Mǎng* [Hexagram] IV

Young & ignorant people with disciplinary virtues.

*Thwan*<sup>100</sup>: Volunteers.

Line 1. A mentor.

2. A loving woman or a new disciple, paying the expenses of G.M.R.
3. A whore.

<sup>96</sup> Homosexual magic.

<sup>97</sup> Greater Magical Retirement.

<sup>98</sup> Thelema.

<sup>99</sup> An oracle drawn by opening one of the Holy Books at random. In this case *Liber Cordis Cincti Serpente figura LXV* verses 61–63.

<sup>100</sup> Hexagram.

4. An ignorant servant.
5. A lad.
6. One who would bully the lad: 666 to protect him (i.e. the lad).

(1) might be O.P.V. or Fuller.<sup>101</sup> Someone to keep 666 from breaking his Oath.

(2) might be Alostrael, Wesrun<sup>102</sup> or some new chela. Neuburg<sup>103</sup> might possibly fill the bill.

(3) Alostrael or some other whore.

(4) The camel man or camp servant. Note that he will cause trouble.

(5) The Pure Fool, possibly useful as a clairvoyant. Might be a mere child or at least a bull virgin.

(6) Might be the father or boss of this boy. An ill-tempered and overbearing man, whose main object seems to be to put obstacles in every one's way. Probably the camp servant.

I think there should be 3 chelas:— Alostrael, a man, & one other. I keep on coming back to the idea that Dorothy Troxel is meant. The other 3 impress me as being natives.

Indicate the Encampment of *LXV*, iv, 61–63.



[Sun/Air]

*Ting* [Hexagram L]

The Cauldron. Realization of mental image, i.e. find it by clairvoyance (or search memory). The cauldron suggests the crater of a volcano or dried up Chott.<sup>104</sup>

In line 1 it is overthrown. This means that its drying up has ruined the city. 'The concubine whose position is improved by the position of her son.' This might indicate the city through historical allusion—say a city founded by a bastard.

(2) There are eatables in the cauldron. It has now struck me that Nefta<sup>105</sup> is the place. The Corbeille is like a huge cauldron & it is full of date-palms. LET NO MAN [K]NO[W] WHERE I AM GONE!

(3) Quite obscure.

(4) The cauldron's feet are broken & its contents spilt. The Cauldron at Nefta—note the hot springs in it—is broken on one side, so that the streams flow out. They are lost in the desert.

(5) The Cauldron has yellow ears & rings of metal. This suggests houses about it, as is the case at Nefta.

<sup>101</sup> Major-General J. F. C. Fuller.

<sup>102</sup> Dorothy Troxel, who Crowley met in New York.

<sup>103</sup> Victor Neuburg, the poet.

<sup>104</sup> Dried up salt lake.

<sup>105</sup> Village on the fringe of the Chott el Djerid, southwest of Tunis, and inland from Gabès.

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(6) The Cauldron has rings of jade. This suggests the wealth of vegetation as at Nefta.

Note Nephthys,<sup>106</sup> the Goddess of Perfection. ‘As for bridal will I come bedecked and anointed. There shall the Consummation be accomplished.’

Note Nepheris, a Carthaginian city. Note Neph = 555 & connected with cloud, nebula, Sanskrit Nabhas, heaven. (555 is the ‘Secret Womb’ proper to conceal 666.)

3 [Heroin] in all. A comfortable day.

17 June *Die Sol*

12.45. My friend failed me!

Began rough comment on *LXV*.<sup>107</sup> Did Chapter I, ending at 3.30 a.m.!

11 p.m. From 11.15 this morning I dictated *Hag*<sup>108</sup> till 8.30 p.m. with one short break for lunch. I did it on [Cocaine].

4. [Heroin] today: 3 needed, & the last to worship Hadit for the purposes of Opus I (vide infra) I always wonder after this sort of thing why I feel tired! What a stupid ass & a cowardly puppy I am!

I also read *LXV* carefully: I find Chapters I & II intelligible, though II (Air) harder than I (Earth). But III (Water) is quite obscure to the part of my mind that writes comments, while exalting my lyrical apprehension with utterly lucid brilliance. Chapter IV (Fire) is quite beyond me; but V (Spirit) has several ‘literary’ passages with evident applications.

11.22 p.m.

ROSA



CRUX: Shabmodar

XI<sup>o</sup><sup>109</sup>

OPUS I

φεγιων τερσοναι<sup>110</sup>

BAPHOMET, XI<sup>o</sup> O.H.O.<sup>111</sup>

WEAPONS: Calix Sancta φοινηξ O.H.O.

Hasta Sanctus Μελας Shab.<sup>112</sup>

<sup>106</sup> The sister of Isis.

<sup>107</sup> *Liber Cordis Cincti Serpente* published originally in London in 1909 and later in the *Equinox* III, 1. Reprinted in *The Holy Books*, Sangreal Foundation, Dallas, 1972.

<sup>108</sup> *The Confessions*.

<sup>109</sup> An operation of homosexual magic with Shabmodar who Crowley had met on 16 June.

<sup>110</sup> Phegion tersonai.

<sup>111</sup> Baphomet (i.e. Crowley) XI<sup>o</sup>, Outer Head of the Order.

<sup>112</sup> ‘Weapons’ for the operation were the Sacred Vessel of Phoenix (i.e. Crowley’s anus) and the Sacred Spear of Melas (= black) Shabmodar. In short Crowley was bugged by Shabmodar.

OPUS: Dulce: amore plenum.<sup>113</sup>

Τελος:<sup>114</sup> Increase of moral control of my mind to enable me to resist pressure from bodily sources tending to interfere with my due & efficient performance of the Great Work. (Special reference to disease, need of stimulants, natural fatigue, & loss of ability to sleep & wake at will.)

ELIXIR:<sup>115</sup> Delicate, sweet, & aromatic.

RESULT: (Thursday following) after the instantaneous reaction the current began to flow silently. I have had practically no craving, & am down to 2 doses [Heroin] today. Dyspnoea etc. have disappeared almost completely; also the mental depression, anxiety, & loss of control.

My love tells me that the Arabic word for φαλλος<sup>116</sup> is *Aswa*, which sounds like a Temurah of Aiwass;<sup>117</sup> also that Cor Corporis is called *Thelma*. Alostrael must ask Domela<sup>118</sup> for the correct Arabic spelling of these words.

(Note that II, 55<sup>119</sup> says nothing of the *letters* of the English Alphabet. Its 'order' might be its relation with reality, e.g. Its 'value' may be in the possibility of using its onomatopoeic energies in invocation, etc., e.g. to construct a spell in which sibilants predominate to call forth the silent swift & venomous vibrations of the Serpent forces. The 'new symbols' are evidently the moral ideas necessarily correlative with the sound-values determined by the gestures of the vocal organs, e.g. the idea of continuous vibration expressed by *N*—one actually feels this when one sounds a continued *N*—referable to the Serpent as one who moves by this means.)

### *18 June Die Luna*

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

Brooding pleasantly on A.C. as Alastor.<sup>120</sup> This wandering is of the essence of Liberty: the idea goes with the Law of Thelema. My psychology—Shabmodar & the writing down of his name. It was 18 hours before I gathered why he refused: it was that he has never learned to write. I am indeed an acute thinker!

10.55 p.m. Back from Tunis. Notes on way. I know my Comment is wrong: its Form is wrong. The true Comment will be a work of Art.

<sup>113</sup> Sweet and full of love.

<sup>114</sup> Telos = object of the operation.

<sup>115</sup> The combined sexual fluids.

<sup>116</sup> Phallus.

<sup>117</sup> Crowley's Holy Guardian Angel.

<sup>118</sup> Crowley's local doctor.

<sup>119</sup> *The Book of the Law*, II, 55 'Thou shalt obtain the order & value of the English Alphabet: thou shalt find new symbols to attribute them unto.'

<sup>120</sup> Crowley saw himself as the Shelleian character Alastor, the Wanderer of the Wastes.

*Ask O.P.V.*:- When new nebulae form, how long does the show last? So big a bust-up—so short a time? (P.S. Done. His suggestions calm my Chittam.<sup>121</sup>)

One drawback to possessing perfect technique in poetry is the liability to be contented with mere masterpieces. Goethe's remark that a day might come when gambling would be sound business, & prudence, etc., fatal to success suggests 'Enough of Because', etc.

Make a list of the prophecies & tasks in *CCXX* in the order of statement: this might help me to decide which to do first.

Played five games of chess at Club: won 4 easily. The 5th was a won game, but I got careless & hurried, & tried to finish it quickly by a combination which turned out badly, though I think it was sound. See below. I had to make 7 utterly rotten moves to lose!<sup>122</sup>

### 19 June Die Mars

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

'A great miss.'

$$\begin{aligned} \alpha\mu\alpha\rho\tau\iota\alpha^{123} &= 453 + 'negalh = 86 \\ &= 539 \text{ plus } 100(\text{acc}) = 639. \end{aligned}$$

Eng. 1 plus 409 plus 450 = 860.

Note *Miss*—450. fall = 561 or 67. Cf.  $\phi\alpha\lambda\lambda\omicron\varsigma$ <sup>124</sup> pit = 390 reason = 426.

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

Because = 309. { sea: no sea.<sup>125</sup>

11 p.m. A cold day, ending in heavy rain. I finished "Magus" in U.S.A. chapter of *Hag*.

3 [Heroin] today: some dictating.

### 20 June Die Mercury

1.11 a.m. I confess that I deliberately stayed up till after midnight in order to indulge in [Heroin]. Well, O.P.V.'s<sup>126</sup> arrival should correct the infirmity of my judgement as to my duty to the Chiefs in this matter.

<sup>121</sup> Chittam = mind-stuff, in short his suggestions calmed Crowley's mind.

<sup>122</sup> The chess layout detailed at this point in the diary has been omitted.

<sup>123</sup> 'Amartia = error or failure.

<sup>124</sup> Phallus.

<sup>125</sup> These calculations are an attempt to discover an underlying Qabalistic numerology for the passage from the *Book of the Law* II, 27 'There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the Pit called Because, and there he shall perish with the dogs of Reason.'

<sup>126</sup> Norman Mudd's magical name was *Frater Omnia Pro Veritate*.



11.22 a.m. Frater O.P.V. arrived duly. 3 [Heroin] today: very little [Cocaine]. Comfortable on the whole.

*21 June Die Jupiter*

Alostrael went to Sicily. I wrote Comment on *LXV*, ii. 2 [Heroin] only, but a good deal of [Cocaine]. Feel altogether better in all respects.

*22 June Die Venus*

12.20 a.m. Note on N.M.'s chess.<sup>127</sup> He constantly violates elementary principles, but with such insight into the actual position that he often escapes punishment. As soon as he grasps the Proprieties (in the Chinese sense) he should become a very high-class player. His chief faults: 1. He wastes moves in the Opening—moving pieces twice. 2. He has no sense of aesthetic form. He develops raggedly. 3. He seeks isolated advantages instead of the control of the position which would bring victory automatically.

O.P.V. has discussed 'What is good evidence?' It has got me going. The existence of 'evidence' of any kind involves so many arbitrary assumptions that I simply give up! But is not this one more token of the nature of Analysis? It inevitably destroys all coherence in ideas, at the end of the journey.

Synthesis is then an act of pure will, which the touch of Reason would disintegrate. 'Conquer! That is enough.' My job is to construct an Universe according to my Will as expressed in *CCXX*. I must issue orders to forbid all analytical work.<sup>128</sup> (Query what this may mean: what of the Comment?)

11.40 p.m. I ask my conscience per O.P.V. whether my breathing is at this moment noticeably worse than usual. 'Momentarily'—i.e., intermittently. 2 [Heroin] today.

12.03 a.m. No! This is honest to God Bad Lands! I have breathed Ethel's soul<sup>129</sup> into my lungs till all is blue, & still I wheeze. Also, it is now past Beetle-Bliss.<sup>130</sup>

Pause for Adoration to Khephra.

12.10 a.m. I ease my symptoms with [Heroin].

<sup>127</sup> Norman Mudd, one of Crowley's pupils and a Professor of Applied Mathematics at Grey University College, Bloemfontein, South Africa.

<sup>128</sup> The Comment which Crowley considered the most authoritative on the *Book of the Law*, and which he felt was directly inspired by Nuit contains the line 'The study of this Book is forbidden . . . Those who discuss the contents of this Book are to be shunned by all', thus hopefully preventing the later accretion of dogma and interpretation.

<sup>129</sup> Ether.

<sup>130</sup> Midnight, the hour of Khephra, the winged beetle form of the Egyptian Sun god.

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*Note:* The disturbance of my Chittam<sup>131</sup> caused by Domela's disappointing me at dinner—he had accepted my invitation & did not even telephone—is partly responsible for this asthmatic attack.

McDonnell's Double Gambit *Refused*.<sup>132</sup>

### 23 June *Die Saturn*

... I knew (as I know my other inexpressible truths) that all variations would somehow or other turn out to be wins. I choose this position—simple as it is—for special study, as illustrating the nature of my chess genius: the idea of pawn play, either to establish a Restriction on the Sinner or to clear my path to Glory: that of smashing batteries while gaining time by a check with the camouflaging piece (the B in this case) etc. There is also interest in this fact, that I possess the power of seeing things in this way without consciousness of details. Also, I expect the average man not only to acquiesce in my Rightness-of-view, but to be able to explain why I am so bloody right although *I* cannot do so myself!

Love is the law, love under will.

<sup>131</sup> Mind-stuff.

<sup>132</sup> The complete details of the moves of this chess game have been omitted from this record.



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

The Magical Diary of  
TO ΜΕΓΑ ΘΗΠΙΟΝ  
The Beast 666

*Beginning* An XIX, Sol in 1° Cancer, Luna in 16° Libra. [23 June 1923]

In the Pleasure-Village of [La] Marsa (Plage):

‘Au Souffle du Zephir’.

*Ending* An XIX, Sol in 25° Cancer, Luna in 29° Virgo. [18 July 1923]

In the same place.

*23 June Die Saturn*

1.42 a.m. Frater O.P.V. has failed in Vigilance. He has allowed me to keep the light on after 1 a.m. He furthermore failed in Vigilance, not having observed that I put back my watch 30 minutes. I administer the severest penalty of the Tribunal—Unavailing Remorse!

As it is written: ‘Strike hard and low and to hell with them, master!’

All day in Tunis. Several [Heroin] on various special excuses: moral reaction from alarmed determination caused by some slight rheumatic pain last night to quit.

Every time I swear off I fall harder the next day! A fact useful to know. Won 2 games, both very long; one 70 odd moves, the other 63. The sturdy old salt refused to surrender, though he had lost a game in the thirties.

*24 June Die Sol*

A very bad day—had an important Ethyl Oxide experiment in a.m. Much dyspnoea. Chill. Too much [Heroin]. Unable to work. Felt rotten.

*25 June Die Luna*

Slept well, but am still sick. Dumas is a great magician—a 7° = 4□ of the

best.<sup>1</sup> He shows instantly how any given event may possess a value totally other than appears.

*26 June Die Mars*

A bit better. I was asking two days ago for a Message from the Gods, & was put off by realizing what frightful courage was required. I made up my mind to persist, but I had been shaken and the experiment fizzled out. Courage: since, in asking an unlimited question like this, the reply may be anything whatever. Yesterday I began the Comment on *LXV*, iii, & continued today.

*10.30 p.m.* Ether 1 35/60 this afternoon. Distracted: therefore described the phenomena of distraction. Moral lessons: abandon experiment on first sure indication that one is 'off one's game'.

It was 8 when I came out, having been obsessed by worry about what time it was—started to hurry (full account in Ether record) & was nearly sick—& again just now.

Moral: never hurry—always stay lying down after having Ether till the effect has quite worked itself off. I am somewhat back in my old state of Good Excuses. Thus today I had one 'very small' before tiffin as 'necessary', one 'normal' (i.e., very large) one hour or so later on the same excuse, two 'very small' deliberately 'to worship' Hadit for the purpose of the Ether experiment, then one 'medium' to complete the first 'very small' one, so as to write boldly TWO in the record, & one very small one just now 'emergency' on the attack of nausea—which [Heroin] does not ward off.

The whole psychology is thoroughly bad; this is evident on inspection, but is confirmed by the following facts. I fell back into the old state of depression, caused by alarm lest I should acquire a 'Habit'.

I began to fear lest my Will should be showing symptoms of weakness. I felt that I ought to 'pull myself together' & make a firm resolve to abstain wholly from the use of the drug. The necessity of definite effort is of course evidence that one is conscious of weakness; the strong healthy Will does not have to express itself. All speech is of the nature of complaint: satisfaction is content with Silence.

*27 June Die Mercury*

The Adoration to Khephra!

*12.07 a.m.* The existence of chess throws light on the problem presented by the Qabalah. Here is a language: it was in part 'invented' by some 'genius', in part developed by experience & an intelligent counsel of experts. We do not wonder how it has come to pass that it affords scope for such boundless ingenuity; we do not credit the 'genius' with foreseeing the event,

<sup>1</sup> An Adeptus Exemptus.

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or fall prone in adoration of his ‘praeterhuman’ creative wisdom. The fact is evidently that any ‘language’ if sufficiently elastic—in all dimensions—affords the POET a medium of creating masterpieces . . .

The above fails to satisfy me: I cannot say why, but there is a suggestion of the argument in a circle about it. I feel however that the Qabalah presents problems far deeper than chess . . . & also that I am somehow failing to put my essential thoughts into words. 8 p.m. A spiritless day, somehow. Message about ‘Eddie Saayman’



[Walter/Kteis]  
*Zhui* [Hexagram] XLV

He should come to see 666. He must formulate his T.W.<sup>2</sup>

1. He has a good aspiration, but no idea how to go to work. This upsets him: his only proper plan is to ask our assistance. He must not mind temporary inconvenience.

2. 666 will lead him forward. No error: perfect sincerity. His small renunciations will bring admirable results.

3. He will be puzzled at first & inclined to despair. He must persevere, & will make no real mistake, though tempted to regret.

4. He will be lucky if he escape being misjudged & blamed (I assume by the profane.)

5. He will be appointed to an important office in our group. He must see to it that he devote himself so whole-heartedly to our Work that he never gives us a chance to doubt him.

6. He will experience the Trance of Sorrow. This may qualify him to become M.T.<sup>3</sup> in due season. He must not think that this Trance is evidence that he has gone wrong. On the contrary.

10 p.m. The ‘spiritless’ quality of the day has made me feel unable to cope with either *LXV*, iii, or [Heroin]. I studied the Chapter, but wrote nothing; & let myself go about [Heroin] from sheer tedium vitae or some similar frame of mind. Observe: I had a dream of diarrhoea in bed, which shared the privileges of that of the Young Man of Peru! & this hideous condition persisted till noon. My day’s work has been little more than some revision of *Book 4, Part III*.<sup>4</sup>

28 June *Die Jupiter*

Hail unto Khephra!

<sup>2</sup> True Will.

<sup>3</sup> Magister Templi, the magical grade attributed to Binah the third Sephirah of the Tree of Life.

<sup>4</sup> *Book 4, part III* was published in 1929 as *Magick in Theory and Practice*, and has subsequently been republished a number of times.

My errors of the day accumulated in the well-known manner until I broke the one o'clock curfew on a pitifully poor excuse, & after Lights Out went on talking—it ended by my mentioning the forbidden word 'money'. I then realized the extent of my iniquity, & took a vow of silence.

I then asked 93<sup>5</sup>—as a child might its father—for a good night's rest, & an awakening fit for work, despite all this naughtiness. The request was granted with surprising completeness—observe, I am still surprised at what should be the most natural effect in the world.

I am encouraged to apply this method to [Heroin].

### *29 June Die Venus*

I slept instantly from 1 a.m. but woke at 4.30 with a very bad attack of—whatever it is. I couldn't think of the Amyl Nitrate, & had 2 hours' hard work with Ether, & a [Heroin]. Then I slept till 9.30 & woke exhausted. I am now better, but still breathing uneasily.

This is however an 'answer to prayer'. I have simply been obsessed by conventional views about [Heroin] this assures me finally that the need for it is purely physiological, altogether independent of the will. I must therefore direct my endeavours to recovering my health pure & simple.

*11.11 p.m.* I am always thinking of Alostrael, loving her. And the one thing that keeps coming back to my mind is this: one day, early in our love, I was pointing out some misconduct of Hansi's<sup>6</sup>—I quite forget what, of course. And she said: 'But he's such a little fellow', which rebuked me, & nearly made me break into weeping. And somehow I am not very far from tears at this moment. The truth is (I fear) that the beauty of human love—as she & I know it—does really give a new meaning to the old foolish fear of death.

This comes of attaching value to trivial incidents in themselves, as if the spiritual truth which transcends all phenomena soever, & flowers into infinite gardens continually. So I quit worrying.

### *30 June Die Saturn*

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

### *1 July Die Sol*

At night I became seriously ill: vomiting relieved me. I slept & woke fairly well, but still distressed. Basking in the morning on the beach. Slept from 2 to 4, & woke pretty rotten—sweating, breathing badly, & with a foul taste in my mouth.

At Saf-Sif O.P.V. & I consulted against Ganorba & Safbir, winning a

<sup>5</sup> Aiwass, Crowley's Holy Guardian Angel.

<sup>6</sup> Hansi was Leah's five-year-old son.

very fine game—after an early rashness on my part. I was chilled by the wind, & nervous. I had invented a magical language so as to consult about one's moves privately, & it was awkwardly distracting at first.

8 p.m. I note that as we were bullied, robbed, & assaulted & finally dispersed in Italy without redress,<sup>7</sup> so shall it be unto them also. They are being bullied & robbed by Mussolini; the Communists will make this universal, & many shall perish in the Revolution. Also, even as I have been exiled, so shall the Pope be banished from Rome.

#### 2 July *Die Luna*

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

#### 4 July *Die Mercury*

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

#### 5 July *Die Jupiter*

Abstracted Rabelais for 93 description<sup>8</sup> & that of Pantagrueior, having recovered my health to a great extent. Began cutting up *Hag* into convenient lengths. Domela dined. Programme of work:

1. Finish *Liber LXV* Comment.
2. Essay on one Column of 777 per diem.
3. Edit *Hag*.<sup>9</sup> Note Mars square my radical Sun, June 30 Mars square my radical Venus, July 3. This covers the period of my heat-stroke—or whatever it was—which kept me in semi-delirious semi-coma for 48 hours; also of what may prove to be a further 'fire of persecution'.

#### 6 July *Die Venus*

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

6. a.m. An elaborate vision. A large upper room oblong, various fur-

<sup>7</sup> Crowley refers to the ejection from Cefalu in May 1923.

<sup>8</sup> Rabelais was one of Crowley's heroes. His five books about the adventures of Gargantua and Pantagrueior provided Crowley with part of his philosophic basis for the Law of Thelema.

<sup>9</sup> That is, 1. *Liber Cordis Cincti Serpente*, 2. His book of correspondances, *Liber 777*, and 3. *The Confessions*.



niture, not much. My own room, I think—a bit like my studio in Washington Square.

Several people were present: one, my Aunt Ada, another, my mother. The latter, on some occasion following, I think, some secret Adoration (on beginning which I had been told there was plenty of time before he went down) gave me my great magical sword from a place recently its proper place in the Abbey of Cefalu. I took it reverently & lying down with it, noticing that it had twisted about its guard, or hilt, over the guard, a ring, in shape somewhat like the double serpent of my Magus ring, but without setting or sapphire, & the bodies of the serpents flattened out so as to be curved only slightly from a flat disc. In workmanship it was like my *personal* magical ring, rubies, sapphires & emeralds set in the gold. I bent my head to examine this & was then aware of an attachment to the blade just above the guard, a very small gramophone made of some substance like brown leather. It began to speak & I recognized that it was speaking a record which I had once made—an adaptation of the Decalogue to the Law of Thelema. The first was 'Thou shalt have none other Gods but thyself', or words to that effect. The second about making images of one's self. I got this slightly muddled somehow, principally from surprise, but also from rational criticism. I was then interrupted by my Aunt Ada sitting on the divan & playing on the mandoline close to my right ear, I having put my left ear close to the gramophone. I took her by the hair which came undone, so that I had a fairly long twist in my hand. By this I jerked her across the room behind me & returned to my sword. It began again. At first I think it waited to repeat the Decalogue. But of this I am not sure. But at any rate it gave me the 2 commandments attributed to Jesus in their Thelemic form, the second being 'Thou shalt love thy neighbour as thyself', elucidating this by putting 'being' after 'as' & adding also in brackets 'and all equally alike', each being equally a sovereign unity, or words to that effect. My mother then rushed up full of sisterly indignation. I got up & caught her also by the hair, & dragged her by it across the room, & pushed her out of the door. She continued to storm, & I warned her to desist, as I would never speak to her again otherwise, adding that she knew I would keep my word, & that I had always hated her though I had loved my Aunt Ada.<sup>10</sup> I returned to the sword, but now the dream became confused. I cannot recall clearly the order of events, but a part of it. I was playing a game of some kind on a flat board for certain curious pieces of jewellery, & I think ornamental boxes of some precious wood, one on each board. These objects at least were on the board whether the *game* was played there or not. I was playing these 2 games at 2 separate boards. My opponents were women whom I cannot identify, but with whom I had some magical relations at some time. I won the first game & collected those pieces of

<sup>10</sup> The shape of the room may have been partially suggested by Gwendolen Otter's drawing room judging by relative position of divan, door & windows—A.C.

jewellery that most appealed to me, leaving the rest for my opponent. The jewels were all small & suggested that they had some magical virtue. I remember one, a slender stem thickening to a sphere, the whole encrusted with diamonds, & from the ball hung a flexible pendant chain, not of links but of scales. This also was covered with diamonds or set with platinum, as was the whole instrument. I had some difficulty in making my choice, & not feeling sure how best to secure them, put them in the wooden casket which was of some very dark red brown wood or ebony. I then went to the other board to play the second game after calling my first opponent who had gone away to come & take her share. I cannot remember whether I played the second game or not. It is as if I became half awake, & then I found myself seated at an oblong dining table bare with my maternal grandmother on my right, the window being beyond her. Across the table next to the window was someone I cannot remember. Facing me was my Aunt Ada, & on her right (I think) my mother. The subject of conversation was, I believe, the death of My Aunt Annie, but I am not sure. In some way or other my grandmother referred to my Aunt Ada as dead. I laughingly pointed across the table. 'There she sits in flesh & blood: what's this nonsense about death?' I also appealed to my mother: 'Who is that sitting on your left?' and she said: 'Aunt Ada.' I cannot remember whether my mother was remembered by me as having died. There were several other people, some dead, some living, in the room, including I think some former magical women colleagues. Again I woke half way with the conviction that an order of expulsion had been made against O.P.V. & myself from Tunisia. The Commissary's office was a very curious building in Oriental style. It then appeared that they wanted me to open the door of a room (I think a sort of strong room), its door also very curiously worked, & mostly I think of metal. I succeeded, & the Commissary himself thanked me & apologized for disturbing me. It appeared that the door had been inadvertently shut by a young woman whose name was familiar to me. I cannot recall it, but it was not Elizabeth Wright. I do not know why she had even been there or why vanished, after rendering the door impossible for them to open. I realised that this woman was a destined co-worker. I think she had helped me in the past. In order to trace her I went away & questioned some scientific professor whom I cannot identify. He said she was his best student & his favourite. I asked why he had allowed her to go. (He was I think one of the Adepts that I have met on the Astral). He said because she was '+444 RED'. It appeared that he had got rid of her very reluctantly. Probably through rationalising I identified her with Soror Ahita, 555,<sup>11</sup> & deliberately woke in order to write to her to summon her to help with the Comment. The letter was in my mind. After greeting it said: 'Your having been chosen to cooperate with Alost[rael] or S.W.'<sup>12</sup> at the

<sup>11</sup> Soror Ahita or Achitha was Roddie Minor, one of Crowley's mistresses from New York, and the Scarlet Woman who was current during the Amalantrah working.

<sup>12</sup> Soror Wesrun, i.e. Dorothy Troxel.

Autumnal Equinox 1919, I hereby summon you, etc. I do not at present know what part you may be called upon to play, but the scene of your work seems not unlikely to be that place to which we so often planned to go when we were working together.<sup>7</sup>

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

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

1.44 p.m. *The Work of the Comment*. The formula is that of the Neophyte Ceremony, 666 being Thoth, 31–666–31 Demeter, O.P.V. Hades.<sup>13</sup>

They are combined to invoke the descent of Iacchus 93, to confer the Comment on Thoth,<sup>14</sup> from whom it will flow forth through the world & initiate the candidate, 'the little world my sister'. His sole business is therefore to identify himself with Thoth, to make himself a perfectly pure channel of thought & expression. (These 3 can be taken as Chokmah, Binah, Chesed, invoking Kether or Malkuth; or Hod, Netzach, Yesod, invoking Tiphereth or [Malkuth].)<sup>15</sup> 666 may perform the work of the prophet, arrange the magical details & the like, but not, I think, perform any magical operation tending to bring him into contact with positive ideas, especially those on lower planes. Any such work should be done by O.P.V. under his instructions. O.P.V. may thus apply for advice & wisdom. Demeter will have the power of 666 &, in general, act as proper to her functions as laid down in CCXX.<sup>16</sup> O.P.V. will deal with the application/crystallization of the energy. The other 2 will help him in any way that does not disturb their proper work. His chief task is of course the security of the circle.

2.20 a.m. Just awoke from another abominable nightmare. Through Mont Cenis Tunnel.<sup>17</sup> Jokes about darkness. With me Aimee,<sup>18</sup> a young girl on my other side. Alostrael opposite, some man friend (youngish), other friends & some strangers—discussion as to length of the tunnel. One right, the rest wrong. Leaving Tunnel, I offended Leah: she wouldn't speak. I crossed towards her; the train jerked; I fell, saved myself, couldn't recover, sank slowly with my head on her feet. She, man friend, & others raised me

<sup>13</sup> The Neophyte ceremony of the Golden Dawn also served as a magical formula for other operations. In this case Crowley assumed the mantle of Thoth, Alostrael that of Demeter, and Norman Mudd that of Hades.

<sup>14</sup> The idea was to ritually stimulate Crowley's inspiration and hence his comment on the *Book of the Law*.

<sup>15</sup> Sephiroth of the Tree of Life.

<sup>16</sup> *The Book of the Law*.

<sup>17</sup> A pass on the border between the Graian and Cottian Alps in Savoy, France.

<sup>18</sup> Aimée Gouraud.

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& put me on very low divan. I called her over; she neither spoke nor stirred. This completed a second collapse. Various developments of this. The mental agony was intense though I never actually doubted her love: & it woke me sweating & half crying. Throat still parched, despite copious draughts of water. Breathing very oppressed for this last  $\frac{1}{2}$  hour or more.

9.30 p.m. Furious at oversleeping till past 11. Have reproached Frater O.P.V. bitterly! Pulled myself together & went on beach. Finished Comment on *LXV*, iii, & studied Chapter IV thoroughly, making notes. O.P.V. back from Tunis reports that the Police are innocent for once. Went on cutting up *Hag* into short lengths: will continue in this 'kind action'.

11.45 p.m. The Cairo Working<sup>19</sup> does seem hard to write up satisfactorily. Three notable major attempts—& always the trouble that a few small incidents require explanation at such length that the main features of the narrative are smothered.

8 July *Die Sol*

12 [Midnight]. Hail, Khephra!

A good deal of discomfort & oppression in p.m. Dictated Comment on *LXV*, iv, 1–21 & on title & number as a whole. *Hag* analysis in a.m.

I am happy about this: but there is a certain uneasiness left over from my conversation with O.P.V. on Friday (or Thursday?) about going to Hamman-Lif.<sup>20</sup> The moral is: 666 must be kept absolutely in the dark about everything outside his work, at no matter what cost. The smallest pebble—& the ripples expand endlessly. Note that the calmer the pond, the more evident the disturbance. There are no other ripples to break them up.

If there be more than the most remote likelihood of any disturbance being caused by natural events, the actual conditions should be changed as soon (rather than as late) as possible. Perhaps any such change should be represented to 666 as a positive part of the plane of O & A for writing the Comment: not as *vi|a| cuncti*.

9 July *Die Luna*

Slept wonderfully, & a little  $\text{Hg}_2\text{Cl}_2$ <sup>21</sup> worked well.

2.48 p.m. One paramount objection to going back to one [Heroin] after 'conquering' it is this: Security, which is mortals' chiefest enemy, interferes with any proper observation of doses. The motive for measurement has disappeared; so one is liable to slip back automatically to a large daily dose without even knowing that one has done so. The danger is increased by the

<sup>19</sup> The occasion on which Crowley had the *Book of the Law* dictated to him by Aiwass in 1904.

<sup>20</sup> A seaside resort town similar to Marsa, and about 20 km southeast of Tunis.

<sup>21</sup> Calomel, a medicine for relieving congestion of the alimentary system, and for counteracting over-eating or lack of exercise.

fact that one is inclined to suppress any warning thoughts on the perfectly just ground that paying attention to the matter excites the bad reaction of fear-fascination. (This, by the way, seems to be the *primitive emotion*—as taught in  $0^\circ = 0^{\square 22}$ —the first reaction of ignorance & helplessness (hashish & [Cocaine]) to each new impression.

? Should I write to 555<sup>23</sup> as per my dream?

Note on 'Immortality'. The natural man wants to retain the memories of his earth-life as such—to reappear like 'Balsamo'.<sup>24</sup> He is not content that the events of his life should have built up a higher structure, & disappeared by being subordinated. This devil is almost identical with that which leads to the Black Lodge.

### 10 July Die Mars

Slept fairly well—one wakening only—feel fit, CCXX, III, 11. Comment:<sup>25</sup> forbidden to defend CCXX: to do so brings me down to the level of critics. We are creators, 'Reason' is the very principle we are out to transcend.

11.22 a.m. I feel inclined to make a preliminary analysis of CCXX, meditate on it daily, section by section, & write a brief summary of my ideas on it in a special book. This will serve as the negative of the plate: I shall get a sort of reversed image of what the Comment should be. Thus having got rid of all my positive thoughts on the matter, I should be free to write the Neschamic<sup>26</sup> or Hadit-inspired Comment when the time comes.

But let me first get LXV & 777 out of the way.

### 11.56. Have written Ahitha & Aimée.<sup>27</sup>

2 p.m. Eddie's<sup>28</sup> letter. Mem[o]: to ask him daily 'How's your clap' etc, till he can talk about it (a) as if it were rheumatism; (b) as if it were a stranger's clap.

6 p.m. Have bathed. Long argument with O.P.V. whose pedagogic perversions have led him so far astray from due decorum as to interrupt me constantly even in the middle of a sentence.

*Note:* to adorn each section of the *Hag* with two quotations; one from

<sup>22</sup> The Probationer Grade.

<sup>23</sup> Roddie Minor.

<sup>24</sup> Cagliostro was the name assumed by Giuseppe Balsamo who was alleged to have discovered the secret of immortality.

<sup>25</sup> 'This shall be your proof. I forbid argument . . .'

<sup>26</sup> The Neschamah, the qabalistic name for that part of the soul, above the Ruach or concrete mind, which is the real Ego or higher intelligence. Intuition is one aspect of the Neschamah.

<sup>27</sup> Roddie Minor and Aimée Gouraud.

<sup>28</sup> Eddie Saayman.

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myself, one from some lesser genius. From letter of E. Saayman, dated 5 July, 1923:

‘Yet do I find it so bitterly hard that for one indiscretion the retribution is so out of proportion. When I consider the profligacy of others & compare my own case (& that when I had no will of my own) it just sends me raving. (P. 3). But what I do blame her for is taking advantage of me when I was in a condition not fit to be reasonable, & when I had no will of my own; in fact when I did not even know that I had done it until I found out that something was wrong with me’. (P.8)

On his own showing he has committed the greatest possible offence against the Law of Thelema. I have him cabled to come here at once.

I started to edit 777 after a lazy day. (*LXV* requires a special effort.)

*Note:* My ‘Death is not a way out of it’ seems to have haunted my clap-stricken cunt-master—& possibly kept him from suicide.

### 11 July *Die Mercury*

Very tired indeed; slept from 12.15 a.m., but woke at 1.30 from a very nice dream. Half asleep till noon: a wretched state of conflict between ‘duty’ & human weakness. I am far better in health all round, these last 3 weeks, & have done lots of good work. But I could hardly drag myself up to tiffin: I half collapsed during the meal. I felt the heat very oppressive (It was actually much hotter today than it has yet been).

Bathed from 1.45 to 6.30 p.m., & dictated several columns of 777: went on with this till after 8 p.m. Really 5 hours or more continuous dictation of exceptionally difficult stuff. I felt infinitely relieved, relaxed, strengthened, & rejoiced by this: but I dare say there will be a physical reaction, which must not make me think I am dying!

The circle was badly broken, too. The bath-shed man came & yelled for gold. I had to dismiss him myself, telling him to come to the hotel at 7. And then he never came! I don’t understand the affair at all, of course; but it seems grave mismanagement. The incident kept on popping up in my mind, not as anxiety, but as a point of curiosity. We know that this killed the Cat—so it naturally has some effect on Big Lion!<sup>29</sup>

### *Summary of Week’s Work.*

5 July, Thursday. Analysis of *Abbey & Pantagrue*.<sup>30</sup>

6 Friday. Began analytical consideration of *Hag*. Magical Formula of G.M.R.<sup>31</sup> for Comment.

7 Saturday. *Hag*. *LXV*, iii, 37–65 & analysed Cap: IV.

8 Sunday. *LXV*, iv, 1–21, also Title & Number. *Hag*.

9 Monday. *Hag*.

<sup>29</sup> Crowley.

<sup>30</sup> From Rabelais.

<sup>31</sup> Greater Magical Retirement.

10 Tuesday. Wrote 555,<sup>32</sup> Aimee. Wired Saayman. Began rewriting 777.

11 Wednesday. Rewriting 777.

12 July Die Jupiter

Hail, Khephra! Worked hard all a.m. on 777 & was sick after tiffin.<sup>33</sup> Confidence in O.P.V. restored by mysterious dealings with bath-shed man. I can't imagine how he spificated him; but apparently he did. Dictated some 777 at bath: felt faint & all in—better now—after tea.

8.30 p.m. Slept a bit; woke unrefreshed, & am now worse again. But I note that the instruments of sense by which I perceive phenomena are of the same order as they. This is one of those identical (& so, meaningless) equations which are always turning up.

11.55 p.m. Colon massage has cleared me up.

I note for An XIX, ☉ in ♌ : 2 hrs. 4 min a.m.

19° ♄ Ψ δ my r ♄ ;

15° ♃ ♄ R Δ my r ♃ ;

20° ♌ ♄ my r ☉ ;

17° ♍ ♄ my r ♃ ;

15° ♎ ♂ ✕ my r ♃ ;

20° ♃ ☽ δ my r ☽ ;

Jupiter is the Key to the Complex: ♄ □ Ψ Δ ♄ ✕ ♄ ♂ Δ ☽<sup>34</sup>

<sup>32</sup> Roddie Minor.

<sup>33</sup> A lunch or light repast between breakfast and dinner.

<sup>34</sup> Crowley is here comparing the astrological configuration for the next Equinox with his own natal chart. The Sun entered Libra at 2.04 a.m. on the Equinox of 24 September 1923. For comparison, the relative positions of the planets on both Crowley's birth date and this Equinox are as follows.

Planet	Equinox 24.9.1923	Radical 12.10.1875
☉	0° ♌	19° ♌
Ψ	19° ♄	2° ♃
♄	15° ♃ R	19° ♄
♃	10° ♌ R	13° ♍
♂	20° ♌	19° ♄ R
♄	17° ♍	7° ♍
♃	15° ♎	23° ♎
♂	20° ♃	23° ♃
☉	4° ♌	24° ♌

13 July *Die Venus*

Hail unto Khephra!

Slept well at 1.15 pleasant dream, but woke at 3 with a little dyspnoea.

*Epigram*: 2 p.m.

A little knowledge is a dangerous thing; more than a little is certain disaster. (Suggested by qualms about the chaotic excess of knowledge & correspondence in 777.)

It is worth noting how at the beginning any science appears to be faced with a number of quite simple problems which are in principle answerable in a simple way. Approximate but still insufficient success in actually obtaining these answers leaves a small residue of unexplained fact. The analysis of this residue problem is usually a much more complicated matter.

1. It often involves new concepts altogether, often complementary to or even subversive of those previously used.

2. It involves a much larger region of the Universe.

3. It involves a much larger number of aspects of Nature. (Illustration, a simple pendulum.)

A close approximation is metaphorically a straight line. On close investigation this turns out to be a hyperbolic curve. The solution is to develop consciousness so that we no longer think as a child or a school-boy does 'a straight line is simple, a hyperbola complex', but which is capable of comprehending incommensurables as pertinent to its own formula.

14 July *Die Saturn*

Hail to Khephra!

Yesterday I bathed from 2 to 6.30 p.m. (after a morning of dosing & depression—due to overwork on Thursday). Worked on 777—edited provisionally all God-columns. After dinner discussed various points of holiness, from Clap downwards.

10.30 a.m. (Shooting of Ali Fathnay in Savoy Hotel.) Cosmopolitanism evidently involves the conflict of moral codes & the destruction of national & cultural guarantees of good manners & conduct. What is true of Port Said & such Euroclydon centres is now true of the Savoy Hotel. It being possible to revert from Cosmopolitanism, the necessary issue is the establishment of a Cosmopolitan Law. This must be Thelema. This fool was shot for not knowing CCXX, I, 41.<sup>35</sup> Worked hard on LXV all day—till 1 a.m. Sunday.

15 July *Die Sol*

Slept well, but am 'all in' from overwork. Quite ill till 3.30 p.m. when

<sup>35</sup> *The Book of the Law* I, 41 'The word of Sin is Restriction. O man, refuse not thy wife, if she will! O lover, if thou wilt, depart!'



Colon massage induced a motion—rather diarrhoea-like—which relieved me. Worked at *Hag* anecdotes.

16 July Die Luna

3.10 a.m. Meditating LXV, V, 6.<sup>36</sup> The scarabaeus<sup>37</sup> actually drops about at night—& we worship Him!

Twice last night I felt one just under my right shoulder—as if he were coming to set my Energy & Power in action. So mote it be!

קך - פכ = 100 (κτεις + φαλλος) + 201 = 301

שן = Fire<sup>38</sup>

100 = ק = ח = XVIII where Keph-Ra appears<sup>39</sup>

One effect of my regimen of pure abstraction from mundane matters is that I want to wear magical robes as a regular thing in my daily life.

Note: אַל-אַל Lord God 64 = ם = 2, hence denial[?] (I got these alternative spellings of Belial in dream)<sup>40</sup> גע [ ? ה ג ] = 73 also Chokmah.

6.30 p.m. Read through various essays & *Hag* sections sent from Abbey<sup>41</sup> new-typed.

11.22 p.m. Very tired; but discussing Hermes with O.P.V. Ἑρμης Επεισηλθε'.<sup>42</sup>

Hermes has come in: old Greek phrase used to cover embarrassment when conversation stops suddenly. Today we use the phrase 'A monkey is being born'—evidently a reference to the Ape of Thoth.<sup>43</sup> (I quite seriously suggest that this is the origin of our phrase.)

I am pleased & proud to be able to say that I have actually managed to get through a whole day without doing any really serious work. I had, however, a long irritable argument with O.P.V. chiefly about the meaning of the word 'measurement'. He must not take the line he does about these matters: it wastes time.

17 July Die Mars

Hail unto Kheph-Ra!

<sup>36</sup> 'Through the midnight thou art dropt, O my child, my conqueror, my sword-girt captain. O Hoor! and they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.'

<sup>37</sup> Beetle sacred to Kephra.

<sup>38</sup> KP-RA (Kephra) = (20 + 80 + 200 + 1) = 100 (Kteis + Phallos) + 201 = 301 = ASH = Fire.

<sup>39</sup> 100 = Qoph = Pisces = Tarot Trump XVIII, The Moon in whose design a beetle (Kephra) appears.

<sup>40</sup> BAL-AL (i.e. Belial) = [2 + 1 + 30 + 1 + 30] = 64 = Mercury.

<sup>41</sup> In Cefalu.

<sup>42</sup> Hermes has entered.

<sup>43</sup> The mischievous side of the god Thoth, the Cynocephalus monkey.

23 June–18 July

7.15 p.m. The great gap in English literature is the historical novel. We want someone to do for English history what Dumas did for French.

(N.B. to record the expansion of aura.)

I note that of late my Aura is extended to about a yard—perhaps a little more—from the surface of the body, as from the normal 6 to 9 inches. This seems to be the effect of my general magical Working at Marsa.<sup>44</sup> The symptom is that I feel a species of discomfort or disturbance when any other person approaches me within that distance.

11.30 p.m. I have finished the Comment on *Liber LXV*, Chapter IV. It contains 47 pages as against 17 pages for Chapter III, 38 pages for Chapter II, 16 pages for Chapter I, in 10" × 7" MS books (Caps: III & IV partly dictated to Frater O.P.V.: his writing neat, minute, & Pepsysian occupies one third the space of mine, approximately). The note on the Title & Number extends to 5 pages of O.P.V. I must compose a general Introduction to the Book, explaining the whole theory of  $5^\circ = 6^\circ$ , with reference to Abramelin, 8th Aethyr, *The Temple of Solomon the King*. (my own record) & *Liber Samekh*.<sup>45</sup> (Note also some of my poems: Invocation *O Self Divine!* etc., etc., *Aha* & others.)

18 July *Die Mercury*

Hail unto Kheph-Ra! Slept late, but invoked, & so woke early quite fresh. Analysed *Liber LXV*, Chapter V—not very satisfactory yet. General tension much relieved by writing long letter to Alostrael. Therein I describe my present state of mind, its good & bad points.

The upshot is really that I can't trust my judgement as to how to treat my case! 5.6 p.m.

*Summary of Week's Work.*

12 July Thurs. 777 all day.

13 Friday. Do.

14 Saturday. *LXV* all day.

15 Sunday. *Hag* Anecdotes.

16 Monday. Revision of *Hag* & literary essays.

17 Tuesday. *LXV* finished Cap: IV. (all day)

18 Wednesday. *LXV* preliminary analysis Cap: V. More work than previous week—a good deal.

Love is the law, love under will.

<sup>44</sup> Seaside resort northeast of Tunis.

<sup>45</sup> The magical grade Adeptus Minor with reference respectively to, *The Book of the Sacred Magic of Abra-Melin the Mage*, Crowley's experience of the 8th Aethyr of the Enochian system as recorded in his autobiographical study *The Temple of Solomon the King* published in the *Equinox* Vol. I, and *Liber Samekh* (published in *Magick in Theory and Practice*) Crowley's own ritual for attaining the Knowledge and Conversation of his Holy Guardian Angel, a task appropriate to the grade of Adeptus Minor.



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

The Magical Diary of

TO MEFA ΘHPION

The Beast 666

9° = 2<sup>□</sup> A.:A.:

*Beginning* An XIX, Sol in 25° Cancer, Luna in 29° Virgo,

Die Mercurii [18 July 1923]

In the Pleasure-Village of La Marsa:

'Au Souffle du Zephir'.

*Ending* An XIX, Sol in 13° Leo, Luna in 8° Gemini,

Die Luna, 6 August, 11.44 p.m.

In the Tunisia Palace Hotel in the City of Tunis.

*18 July Die Mercury*

11.15 p.m. Finished with odd *Hag* anecdotes.

*Note:* Lying on my bed nearly naked, chill came suddenly & diarrhoea followed instantly. Be warned!

Saw New Moon tonight. Clear & deep golden in colour, but slightly hazy.

Getting asthmatic again: will resume *Nal* & *Belladonna*.

*19 July Die Jupiter*

Hail unto *Kheph-Ra*!

12.30 p.m. Slept well; woke early; read *Octave Mirabeau* I am getting at

long last to the Kaif so many years stranger. I am now able to enjoy doing nothing. I worry no more about my daily output. The cure of my soul-sickness is going strongly. I am perfectly happy to potter about: I do not need to be in any way amused. The nervous tension which has been killing me slowly has taken to disappearing completely for hours at a time. I have confidence in Frater O.P.V.'s mysterious operations on the Bourse; the doubt & distrust of his power to accomplish the impossible which have been making a dull sinister eddy in the dark places of my spirit has ceased to distract me with its formidable & obscure ebullition.

I accept Peace for its own sake. I have no wish to see the Summary of this next week's Work shame that of last week. I care nothing for time. I am 'entered into the joy of my Lord'. Mine Holy Guardian Angel is even about me, nor speaking nor moving: it is the 'Post Coitum Animal Gaudens'<sup>1</sup> that 'I have loved long since & lost awhile'.

10 p.m. Yes, indeed, Frater O.P.V. gets my Nonconformist Conscience going first lick! No sooner did he get back from Tunis—beach about 2.15—than my nice Kaif vanished, & I became a bundle of fretful impatience pitifully anxious to justify my wretched existence by writing the Comment on *LXV*. I had begun to write before he came down—on the impulse of seeing him for a second as I started for the beach—& was doing it in comparative ease; but, he being there I had to dictate furiously with evil ardour & toil. Bar a few minutes swimming, I went on steam-rollerwise till 8.25: over 6 & a half hours' actual writing. We did vv. 1–7, 10 pages of the MS book (= 4 pages of mine 450–500 words & 6 pages of O.P.V.'s 2750 (circa) words: total 3250). Time 500 words per hour:  $50/6$  ( $\frac{1}{3}$  NV!)<sup>2</sup> = 8 & one-third words per minute. Good work, considering the hellishly hard subject matter! At this rate, though, the Comment on Cap. V will run to 30,000 words!!! (27,000; but there are quotations to add). The first 4 chapters are estimated: Cap. I, 1,620; II, 2,100; III, 1,700; IV, 11,500! Introduction (note on Title & Number so far) 2,500. This sudden jump to 7 times the previous chapter demands stringent investigation by a Royal Commission!

### 20 July *Die Venus*

Hail unto Kheph-Ra! The curious colonies of blisters which I acquired at Montauk<sup>3</sup> & have continued at odd times ever since have now started to grow very fast. Dr Domela, to whom I showed them in 1920, had never seen anything like them. I had tried everything except Zinc Ointment. He suggested this, & it worked wonders. But the colonies transplant themselves to other sections of the foot; so I have ringed my zinc-greased

<sup>1</sup> 'After intercourse the body rejoices.'

<sup>2</sup> NV = Nu = 56.

<sup>3</sup> On Long Island, New York.

blisters (after opening them to let out the serum) with Tincture of Iodine. This has proved effective in preventing their spread. But these last few days they have got ahead of the treatment. They appear, mushroom-like, almost while one looks on. E.g., I discover a new patch. I open the blisters, two or three in all, antisepticize the area, zinc it up, iodine it round—half an hour later there are perhaps 3 new blisters in the same spot. I will ask Domela to have another squint.

10.25 A delightful day telling stories & talking Qabalah to Eddie Saayman. His arrival has been a touch-stone: my mind is once more elastic. I reacted simply & easily, just as I did in my first year at Trinity.

Hence the excellent story—see the *Hag*—of Dr Porson (alias Baxter) & his spaniel. Bar a slight feeling of strain in inventing the spaniel, the whole dialogue was deliciously spontaneous.

### 21 July *Die Saturn*

12.12 a.m. Hail to Kheph-Ra!

I am now going to test CCXX, II, 22<sup>4</sup>—its limits—by using [Heroin] to concentrate on getting the IX<sup>o</sup> or XI<sup>o</sup> going. I.e., I ask for (a) the impulse; (b) the means. I do this under the Title of OPUSCULUM I, at 12.21 a.m. I concentrated for about 3 minutes, going over certain imaginations, & killing out various inhibitions. I got below consciousness at last, so as to destroy ‘purpose’ & ‘lust of result’. My hope (then) is that my Will, directed by the Idea of the Opusculum, was released & flowed spontaneously. I must make a point of giving the Gods an opportunity to accomplish the Work in a ‘natural’ way.

2.30 p.m. E.S.<sup>5</sup> to come out here Sunday to tiffin: I to replace him in Tunis after dinner. O.P.V. to find me in Tunis Monday at 2.30 p.m. to go to police: he will tell me when I can return to Marsa.

3.6 p.m. I have been curiously disturbed all day: I think the resistance to Opusculum I is concerned. E.g., I am at beach, having definitely intended to analyse LXXV, V—& I have forgotten to bring the book!

3.21 p.m. I note that I am perfectly content to watch the Italian Comedy of Pan, with Mussolini as the ‘goat’. His *hubris*,<sup>6</sup> his insane boastfulness, his arbitrary tyrannies, his secret slavishness—the whole play is brilliantly

<sup>4</sup> ‘I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet. & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.’

<sup>5</sup> Eddie Saayman, an old pupil of Norman Mudd’s at Bloemfontein. He was currently a maths scholar at New College, Oxford when he visited Crowley in Tunis.

<sup>6</sup> Hubris = pride.

staged, & I wouldn't hurry it or interfere (unless called upon) for the world. It is delightful to watch the daily developments. On Monday next he is billed to tell the world how he means to run the affairs of England & France—he can lift Kithairon with his little finger!

G.S.<sup>7</sup> for my proposed retirement from this Retirement: general idea, methods, aims, probable results. Question of seeing Bertrand at Hamman Lif: IX° or XI°, &c.



[Water/Fire]  
*Sui* [Hexagram] XVII

“Following.”

(Projection of the Will 666. ) *Thwan*: Persevere.

1. Go ‘beyond gate’ (Marsa) change ‘object of pursuit’ (Exact description of idea of whole plan!)
2. Be irresponsible. ‘Cleave to little boy!!!’
3. Remember object of journey (?)
4. Qy interest English at Hamman-Lif in G.W.(?)<sup>8</sup>
- 5.
6. Perform Opus I.

5.45 p.m. The technique of the Porson-Baxter joke seems to be simply the introduction of a *nonsequitur* with the air of a close causal connection. The essence of all jokes is in some *incongruity*: I suppose because the subconscious mind feels itself under stress of rationality: so that it rejoices like a school-boy unexpectedly given a half-holiday when relieved of the necessity of thinking consecutively. Hence it throws its cap into the air & cheers, as it does not at the idea of the regular recess, which is part of the system of strain.

6.10 p.m. I loathe the idea of writing the Comment so bitterly that I feel my ‘troll’<sup>9</sup> capable of deliberately wrecking the Work of Preparation—in such a way of course that the fault would appear to lie at the door of O.P.V. or of circumstances. I am of course on my guard against any such insane action: & note the facts for the benefit of future Magicians in similar conditions.

22 July *Die Sol*

An ‘off’ day prattling with ‘Eddie’. L.M.R.<sup>10</sup> postponed, dinner being a

<sup>7</sup> General statement.

<sup>8</sup> Great Work.

<sup>9</sup> Crowley’s ‘imp of the perverse’.

<sup>10</sup> Little Magical Retirement.

riot of angry Jews: service of Hotel snowed under.

Dictated one or two *Hag* anecdotes.

Prepared to leave on L.M.R.

### 23 July *Die Luna*

Sun enters Leo. I begin my Little Magical Retirement called *Sui*,<sup>11</sup> leaving La Marsa at 5.20 p.m.

Reading *La Collier de la Reine*. (CCXX, II, 66.<sup>12</sup> I have noted long since that p. 4 may predict a public death amid the rejoicings of my enemies.)

11.35 p.m. Back at Hotel Eymon, Tunis from Cinema. I find I cannot follow the mere events of a speeded-up knockabout film. *Le maitre des faunes* had some fine animal pictures—showing protective coloration. This morning I practically broke down reading *The Titanic*. That is my real name: TEITAN.<sup>13</sup> I am for the Children of Earth—for Man—against the Gods. I don't try to dodge the Sorrow of the World: I swear to master Fate. This is the Master-Key to my poetry. It is part of my conception of the Universe as Going or Energy. The most passive thing in Nature seems to me in strenuous action. 'The dunes Lift up their faces . . .' etc. Throughout, in every line, I imply that Energy is Delight. Thus the 'modest woman', the mother, is to me a symbol of defeat & death: the Scarlet Whore who rides the Great Wild Beast, who drains the Blood of the Saints into Her Cup, who is 'adulterous', demanding change, is Victory & Life.

11.44 p.m. Let me consider my state at the beginning of *Sui*.

1. My general health, nerves & all, is very much better.
2. I have gone back to [Heroin], but the worst of the fear is gone.
3. I must be alone if I am to conceive or create. The presence of any other person in my circle—the dearer & more intimate the worse it is—acts as a total inhibition. For I am content to work with that person; also, I feel that he or she might disturb me if I begin a big thing, & simply to say 'Keep away' would stop me through fear of failure to produce justification.

4. Lines 2 & 3 of *Sui* seem to urge me to begin an XI° working<sup>14</sup> (The prologue to *La Collier de la Reine* suggests this too. It is quite time for me to use the Elixir readily & properly. Cagliostro is made to discuss the question very sensibly; also, his account squares with the doctrine of the O.T.O. & with my own experience). But these lines certainly bid me act like a school-boy on a holiday. I propose to take an Oracle for the L.M.R. & to

<sup>11</sup> He called his retirement after the hexagram given by the Yi King in response to his question of 21 July.

<sup>12</sup> ' . . . Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love . . . '

<sup>13</sup> Titans T(300) + E(5) + 1(10) + T(300) + A(1) + N(50) = 666 = The Beast.

<sup>14</sup> A homosexual magical working.



ask definite questions about XI° & Hamman-Lif (lines 1, 4, & 5—the English at Hamman-Lif).

ORACLE: *LXV*, V, 7<sup>15</sup> ‘proud’ (The Comment on *LXV* has got just to this verse!) Meaning: I shall proclaim Hoor—in a poem, I imagine. I shall find a girl to love. The rest is somewhat obscure: the event should enlighten mine understanding.

Shall I seek associate or associates for IX° or XI° or both? If so, describe such; & advise as to method. Object & Result.



Earth[/Earth]  
*Kǎn* [Hexagram] *LII*.

*Thwan*:? I cannot in any way interpret this symbol. I felt, while manipulating the sticks, that my concentration was bad: that my question was too complex, &c. I will rest, worship Hadit, ad hoc, & repeat. *Differently!*

#### 24 July Die Mars

Hail unto Thee, Khephra the Beetle!

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



Earth[/Fire]  
[*J* Hexagram] *XXVII*.

*Nourishment*. Seek to fortify the aura: but choose source of Energy with great care.



[Sun/Sun] Fire  
*Li* [Hexagram] *XXXI*

(B) Describe Source of Energy, & how to obtain it



Water[/Earth]  
[*Hsien* Hexagram] *XXXI*

<sup>15</sup> Another oracle obtained by opening this particular Holy Book at random.

18 July–6 August

*Mutual Influence.* (Slow flowing of Matter: 3 attracts 10) *Thwan:* free course & success—‘as in marrying a young lady’.

1. Walk.
2. But not far.
3. Sexual attraction must be strong & spontaneous.
4. Stick to first advice.
5. I invoke True Magical Love.
6. Use tongue.

*Summary:* ‘Natural Selection’ indicates persons.

(C) What object should be chosen for *orgia*?<sup>16</sup>



Earth/Moon

*Mang* [Hexagram] IV

‘Small & underdeveloped appearance of plants struggling from earth.’

*A flower sucking up Water. Thwan:* Q[uer]y? Acquire a clairvoyant.

1. Free mind, etc, from restrictions, i.e. get rid of any pressure from [Heroin].
2. Suffer fools gladly: (write ‘popular stuff’?) & obtain financial support for 93.
3. Obtain rich wife. At least, avoid others.
- 4.
5. Use the Elixir of Youth.
6. Protect the rejuvenated self from possible enemies, or results of rashness.

Final Thelema Oracle on this whole matter. VI, II, 3. Implies the vehement conjunction of two star-systems: i.e. a ‘grande passion’.

2.25 a.m. Frater Achad:<sup>17</sup> how to deal with him— a letter should be written in the *Occult Review*<sup>18</sup> & other rubbish heaps which he respects—being a Copyright Hound (See *From Crystal Gazing to Crystal Vision*)—to challenge his position. Is he a member of the A. A., he boasts about all the time, &c. Point out that he has not complied with the Regulations of 7° = 4□ of R.R. et A.C. by publishing a complete statement of his Point-of-View, &c.<sup>19</sup> True, 666 has accepted him: but that only means he has taken advantage of the rule that any man can be 8° = 3□<sup>20</sup> if he dare to claim the Grade. *As he in fact did.* This leaves a slur on him, as ignorant of intermediate Grades. 666 can only advise him to regularize his

<sup>16</sup> Orgia or secret rites; that is, what object should be chosen for the operation of sex magic.

<sup>17</sup> Charles Stansfeld Jones.

<sup>18</sup> A long-running occult periodical which flourished in the first half of this century.

<sup>19</sup> This is the Adeptus Exemptus grade of the Rosae Rubeae et Aureae Crucis. According to Crowley, initiates of this grade were supposed to publish a magical manifesto before proceeding to the next grade, Magister Templi.

<sup>20</sup> Magister Templi the next grade above Adeptus Exemptus.

position by showing his title to  $7^\circ = 4^\square$ , &c. Also, we can force a definite public statement from him as to his relations with 666: & make him sign a paper defining those relations as they ought to be.

2.30 p.m. Yesterday I made some remarks to 'Eddie' which 'I should have cut my tongue out rather' than do. My object was to avoid any possibility of any 'defect of frankness'. The calculation is really too deep to be set down here: but it was made very thoroughly. The point is: we must all be able to say anything whatever without thinking whether it is 'wise' or not. But that is an art to acquire: the power of analysing all things without losing synthetic grip.

3.7 p.m. I constantly find myself wondering—on long elaborate statistics!—whether I am not the most passive, most cowardly, most helpless, etc. of all human (or quasi-human) beings. Now I 'know' this to be absurd, from the quite universal testimony of my worst detractors: yet find no answer. In vain I search my memory: the voice never varies: it tells me that I am the 'Limit velocity' in this respect. My poetry, my philosophy, my life: all prove the same proposition—there must be a fallacy somewhere: but I can't detect the least sign of a flaw.

3.15 p.m. My plans for L.M.R.<sup>21</sup> Write O.P.V.<sup>22</sup> to extend time.

Try Arab Quarter for preliminary 'nourishment'. Resistance immense.

Chess Club: Try to say something nice about Jews. No Jews present.

Try Avenue: both IX<sup>o</sup> & XI<sup>o</sup>. Blank.<sup>23</sup>

Maison Doree: Blank.

3.30 p.m. Have been observing *in detail* the fact that 'time flies' when one is happy, less when one is bored. Ask O.P.V. to set out what this means, taking time as a dimension. I.e., make an equation between happiness & misery in such terms as to exclude time. (If he can't do this sort of thing he must learn: it is No. 1 of his ways of being useful to 93.<sup>24</sup>)

4.44 p.m. I start to prepare Opus I. "The flower sucking up Water"—the Object is to be stated roughly as Energy—spiritual, poetic, sexual, physical: so as to accomplish (later) *LXV*, V, 7 & generally the aims of the L.M.R.

9.55 p.m. 'Not a button or feather or mark', of course. *Sui*<sup>25</sup> is not to be done to order in a hurry: and 93<sup>24</sup> is right to insist that I should be ready to

<sup>21</sup> Little Magical Retirement.

<sup>22</sup> Norman Mudd.

<sup>23</sup> A lack of potential for either heterosexual or homosexual encounters.

<sup>24</sup> Aiwass or Thelema.

<sup>25</sup> His Magical Retirement.

wait. Hamman-Lif is the one practical measure to take.

9.59 *p.m.* Tau under great stress as to the 'Fascist' film 'A moi'. Hooligans attack citizens who do not stand while the 'Fascist hymn' is played. I want to go with a .45 & shoot the first man who lays a finger on me. The advantage would be that I should rally all decent men to 93. The only objection is that I am pledged to this 'preparation' for writing the Comment. We might, however, get a 'man of action' to strike for Freedom against these foul brigands—& by Freedom I mean pretty much what Sir Robert Peel, Disraeli & Gladstone (despite small points of difference) meant. O.P.V. & 666 to stand behind him as his Brains.

25 July *Die Mercury*

12.55 *a.m.* About 'frankness'. It upsets people at first to hear a friend's most 'private' thoughts blurted out carelessly. He should reflect that he has been accustomed to make allowance for the bulk of the iceberg under water: to form an idea of the character of the man from the known (or stated) point of view plus a vast unknown & unstated content which he assumes to be more or less a constant common to all men. Now, as this unstated part of a man's thoughts is unstated precisely because the man does not want it to be known, it consists mainly of thoughts of which he is not proud: the utterance therefore naturally makes the hearer think him cynical, selfish . . . etc. 'What the eye does not see the heart does not grieve over': so a bad impression is made, the expressed thought seeming worse than the silence—though the hearer imagines that he has made full allowance for this in his general estimate. He should reflect that the fact of their being uttered shows just how broad/bad their vastness/badness is: & in reality they lose their venom by being 'air-asepticized'—as soon as the first surprise is over. Obviously, such frankness might be used by a subtle scoundrel to deceive still more deeply than is normally possible: the safeguard against this is the instinct & judgement that the man is incapable of such extreme baseness. This instinct & judgement are made more sure by the increased field of data: thus, at the end of the argument the Thelemic plan is vindicated.

The principles of this moral virtue should be examined, analysed, & stated coherently by Frater O.P.V.

1.30 *a.m.* An eloquent Evangelical was urging upon an impenitent that every one of his sins added to the burden borne by the Saviour on whom was the weight of the whole wickedness of the World. The sinner urged that—with so much naughtiness about—his own particular offences could hardly make much difference to the Anguish of the Crucified. 'Ah! My dear friend,' replied the man of God earnestly, 'it's the last straw that breaks the camel's back.'

1.30 p.m. The Fascist film has been withdrawn—so I can't get into the limelight that way!

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

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

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

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

9.45 p.m. Moved to Tunisia Palace [Hotel]. It's all too strange to me, being treated decently—even reasonably—after all these years. It really does take a little time to settle down to the idea! The L.M.R. is now therefore about to begin properly on right lines.

My blasted Nonconformist Conscience is on the job still, despite all I can do! It is devilish to have to wonder whether—I having ample supplies—the Abbey<sup>26</sup> is getting all it needs.

The answer is that if I can produce but one perfect poem—& I shall, at the least—the justification is absolute.

10.15 p.m. There is a very curious psychological affect of the regimen which I have undertaken. Not knowing the source of supplies, all that happens to me is somehow senseless. Nothing is part of a system. I live utterly in the present. I don't know whether this is good for a man: when the strangeness wears off I should be able to judge better.

10.30 p.m. Puzzle: why no mosquitos (or very very few) in Tunis? And few flies!!

<sup>26</sup> The Abbey of Thelema in Cefalu, Sicily.

18 July–6 August

26 July *Die Jupiter*

11.20 a.m. Slept clock completely round.

1.20 p.m. I am coming round to real ease: beginning to realise that I am ‘afloat in the aethyr’ not falling through it!

1.44 p.m. Given the absolute respect for, wonder at, & delight in, all qualities soever, there remains no motive for deception, with all the confusion of thought, waste of time, & risk of discovery that it implies. More, love becomes universal: there is no room for hate.

2 p.m. It is sure that Frater O.P.V. has saved my reason & even my life by his intervention. I shall mark my sense of his conduct by dedicating to him the first book that I publish: I shall mention him in the *Hag*: I shall write a poem actually to him.

2.22 p.m. G.S.<sup>27</sup> for today’s visit to Hamman Lif (Complete Message of Gods). Gods).



Earth[/Kteis]  
Po [Hexagram] XXIII

Couch &c. ‘Coagula!’

?Symbol a Pylon no less than a couch? In my case Per feminam, victoria!

10.22 p.m. CCXX, II, 77 & III, 55, etc.<sup>28</sup> Confusion of terminology. (Meditation based on *C de la R* III, 39.<sup>29</sup> ‘L’orgueil qui couronne la chastite’ ruins Marie Antoinette).

What does CCXX teach about ‘pride’? We know it to be the most dangerous & deadly quality of all—see Work of 8° = 3°<sup>30</sup>—yet CCXX urges us to be proud. The solution must be as follows.

There is a pride which says: I AM THAT I AM as opposed to the I AM of Choronzon.<sup>31</sup> The wrong pride is ‘I am better than others’ thus ‘making

<sup>27</sup> General statement, i.e. prognostication.

<sup>28</sup> *The Book of the Law*, II, 77: ‘O be thou proud and mighty among men!’

III, 55: ‘Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you.’

<sup>29</sup> *La Collier de la Reine*.

<sup>30</sup> The Work of a Magister Templi ‘whose functions are . . . to tend his “garden” of disciples, and to obtain a perfect understanding of the Universe.’

<sup>31</sup> Choronzon was to Crowley a demon of dispersion, a being inhabiting one of the Aethyrs of John Dee’s magical cosmology.

difference' (CCXX, I, 22, &c)<sup>32</sup> & denying sovereignty to others, diminishing one's Self by excluding others, & breaking the Law of 'love under will'. Chastity evidently makes this same restriction on another plane. In all cases, one shuts one's self up, opposes the tendency of change. Falsehood means consciousness of *two* things. For all truth may be written 'A is B' for 'love under will' is expressed A plus A = CC, the [IHV]<sup>33</sup> formula or A plus B = 0 (0 being one of the 'Zero' elements of 0° Nuit as CC, is one of the 'Two' elements of Her whose value is 'None & two'). Chastity refuses to unite A & B either to create (Magick) or dissolve (Mysticism).

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

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

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

27 July *Die Venus*

Hail unto Kheph-Ra!

12.25 a.m. Notes on XI. The Magus is [IH] providing the Energy & the Substance of the Pantacle.

The Virgin is [HV] receiving & interpreting & also expressing it intellectually & impressing that idea upon the Coin.

Aiwass is of course [Sh] harmonizing all four, & inspiring the whole conception & execution.<sup>34</sup>

*Notes (thought out yesterday) on CCXX, III, 4.*<sup>35</sup>

How about Zembra<sup>36</sup> for an Island? We build an Abbey of a very severe monastic type to begin with, arrange for water, fire, & food to last two years at a pinch, keep goats, pigs, & poultry. Access by motor-launch or sea-plane. Our link with the world is the house of M. Dubourdiou at Hamman-Lif, where is our regular residence—library, temple, clerk-house,

<sup>32</sup> *The Book of the Law*, I, 22: 'Bind nothing! Let there be no difference made among you between any one thing and any other thing; for thereby there cometh hurt'.

<sup>33</sup> Original in Hebrew letters here and following passages transliterated into English.

<sup>34</sup> The five Hebrew letters are the four letters of the Tetragrammaton, IHVH and the 5th letter Shin representing the spirit.

<sup>35</sup> 'Choose ye an island.'

<sup>36</sup> An island in the Gulf of Tunis, not far from where Crowley was staying at the time.

&c. Only those qualified by 3 months on Zembra hard training may enter. Cash for this colony collected by persuading capitalists of coming smash—or at least that we can persuade enough people who either believe it is at hand or at least are sick of ‘civilization’ restrictive laws & moral conventions, etc. etc. to join us, so that our output ensures a good return on their investment.

We accept Thelemites<sup>37</sup> only; & these must have capital of their own (See *Liber XC*)<sup>38</sup> either in exceptional energy & creative force [I]; beauty, intelligence, love [H]; business capacity, all-round-adaptability, [V]; or wealth, physical strength (agriculture etc.) [H final] or rare magical gifts [Sh]. The government will be autocratic (666 & 156) through the R.R. et A.C. as at Cefalu, or on O.T.O. lines with Baphomet as O.H.O.<sup>39</sup> But He will be as inaccessible as possible; &, if practicable, the fact of his headship will be unknown to all but his intimate officers.

1 a.m. Report on Hamman-Lif.

Bertrand charming, but very much a mediocrity. Douglas hemiplegic; Mrs D. translates French books into English. (Get *D. of a D-F*<sup>40</sup> back, & lend it, Arrange for O.P.V. & 666 to meet them Monday 2.49 train.)

Allan not ‘respectable’: has a mistress & drinks visibly. O.P.V. to call on him as a fellow-Englishman with a message from the Gods. Allan (note ALLA & N = Scorpio<sup>41</sup>) rather bored by the bourgeois: so will probably welcome us & 93! H[ammam]–L[if] a glorious place—hills, trees, sea, better than Cefalu. Abbey ready built! & for sale! Owner ex-Director General of Finances—might come in with us, why not?

2.37 a.m. People always whine that they cannot understand my work. Its all due to their wrong point of view. They must first understand that I am to be studied. Later. Dhyana<sup>42</sup> of [Sol] due to conquering ‘thoughts’: in favour of sleep. Result, deeper: idea short story *The Philos of La* disturbed, decides to shoot intruder: discovers disturbance subjective, so (logically) shoots himself.

9.25 a.m. I have seemed to regain the power of sleeping & waking at will. By the way, are I H V Energy, Elasticity, & Intelligence, forming H final Matter?<sup>43</sup>

<sup>37</sup> Those who accept the *Book of the Law* and all that this implies.

<sup>38</sup> *Liber Tzaddi vel Hamus Hermeticus*, an account of initiation published in *Equinox* I, 6.

<sup>39</sup> Crowley and his Scarlet Woman through the hierarchy and authority of the Rosae Rubae et Aureae Crucis or on Ordo Templi Orientis lines with Crowley as Outer Head of the Order.

<sup>40</sup> *The Diary of a Drug Fiend*.

<sup>41</sup> N = Nun = Scorpio.

<sup>42</sup> A lesser form of Samadhi in which the conditions of thought, time, and space are abolished as a result of the annihilation of the Ego.

<sup>43</sup> The last letter of the Tetragrammaton, IHVH.



2.25 p.m. Ought not I to publish some of my Mussolini poems, etc. in order to be known as having a hand in his downfall which is now clearly imminent. See today's paper: the Fascisti have decided to retain their organization of banditti. Evidently they do not trust the army or the police. Again, Labour is forming a party—Mouse's attempt to bell the Cat having apparently failed. Last night I had an idea for a poem—an old man lamenting that he had given his life to studying Crowley & was neglected by the public.

3 p.m. Ask O.P.V. how to combat the 'rational' criticism of 'B = Magick & Light, e.g., Buddha, Bo, Baal, Babalon, etc'; 'Box, Boot, Bug, etc'.

6 p.m. O.P.V. & I have had our conference, & settled everything nicely.

11 p.m. I have at last succeeded in getting normally decently honestly drunk. 2 mandarins & half Champagne. Keep it up—tomorrow night's the night!

On the release from anxiety & the sheer physical comfort of these last 3 days! I am quite a man once more. I feel the need—& the Power—to create, surging in me, volcanic, Titanic. Keep it up, O.P.V.!

[Declaration by Norman Mudd:]

Tunisia Palace Hotel,  
Tunis.

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

[Signed] NORMAN MUDD.

[28 July Die Saturn]

2.20 p.m. Slept like a top: woke at 9 as ordered, but was sleepy still, &

dozed off again during the morning. *The Urn*<sup>44</sup> was corrected, however, before tiffin.

*Note:* I wake every morning with what I can only call the fear of death on me. This is evidently absurd: it must be a symptom either of some morbid nervous condition (possibly due to [Heroin] or of my rapidly improving physical health. It is an idea quite detached from my general state of mind, & resists all analysis. It may be some purely animal gesture, indicating the complete independence (purification) of my Nephesh.<sup>45</sup> It has continued almost daily for some months: in vain I try to conquer it by various means: it simply disappears (as causelessly as it comes) when I start work.

2.31 *p.m.* [Question] What line shall I take with my Russian friend? (His use to ☽<sup>46</sup> etc.)



[Earth/Kteis]  
[Po Hexagram XXIII]

[Hexagram] 23! Same as the Hamman-Lif symbol! [See Thursday, 26 July 1923]. The main point is evidently to use such people to support my Work (as a couch), to prepare my Way (as a Pylon), & on my part to lead them into favour & success.

3 *p.m.* Yesterday I worked out The Mark of the Beast for regular wear. The Name 𐌒𐌕𐌚 [OIVZ]<sup>47</sup> indicates the Three Grades

𐌒 = 𐌒	= The Hermit	Atu IX
𐌕 = 𐌕	= The Man of Earth	Atu V
𐌚 = 𐌚	= The Lovers	Atu VI

But 𐌚 is reserved for 666 = 𐌚 = [Atu XV] The Devil.

[Added later:] It should be 𐌚 = The Beast & Babalon [Atu] XI.

Then XI + VI + V + IX = XXXI.<sup>48</sup>

There is a connection to make somehow

𐌒 + 𐌕 + 𐌚 = 23 + 𐌚 = 32 (one too many) or Complete Paths?

My symbol will be a Black Diamond or Pearl<sup>49</sup> 1 (diameter) in centre of a golden plate, 6 engraved 𐌒𐌒𐌒<sup>50</sup> above & ΘΕΛΗΜΑ<sup>51</sup> below the centre.

<sup>44</sup> *Liber LXXXIII*, the Diary of a Magus.

<sup>45</sup> The 'animal soul', the emotional nature.

<sup>46</sup> The Great Work.

<sup>47</sup> OIVZ was Crowley's Chaldaean version of AIWAZ, his Holy Guardian Angel. The letters of O(70) I(10) V(6) Z(7) add to 93.

<sup>48</sup> Adding up the Tarot Trump numbers of the cards attributed to the Hebrew letters.

<sup>49</sup> These stones are attributed in 777 to NOX–Zero and the Devil Atu, respectively.

<sup>50</sup> The three flag/axe symbols are the Egyptian hieroglyphs for neteru or gods.

<sup>51</sup> Thelema.

PPP stands for 666 & for Neteru (the Gods).

תרי"ן<sup>52</sup> = 666 NV = Nu  
ן = Nu  
ת = Ra Hoor Khuit<sup>53</sup>  
600 = *Kosmos*  
י = Hadit

This is engraved ז"ו & *Aiwass*.<sup>54</sup>

It has just occurred to me to use this idea of the Jewel of the Order as a test of Frater O.P.V. to use my credit (as I have always done) to run up a big bill with a jeweller & spring it on him. The utter uselessness of the extravagance completely exonerates me from my selfish luxury; also that the bill would include a number of decorations for other people. And the test would have all the quality of surprise, as I have calculated coppers continually since O.P.V. came to me, & he knows my conscientious reluctance to spend money, even small change, on luxuries, even those which the Working Man call necessary comforts.

I cannot decide upon the size of the bill: I should want it big enough to stagger, but not too big to unseat, my Charioteer (Perhaps he is really Krishna! 'The Gods come oftentimes thus!') In that case, this Arjuna will drive furiously ahead on long-armed Bhishma & sheep-skulled Mussolini & that crowd!) The point is provided against! I am not to talk business! I just order what I want, without haggling. Really, the Gods are the most ingenious persons! And once I get into their little ways, won't I make this race hop?

'Why hop ye, O ye little hills?  
'Ye little hills, why hop?  
O sure it is because he's here,  
His Grace the Lord Bishop!'

Well, that settles it. I go ahead. Anything I want I bloody well take: & O.P.V. makes good.

I don't think he needs any such test as this: but 'there's a further secret'. He had better have an example of the apparently crazy way in which I can act—and do whenever I reach intimate contact with Them whose Ways are not as man's Ways!

Fiat! I complete my designs & put them in the hands of Bohmer & Bossage on Monday morning!

(P.S. I postponed this, on account of some remarks he made next day.)

<sup>52</sup> Therion.

<sup>53</sup> The conjunction of the goddess of infinite space, Nuit and Hadit.

<sup>54</sup> ZVIO and Aiwass, who appear earlier in this entry in the form OIVZ.

18 July–6 August

3.45 p.m. I ask for a message about Jewish wife—profoundly agitated Magically about the question—& I get CCXX, II, 52!!!<sup>55</sup> actual words ‘lying spectre’) Can take this either way. Obvious is one: try it out: ‘Success is your proof’. I’ll ask Yi [King]: ‘Shall I seek a rich wife in Tunisia?’ (Jewish or not.)



Earth/Moon  
*Mǎng* [Hexagram] IV

Hell! I can’t interpret things like this!

P.S. An: XIX, Sol in 20 degree Leo; Luna in 6 degree Scorpio (Aug. 17).

I ask Frater O. P.V. to give me his views on these divinations.

1. The 93 Oracle. Initiation should be conferred upon some ‘modest woman’. Make a precedent (Summa) of this: how Faithful should deal with such matters during the Aeon.

2. ‘No’: but be alert for advances from some woman. (Judgement modified on discussion.) Steps should be taken to discover a suitable person. See Line 1.)

29 July *Die Sol*

Hail unto Kheph-Ra!

Wrote O.P.V. about IX° as above, last night. Drove round half Tunis: walked round other half: nothing doing. Have therefore retired to my chaste couch: the fact is: I failed to get properly drunk as I did on Friday night.

Monday I resolve firmly to have Domela bore my urethra.

Last night: used H[oor-] P[aar-] K[raat] formula to soak up the required elements from the IX° floating about that district of Tunis where the IX° is practised as if it were the III!<sup>56</sup>

Object: to sleep very deeply, & wake at 9.30 brimful of creative energy.

12.55 a.m. Have I anywhere remarked that the Croix Pattee of the O.T.O.<sup>57</sup> represents an attempt to combine Cross & Crescent in the Cross itself?

11.10 a.m. My H.P.K. formula worked very well; indeed, I woke twice in the night with excess energy.

<sup>55</sup> ‘There is a veil; that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: This is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service: ye do well, & I will reward you here and hereafter’.

<sup>56</sup> That is, the red light district.

<sup>57</sup> The symbol of Crowley’s Order, the Ordo Templis Orientis, was a wreathed Maltese cross surmounting a chalice enclosed in a *vesica piscis*, also holding a dove, and eye within a triangle.

2.20 p.m. Idea for a monthly: the 'Anti-Magazine'. Short drastic criticism of any important articles in current high-class journalism; plus one masterpiece every month in the various possible fields: Poetry. Short Story. Economics. Magick. Essay. History. (O.P.V. *Hag*: Quote *Atlantic Monthly*, April 23, Page 443. Generally speaking, I want a quotation from some accepted author to buttress every debatable remark in the *Hag*.)

4. p.m. *THE OATH.*

I, . . . , understanding & confessing myself to be an Individual Unique Sovereign & Eternal hereby declare upon my honour that I accept the *Book of the Law* (*Liber AL vel Legis* as delivered by Aiwass to To Mega Therion 666 the man Aleister Crowley) as the sole & sufficient authority of this present Aeon (beginning with the Vernal Equinox of the year 1904 of the Vulgar Era).

I adhere in particular to these propositions following:—

Cap: I. v. 3. Every man and every woman is a star.

I. v. 39. The word of the law is *θελγημα*.<sup>58</sup>

I. v. 40. Do what thou wilt shall be the whole of the law.

I. v. 41. The word of Sin is Restriction.

I. v. 42. Thou hast no right but to do thy will.

I. 43. Do that, and no other shall say nay.

I, 44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

I, 57. Love is the law, love under will.

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

4.44 p.m. V.D.S.A. of Temple Ring of Profession.

נשן = 311 נסן = 71.<sup>59</sup>

Voluntas Diaboli Sit Acta.

Virtutem Debilem Semen Adjuvat.

<sup>58</sup> Thelema.

<sup>59</sup> Two alternate Hebrew renderings for the Latin initials VDSA, giving a different numerical total according to whether Shin or Samekh is used to represent the letter S.

18 July–6 August

Vir Debeo Salvator Adire.  
Vi Diaboli Salvator Adsum.  
Vas Deliciarum Summum Anus.  
Volo Deum Sumpsere Ano.<sup>60</sup>

11.22 *p.m.* After my COLD BATH!!!! this afternoon I hopped & skipped joyfully while drying myself. I had made up my mind that I had done with such things for the last time long ago!

I used the H.P.K. formula on my Russian friend: also on the giggling, chattering crowd around me at the Charlie Chaplin film at the Palmarium. I could hardly see the screen, I was so tired; then I bucked up, had a couple of Otard Dupuy & feel energetic.

30 July *Die Luna*

Hail to Kheph-Ra!

12.01 *a.m.* Yesterday I was quite ready as well as fit to begin an Opus I. What stopped me was sheer contentment with 'Dolce far niente'. I deliberately preferred to slack it. This is a marvellous good sign: but 'having come thus far by the grace of God', I must really keep to the programme. Thus, bar being summoned to Hamman-Lif I resolve firmly on the following plans:—

3 [*p.m.*] Domela stretch urethra; 4 [*p.m.*] Jeweller Mark of Beast; 4.30 [*p.m.*] Opus I, or at least make connection; 6 [*p.m.*] Chess Club. 7.45 [*p.m.*] (Not later) Dinner; 9 [*p.m.*] Opus I at any cost, Failure to make good punished by fine of 20 francs.

12.35 *a.m.* I had just composed myself to sleep, when there came a double knock, very distinct & loud, apparently in the air quite close above me. I have had a number of such experiences lately (November [19]22–May [19]23. None since coming to Tunisia) but thought them not worth recording. Somehow the effect is that I want to take Ether though dropping with sleep. I do so.

Goethe's remark: 'A time may come when gambling is the soundest business'—a parallel.

A time is come (at least I won't swear it isn't) when the 'mercenary adventurer' of Victorian solid prosperity is the wisest & noblest of statesmen.

1.30 *a.m.*

THE XIXth CENTURY

Democratised  
Communication

<sup>60</sup> Six possible Latin phrases for the four initial letters.

(Essay—Qabalistic & all else—on this—my most important thought this twelvemonth!)

The main point is: it used to be a privilege, the key to power, wealth, & success of every sort. It has become common; but, by that very fact, necessary to mere life. Stop means of instantaneous messages, & a town or nation would starve in a week!

Now then, 'war engine'! Let O.P.V. find a man who will devise a means of throwing all existing apparatus out of gear.

[Marginal pencil note:] P.S. Mr. Grindell Mathews!

Note: 'with it ye shall smite the nations' (not individuals or armies) Theory of Going.

1.57 a.m. Awkward about insanity, for example: no 'normal' to get back to! But better, philosophically, even so; insanity being a going other than proper to the nature of the Star in question.<sup>61</sup>

God! how it will tax their minds, whose Will is to find proper environments for Stars! To bring out their qualities by opposition, for one thing! Oh Lord! . . . Oh Lord! Indeed I thank Thee for the 'mysteries that no Beast shall divine'!

2 a.m. I conceive the state of Thelema. (It is the Church again, of course; but—well, I'm serious!) I propose that a man, adhering to Thelema, shall become a 'man without a country' abiding by the laws of, but regarding himself as a stranger visiting, any country where he may be. Now, look here! Either my whole idea of human psychology is wrong, or there is hardly a state on the planet whose citizens will not in great number hasten to join. In short, citizenship is now everywhere a burden, not a privilege. Yet they encourage 'Le Tourisme'! God! it's all such utter incoherent insanity that Choronzon<sup>62</sup> is the only possible Prime Minister!!!

2.10 a.m. I want an ISLAND.<sup>63</sup> It must be fortified, etc., so as to be diplomatically recognized. Then we can issue passports to all nations. They lose little but the vote (!)(!)(!) Obviously, the advantages are such that trouble would arise at once: the issue will lie between owners of land & the rest directly. But if we can work it 'few and secret' we may get into the saddle. We can start by having Thelemites appear mere travellers or colonists.

3.26 p.m. States are founded on the fact that the voluntary association of men has proved advantageous to the individual. Once this advantage disappears, anarchy will return. The particular question of the moment

<sup>61</sup> Star in the sense of the essential individuality of everyone, as in the *Book of the Law* 1, 3 'Every man and every woman is a star.'

<sup>62</sup> The demon of dispersion, drawn from the Aethyrs of John Dee's Enochian system.

<sup>63</sup> *The Book of the Law*, III, 4-7 'Choose ye an island! Fortify it! Dung it about with enginery of war! I will give you a war-engine.'

18 July–6 August

is: Does it pay to be the member of any state? Is not this why the Jew is on top? Because he is a stranger everywhere? And Alastor the Wanderer—uber alles!

!

!!

!!!

3.33 p.m. The only time the police ever caught me, it was on my coming back to a place I called my own—the moral is obvious. Note that increased facilities of transport have made the Wanderer a much more important factor in the world than ever before. Yet who can tax him—without destroying Commerce?

6 p.m. Have had a somewhat disturbing conference with O.P.V. Against the rules. Luckily there is good news to balance it.

31 July *Die Mars*

1.20 a.m. Hail unto Kheph-Ra!

Also, I have met a most excellent possibility for the XI°. But somehow or other I am not feeling as well as I should: tired & depressed without being able to explain the cause or even to recognize the effect. It is something new—as if I were sickening for some illness. But I will speak unto mine Angel that He may comfort me.

11.15 a.m. Woke feeling unusually well.

2 p.m. Opened letter inadvertently—due to O.P.V. not keeping appointment at 11.30. Police palaver—completely upset by interference with regular flow of ideas.

2.50 p.m. Last night I had the idea of summoning the British residents of Tunis, & asking them to sign a Covenant that in no case will they consent to take up arms against France, save only in the event of a deliberate invasion of British territory. This is to be forwarded to the Foreign Office, & an appeal made to other colonies of Britain—also various political & other associations in England itself to draw up similar documents. Preamble should state:

In view of

- a) the intimate alliance of 1914–18;
- b) the fact that England & France represent the highest types of civilized man;
- c) the fact that geographical facts make the interests of England & France indissolubly sympathetic;
- d) the fact that England & France cannot afford to quarrel, being the 2 powers most interested in Asia & Africa;



- e) the fact that German & Russian psychology is such that they will never abandon the idea of vengeance & aggression, however economic advantage might lie, etc., etc., etc.

We ought to say that we are not influenced by any theory that the present pro-German reaction is the work of cosmopolitan finance; or by any personal interests; or by . . . anything but high-minded humanitarian & cultural convictions which we consider implicit in true patriotism.

And so on. I think we should discuss the matter first of all with a few of the most prominent British residents of Tunis, & perhaps go to the Consul before summoning the meeting.

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

*1 August Die Mercury*  
Hail unto Kheph-Ra!

12.56 a.m. Oracle from 93 re Russia. VII, vi, (16–18). I take this as an emphatic command to communicate.

2.20 a.m. Idea for a novel. Something never yet thought of (couldn't be—93 wasn't there!). It begins with drug-fiends assassinating each other while busy getting camels, & proceeds naturally, with no effort or catastrophe, to smiling youth & purity.

The idea is to show (Oh you didactic dog!) Nature as absolutely capable of taking care of herself, without any grandmotherly attention from the unco' guid. But remember! the movement must be NATURAL.

Prick stretched in P.M.

### 2 August Die Jupiter

L.M.R. intensified. Went to Hamman-Lif. Douglas a charming & plucky man: Mrs D. a holy terror—like Mrs Colonel Poyntz in *A Strange Story*.<sup>64</sup>

Wrote more poetry—good!

### 3 August Die Venus

Hail unto Kheph-Ra!

1.43 a.m. I note that practically ever since Alostrael departed, my mental instability—the feeling that I was in danger of insanity, etc. has quite disappeared. I am now almost too 'normal'.

2.31 a.m. Will go to sleep with Ethel, concentrating on 'How shall I use this week best for ♂<sup>65</sup>'. (Except that I am already rather concentrated on Mussolini epigrams.)

I settled the question of my 'disappearance' or 'Empedocles stunt' on the ground of personal dignity.<sup>66</sup> But now I owe it to O.P.V. to give him the chance to use this if he deem fit. I shall therefore outline a proposal in my memoranda for Wednesday.

### 4 August Die Saturn

Hail unto Kheph-Ra!

### 5 August Die Sol

Twenty-first anniversary of retreat from Chogo Ri.<sup>67</sup> Hail unto Kheph-Ra!

I have a really fine idea for a short story: but I doubt whether I can ever

<sup>64</sup> *A Strange Story* by Bulwer Lytton.

<sup>65</sup> The Great Work.

<sup>66</sup> This refers to Crowley's attempting to fake his own death for publicity reasons. On the occasion that he did attempt this stunt in Portugal, his friends and the press failed to credit the story.

<sup>67</sup> Crowley climbed Chogo Ri (K2) in the Karakoram in 1902.

summon the physical energy—assuming the necessary courage—to write it. The plot is simple. In a train wreck a man (or more—yes, a woman too) are pinned inaccessible, & fatally injured. (One dies fairly early, to change the tone of the tension?) They clamour for death. Their appeals are so heart-rending that at last a soldier is persuaded to shoot. To get the requisite nerve, he drinks: & the horror is complicated by a ‘bungled execution’ (Beware of imitating Anatole France). It is seen to be impossible to renew the attempt. One man, say a bystander, would have had the nerve—a crack shot. ‘Send for him!’ ‘He was exiled last week.’

I object to this as an end for the tale: it is didactic, & must be more than an episode. But what end can there be? I suppose in practice the sufferer loses consciousness & dies of exhaustion.

I must admit that I rather object to a universe where any such events are any way possible.

And I am brought back to contemplate my own frightful tragedy of 1920—the limit of human, as opposed to, yet based upon the knowledge of, animal pain.<sup>68</sup> Now this story must be told without the slightest attempt to philosophize—& I think it very hard to face such facts at all without some kind of anaesthetic. More, I do not really know how I ( $8^\circ = 3^\circ$ )<sup>69</sup> ought to understand them.

Add a child. The parents have just married. A neighbour remarks that God was determined not to let their wickedness remain unpunished.

Argument on this: there is a person stupid & cruel enough to take this view, & the facts are there. It is therefore really possible that the Christian God exists.

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

*10.30 p.m.* Working all day on *LXV* Comment perfectly happy! I feel that the Comment is flowing without stress.

On Friday my concentration was very badly disturbed by the arrival of a suit-case (per E. Saayman Esq. B.A.Oxon) containing nothing I wanted, several things I did not want, no explanation or news, & the rapid disappearance of the aforesaid E. Saayman whom I wanted very much for an evening’s relaxation.

Tonight I dined at the R[estaurant] de Tunis for the first time: on going out, lo! Frater O.P.V. I gave the Sign of Silence. He returned it, adding 93 sotto voce, I, ditto, 93, 93/93, & went out. It then struck me that this ‘accidental’ meeting might be of the Gods. So I tempted O.P.V. with a note: ‘Is this a sign we should speak, or a test of Silence? Latter seems silly.’ He

<sup>68</sup> The tragedy of 1920 was the death of his child Anne Leah (Poupée) in Cefalu on 14 October.

<sup>69</sup> A Magister Templi.

did not reply, thus following my general instruction in such cases. He may be wrong for all that:

- a) The Gods may have had some object in view, as I suggested;
- b) It is a strange kind of concentration which he seems to require: this fact tends per se to disturb me in my own concentration, which is of a quite straightforward & intelligible kind (in fact, regular).
- c) His avowed aim not being of the kind which is balked by any disturbance as such, his rules of concentration point to a definite P.T.W. (persistently troublesome weakness). He would no doubt admit this, claiming mere indulgence of a temporary character.

(He ought, however, to get over this: he is really rather a nuisance with his Mysteries—as he does not personally resemble Myra! He should moreover be warned of the danger of spiritual pride—in such trifles as resisting my temptation, for instance. I expected him to recognize my note as a temptation, of course. But, as Oscar Wilde observes, the best way to overcome temptations is to make a point of yielding to them. He should be strong enough to say: ‘Good: I’ve fallen; what comes next? That takes the wind out of the devil’s sails’, & he, being the Prince of the powers of the Air, it completely deflates him.)

- d) He should have considered that I might really wish to say something which would not interfere with his plans in the least, & be very important to mine. He has shown definite distrust both of his own mental control, & of my Wisdom—or, at least, discretion. He fails (I think) to realize how vigilantly the Gods protect the Great Work. No mere stupidity on our part could possibly upset their plan.
- e) He should have left the responsibility of speaking on my shoulders—unless he can show definite Authority from the Gods, as opposed to mere wordly wisdom, for his conduct. It savours of *úbris*<sup>70</sup> on the one hand, & lack of confidence on the other: the 2 extremes either of which is fatal—or would be were it not that they always go together.
- f) The Mystery of his whole plan is ‘the enemy of Truth’ (*Liber LXI* [*?LXV*]).

[Marginal note in pencil:] *Not in Liber LXI* [*?LXV*] V.L.

However necessary it may seem at the moment, the precedent is utterly pernicious. In future he must declare the *exact* conditions requisite for his work. Concentration, of whatever character, is subject to special rules based on the special type of state-of-mind required. He should rather look to my Wisdom as a  $9^{\circ} = 2^{\square 71}$  to help him to formulate these—thereby (in-

<sup>70</sup> Hubris = pride.

<sup>71</sup> The grade of Magus, attributed to Chokmah, Wisdom.

ciently) turning the occasion to the profit of mankind—than to distrust me, thus creating a ‘defect of frankness’ & ruining our right relations, etc., etc., etc., etc.

In particular, he should have reflected that I might have wanted to speak very badly, yet left the decision to him through excess of mistaken generosity.

11.10 p.m. I am very tired in consequence of having to fulfil my hierophantic function in the above matter. I had intended to continue the Comment on *Liber LXV*:<sup>72</sup> now I am ‘all in’, & annoyed at being disturbed in this way. (I can hardly keep my eyes open.)

11.30 p.m. I stuck to it like the bloody brave game-cock I am, strictures & all!!

Finished the Comment on *LXV*, V, 51. Glory be to Aiwass! He is pulling me through!

### 6 August *Die Luna*

Hail unto Kheph-Ra!

1.30 a.m. I woke from a condition between sleep & trance: Erlösung der Erlöser! The conversion of The Beast 666 to the Formula of Horus is evidently supremely difficult. It means shifting the Centre of Gravity of the Human Race! For 6 is Microprosopus itself, the heart of the Ruach, the Dying God par excellence, & the very soul of Intellect.<sup>73</sup> To turn this suffering self-conscious Man into the Innocent Child hoc opus, hic liber est!<sup>74</sup>

Note: mankind seems to progress against the course of the Flaming Sword.<sup>75</sup> Thus the Isis-Aeon corresponds to Netzach: Osiris (after a Scorpio-Virgo intermezzo, represented by Buddhism, Advaitism, Zoroastrianism, etc.???) reaches Tiphereth. Tiphereth is directly converted from Osiris to Horus: Geburah & Leo come in too: & Gemini as the Children. We have Libra as the next Aeon—to reach the full Horus-Mentu stage, I suppose.<sup>76</sup> . . . This isn’t quite clear, & I feel very tired & ill.

<sup>72</sup> *Liber Cordis Cincti Serpente*.

<sup>73</sup> This refers to the past age of the Dying God, Christ or Osiris who are qabalistically attributed to the sixth Sefirah of the Tree of Life. This sphere is the centre of the Microprosopus, the Lesser Countenance. On a human scale this part of the Tree of Life refers to the Ruach, the rational soul or Intellect.

<sup>74</sup> Another aspect of the same Sefirah on the Tree of Life is that of the Child which Crowley sees as symbolic of Horus the god of the New Aeon.

<sup>75</sup> The Flaming Sword is the path traced out on the Tree of Life by taking the numbers of the Sephiroth in order from Kether (1) to Malkuth (10). Evolutionary progress is conceived of as being the reverse of this, progressing from the physical world (Malkuth) to the Godhead (Kether).

<sup>76</sup> This doctrine, continuing to use the symbolism of the Tree of Life, categorizes history into three Aeon:

18 July–6 August

1 p.m. Ill—I should say so. Woke with a frightful bilious attack. Cause, the chemical preparation called Pommard at the Restaurant de Tunis. (Never again!)

10.30 p.m. Eddy Saayman came in & spent the day, thus saving my life or at least my reason. I was certainly fed up—& yet doing my *LXV* quite gaily. It's a strange state. However, I think I shall consider this L.M.R. at an end. I know pretty well how I am, what I can do, what is needed, etc. The next stage had better be to get the *Hag* into perfect shape, & published. Meanwhile, continuing getting more fit physically & mentally—& prepare for Tizi Ouzu.

I emphasize mentally, because I still have moments in which my literary sense & my childhood mis-training & my knowledge of psychology get the better of my good sense. It is an elaborate thesis & I am too lazy to explain it just now. But I am really afraid lest something should give way in my mind: it would be so fatally easy to accept anything that would lull me to sleep. The devilishness of the temptations that beset me is past belief! I am really convinced that the most needful thing for the Great Work—for the Aeon!—is to build me up against these insidious attacks. I am (so to speak) sitting in my stall watching the play of the insanity of my mind: & who knows how this may be the partition between seeing & being the Buffoon.

11.44 p.m. Finished the Comment on *LXV* (Rough Draft).

Love is the law, love under will.

- 
- a) The Aeon of Isis corresponding to the seventh Sephirah Netzach, with its goddess worship.
  - b) The Aeon of Osiris, who was the Egyptian god par-excellence of death and resurrection, corresponding to the Christian era, and the 6th sphere Tiphareth.
  - c) The Aeon of Horus which began earlier this century and which also corresponds to Tiphareth but is symbolized by the Crowned and Conquering Child rather than the Dying God. The intermezzo that Crowley refers to between the Isis and Osiris Aeons, refers to two paths on the Tree which connect Netzach and Chesed on the one hand with Tiphareth on the other. Beyond the present Aeon, Crowley sees the next step up the Flaming Sword along the path of Libra to Geburah, the fifth Sephirah where he sees the arrival of the Aeon of Horus-Mentu.

In short, history is represented by the progression from Netzach through Tiphareth to Geburah, with the present period being the transmission from the Dying God (Osiris) to the Conquering Child (Horus) in Tiphareth.



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

The Magical Diary of  
ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ

The Beast 666

9° = 2<sup>□</sup> A.:A.:.

ΛΟΓΟΣ ΑΙΩΝΟΣ<sup>1</sup>  
ΘΕΛΗΜΑ

which he began to make at the end of His Little Magical Retirement

Sol in 0° Leo to Sol in 13° Leo

[*Beginning*] An XIX, Sol in 13° Leo, Luna in 8° Gemini,

Die Mars [7 August 1923]

Tunisia Palace Hotel, Tunis

[*Ending*] 16 September 1923]

7 Aug[ust] 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 expunging the pain of the Ahamkara<sup>2</sup> 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.

<sup>1</sup> Logos Aionos—Logos of the Aeon.

<sup>2</sup> Ahamkara is the Ego-making faculty.



3.0. p.m. I must concentrate entirely in *The Spirit of Solitude*,<sup>3</sup> 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 à 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 [King] how to set about the business.

Thus:

[1] *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.



[Earth/Phallus]

*Tâ Khu* [Hexagram XXVI]

Restraint/accumulation. 'The material ... 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 Wm. Collins. Q[ue]ry: 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 & 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 today until the Autumnal Equinox.

<sup>3</sup> *The Spirit of Solitude* is the title under which the first two volumes of the *Hag* were first issued by the Mandrake Press in 1930. Subsequently the entire six volumes in one were issued as *The Confessions of Aleister Crowley*, Cape, London, 1969.



[Air/Earth]  
[Kien Hexagram] LIII

'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—Hamman-Lif,<sup>4</sup> Al-Kantara, or the like. P.S. Al-Kantara, I think.
  3. Advance to 'dry plains'. Desert—Biskra<sup>5</sup> & 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 text. 1923—1920 = 3.)

(This Hexagram has some special reference to Wesrun. See 729 Working.)<sup>6</sup>

8 Aug *Die Mercury*  
Hail unto Kheph-Ra.

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.<sup>7</sup>

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

<sup>4</sup> Hamman-Lif is in fact a seaside resort.

<sup>5</sup> Biskra is in Algeria, about 150 miles south-west of Constantine, and was visited by Crowley sometime later with Dorothy Olsen.

<sup>6</sup> The Amalantrah Working which was conducted with Roddie Minor in New York in 1918. Wesrum (Dorothy Troxel) was one of three women seen in these visions.

<sup>7</sup> This briefly is the main reason for the publication of these diaries, in that they show the day to day working of Crowley's mind which lies behind his major magical and literary output.

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 nill I. I note similar difficulties in trying to control my bodily reactions to Domela'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'm 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,<sup>8</sup> 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 . . . Tonight 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 weaker brethren—are there many weaker than I?—that the existence of so loathsome 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-ideas—there is no possible point of connection.)

<sup>8</sup> Crowley was brought up amongst the Plymouth Brethren.

*Lyric of Love to Leah.*  
Tunis, 8 Aug[19]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 frond 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 jubilation  
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 entrance  
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 of 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<sup>9</sup> grope. Consider now how the phrases of CCXX I. 44<sup>10</sup> & such passages become clear? This is the truth behind Coué<sup>11</sup> 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 heed[?] with Coué & Eddie-Quimby: a somewhat cardinal crevasse!)

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. 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.<sup>12</sup> 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. Michelet’s remarks on the Steam Engine & the Spinning Jenny 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 analysed 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 [Beast?] whose number is the number of a man! 666.

10.22. p.m. [Question] Should I summon Progradior<sup>13</sup> to come to Cefalu to be Abbot Coadjutor? Give full advice. [O.P.V. manipulates the sticks.]



[Moon/Kteis] Luna/O  
[Pi Hexagram] VIII

<sup>9</sup> The followers of Bergson and Mary Baker Eddy.

<sup>10</sup> ‘For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.’

<sup>11</sup> Emile Coué, whose theories of health and self-help were based heavily on autosuggestion.

<sup>12</sup> Tunisia Palace Hotel.

<sup>13</sup> Frank Bennett, Crowley’s Australian disciple.

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.<sup>14</sup> This alone indicates that he ought to accept the post.

5. His acceptance of the post will be of the utmost value to 666 in collecting people to assist in the G.W.<sup>15</sup> 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.<sup>16</sup>

7. 'We see oje . . .' He must buy the black egg without haggling.<sup>17</sup> 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.

9 Aug. *Die Jupiter*

Hail unto Kheph Ra!

1.15 a.m. Long conference with O.P.V.—like Charleys' 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[o]; for dictatorship.

<sup>14</sup> Holy Guardian Angel.

<sup>15</sup> Great Work.

<sup>16</sup> Bennett did in fact manage to establish a small A.'. A.'. group in Sydney.

<sup>17</sup> Refers to the often repeated injunction in grimoires to purchase the necessary equipment and provisions for magic without haggling over the price. Crowley hopes that Bennett won't haggle over the cost of removing from Sydney to Cefalu.

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 exhaustion & collapse.

4.30. [p.m.]

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’île des Pingouins!*

4.44 What line shall I take with regard to Frater Achad’s books? (I have just received *The Egyptian Revival*<sup>18</sup> & 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 *ùbris*<sup>19</sup> & come a real cropper.

[Question] What line shall I take with regard to Frater Achad’s books?



[Phallus/Moon]  
Sung [Hexagram] VI

Contention: ‘The Creative Impulse attacking the restricted Universe’.

6.20 (Dictated to O.P.V.)

See *Eq[ui]no|x*. III (I) for ideas about governing bodies. The main principle is to give almost unlimited power to men guaranteed morally by volun-

<sup>18</sup> *The Egyptian Revival* was published by Frater Achad (Charles Stansfeld Jones) in Chicago in 1923. Crowley did not approve of the reversal of the order of the tarot cards on the Paths of the Tree of Life which Achad postulated in an earlier book.

<sup>19</sup> Hubris or pride.



tary adopted conditions of life which exclude the possibility of self-seeking, personal prejudice etc. Such men should be judges & they should judge cases not on legal principles but according to their idea of justice. Any conceivable code of laws leaves loopholes for clever scoundrels. The first story in *Stalky & Co* is 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.

*11 [August] Die Saturn (12 Die Sol & 13 Die Luna)*

I have been suffering from the heat—general discouragement—'home sickness'—nightmares—étouffements—diarrhoea: altogether under the weather.

*14 [August] Die Mars*

Recovered as suddenly as I felt sick. Worked madly on *Hag* all day & most of night.

*15 [August] Die Mercury*

Worked hard . . . on *Hag*.

*16 [August] Die Jupiter*

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 [Heroin] or by some simple appeal to Aiwass. Poem on Tyrol.

*17 [August] Die Venus*

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.]

*18 August 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 Zammit

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.]

19 August *Die Sol*

A rather dull day; began poem on Ali Bey & his Wazir.

20 August *Die Luna*

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 a procession which—for some reason—was to go on a very long time '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*.<sup>20</sup> 'Do you pay for poetry?' 'I do.' 'So that is why you never print any.'

[21 August] *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  $\frac{1}{4}$  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!

[22 August] *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'!

<sup>20</sup> Austin Harrison.

[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.

*23 August Die Jupiter*

Police tell me . . . Message via Alostrael about situation thus created: [*Liber*] VII, III. 26<sup>21</sup> '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)<sup>22</sup> that I am to rejoice that my work is growing ([*Liber*] VII, III. 25)<sup>21</sup> 'It grows under my hand; it shall cover the whole heaven' my having been 'to irritate the vessels of the earth' (V[erse] 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).<sup>23</sup>

[*24 August*] *Die Venus*

Hail unto Kheph Ra!

12.44 a.m. Opus I [with] 31-666-31 El. Rub. Opus Excellent, considering all. El[ixir] A.1. Obj[ect] ♂—help of all sorts.<sup>24</sup>

Awake nearly all night reading Bill's serial. Very ill in a.m.—violent bilious attacks—vomiting—in bed till after 5. Aumont<sup>25</sup> called—he had already translated *The Ghouls*.<sup>26</sup> Very intelligent youth—gets my ideas at once—picks the important aphorisms—but is terribly voluble.

11.44 p.m. Violently sick again!

*25 August Die Saturn*

12.10 a.m. Hail unto Kheph Ra!

I note:

<sup>21</sup> *Liber Liberi vel Lapis Lazuli, Adumbratio Kabbalæ Aegyptiorum, sub Figura VII*, reprinted in *The Holy Books*, Sangreal, Dallas, 1972.

<sup>22</sup> III, 17: 'Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nore any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, or your arms.' III, 46, 'I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not back for any.'

<sup>23</sup> Ithuriel is the Angel of the 3rd decan of Scorpio. A decan is a 10° section of the zodiac. The title of the Seven of Cups, the tarot card attributed to Venus and this decan of Scorpio is 'Illusionary Success' or 'Debauch'. Th magical image of the decan attributed to Ithuriel is 'a horse and a wolf'.

<sup>24</sup> An operation of sex magic with Alostrael, during her period, with the general objective of 'help for the Great Work'.

<sup>25</sup> Gérard Aumont, who translated Crowley's *Diary of a Drug Fiend* into French.

<sup>26</sup> *The Ghouls* was a short play published in the *Equinox*, I, 7, in 1912.

∩<sup>27</sup>: Organic life is ultimately corruption:

∩<sub>∩</sub>: but equally Corruption is the means whereby it 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 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.

25 August [Die Saturn]

12.45 p.m. Question. Give detailed advice how to handle the matter of the Golf course Hotel.<sup>28</sup>



Phallus/Fire

*Wu Wang* [Hexagram] XXV

Creative Impulse informing the Will.

Simplicity—sincerity—caution. Firm correctness is necessary to the Great progress & success promised. Errors will paralyse 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

<sup>27</sup> Nun the Hebrew letter attributed to the tarot card Death, and to Scorpio. Death is seen here as a transformation from one state to another.

<sup>28</sup> Plans for the golf course by Crowley still exist.

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.

*26 August Die Sol*

Wrote beginning of Leah poem—3 sonnets. Rotten all day! In bed till 4 p.m. Yet dictated over 3 hours to Alostrael 'An open letter to the Undergraduates of the University of Oxford'.

*11.22 p.m.* Question. How shall we use this letter?



Earth/Fire  
f [Hexagram] XXVII

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. —
3. 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 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 [The Tower]

On his right: Ace of Coins

Far on right: to Atu 11 [Lust or Strength]

Far on left: to 3 of Cups, Mercury & Cancer.

He should be a spiritually minded but easily influenced person, fond of pleasure, thirsty for knowledge etc. This describes Eddie [Saayman] 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 [King].

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 11* shows the Beast on whom Eddie 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 a University newspaper 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 1* [The Magus]). The woman need not be interested in serious matters. She seems more a silly, voluptuous, but affectionate person.

27 August Die Luna

1 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!

4.55 p.m. [Question] What instructions shall I give Mohr in reply to his last letter?



Air/Water

Kung Fû [Hexagram] LXI

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?



Phallus/Earth

Thun [Hexagram] XXXIII

Big Air—[Sun] in [Virgo].<sup>29</sup> Retiring. He should renounce his ordinary 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.

<sup>29</sup> Sun in Virgo as symbols in original.

The social alternative seems to be—servant or thief. A mother is simply a hotel where one has stayed—good job if it is burned down.

[Question] Should Beast write to Blanche Conn, & if so to what effect?



Moon/Fire

*Kun* [Hexagram] III

This hexagram is the first disturbance of perfection. I should write very seriously after full consideration & consultation with Alostrael.

- Line 1. Blanche is in great difficulty as to making any move but it would be to her advantage to join us & take office with us in the Abbey.
2. The greatest obstacles will be put in her way. She must keep on repeating to herself that we can help her, yet she must resume full responsibility herself & not feel dependent on us. By this course she will finally come into complete harmony & bring other people into our group.
  3. If she neglects our advice her whole life will be thrown into confusion & she will have to give up all her aspirations.
  4. If further obstacles appear she must ask for our help, in which case everything will turn out well.
  5. She will not be able to help us at first except in small things. She must not attempt to do too much or there will be evil.
  6. If she fails to get away she will regret it all her life. She must not miss this chance. She will never have another.

*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 be 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<sup>30</sup> when the symbol appeared for his journey. He fell off the Path entirely by doing the wrong thing.)

[28 August] *Die Mars*

12.30 [a.m.] Hail unto Kheph Ra!

Yesterday went well, designing Golf Hotel & writing Magic letters & reading Upanishads. Will now draw bridge for Hotel.

<sup>30</sup> Cecil Frederick Russell, one of Crowley's American disciples who came to him in Cefalu after leaving the US Navy.



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 today. 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 tomorrow—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.

[29 August *Die Mercury* written up after next entry.]

30 August *Die Jupiter*

9.40 p.m. (An attempt at a Comment on CCXX verse by verse.)<sup>31</sup>

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.

4. Each individual possesses limitless possibilities. The total in each case is 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.<sup>32</sup> 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 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

<sup>31</sup> Comment K on *The Book of the Law*.

<sup>32</sup> Holy Guardian Angel.

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 fulfils 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 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.<sup>33</sup> Its virtue may be thus described. The aspirant should discover for himself what elements are lacking to the perfection of

<sup>33</sup> The cardinal word of power in the Thelemic system.

his being are required to make him a complete expression of the Universe. He should than 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.

*29 August Die Mercury*

(Omitted through other work.)

On Tuesday we drove to Carthage with Dr. Domela, & saw 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.<sup>34</sup>

All Wednesday I was ill with exhaustion, but at night dictated introduction to *Tao Teh King*,<sup>35</sup> etc.

[*30 August*] *Die Jupiter* [continued]

Felt better—thanks to Invocation to 93.<sup>36</sup> Dictated letter to 516<sup>37</sup> & 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  $\alpha$  plus any  $\beta$ ). I showed how all  $\gamma$  s were infinite with no difference between them. Then: the combination of  $\gamma$  s produces Events of the Second Order (d) which differ & develop Ahamkara.<sup>38</sup> 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.

*31 August Die Venus*

Wrote to Windram,<sup>39</sup> ordering him to devote his whole energies to financing headquarters, & summoning Murray<sup>40</sup> to join us here.

*1 September Die Saturn*

Day practically wasted by folly of manager of T.P.H.<sup>41</sup> Feeling rotten too: all I did was to finish revision of *Net*.<sup>42</sup> Movies in p.m.

<sup>34</sup> The plans are still extant.

<sup>35</sup> Published by Askin Publishers, London 1976.

<sup>36</sup> Aiwass.

<sup>37</sup> The Scarlet Woman, Alostrael.

<sup>38</sup> The Ego-making faculty.

<sup>39</sup> Thomas Windram, one of Crowley's South African disciples.

<sup>40</sup> Adam Gray Murray, Frater Virtue et Labore.

<sup>41</sup> Tunisia Palace Hotel: again Crowley could not pay his hotel bill.

<sup>42</sup> The original title for Crowley's novel *Moonchild* published by the Mandrake Press, London 1929.

2 September Die Sol

1.11 a.m. [Question] How shall we handle matter of T.P.H.?



Sun/Water

*Khwei* [Hexagram] XXXVIII

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 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.

2 September Die Sol

9.04 a.m. Big Lion<sup>43</sup> has asked Lala<sup>44</sup> to record the following notes on his dream of last night [Alostrael's handwriting].

Royalty, people I have known at all times of my life, bits of it recognizably 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 battleships.

There are certain things that come into a dream only to explain other things & then disappear.

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 verse) on the atrocity.

3 September Die Moon

Hagged last night & this a.m. Bad movies—rotten bad—at night.

<sup>43</sup> Crowley.

<sup>44</sup> Alostrael.

4 September Die Mars

2.48 a.m. I note that when I make a real deliberate act of 'Worship' of Hadit for a particular purpose, especially with the mantra '*they shall not harm ye at all*' any immediate bad effects of Q or L<sup>45</sup> 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 nerve & lung conditions which demand Q & L. I shall further try to consider the karma of my Oath about Pantacle Opera<sup>46</sup> as exhausted, & insist on convenience in prosecuting the ☽<sup>47</sup> (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 £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.<sup>48</sup>

4.12 a.m. Have worked hard on Atus<sup>49</sup> etc. getting a very complete simplified classification of the images.

5.30 p.m. Plot of story for *Simon Iff, Psychoanalyst*<sup>50</sup> 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 [it]. 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 Alostrael.]



Fire /Kteis  
Yü [Hexagram] XVI

Pleasure, Concentration & Energetic action of Idea. *Thwan*. She can be useful to collect & organize sympathizers.

<sup>45</sup> Heroin and Cocaine respectively.

<sup>46</sup> Talisman working.

<sup>47</sup> Great Work.

<sup>48</sup> Ironic, considering Crowley thought himself the most able psychologist in this direction.

<sup>49</sup> See 7 September for the results.

<sup>50</sup> A series of detective stories which Crowley began to write while he was in America, several of which were published in the *International* which he edited.

1. We must not give her a false idea of our situation. In other words—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 manoeuvres. We have no time to lose.

4. 666 should trust her. She should boost him & collect people to befriend him.

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. 4 September: 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 overrode the familiar reflections which might have inhibited my will.

'I want it!'  $F\alpha\nu\tau\ \iota\tau$ ,<sup>51</sup>  $6 + 1 + 50 + 300 = 357$  (+  $10 + 300 = 310$ )  $357 + 310 = 667 = \eta\ \kappa\omicron\kappa\kappa\iota\nu\alpha\gamma\gamma\upsilon\nu\epsilon$ <sup>52</sup>. The Scarlet Woman, the Supreme Object of Will, of 'love under will'. The 'it' is an excrescence & to be neglected.  $F\alpha\nu\tau\ \iota\tau$ <sup>53</sup> = 666, ignoring the 'a' [a].  $667 = z'vsebein$ ,<sup>54</sup> to worship.

### [5 September] *Die Mercury*

Hagged<sup>55</sup> a bit yesterday & today. Dictated various letters of magical &

<sup>51</sup> 'Want it' transliterated but not translated into Greek.

<sup>52</sup>  $\eta$  Kokkinagyne = scarlet.

<sup>53</sup> 'Want it' reduced to 'wnt it' to give the 'correct' numerology.

<sup>54</sup>  $Z'vsebein$  = to worship.

<sup>55</sup> Continued writing *The Confessions*.

business importance.

6 September Die Jupiter

All night! 11 sonnets to rekindle the Entente Cordiale. Prostrate all day—crawled out to dinner—slept till noon of Friday.

7 September Die Venus

Pulling round slowly, after a frightful 36 hours of collapse, p.m. dictated (9.30–12.15 a.m.) Appreciation of USA for Hag.

[Two pages of disconnected pencilled notes here omitted.]

[Astrological Ascription]	[Tarot Trump]	[Number of Trump]	[Totals] <sup>58</sup>
♃	T <sup>56</sup>	XXI	21
♄	O	XV	15
♅	M	XII	12
♆	E	XVII or IV <sup>57</sup>	4/17
♁	Γ	II	2
♂	A	O	0
♁	Θ	XI	11
♁	H	VII	7
♁	P	XIX	19
♁	I	IX	9
♄	O	XV	15
♁	N	XIII	13
			141

}	48	}	67 or 54
}	19 or 6	}	3 before alpha
}	37	}	6 after alpha
}	37	}	74

or	128
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[Taking various groupings from the above:]

The 5 [above A:]<sup>59</sup>

<sup>56</sup> TO ΜΕΓΑ ΘΗΠΙΟΝ, To Mega Therion, The Great Beast analysed letter by letter by converting each letter to the appropriate path on the Tree of Life and then to the appropriate tarot trump.

<sup>57</sup> E which is attributed to the 15th path, would normally receive tarot trump IV. However if one allows the change in arrangement of the tarot trumps deduced by Crowley from a passage in *The Book of the Law*, then the XVII trump (the Star) becomes appropriate. It is interesting that Crowley is still treating this new ascription with some reserve in 1923.

<sup>58</sup> These are the various totals arrived at by adding together the numbers of the tarot trumps in each group.

<sup>59</sup> Here the tarot trumps for the letters TO ΜΕΓ are taken in order and expanded to provide the concept or image associated with each in the hope of deriving a connected significance.

7 August–16 September

Saturn [Trump XXI]	Pan [XV]	Water/Osiris [XII]	Nuit [XVII]	Luna [II]
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*The 6 [below A:]*<sup>60</sup>

The Beast [XI]	The Graal-Bearer [VII]	Sol [XIX]	The Holy Ghost [IX]	Pan [XV]	Apop[his] [XIII]
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*Between [the two groups]:*<sup>61</sup>

The Fool (H[oor] P[aar] K[raat]. Iacchus, etc.) (Isis–Hermes)

*The 12 dividing in pairs outwards:*<sup>62</sup>

1. ♄ H.P.K. + ♂ R[a] H[oor] K[huit]. (?666).
2. ☽ 156 + ☿ Her Cup.
3. ♁ Nuit + ☉ Mankind (?) R.H.K. (?) 666?
4. ♁ Asar + ♃ Hadit.
5. ♃ Pan + ♃ Pan.
6. ♁ (Matter: Inertia) + ♃ Energy (Vibration: Change).

Note: I seem instinctively to take

♃ = Hadit = ♃

♁ = Nuit = ♁ . Then

♃ = R.H.K.<sup>63</sup> = ♁ = 6.

But final should be ♁ H.P.K.<sup>64</sup>

Hence 4<sup>n</sup> = ♁♁♁ = 22 = 2 × 11.

The Magical Dyad as against 2 × 13 the Natural Dyad.

*The 12 in 4 triads:*<sup>65</sup>

♁ + ♃ produce ♁.

Generation + Matter cause Illusion Suffering.

<sup>60</sup> The same repeated for the letters ΘHPION.

<sup>61</sup> The fool (A) has been chosen as the pivot for this arrangement.

<sup>62</sup> The astrological ascriptions of the tarot trumps taken pair by pair beginning in the middle and moving outwards till the first and the last are paired.

<sup>63</sup> Ra–Hoor–Khuit, Lord of the Eastern Horizon.

<sup>64</sup> Hoor–Paar–Kraat, Lord of the Western Horizon.

<sup>65</sup> Still referring back to the table at the beginning of this entry, the astrological attributions are taken in 'functional triads', in which Crowley tries to demonstrate that the first two of every triad produces the third. See Appendix I.



∞ + ☽ → ⚡

Nuit + Material Principle produce Babe bisexual & Egg.

Ω + ∞ → ☉

666 + 156 produce Solar Formula (Aeon of Horus).

⌘ + ♀ → ⌚

Hadit + matter produce Change Energy.

⌘ = ⌘ = Hadit<sup>66</sup>

∞ = ∞ = Nuit

⌘ = 6 = R.H.K.

⌘ = H.P.K.

also

⌘ = ⌘ = R.H.K. & H.P.K.

⌘ = Ω = 666 (plus 156)

⌘ = ∞ = 156 (?but what alternative?)  
= The Child.

<i>Men<sup>67</sup></i>	<i>Women</i>	<i>Children</i>
⌘ (4 minor)	⌘ (Dove)	⌘ (2 animals or 4)
⌘ (2 or 4 animals)	⌘ (?Butterfly)	⌘ (2 etc.)
⌘ (Lion)		⌘ (Two)
⌘ (Snake)	⌘	
⌘ (4 minor)	⌘ (2 animals)	
⌘ (Eagle)	⌘ (Luna)	(Beetle & 2 animals)
⌘	⌘ (Between Twins)	
⌘		
Stele		
⌘ (Adonai)		

(Tiger for Bacchus 2 crocodiles for H.P.K. redundancy due to combining symbols of H.P.K. & Bacchus.)

<sup>66</sup> The complete form of the above analysis. Ascriptions are derived by equating the Hebrew letter with its tarot trump and hence with its astrological sign, finally adding Thelemic attributions.

<sup>67</sup> The tarot trumps divided up according to the traditional images that appear on them. Each trump is denoted by its Hebrew letter, some occurring several times. This is only a tentative system of attributions, as there is a vast discrepancy in the *number* of trumps which bear images of Men, Woman, Children, Angels, or Pairs of Men, respectively. Hence division by image does not provide a neat breakdown of the trumps.

7 August–16 September

Angels

𐤃 (3 Forces)  
𐤃 (Skeleton)

𐤆 N.H. R.H.K. Priest 4 children of Horus  
𐤆 (4 beasts)

Pairs of men

𐤄 (2 men & tower)  
𐤆 (Kephra)

† (above, twins)

Beasts<sup>68</sup>

Tiger	}	𐤆
2 Crocodiles		
Dove	}	𐤆
Butterfly		
Sphinxes	}	𐤆
Lion		
Serpent	}	𐤆
Lion		
Eagle	}	𐤆
Eagle		
Sphinx	}	𐤆
Ape—jackal (?)		
2 Jackals (?)	}	𐤆
Geese Oxen (?)		
Lion—Eagle—Man—Bull		𐤆

8 September Die Saturn

Hail unto Kheph Ra!

2.0. a.m. Mem[o]: write Albin Michel offering French rights of *Hag*.

Otto Kahn<sup>69</sup> 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.<sup>70</sup>) prior to all other work.<sup>70</sup>

9 September Die Sol

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.)

<sup>68</sup> The correspondence between animal images on the cards and the Hebrew letters is incomplete: more detail will be found from examination of the cards themselves and comparison with column XXXVIII of Crowley's 777.

<sup>69</sup> A financier who Crowley once tried to interest in the purchase of the *English Review*.

<sup>70</sup> Chapter 73 of *The Confessions*.



[Kteis/Luna]  
Sze [Hexagram] 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]  
Hsiào Kwo [Hexagram] LXII

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. 9 September. Haggd all day—USA.

[Question] Shall 666 make a clean breast of it to D?



[Earth/Sun]  
*Pi* [Hexagram] 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.



[Phallus/Moon]  
*Sung* [Hexagram] VI

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 1. 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 clear of debt, do not presume that success but live in such a way as to incur no further risks of catastrophe.

*9 September Die Sol*

2.20 p.m. My new Novel.

*Trifles Tell.*<sup>71</sup>

*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. Envy 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.* Describe 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,

<sup>71</sup> Never written.

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.

10 September *Die Luna*

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, Devachan—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?<sup>72</sup>—all parts of the soul. Divine rulers of all things.

ΠΑΝ—ΤΑΓ—ΡΥ—ΕΛ.<sup>73</sup> RU = PH.?

4. 3 chinascas (α) 93; (β) Pantagruelion = Elixir or stone; (γ) TRINC<sup>74</sup> = ecstasy conferring omnipotence, etc.

5. Note prophesy about 666.

6. Frankness: sees all as a matter of joy.

7. Parable of Devil & Old Woman. The Womb of Nuit will swallow all Evil.

8. His message: against Rome.

<sup>72</sup> Characters out of Françoise Rabelais' *Gargantua and Pantagruel*, first published 1532–1552. These books held a strong fascination for Crowley. From them he borrowed the idea of the Abbey of Thelema and the phrase *Fay ce que voudras*, or as he expressed it 'do what thou wilt'.

<sup>73</sup> PAN—TAG—RU—EL = Pantagruel.

<sup>74</sup> 'Trinc' or 'Trinq' was the 'oracle of the bottle' delivered to Panurge.

[Notes on opposite page:]<sup>75</sup> Reveal Arcana.

Panurge = ♀ problem how to fix ♀ (by marriage?)<sup>76</sup>

John = Nu Noah, who wins out for man by courage.

Epist[emon] Prudence [Panurge]

Gruel?

Gargantua/Garganelle?

[Gimel] = Moon.

[Resh] = Sun.<sup>77</sup>

'Plenty of good cheer & glory' = Sol.

'Plenty of milk' = Luna.

Pichrocole—Bitter bile.

Grandiourier = big swallower.

Γαυός order commander, 'Ἀγρὸς field.

Γαροπα plenty Γρὸ pig's grunt.

Γαυαο to shine, to be glad, cheerful, refreshed.

'antoz disk orbit.

'anelgo to milk, to suck, to give suck, drink.<sup>78</sup>

### 11 September Die Luna [Mars?]

11 a.m. [Question] Should we take steps to get acquainted with Miss Bacon? 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]

Sui [Hexagram] XVII

Yes, she might be interested in our work.

### 13 September Die Jupiter

2 a.m. 111 = HΠΓ (last night's meditation).

Heru—Ra—Ha<sup>79</sup> appears as R[a-]H[oor-]K[uit] & H[oor-]P[aa-] K[raat], 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.

<sup>75</sup> '31-666-31', i.e. Alostrael, appears in the margin frequently.

<sup>76</sup> The third and fourth books of Rabelais' work deal with the enquiry undertaken by Pangurge to discover whether or not he should get married, and the journey to consult the Holy Bottle, whose advise was given in the one word 'Trinc'.

<sup>77</sup> Gimel is attributed to the Tarot Trump the High Priestess [the Moon], and Resh to the Sun.

<sup>78</sup> Ordinary Greek words as per the meanings above, which Crowley hoped might have thrown some light on the meaning of the word 'Gargantua' and the names of Rabelais' other characters.

<sup>79</sup> Heru—Ra—Ha is a form of Horus: the breath or energy of the Sun.

*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. Q[uer]ly 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;<sup>80</sup> & 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 [a.m.]. 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 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. Haggling all day.

10.40 [p.m.]. 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?

<sup>80</sup> 93 refers here to the New Aeon, Thelema, and also to Aiwass.



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 tan-talizing 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!

7 August–16 September

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 fami-ly & eat 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, er-asing sins on Calv'ry's Mount  
Jesus counters with an uppercut & Satan take the count  
—It's you he's worried over!

XI

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!

15 September Die Saturn

1.31 a.m. Hagged 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 [King] very seriously about [Heroin] & [Cocaine], (I

begin to think C.<sup>81</sup> 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[ua]re 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 point: my pre-eminence 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<sup>82</sup> 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 analysed & 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 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[uary]: anxiety & privation added to overwork. During these

<sup>81</sup> Cocaine.

<sup>82</sup> Norman Mudd.

months he has written over 500,000 words of his memoirs besides continuing his private research.<sup>83</sup>

*Lenin's Week*

Tunis Sept. 23 e.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: Friday? 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 otherwise I might  
Forget to ask her please to mend my socks.

*15 September Die Saturn*

1.40 p.m. What reminded me of the practical possibilities of Magick was the coincidence of my rational judgement 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 perfection 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 starcluster 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 = USA?)

[Similar speculation in a confused form on verso not reproduced here.]

[Question concerning man from the West:]



Water/Water

*Tui* [Hexagram] LVIII

<sup>83</sup> For the full text of the vindication letter as finally drafted see 5 October.

Water is Binah,<sup>84</sup> the Mother-Sea: might mean the menstruum in which the word can take form to make possible 'let there be light.' (Water = from the West.)

*16 September Die Sol*

1.20 a.m. [*sic*] A medium good day yesterday, considering the sleepless Friday & Saturday. Before dinner I broke down 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 [College Cambridge] I worked till 4 or 5 every morning. I'm a hypochondriac! & yet—the fact of the C & H & E<sup>85</sup> is a fact, & . . . CCXX—I'll ask the Yi [King] very seriously about it all.

*The SPIRIT of SOLITUDE.*

1. Immune to troublous 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 scrutinized 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  
Nor 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 Sunlight, 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;

<sup>84</sup> The third Sephirah of the Tree of Life, attributed to Saturn and the Dark Mother.

<sup>85</sup> Cocaine, heroin and ether.

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 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.



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

The Magical Diary of  
ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ

The Beast 666

9° = 2<sup>□</sup> A.:A.:

ΛΟΓΟΣ ΑΙΩΝΟΣ<sup>1</sup>  
ΘΕΛΗΜΑ

93

*Beginning* An XIX, Sol in 23° Virgo, Luna in 17° Sagittarius. [17 September 1923]

Continued in the Tunisia Palace Hotel.

*Ending* [27 September 1923]

*17 September Die Moon 23 e.v.*

3.0. p.m. Last night I wrote an Epigram against Mussolini, & a sonnet on Aspiration. I asked for a certain physical discomfort that has been bothering me to depart, & woke to find myself free therefrom.

I now proceed to continue dictating my *Autohagiography*,<sup>2</sup> having decided to add a final chapter summarizing my Work from 1920 to my exile to Tunis.

<sup>1</sup> The Logos of the Aeon.

<sup>2</sup> *The Confessions*.



18 [September] Die Mars

2.45 a.m. Hagged 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 Doreé 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 half-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, and 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.

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 be Luminal or the like.)

Cards, Chess, or light reading and 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.

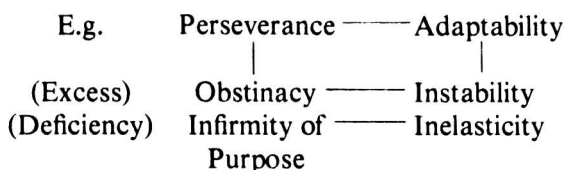
I return gradually to Work, but with care to encourage me by showing that it is wanted, to cheer me with tokens of success, and to keep my mind from all anxiety and from dwelling upon depressing or morbid ideas.

As my physical health & energy return, I supplement the automobile exercise with walking or games finally restoring my self-confidence by a

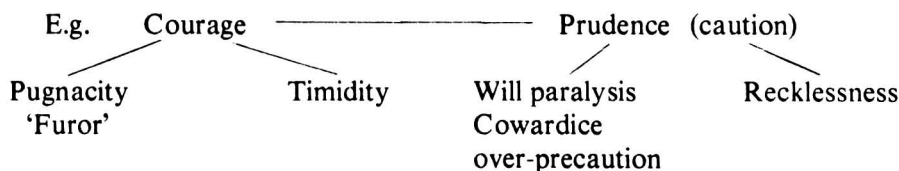
Tramp hard enough to convince me of my manhood: or some similar test, as a canoe journey, camping out, or some such diversion.

Later. (Still awake, curse it!)

Mediated 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.



[Note on opposite page:]—or whatever might seem congruous with the ineluctable inevitability of immitigable ineffability as intuition-cum-intellectually integrated by inexpugnably apodeictical norms in terms of anthropopathophenomenal acts—as Mr. Waite<sup>3</sup> 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, and the nature of its relation with each other pair must be indicated.



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

[Point 1.] Amiability & 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 & amiability 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. So divergences indicate errors of environment, &

<sup>3</sup> A. E. Waite an occult writer contemporary with Crowley, who Crowley often mocked for his long-windedness.

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 desperate, but is fatal to success, which depends on doing a little more than one's utmost.

Devise practice, etc., to illustrate these theories & to train the children accordingly.

6 a.m. Tonight my insomnia—as distinguished from my stratagems 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 fear } { Rational confidence

Each of the 4 is divisible into many elements. The relative values of these are doubtful: no trustworthy test exists.

One idea is interesting: can it be that a man who (knowing the facts) yields to drugs does so because his Unconscious wants him to die?

I note also with very great gusto that I never ran any real danger till after May '21 with its Event,<sup>4</sup> whose nature suggests complete indifference to Malkuth as its moral correspondence, & so recklessness of risk to life & reason its Ordeal.

6.10. Why is it that one takes Cocaine (but no other drug) gluttonously, dose upon dose, neither feeling the need of it, nor hoping to get any good from it? I have found this every time. 3 doses, intelligently taken, secure all one wants. Yet, if the stuff is to hand, it is almost impossible not to go on. One resists successfully (perhaps) for a few nights, then slides into a 'go as you please' race without rime or reason. One even goes on while actually cursing oneself for one's folly. (The one light spot is that so far sudden &

<sup>4</sup> Crowley assumed the grade of Ipsissimus, the highest magical grade.

complete suppression has been as easy as if cocaine were cabbage!)

Folly! not only fear, but the horse sense of not wasting a cherished & possibly irreplaceable stock. Why take 30 doses (or is it 60? I haven't a ghost of a guess) to get into a state neither pleasant nor in any other way desirable, but fraught with uneasiness, remorse, self-contempt, alarm, discomfort, & irritation at the ever-present thought of 'Hell! now I have to endure the reaction' while well aware that with 3 one can get all one wants without one single drawback? One throws 9 sovereigns into the sewer for the pleasure of seeing the tenth turn into a judgement summons for £10!

Watching myself closely while writing this, I notice the intrusion of a feeling that my energy or interest in the work is dulled—oh ever so slightly! This is followed at once by a faint yet acute sense of annoyance—somehow I am reminded of the quick snap of an ill-bred small dog. There is then an automatic impulse to wolf some cocaine. One has rarely time to reflect, even to the extent of 'Here, heroin will calm you, better take that for a change!' And yet, if I chance to be dictating at the moment, I am quite content to know that the dose is on the back of my hand, & I go on calmly & happily, sometimes for a long period, taking the dose at last with lordly leisurely decorum.

The interest centres in the 'snap'-thought. It resembles the reaction when one carelessly burns one's finger, slightly but unexpectedly. The surprise throws one almost completely, though momentarily, off one's conscious balance. One snatches the finger away with quite needless violence. To withdraw it an inch would be ample: but one jerks back a yard!

Next, into one's mouth it pops, still automatic, like a conjuring trick. No degree of conviction that the act is useless would rid one of the habit, I feel sure: nothing short of *Liber III* would cure it.<sup>5</sup>

Note also: when I had only Heroin & Ether I used to crave for cocaine to round out the revel! Now, after some weeks with all 3, though full up to the neck, there is sub-conscious hunger in some ways more unpleasant.

The fact is, all states intermediate between sleeping & waking annoy me. Those characterized by dissociation of Thoughts are of course terrible—even to me, with all I know & can! But even the impatience, petulance, fatigue plus awakeness, etc., are hellish.

Oh well . . . anon!

18 September *Die Mars 23 e.v*

7.10 a.m. [Dictated to Alostrael.]

Callousness is a function of fear, especially the fear of death: men invent it to protect themselves from suffering caused by seeing others suffer & transferring their pain to oneself by sympathy & imagination. The idea is to protect one's sensitive spots from all external stimuli not directly connected

<sup>5</sup> *Liber Jugorum* (published in *Equinox* I, 4, and in *Magick in Theory and Practice*) provides a series of practices for disciplining the Will.

with them. It is a bad plan. The sore place hurts all the more when touched by something which it cannot evade. A vicious circle is started. The man hardens his heart still more against others thereby decreasing his real power to endure & transcend.

7.55 a.m. (after breakfast).

1. Remove all false will.
2. Remove all complexes which interfere with the True Will.
3. Finally, don't humour them by so much attention, let them drop out of your life.

You know how with other appetites one takes a fancy to a certain dish for a long time—then cuts it out. Besides these whimsical cases of sudden aversion are those where one drops a thing gradually without knowing it, & that sometimes when one is most anxious to keep it up. Example: I make a violent scene in my soul about being too fat or some similar horror. I decide to do a daily exercise to abate the nuisance. The first few days I keep up to the mark; after that I forget; remember; kick myself, resume with redoubled enthusiasm, forget again, & either don't remember at all or take the matter lightly if I do. Irregularities increase; when I remember I resent having to go through the weary routine. The whole thing tails off till at last something reminds me; one reflects, & feels sure it is at least a month since the last practice. Reflecting more deeply, one is annoyed to have to admit that one cannot conceive how one broke down or even when. The proper answer is that the practice being thrust violently into one's daily life as an emergency measure it cannot take root unless so really essential to well-being that it becomes in the course of years of habit as natural as eating. With certain men Yoga practices; with others Ceremonial Rites may assume this importance. With such exceptions the intruder jostles his neighbours, he being there by the Master's orders they dare not raise any objection. They pretend to be quite pleased at rearranging their routine to make room for him. But in their hearts they are resolved to push him out. They find a million tricks to keep the Master in ignorance & when they succeed in getting rid of him his disappearance is only noticed long after through an accident. Their best stunt is to be so busy with their duties that they forget the new limitations & perform their previous task in full thus squeezing him out. They do their work so well & look so cheerful that irregularity passes unsuspected. Further, the new servant having been engaged to cope with some menace to the household, the general cheerfulness to which he has contributed of course by this work, makes the Master forget why he engaged him & so his absence excites no alarm. Translate all this into terms of dealing with Drug Habits & you will have the Mastery.

8.50 a.m. An aged statesman sent to suppress a revolt whose leader is a young ardent poet. He feels sad. To him the young man is a phantom of

himself as he was & he hates to have to oust him. On arrival, the youth displays quite unexpected common sense, fair-mindedness, willingness to compromise etc. Every word he says cuts the old man to the heart. They sign a settlement on the old man's terms bar a flimsy flourish of empty phrases to save the boy's face. The old man throws down his pen & mad as hell he says 'Your very sensible submission convinced me that [you] were right at first. If I weren't so old I'd pick up the sword you've dropped.'

19 [September] *Die Mercury*

6.30 a.m. M. Trondecul thinks he is an important person. Draft to M. Tron.

Depuis trois semaines la sonnette de la chambre 47 ne fonctionne plus. On a demandé plusieurs fois la réparation: rien à faire.

Il y a plus. M. Trondecul s'amuse à ne plus saluer Monseigneur quand il le recontre—et celà avec une prossierité que Monseigneur lui-même la remarqué-lui, qui dans son absorption n'est conscient que rarement de ce qui se passe autour de lui.

Je trouve que rien n'excuse une telle stupidite. S'il y a matière de querelle, qu'on s'explique; mais dans ce cas même, la politesse ne nuit pas a rien.

6.35 a.m. Dionysus & the averse ☿.<sup>6</sup>

Everything he possesses is to be taken from him systematically during 31 days: sometimes with open violence, beating him; sometimes secretly. He is to be kept in a state of constant annoyance by this means. (This includes clothes when he wants to go out, etc.) He is to be watched for reactions, & his psychology used to drive the lesson home. Let him be *surprised* as much as may be. The usual record is to be kept, with extreme care, this being a test case. He is also to learn by heart & repeat 8 times daily in public during the month:

I have been a thief.

They know I was a thief.

They will say I have stolen things, even when I have not.

They will watch me when I am not looking.

They will catch me in the act.

They will lock me up.

I will not be a thief any more.

[Note by 31–666–31]<sup>7</sup> Any more criminal method than this I cannot conceive of. A.C. must certainly have been quite crazy when he wrote this.

20 September *Die Jupiter*

3.0. a.m. Hagged most of Wednesday.

10.30 p.m. Slept till 3 p.m. after Brekker Hagged since & must Hag on!

<sup>6</sup> The adverse Mercury, i.e. Mercury in his guise as God of Thieves.

<sup>7</sup> Remark added by Alostrael when she copied this diary, but not present in the original.

*21 September Die Venus*

2.40 a.m. Idea for a story about the Grotte aux Mille Amphores.<sup>8</sup>

4.20 a.m. Definitions of Hadit from CCXX II.<sup>9</sup>

1. That which is hidden by Nu?
2. The complement of Nu my Bride. Not extended. Of whose House the name is Khabs.
3. In the sphere everywhere the centre.
4. Never (known).
- [5.]
6. The flame that burns in every heart of man and in the core of every star. Life. The giver of life. The knowledge of whom is the knowledge of death.
7. The Magician. The Exorcist. The axle of the wheel. The cube in the circle. That goeth.
8. The object of worship of those who worshipped. The worshipper (of H.P.K.?)<sup>10</sup>

4.20 a.m. [Dictated to Alostrael].

One of the worst dangers of cocaine & similar drugs is that they do cure, at least for the time, all ills. I began to argue from this that some slight modification of their composition should be sufficient to give us a panacea.

This argument was cut short brutally by a recollection about chess-problems—that what is called a try, that is to say, a key which looks like the correct solution & may in fact solve many variations, is not connected with the true key in any way. One cannot improve the try and obtain the key; one cannot deduce anything about the key from the nature of the try. The importance of this is to show the continuity & discontinuity of nature. The first as an illustration of the bearing of a stray property of so artificial a thing as a chess problem on a matter apparently without a single link to connect it therewith, and the second as upsetting the pseudo-mathematical dogma that the method of approximation is universally applicable. (The relation of  $\sqrt{2}$  to the natural numbers is analogous.) This sprang from a meditation which culminated in a vision of myself as ALASTOR, The Spirit of Solitude. I understand my doom of lonely wandering, aching for love & denied it. 'Yet,' thought I, 'my number is 6, the number of the sun and this indicates my remedy which is to draw mankind to me as a centre. This developed to my extending the meditation to include my relations with the Secret Chiefs. In order to realize this I began to invent a story. This was to form the essence of an essay which might serve as an introduction to the *Hag*. The scenario may be thus outlined.

<sup>8</sup> Near Carthage.

<sup>9</sup> The second part of the *Book of the Law*.

<sup>10</sup> Hoor—Paar—Kraat.



The commander-in-chief of a great army has found himself obliged to retreat. Considerable disorder has ensued. In retiring he has come to the summit of a mountain. Thence he surveys the desert. A single glance tells him that the moment for counter-attack has come. One simple order to his scattered forces & the enemy will be driven back & destroyed. He looks for a messenger but every officer of his staff is wounded or otherwise useless. At this moment he catches sight of a wandering Arab. His instinct tells him that the man is absolutely loyal & sufficiently intelligent for his purpose. He calls him, writes his orders, and, in addition tells the Arab the fundamental principles of his plan which he is to convey to any soldiers he may meet pending the comprehension and disciplined execution of the written orders. The Arab goes off with the paper. He shows it to every one he meets, but they cannot read it. They receive the verbal message in various spirits, some dismiss him with mockery, some abuse him, some even strike him. A few do their best to act on the message intelligently and courageously as they can pending the arrival of detailed orders. The Arab's difficulty is that he does not know where to look for the responsible officers who alone can understand & give effect to the written orders. In the confusion of the retreat the external signs of rank have been muddled. He eventually succeeds. He finds a man competent to assume the command & restore discipline, execute the orders of the C.I.C. to re-establish communication with him so as to be able to get new orders in case of emergency. (This last is perhaps my own fad) and leads the rallied troops to overwhelming victory.

The Arab, in the first flush of pride at being entrusted with such an all-important mission, dreams as he runs that he will be rewarded not only by the gratitude of the army he has helped to save but by being openly hailed, even before the victory, as the Great deliverer. He even forgets that the fight has not yet been won & pictures himself as being received by majestic officers in glittering uniform who welcome him among themselves, load him with gold & decorations, bid him to a banquet in his honour and assign to him a permanent place in their council. He expects, in fact, to be treated as if he were the Commander-in-Chief in person or even the Sovereign himself. His early experiences arouse him from his roseate dreams. At times, he goes to the other extreme & thinks himself an outcast, despised, starved, lonely, & hopeless. Only his loyalty & pluck make him pull himself together & pursue his thankless task, exhausted to the very limit of his endurance. When at last he wins through, the commander—absorbed in the orders—so far from making a hero of the messenger, pushes him aside. However, he fights by the side of his comrades & shares their pride & enjoyment in the victory. He thinks himself lucky to find a small group of infantry who let him share their meal & the warmth of their camp fire. Not till long after does the Commander-in-Chief remember that the victory could not have been won if it had not been for the Arab. Only then does he become the hero of the army & his exploit part of the national history. They seek him out to heap him with riches & honour—the vision did not



say whether the officers deputed to seek him found him long dead as a result of enthusiasm or whether, if he still lived, he was able to enjoy his reward. It might even be that his reflections on his adventure had taught him to despise all such things & to find his reward in the knowledge that he had saved his friends & in the simple love of the group of comrades among whom he had fallen; the love which had lifted forever the curse of loneliness.

5.20 a.m. [On the opposite page:] P.S. Add passage about Cynocephalus that refreshed Arab at worst period & came on with him to be the pet of the camp. I told this to 31-666-31<sup>11</sup> after dictation, when I cuddled her close & scratched her head.

5.40 a.m. Note well  $\pi x \ 11324 \ \varepsilon \ \zeta \Gamma \Delta \ 1 \ \eta \ .$

$\odot \ \theta \ \varepsilon \ \aleph \ \psi \ \delta \ \varepsilon \ \alpha \ \zeta \ \beth \ \nu \ 31$

$\nabla \ \varepsilon \ \Delta \ \mu \ , \ \ddagger \ \psi \ \psi \ \smile \ \pi x \ \delta \ \varepsilon \ \nu \ \varepsilon \ \odot$

$\Psi \ \Delta \ \mathbf{Z} \ \Omega \ \zeta \ \nu \ \nu \ \varepsilon \ \ddagger \ \varepsilon \ \lambda \ \delta$

+  $\eta \ \Gamma \ \rho \ 93 + 93$ . Same cure!

8.0 a.m. Without imagination calculations mislead. This came from a meditation on the effect of emptying water into two holes of similar appearance so far as it is possible to observe directly but one close to sea-level & the other high up. (This had something to do with the grotto in Carthage—the hydro-statics involved.) Extending this argument, we observe that complete information as to all conditions is essential to the avoidance of gigantic blunders on the critical point. Therefore, as the Universe is infinite, error is inevitable.

The above is one case of CCXX, II, 32.<sup>12</sup>

22 September Die Saturn

2.45 a.m. Hagged from 5 ♀<sup>13</sup> to 1 a.m.

5 of Pantacles<sup>14</sup> once more asserting itself, yet I press on through the storm. The others are splendid: of course Alostrael is used to it like an eel to being skinned, but O.P.V. & Eddy are new to such stupid misfortune.

Some days back I was meditating on 'the outcast and the unfit' in CCXX.

'Outcast' = an excrement from the organism (of mankind).

'Unfit' = incapable of Right Reaction to environment.

One is not outcast or unfit merely because one is generally thought to be so. It depends on the man to demonstrate his organic function & his ability

<sup>11</sup> Alostrael, Leah Hirsig.

<sup>12</sup> 'Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.'

<sup>13</sup> 5 p.m. Friday.

<sup>14</sup> Material trouble.

to do his work for the common weal: the ill-treatment of the poet & the prophet only shows the blindness of mankind to its own true interest. As if a man should put out his eyes because they show him unpleasant facts! Faeces are outcast rightly, not being living protoplasm; & the unfit must perish, as a transplanted limb almost always does. The man's knowledge of himself as outcast or unfit is fairly strong evidence: the King is aware of his royal blood & right. [Crowley's hand again.]

7.30 p.m. Eddy called on Consul this a.m.—Mr. Sorel, who said that, as was his duty, he had interfered on my behalf to save me from police molestation. But he showed great animosity, in the strange underhand sly dishonest way which seems to be the universal psychology of the ignorant, about my 'views' (of which he knows nothing) etc. etc. He 'warned' Eddy. Eddy snubbed the poor man badly.

11.15 p.m. Have Hagged—should end tomorrow! Depressed once more—to the limit!

### 23 September *Die Sol*

12.15 a.m. Hail unto Kheph Ra!

My 'depression'—as of old!—seems to herald inspiration.

The Gods took counsel with the Lords of Fate  
'How shall a Master of Mankind dispart  
His substance from its shadow, by Our art/  
Conjoined the grossness of his earth-born state?'  
'Let then the little war against the great  
That they may purge him of his mortal part  
And throne his spirit in the human heart  
Above those envies, incommensurate!'

It crossed my mind to draw my dripping scourge  
Across a Consul's withers—Demiurge  
And donkey—but the Muse cries: 'Nay my Crowley!  
The mean malignant baseness of the brute  
Serves to remind your honour to dispute  
Each inch of ground that gentle blood holds holy!'

1.30 a.m. I feel better!

2.20 a.m. Meditating, I was suddenly moved to consider the Word of the Equinox.<sup>15</sup> I am in a very disturbed state—even agitated. The one

<sup>15</sup> At the Spring and Autumn Equinox Crowley gave to his disciples a Magical Word designed to serve for the following six months. Quite often it was derived by an operation of sex magic, and sometimes by opening one of the *Holy Books* at random and accepting the word touched by his magic ring.

counsel I get is to abandon the effort to obtain a Word by any of the old ways; but to await for it to arise.

2.30. Alostrael sees a huge 4. I bid her *listen* for a Word.

2.40. I have renewed the Great Oath, in full view of the possibilities. I have cast off the Corruptible to which men cling: I AM, and my Word is ΘΕΛΗΜΑ.<sup>16</sup>

2.52. I asked for a message preliminary, & got the letter 'u' in 'your' in 'veil not your voices in virtuous words', CCXX. II. 52.

I will arouse Alostrael at 3, unless she speak.

3.01 a.m. She gives A-91-A as the Form of the Word.

3.18. I get 'αλαινα'<sup>17</sup> tentatively & by calculating. This implies 'wandering, utter uncertainty' and is given me to warn me against accepting any *Reasonable* word.

3.33!!! A sudden attack of very thin diarrhoea confirms this!

3.40. I got that it should be very simple & intelligible: she adds—of one syllable.

3.45 CCXX I. & 13(7 × 13 = 91) 'Behold, it is revealed, etc.' & 'I am above you, etc.' I think Word represents this verse.

3.54. ALShTLA<sup>18</sup> comes to me rather strongly.

4.0. I get 'αξαλα = axle in II.7.<sup>19</sup>

4.5. 'Be above' = βε αβοφε = <sup>20</sup> 91 & I get a word connected with 'ανα'<sup>21</sup> or this idea.

4.18. An injunction: 'αια νινια'<sup>22</sup> 'O earth, conquer!'

4.44 p.m. Alostrael put me under a Vow of Silence some time back. 'I want you not to speak to me until I speak to you.' (I anticipate no great distur-

<sup>16</sup> Thelema.

<sup>17</sup> Alaina.

<sup>18</sup> ALShTLA later became Crowley's LASH TAL formula.

<sup>19</sup> 'I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come upon me" is a foolish word; for it is I that go.'

<sup>20</sup> 'Be above.' transliterated into Greek.

<sup>21</sup> 'Ana = Arise!

<sup>22</sup> 'Aia Nika.

bance while writing this record.) I invoked my Holy Guardian Angel and was introduced by Him into the Assembly of the Secret Chiefs of the A.'.A.'.<sup>23</sup>

I then recited mine Oath once more, with all imaginable amplification.

I demanded the Word of the Equinox on the ground that I was a Magus, pledged to the service of Mankind. I further swore to devote myself wholly to its welfare: and supported this oath by an affirmation that I was none other than mankind itself—as being The Beast 666. Moreover, my Word ΘΕΛΗΜΑ<sup>24</sup> (I insisted) was the Word of the Law which is fitted at this time to govern mankind in its advance toward Perfection. And therefore I protested that I was entitled to receive a Word to govern the ensuing Six Months to the greatest benefit of Man.

(I was now deafened by a shout in which I seemed to distinguish the word *Dram* [written over *Daeam*] or something like it. The confusion warned me that it was not spoken by the Secret Chiefs: and, seeking, I soon discovered it to be DRANEM, the Athlash Temurah of Ménard,<sup>25</sup> his pseudonym as a singer [?]. My memory, of the morning's paper fixed this in my mind, to please my fancy for strange words.)

Dismissing all distractions, I became able to attend to the Secret Chiefs, who answered 'Whatever word you will.' That is, They laid upon my Wisdom as a Magus 9° = 2° to order the events of the next six months according to my own views of what may be of most advantage to Mankind. The responsibility is greater than any that I have ever yet undertaken, at least consciously.

I will now therefore meditate upon this matter, it being now 5.5 a.m.

5.7. Conditions which the Word must satisfy. (α) It must further the Establishment of 93. (β) It must be uninfluenced by emotional ideals, or rational considerations.

5.15. I concentrated rapidly, & decided on the Word.

'[IHI AVD]'<sup>26</sup>

Let there be the Light of Magick!

AVD is 11 'as all their numbers who are of us'. There are Six letters; and the total is 36, the square of 6, representing therefore the establishment of the Solar Force, especially as represented by 666. (I wished also to commemorate my beloved Brother AVD<sup>27</sup> (obit. Feb. 16, '23 e.v. whose spirit

<sup>23</sup> Crowley's Order of the Astrum Argentum. The triangle of dots indicates that the order is a secret society connected with the Mysteries, the triangle being the sign of fire, light or spirit.

<sup>24</sup> Thelema.

<sup>25</sup> Temurah is a form of qabalistic permutation in which following certain rules, one letter is substituted for another letter, and thus from one word another word of totally different orthography may be formed. Athlash is one such form of Temurah: in this case achieved by reversing the letters of the original word. Menard being Dranem backwards.

<sup>26</sup> IHI AVD=magic light. This and following in Hebrew characters in the original manuscript.

<sup>27</sup> The magical motto of Raoul Loveday, who died of enteritis at Crowley's Abbey of Thelema in Cefalu several months before Crowley's expulsion from Sicily.

is practically my ideal of what Mankind most needs.)

IHI, 25, is 5<sup>2</sup>, the Pentagram in action. It is [IH] producing [I], a seed in its Father's image, which flowers in [A], the Bacchus Diphues, the Babe in the Egg, [V], the Man of Earth of Solar Nature, and [D] the Principle of Love.

[Notes by AC on the opposite page, concerning the above entry:]

The Words contain:

היא<sup>28</sup> = She 16

יא<sup>29</sup> = Iao! 17

25 = חיוא<sup>30</sup> = 666

25 + 11 = 36 Thus 11 leads from 5<sup>2</sup> to 6<sup>2</sup> = ♄

558 = חנך<sup>31</sup> = to initiate ['thy grace' crossed out]  
(secret wisdom)

אוד = 11

אלף = 111

נאן = 13

דלת<sup>32</sup> = 434

558 = 18 × 31 = 6 × 93

= Thelema extended in Man

(in Ruach, Microcosm, Human consciousness &c)<sup>33</sup>

יהי = 25

יוד = 20

היה = 20

יוד<sup>34</sup> = 20

= 60 + 558 = 618 = 2 × 309

The Secret Key published = 2 × שט [ = 2 × 309]<sup>35</sup>

1 ChM<sup>36</sup> = 618

58 = CLN

60 = ט = Atv XIV = † = Alchemical Transmutation.<sup>37</sup>

<sup>28</sup> HIA = She.

<sup>29</sup> IAO transliterated into Hebrew.

<sup>30</sup> ChIOA = Beast.

<sup>31</sup> ChNK = to initiate in the sense of educate.

<sup>32</sup> AVD, ALP, VAV, DLTh, respectively Light, Aleph, Vav, Daleth, the later three being Hebrew letters spelt in full.

<sup>33</sup> Ruach is the intelligent soul in man and the breath.

<sup>34</sup> IHI, IVD, HIH, IVD, respectively.

<sup>35</sup> ShT = foundation or basis, which numerically totals 309. Crowley also interprets these two letters as the conjunction of the Sun and the Moon or the fire (Shin) and the snake (Teth).

<sup>36</sup> To become pregnant.

<sup>37</sup> The XIV Tarot Trump is Temperance, and its Path on the Tree of Life joins the Sephirah of the Moon to the Sun, the Path of Samekh and Sagittarius.

Chokmah fertilizing Binah without loss [end of notes on opposite page].

The Oracle of Thelema: CCXX. II. 51–52<sup>38</sup> (on the words ‘them’ & ‘There’ between the verses) Evidently V. 51 is the verse required: 52 but its mask. Personal Oracle for 666; ‘m’ of ‘him’ (give him when) in CCXX. I. 22.<sup>39</sup>

[The following note on opposite page] N.B. I am suddenly inspired (or persuaded by Alostrael!) to give the Yi a rest and divine by the R.O.T.A.<sup>40</sup> (perhaps for the whole six months; but I won’t restrict myself by an Oath.)

[The Divination:]

1. *Work of A. .A. .* Princess of Cups looking towards King of Cups who faces her. Behind her the Fool. In front 9 W.; behind 8 S.

The Work is to make itself understood by ordinary men. The danger is idealism(?) The virtues required are persuasive skill and silence. Hitherto, the Work has been restricted & nipped in the bud. It will now go forward swiftly & purely. It will be established in great strength.

Ps.C = Virgin of Love = daughter of Binah.

♄ = H.P.K.

K.C. = [Air of Water] = ?R.H.K.

8 S = [Jupiter] in [Gemini] = Authority in Thought.

9 C. = Luna in [Sagittarius] = Purity in Aspiration.<sup>41</sup>

2. *The Work of Abbey of 93<sup>42</sup> at Cefalu.* 5 W. It must strive. Beware of opposition (10 W.) Be temperate in conduct & economical. It should establish its financial position & abide by its rules. (4 P) It should crystallize its Will in a definite programme. (Princess of W[ands]).

3. *Fortune of Abbey.* (6 S) It will make known its humanitarian purpose, & overcome opposition. But it may have to remove across the water. It will stick to its guns (Ps W) & its purpose will be crowned with perfect success. (10 C) Change [Death] (Atu XIII) sudden & complete is sure. It will (Kt. of C) be carried out satisfactorily.

4. *Personal Fortune of 666.* [Jupiter in Gemini] (8 Swords.) This may mean great good fortune attending my work as a prophet & the writing of the Comment [Pisces in Gemini], but also the hampering of my activities & possibly prison. (Hard work [Saturn] in [Sagittarius, Shin]). I am between

<sup>38</sup> II. 51. ‘Purple beyond purple; it is the light higher than eyesight. 52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: This is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service: ye do well, & I will reward you here and hereafter.’

<sup>39</sup> I. 22. ‘Now therefore I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing and any other thing: for thereby there cometh hurt.’

<sup>40</sup> The Wheel, that is the Tarot.

<sup>41</sup> In the following divination the names of the cards are abbreviated according to the following key: W = Wands, C = Cups, S = Swords, P = Pentacles; Kt = Knight (or King). Q = Queen. P = Prince, Ps = Princess.

<sup>42</sup> Thelema.

10 W & Atu 20 [World or Aeon]. The former may mean oppression & injustice or concentration, the latter inspiration & the establishment of my Law—or an end of my work. (The K of [Air] [Peh].) I count to Ace S. & Atu 16. Again ambiguous. It may mean invoked force & the triumph of my genius or enmity & catastrophe.

5. *Personal Fortune of 31-666-31 Alostrael*. Princess of S. between 9 W & 4 Swords. Good health, increased energy, happiness, peace, good fortune. You count to Atu 4 [Emperor] & 7 [Chariot]. Success in everything & the spread of your influence.

6. *Ditto of O.P.V.*<sup>43</sup> Atu 13 [Death]—between Atu 3 [Empress] & 9 C. A great change bringing happiness & success, prosperity & friendship. Counts to Atu 17 [The Star] & 6 P. He succeeds in establishing the Worship of Nuit. His finances prosper.

7. *Ditto of Eddie Saayman*.<sup>44</sup> Queen of C. between 6 S. & 4 W. His fortune depends entirely on himself. He is in a very unstable position. He must work like Hell & fight desperately against interference. Given this he perfects his work & earns success. He counts to 2S & 7C. He will harmonize his own nature & become less nervous but aware of moral weakness, hasty or shallow judgment, idleness & love of pleasure. Also of not following up early advantage.

8. *Ditto of Fra Achad*.<sup>45</sup> 4 W. between Atu I [Magus] & 10 P. He should establish his work with ease & advance in Wisdom & material prosperity. He counts to 9W. & King of P. Health, achievement, success, increase of material business, perhaps w[ith] association w[ith] a very practical-minded person. Let him beware of resting on his oars.

9. *Ditto of Fra Semper Paratus*.<sup>46</sup> 8 W. bet[ween] Atu 9 [The Hermit] & Knight of Pantacles. Increased business & knowledge, inspiration, much work requ[ires] patience. Counts to King of S. & 2 P. He will help to set my personal work on a sound basis. Good fortune in his work. Much mental activity.

10. *Ditto of Soror Estai*.<sup>47</sup> Atu 3 [Empress] bet[ween] Atu 15 [Devil] & 6 P. She will be happy & beloved. Her material circum[stances] will change for the better thanks to perseverance & single-heartedness. She is in danger of obsession. She counts to King of P. & Princess of S. Association w[ith] a business man & a woman who looks like a Movie Star.

11. *Ditto of Lay-sister Ninette*.<sup>48</sup> Ace of P. between 2 S. & Ace W. She will harmonize her internal conflict & understand her True Will. She will be settled & hard working. She counts to 5 P. & King of S. indicating some mental instability and financial anxiety.

<sup>43</sup> Norman Mudd.

<sup>44</sup> Fra. A.I.

<sup>45</sup> Charles Stansfeld Jones.

<sup>46</sup> Thomas Windram.

<sup>47</sup> Jane Wolfe.

<sup>48</sup> Ninette Shumway, who Crowley left at the Abbey in Cefalu.

12. *Ah[a]h*<sup>49</sup> 3 Swords bet[ween] Atu 20 [World or Aeon] & Ace W. He is in sorrow but sticks it out grimly & turns it to advantage. He gives himself absolutely to the G[reat] W[ork] & is extremely active. He counts to Atu 2 [High Priestess] & 4 S. showing improvement in his circumstances & the beginning of a period of peace & prosperity. Also of initiation.

13. *Special work of The Beast 666*. 8 C bet[ween] King C. & King W. Counts to [Atu] XVII [Star] & Ps. P. [Saturn in Pisces] (abandoned success). Resume determinedly Work of Interpretation (i.e. Comment) with Inspiration & Subtlety etc. etc. I shall meet with a woman to assist me & be under the special protection of Nuit.

14. *Special Work—Alostrael*.<sup>50</sup> Atu 13 [Death] bet[ween] 4 C. & 3 Swords. Count to Princess of W. and Ace P. You must work Magick for me very purely & soberly, with good judgment & inspiration. You must put your heart into it & all your time.

15. *Special Work—O.P.V.* Queen of W. bet[ween] Queen P. & 2 Wands. He counts to 4 C. & 8 Wands. He must take charge of affairs with steady force but not too rigorous. He must be intelligent & practical, single-hearted & swift to think. His work concerns (1) Comment; (2) Management of affairs of Order.

16. *Special Work—Achad*. 7. C. between Atus 17 [Star] and 14 [Temperance or Art] counts to 3 C. & 10 S. He must establish the Worship of Nuit & the aspiration to the K. & C.<sup>51</sup> in a world of change & treason & deception & self-indulgence by intruding the principle of Love showing on the one hand that Wisdom & Purity lead to understanding, bliss & plenty whereas seeking for wealth, fame, & material things causes disruption & ruin. [End of Divination.]

11.30 p.m. Slept on & off all day—worry almost wholly absent: only returned at odd moments for a short while.

[24 September] *Die Luna*

12.35 a.m. Hail unto Kheph Ra!

O.P.V. to call at 9.30 & report on (a) assets (b) liabilities (c) next mail. If unsatisfactory, an Oracle of Thelema<sup>52</sup> and (if necessary) a Yi King divination shall guide my actions.

1.25 a.m. The midnight meditation has told me several things which few children of average intelligence under 3 years old know thoroughly . . .

1. A Bank Balance is maintained (or increased) by paying in money, not by drawing it out. (This applies to questions of sleep etc. To take Ethel<sup>53</sup>

<sup>49</sup> Frank Bennett [?].

<sup>50</sup> Leah Hirsig.

<sup>51</sup> The Knowledge and Conversation of the Holy Guardian Angel.

<sup>52</sup> That is an oracle derived by randomly opening one of the *Holy Books*.

<sup>53</sup> Ether.



when fagged out is to draw a new cheque—yet I have wondered why (woke up!)

2. CCXX. I. 42–43.<sup>54</sup> I must win out or go under as 666. I can't 'earn my living' as a dock labourer. And 'success is your proof'. I owe it to 93 to succeed.


There were some other points but they have faded out: I get a 'hunch' that Marky's letter will be the fulcrum, and a hint that I should give O.P.V. the right of veto on any proposed contribution.

1.55 I recall an insidious etymology. Dean = decanus. One is tempted to think decanus = deacon & wonder why Dean > [becomes] deacon. But *diaconus* is a totally different idea.

[Norman Mudd's handwriting:] 11. a.m. I take an Oracle to determine our immediate policy with special reference to financial conditions. [*Liber VII.* 3. 42. 'That pallid God with face averted, that God of subtlety & laughter, that young Doric God, him will I serve.' Word: *young*.

*Yi divination.*

Question. Interpret this oracle.


Result  Yoni of Earth  
XV *Khien* [Hexagram]

Meaning: Humility.

We should go & live in the way involving minimum expense and ask the help of our neighbours.

Main idea: Use severity against ourselves.

Question: Give us detailed advice as to how we should act to meet the immediate financial crisis.

Result  Moon of Earth  
XXXIX *Kien* [Hexagram]

Advantage in SW. Disadvantage in North East.

Meaning: Advantage in creative work

Disadvantage in material plan

We should apply to some man of position for assistance, in a straight-forward, dignified, and earnest manner.

<sup>54</sup> I, 42. 'Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will. 43. Do that, and no other shall say nay.'

- Line 1. Any new movement would lead to greater difficulties. It is best to hold our ground.
2. O.P.V. to assume responsibility, carefully eliminating any personal motive.
  3. Do not start anything new. Stay where you are and pick up old threads.
  4. As line 3.
  5. Things get worse but assistance is on the way.
  6. Stand still and see the salvation of the Lord. The luck will turn. There is going to be a man of position by associating with whom our difficulties will be removed.

Question.

Should we borrow on personal valuables immediately?



Water of Water  
*Tui* [Hexagram LVIII]

11.30 [Question]

Indicate our practical economic policy on the large scale.



[Water/Moon]  
*Khwǎn* [Hexagram] XLVII

Meaning restriction.

The *Thwan*—Act, not speak.

- Line 1. Live in the cheapest conceivable way.
2. Economize on food & drink till a position is obtained of authority & profit. Make a magical formula of this. Avoid taking active steps.
  3. Accept the restriction due to the unshakeable fact of distress. Make a merit of discomfort. Shut up and don't try to forget our troubles by being bright and amusing.
  4. Assume activity slowly.
  5. Practise austerity. Take unpleasantness as it comes as a satisfaction. Make it a Magical Formula.
  6. Abandon the Great Work. Meditate on past mistakes so as to go ahead when the time comes without error.

[Question]

How should 666 act to carry out the above?



[Earth/Sun]  
[Hexagram] No. XXII *Pi*

Let him devote himself to Art and poetry. Try social channels of success.

[Question]  
What should 31-666-31 do?



[Moon/Water]  
[Hexagram] No. LX *Kieh*

Regulation.  
Might look for a job as a secretary or teacher.

[Question]  
What should O.P.V. do?



[Fire/Kteis]  
[Hexagram] No. XVI *Yü*

He should devote himself entirely to getting a move on about our general idea.

Let him use tact and sympathy right.

[Question] How should Eddie carry it out?



[Air/Sun]  
[Hexagram] No. XXXVII *Kiâ Zän*

Appeal to his family and make himself generally useful to us.  
[End of entry in Norman Mudd's hand.]

7.18 p.m. Concrete proposals for regular income.

1. O.P.V. to get job, preferably in or near London.
2. Eddie to take pup[il]s at Oxford.
3. Both to try to sell articles of mine as their own arranging for regular work. Offer to write anything needed.

4. 666 to move to near London or Paris to be in touch with this 3 if it works—in case of topical stuff being wanted.

5. All receipts to be applied by O.P.V. thus:

1. Support of all 4—4 Cefalu<sup>55</sup>—on minimum scale compatible with best Energy.

2. Collection of assets—stock of books in particular.

3. Marketing of old & new assets.

4. Seeking capitalist.

5. Creating fund for investment for future needs—e.g. purchase of house & land on Island.

[Marginal note:]

Actually owing me: Collins (on 3 ac[count]s), Seabrook, G. C. Jones, Wm. Rider (? Qy), Marky, Williamson, Watt & Co, Chiswick Press,<sup>56</sup> G. M. Cowie, Leila Waddell. <sup>57</sup> Do not wire Marky who has written.

[On opposite page:]

Interview of O.P.V. with Consul if necessary. Eddie to go too: ask for a full half hour. (At noon on Mars [Tuesday] either O.P.V. pays Hotel, or asks it to wait till next mail: if objection, says: I'll see Consul).

[Margin note:] Insist on speaking of me as Sir Aleister—Explain why but don't yield; or he will think you dishonest. Tell of GCJ's<sup>58</sup> murderous breach of faith as my trustee.

Refer to Austin Harrison, H. L. Mencken<sup>59</sup> for my position in literature. Challenge him: say what class of literature you respect, & I will show you some work of A.C. of that kind which you will admire.

1. Prove A.C.'s status by showing (α) Himalayan Book (β) Press reviews earlier work. (γ) Contracts with Collins & Wm. Rider (δ) examples of my writing—as Poetry—Hebrew Dict[ionary]—to show seriousness & scholarship. Affirm falsify of libels; state time [?] of knowledge.

2. Set forth causes of crisis (α) long persecution (Collins last letter (etc.) hampering business; (β) thefts of Cowie, Warner & c. (γ) exile as causing extra expense of living (δ) actual delay of cheques due.

3. Ask him (α) to square T.P.H.<sup>60</sup> to date (β) allow 666 & Alostrael weekly supplies (γ) pay O.P.V. & Eddy fares to London. (δ) Wire Collins, Conn, Saayman, Sr., Dutton (to wire number of copies of D.F.<sup>61</sup> sold to

<sup>55</sup> Ninette Shumway and three children remained at the Abbey of Thelema in Cefalu.

<sup>56</sup> They still held stocks of some of Crowley's book published circa 1907, but refused to release it to Crowley.

<sup>57</sup> Respectively, William Collins, the publisher; William Seabrook the author and writer on the occult; George Cecil Jones, alias Frater Volo Noscere who introduced Crowley to the Hermetic Order of the Golden Dawn; William Rider, the publisher; Edwin Markham, Williamson; Watt & Co, the literary agents; The Chiswick Press; George Macnie Cowie, one time treasurer of the OTO; and Leila Waddell, Crowley's Australian violin-playing disciple who assisted him with the Rites of Eleusis at Caxton Hall.

<sup>58</sup> George Cecil Jones.

<sup>59</sup> Editor of the *English Review*, and a well-known American critic, respectively.

<sup>60</sup> Tunisia Palace Hotel.

<sup>61</sup> *The Diary of a Drug Fiend*.

date & amount [of] royalty on each). Aimée, Shirley, Fuller, Radcliffe, Fielding, Anatole France, Zangwill, Marston, Mrs Clarke.<sup>62</sup> O.P.V. to pledge himself to get work at once, & repay out of salary<sup>63</sup> A.C. to turn over all receipts to Consul until square. A.C. & Alostrael to agree to accept any job in Tunis if required.

25 September *Die Mars*

Hail unto Kheph Ra!

1.36 a.m. Alostrael must be very carefully tended. I feel that we ought to live in Switzerland—for quite a lot of reasons—or perhaps in Dauphiné—mountain air, anyhow and I think she would pick up. There's not a thing wrong with her, medically: the strain & worry are telling on her, no doubt, & their removal would cure her.

2.50 a.m. Have been trying tediously to compose a Complaint.

Idea: Tet[ragrammaton]<sup>64</sup> told Satan not to touch Job's life. 'Cunning devil! not to take his wife!' as the poet says—who? I recite this & say to the Gods: You have let Jesus take everything I had, bar Leah. Well, if you let him take her, it's letting him touch my life. (I don't say I'll break my Oath if you do, but its against the Rules.)

[Notes on opposite page:]<sup>65</sup>

Rabelais	Keats	Poe
—	R.B.	? Mencken
Baudelaire	W.S.	? W.[G?] B.S.
Villon	Chaucer	? Ben Hecht
Verlaine	A.C.S.	
Schwob	Dee & Kelly	
Balzac	Sterne	
A. France	Swift	
Donne	Shelley	Harvey
	Blake	Cabell
	Burton	Whitman
	B.V.	
	F.H.	

<sup>62</sup> Respectively, the publisher, William Collins; Blanche Conn; Eddie Saayman's father; Dutton of William Collins; Aimée Gouraud; Shirley; Major-General J. F. C. Fuller, Ernest Radcliffe; Fielding; Anatole France, the author; Israel Zangwill; Commander Marston, who assisted Crowley in an evocation of the spirit Bartzabel; and Mrs Clarke.

<sup>63</sup> In fact OPV (Mudd) later set about trying to clear Crowley's good name and raise money with a circular letter.

<sup>64</sup> I.e. the God of the Old Testament.

<sup>65</sup> Presumably people about whom Crowley intended writing short essays.

Blanche Conn: wire Léa's [*sic*] health critical.

Anatole France & Zangwill for literature.

[Here follows two pages of scored out poetry, along the lines of the Job theme].

No more inspiration than a Fried Whiting—yet the idea is pretty good.

2.58 a.m. I don't want to sleep or to do anything else. Life means nothing to me until I'm On The Job & working overtime with no Restriction.

Iehi Aud! and see you to it, all, whoever you may be, that you don't wander across the track. It would be 'bad for the coo'!—Not my Khu, but your Cue!!!<sup>66</sup>

3.09 a.m. Particularly amusing about this Sorel.<sup>67</sup> Having seen my passport, he is literally bursting with the pride of knowing that I was christened 'Alexander'—and must blurt it out to every one he meets. He really shews only his ignorance, in not knowing that I have been 'Aleister' on my title-pages since 1898, & am known to millions as such. Raynes showed similar smallness; Secret Service fans whisper the horrid secret under their breath behind locked double doors!

3.26 a.m. (Not to invoke IHShVH<sup>68</sup>!) This 'crisis' is teaching me very recondite Arcana—to an imbecile of 5 years old! E.g. 'I find I can't do my best work when the conditions are unsettled' - - - - -!—! 'Perdurabo!' I have often noticed how a motto fulfils its prophecy 9 times in 10—sometimes in a joking spirit, as Bickers<sup>69</sup> 'Superabo'. 'I shall become a "super"' & Neuburg "Omnia Vincam" did conquer Pan: but as "Lampada Tradam"—"I shall betray the light"—did so.<sup>70</sup> Then Fuller,<sup>71</sup> 'Per Ardua ad Astra'—'How hardly shall a rich man enter etc!' and 'Non sine fulmine'—'Nothing short of a stroke of Lightning will initiate him.'

So too I have endured as few even of Us have been called upon to endure. I hope T.M.θ.<sup>72</sup> doesn't mean I'm booked for a Nebuchadnezzar act! At any rate, I've had to live like a G.W.B.<sup>73</sup> for a long while now! Would it work, I wonder to take a new motto for Ipsissimus,<sup>74</sup> say, 'Young King Cole' or 'Benedictus Billionarius'!?

<sup>66</sup> A rather bad pun on the Khu an Egyptian word for one of the parts of the soul, which was according to Crowley 'the magical entity of a man'.

<sup>67</sup> The Consul at Tunis.

<sup>68</sup> The five lettered name of God, which is the Shin of Spirit joined with the IHVH.

<sup>69</sup> Betty, wife of Sheridan Bickers.

<sup>70</sup> Both mottos of Victor Neuburg.

<sup>71</sup> Major-General J. F. C. Fuller.

<sup>72</sup> To Mega Therion, i.e. Crowley. His first motto was Perdurabo, 'I shall endure'. See Appendix III.

<sup>73</sup> Great White Brother.

<sup>74</sup> The highest magical grade, attributed to Kether on the Tree of Life.

(S.R.M.D.<sup>75</sup> noticed this: Yeats<sup>76</sup>—‘Daemon est Deus Inversus’—& a demoniac arse—up’pards god he was. G.C. Jones: ‘Volo Noscere’—got lost in the Abyss.<sup>77</sup> J. L. Baker<sup>78</sup> ‘Causa Scientiae’ fell into the pit of Because, & p. with the d. of r.<sup>79</sup>! Also—did technical chemistry. Westcott ‘Non Omnis Moriar’ failed to die wholly, & so to live really.<sup>80</sup> Mrs Mathers—‘Vestigia Nulla Retrorsum’ had to walk the streets. Himself, too, ‘Deo Duce Comite Ferro’<sup>81</sup> was led by the God Silenus & was accompanied by iron of hardship.)

Nobody think I am complaining! In all I have had to endure, I have found Wisdom & Joy—on with the revel!

4.0 a.m. I sent O.P.V. twice yesterday to pawn my last few valuables and twice he failed, in a.m. too late, in p.m. that department not open. Can it be that - - - - -

P.S. They want to see the Smash, & put things straight a day or so later, I suspect.

5.6 a.m. Have been med[itatin]g on use of  $9^{\circ} = 3^{\square}$  powers.<sup>82</sup>  $93 = \lambda\omicron\gamma\omicron\varsigma$ <sup>83</sup> &c. I have then given orders:

- 1) A.P. to appear to-day.
- 2) 31-666-31 on waking to have ♃ in 6th [House].
- 3) 666 to feel ⑤ in 3rd and 9th ☉ ♁ in Asc Δ ☉ Δ ♂.
- 4) ♃ ♂ ♀ in 7th ✕ ♀ in 9th Δ ☽ in 3rd for A.:A.:<sup>84</sup>

5.30 I am glad I went on! a great Mystery revealed. Dictated (earlier) story of Kennedy<sup>85</sup> and ‘I will not m[asturbate].’ Thought of this & saw suddenly—with a bitter curse on my ‘shallow wit!—the point of it all. K.

<sup>75</sup> ‘S Rioghail Mo Dhream (‘Royal is my Race’) the magical motto of S. L. MacGregor Mathers, one of the chiefs of the Golden Dawn.

<sup>76</sup> W. B. Yeats, the poet.

<sup>77</sup> George Cecil Jones introduced Crowley to the Golden Dawn.

<sup>78</sup> Julian Baker, an alchemist who introduced Crowley to George Cecil Jones.

<sup>79</sup> And piss with the dogs of reason.

<sup>80</sup> Wynn Westcott, one of the joint chiefs of the Golden Dawn.

<sup>81</sup> Another Mathers motto.

<sup>82</sup> Grade of Magus who ‘attains to wisdom, declares his law and is a Master of all Magick in its greatest and highest sense’.

<sup>83</sup> Logos (of the Aeon). Crowley issued magical orders to the effect that the following list of things should happen, by his powers as a Magus.

<sup>84</sup> 1) A.P. to appear today.

2) Leah on waking to have Jupiter in the 6th house, i.e. to be in good health.

3) Crowley to feel Mars in the 3rd and 9th house. Uranus in the ascendant trine the Sun trine Mars, i.e. full of energy, especially for philosophic work.

4) Jupiter conjunct Mercury in the 7th house sextile Neptune in the 9th house trine Moon in the 3rd house, i.e. these conditions for the continuance of the Astrum Argenteum, Crowley’s Order.

<sup>85</sup> Leon Engers Kennedy, the artist.

masturbated automatically so it really helped him to remind himself not to do it. Most 'sin' is of this type—even in adults, I suspect. Few are conscious, all the time, of 'free' will. (I digressed: what of A.C.'s 'sins'?—I was thinking of [Heroin] & [Cocaine] &c<sup>86</sup> taken with full knowledge & consent—though I tend to slip into automatism). I said: Yes; let me die! but my God, I'll do something first! (Note *Liber 333*<sup>87</sup> The Excreta of A.C. I reject my masterpieces, & press on.) By this I knew how deeply I love life—I live only to help it along!) The Word of Sin is Restriction—to True Will: i.e. to proper growth. How then deal with Sin? The Kennedys must be made aware of its nature, trained to watch their machines (*Liber III*<sup>88</sup> the best practice in all the A.'A.' repertory!) shown how to guide their actions in their own interests. Punishment for unconscious or semi-conscious acts is stupid, unless self-inflicted on one's own discovery of the false tendency. Thus, Dionysus<sup>89</sup> stealing. He must do it knowingly & learn that it will hurt him in the end, & cure himself.

1. Self-psychoanalysis is the root of all moral training. No will-controlled act must be left to the Unconscious.

2. The effect of each willed act on the general welfare must be demonstrated, e.g. Stealing is risky [because] of environment of Law, just as careless climbing is [because] of Law of Grav[itation] & properties of body.

3. Self control must be taught systematically, as the Way to Success in Life. Knowledge, alertness, & self-mastery are the 3 virtues (Courage & Truth essential in all three).

Note that some passions produce a state of automatism in order to escape control of conscious will. E.g. Naish's D[octo]r pal, who got permission, & had to get a woman at once. He couldn't refrain, not that his Will was weak, but that he lost clear consciousness as the attack proceeded.

Children must be warned from the first of this danger. They must be trained to fear automatism, which makes Will null. (Lulu's 'bumping' sent by Chiefs to teach me this?) Bad habits can be broken only in this way.

Per contra, to form good habits liberates Will-power to attend to other matters. But this driving down of acts into the Subconscious must be reasoned, & care taken that the rule is always right. E.g. a habit of regular hours might be a bar to 1st-rate work: I myself scold myself for working late &c., i.e. I fear; & the Will falters.

Children must be taught to watch small muscular movements & then to control them, with this clearly stated (& explained) object constantly in view; not 'because I tell you to' or 'because it is Right' or even 'in order to get the best results in the work in hand'.

Any 'fault' must be proved painful, by demonstrating logically what it

<sup>86</sup> Heroin and cocaine symbolised astrologically.

<sup>87</sup> *The Book of Lies*, Hayden Press, Ilfracombe, 1962, reprinted Weiser, New York, 1970.

<sup>88</sup> *Liber Jugorum* published in *Equinox* I, 4 and *Magick in Theory and Practice*, contains practices for strengthening the Will.

<sup>89</sup> Leah's son at Cefalu.



leads to—an artificial dramatization of its Karma, separate from all other threads of life & fructified at once.

E.g. watch D[ionysus] till you catch him stealing. Make a fuss at once; ‘well, I can’t cook your food till I find my knife’, find him out in his presence, showing how your mind works to detect him. Then disgrace him, wallop him, & deprive him of liberty, telling him about prison life. Make sure that he understands that theft inevitably makes trouble for him.

[Marginal note:] Above all, steal all he has, that he may feel (a) the nuisance of loss (b) the anxiety of watching lest something disappear.

Then note how far he knows what he is doing *at the time of the theft*; if at all automatic, train his hands to warn him of suspicious movements. If control of will is poor (when fully alert) *Liber III* choosing practices hard to do; as, not wincing at pain, not scratching bubos or slapping at insects, continuing to recite poetry while being pinched or jabbed with a pin &c.

Bring all automatic gestures of the controllable type up into full consciousness, however harmless they seem: in fact, the more trifling the more useful the lesson.

Train his attention by making him watch monotonous movements of no interest, & react at once to each slight change. Punish inattention directly, saying: one day you may let your wits go wool-gathering, & fall & hurt yourself or pick up a red-hot coal &c. Persist till he is really tired, & encourage him to resist yielding to fatigue.

Cross-examine him about any automatisms. 1. Prove to him that he does them. 2. Make him think out why he does them. 3. Make him see what they lead to. 4. Make him judge their usefulness or reverse to him. 5. Make him learn to spot & stop the harmful or useless kind.

All this must be parallel with analysis, judgment, & control of all purposeful acts.

1. Make him recite every night the main events of the day.
2. Ask about these: why did you eat, go to market, bring water, learn poetry, go swimming, &c.
3. Make him see that, beyond the immediate result of each act, there is a remote consequence.
4. Show him how all his acts work together for a general purpose far off purpose.
5. Teach him to keep this purpose always in mind, & to choose his acts by reference to it.
6. Impress on him that silly & aimless & unconscious acts may spoil the effect of the rest. Show how one folly can ruin many wise plans, as by carelessly dropping a cup, he misses his tea, had to buy a new one (instead the toy he intended) & go to the town to do so instead of playing as he wanted &c. (All these in actual life, of course).

7. Show how one act may be made to help another. E.g. he brings water & lights fire: hence Ninette has time to make him a new coat; also, he gets tired & eats & sleeps better. Or, he learns to write, so he need not go to see

Giosué to ask for a soldes, but get it sent.

8. Show use of memory & attention. E.g. for 3 or 4 days have nothing ready for him when he wants it: say 'Oh, I forgot'. When you see his attention wander, snatch his food away (if at meals) trip him over a stick (if out walking) &c. Also *he* forgets, arrange for the *natural* consequence to be memorable indeed (by exaggeration &c.) And pretend to be distracted yourself to his annoyance. e.g. let soap get into his eyes when washing his face & say 'oh, I wasn't paying attention'.

9. Don't mix up these practices. Take one virtue & its corresponding fault & hammer it home for 3 or 4 days—till he gets a pain, in fact! Then switch to another, & so on; repeating lessons ill-learnt till he is perfect.

10. Watch him for silly, idle, aimless acts, especially those due to boredom. Analyse such away, as above. Stop slacking. When he loafs about dull & mopish, give him the choice between starting some definite work or play and going to bed for 12 hours. (Bed means low diet.)

11. Beware of assuming any act, however apparently senseless or even mischievous, to be so: meditate earnestly upon the relation of each act (willed or automatic) to his general character. Look for its real meaning under the symbolic mask: it may throw full light on his True Will, be a token of his genius.

E.g. Persistent killing of animals & then pulling them apart, may mean not Sadism, but a natural gift for physiology &c.—an eager curiosity about the mechanism of life.

Again, 'making faces' unconsciously might show a genius for psychology—automatic attempt to match his features with his thoughts.

Or, long-continued rhythmical movements of the limbs while sitting quiet & abstracted, might indicate musical or poetic genius.

Any such symptoms should be analysed as usual; if worth anything they will not disappear but become more definite. Avoid serious attempts to suppress them; but pretend to wish to stop them. If valid, this will excite passionate resentment, as a rule. He should then be encouraged to understand them, in order to develop them intelligently. Do not accept his own first explanation of his motive; he is probably lying in order to protect them.

(Note well that pointless lies are often justifiable on some such ground, they should prove valuable hints about the True Will, whose chastity, dignity, & preciousness devises such defences.)

12. Never fail in absolute Respect for Him & His Will; your function is to serve Him, by whatever method you use. Convince him of this, that he may love & trust you—and cooperate willingly. Foster his Self-respect, while ridiculing his conceit & vanity: make him see that his faults are insults to Himself, and invite injuries from others later on. Show him that impulses not organically built into his being to serve his Self, are rebels who will one day annoy, weaken, & perhaps dethrone him.

13. Insist on whole-heartedness in all acts. He must eat at meals, never

between them; at meals do nothing but eat. So for sleep, play, work, & all. Punish distraction by stopping the business in hand: if he plays the fool at meals, take him from the table. If in bed, 'All right! you get up & go for an hour's walk' &c.

When task is naturally distasteful, stop it, but make him sit still till he asks to begin again (not under 10 minutes, though!) & so on, not quitting till the quota appointed is done.

14. Cowardice must be cured in the earliest years by demonstrations that it results in making things worse. E.g. fear of water—forcible ducking (& burning to show that to run from one thing is to run into another) till he voluntarily faces the fear. Cruel as it Sounds, you must make sure that he suffers more than he originally feared. *Instantly*, on his showing courage, stop the pain, & comfort him.

15. Untruthfulness must also be cured early.

Show him that truth is essential to his happiness in matters like sensual impressions & motor impulse. E.g. exp[erimen]ts where he is deceived in various physical ways & so balked of his will.

Arrange to annoy him by believing his lie: e.g. he denies breaking a cup 'Good; it's not broken: drink from it' or 'I didn't steal that cake'—'You don't like cake—the more for the rest of us.'

'These women cut my kling klang off'—'You must stay indoors for a week—they might cut your head off, &c.'

Tell lies to him (during stated periods following one of his) so as to cause him all possible pain & trouble. Show him how one lie leads to others—& then to worse things yet.

16. Cruelty. Inflict equal pain on him (as near as you can judge) & ask 'Was the pleasure of giving it worth the pain of suffering it?'

Show how it prevents his getting love &c. from his victim, provokes hate & revenge, makes him fear.

17. Malice. See 16 but show wider scope.

18. Idleness. Show how it grows on one: send him to bed, & get bored to death. 'If you allow idleness to grow you'll be in bed all your life.'

19. Envy. An insult to his own Soul. He can never be whom he envies: so the pain is incurable, must grow worse if not stopped. Shew him the defects & sorrows of the envied, & the possibilities of joy & pride in himself, instead through yielding to envy.

20. Vanity. Make it ridiculous (a) by direct attack (b) by mimicry & taking it seriously.

Shew that it blasphemes true pride in the True Self Inflict pain by wounding it; & show true pride immune to hurt.

21. Recklessness. Experience soon cures this as a rule; if not, arrange situations needing constant care & caution, with disasters very annoying, but not too dangerous. (Alertness helps to cure this.)

22. Obstinacy. Beat him at his own game: let him see you enjoy yourself while he suffers. Don't hurry him! When he yields, put him off'.

23. Sulkiness Be especially cheerful: as soon as he comes round, pretend to sulk, imitating his style. Time his sulk & make yours double as long. (General principle, often applicable.)

24. Shyness (usually due to wrong training) when natural, is partly pride, partly fear; as a rule.

Free pride from fear as in Sect. 12 etc.

Arrange artificial embarrassments to show absurdity of the emotion in extreme cases: by laughing at himself he will gain confidence.

25. Obstrusiveness. A symptom of dependence on others. Cure by teaching him self-reliance & self-absorbtion, not by driving him away as a pest.

26. Disobedience, insurbordination, &c. Respect these as tokens of masterfulness; but show him that he is himself the real source of the Rules, they being made to serve his Will. Arrange that his act shall lead necessarily to some disorder by which he suffers directly.

27. Ill-temper. Due either to ill health or bad training, as a rule. Mimic him (as per usual formula) & let his outbursts cause some disappointment or annoyance, visibly its issue. 'You've made me forget to buy that candy' &c.

28. Bad manners. 'You're fit to mix only with servants'—put him on menial & humiliating work.

29. Impatience & lack of perseverance. Show how postponement, abandonment &c of tasks makes them harder in the end.

Several technical methods of development are available. Show pain of impotence; hence, when you cannot hasten events, better forget them in other work.

30. Sexual precocities must be analysed carefully. They are *always* innocent in themselves, & always valuable indications of True Self & Will. They *never* mean what they would in an adult. They must be cured (when desirable) by removing the cause, by instilling full & clear knowledge of the facts of sex, & by making the child determine to control them as hurtful to itself.

31. In all matters doubtful, *The Book of the Law* is the absolute guide of right conduct.



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

The Magical Diary of  
TO ΜΕΓΑ ΘΗΡΙΟΝ

The Beast 666

9° = 2<sup>□</sup> A.:A.:.

ΛΟΓΟΣ ΑΙΩΝΟΣ  
ΘΕΛΗΜΑ

*Beginning* An XIX, ☉ in 0° ≈ , ☽ in 20° ✕

[Monday 24 September, 1923]

In the Tunisia Palace Hotel

*Ending* [An XIX] ☉ in 9° ≈

[Wednesday 3 October, 1923]

In the same place

*An XIX [Sol] in 3° [Libra], [Moon] in 26° [Aires]  
27 Sept. [19]23 e[ra] V[ulgari] Die Jupiter*

The events since the Equinox of Autumn whose Word is [IHI AUD] will be recorded later, owing to various circumstances which have prevented my doing so at the time. I introduce them by the Oath which has been made necessary by some of them.

[In pencil:] "This drivelling love is like a great natural [?], that runs lolling up and down to hide his bauble in a hole".

[Notes pasted into front of notebook:]

61 + 61 + . . . whom XXI [World] (post) with

$$\frac{[\text{Moon}] + [\text{Sun}]}{61 + 61 + \dots} \text{ (alchemy) (as Hiram Abiff)} \quad \frac{729}{729} \quad [\text{Sphere}] 5.$$

$$[\text{Sphere}] 10 \text{ of XII} + \text{XV [Sagittarius]} \text{ to } \frac{[\text{Yod}](20)}{61 + 61 + \dots}$$

$\begin{matrix} [\text{Sphere}] 6 \searrow \\ \swarrow [\text{Sphere}] 10 \end{matrix}$

$$([\text{Yod}](20) = 2W).^1$$

[End of Note.]

An XIX [Sol] in 3° [Libra], [Moon] in 0° [Taurus] Die Jupiter

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

I, Omnia Pro Veritate<sup>2</sup> a Probationer of A.∴A.∴, hereby call the Lords of Initiation to witness this mine Oath, which I subscribe in the presence of The Beast 666, 9° = 2<sup>o</sup>, A.∴A.∴, and of the Scarlet Woman Alostrael 8° = 3<sup>o</sup>, A.∴A.∴.

I call upon them by the Power of the Act of Truth done by me shortly after the Winter Solstice of the Eighteenth Year of the Aeon,<sup>3</sup> when I renounced my career and my material possessions without reservation, that I might devote my energies wholly to the Great Work, that is, to the Establishment of the Law of Thelema as given by Aiwass through The Beast 666 (the man Aleister Crowley) in the *Book of the Law (Liber Al s[ub] f[igura] XXXI<sup>4</sup>)* as in the MS. which I have seen, and which I here declare to command by allegiance, in loyal cooperation with The Beast its Prophet.

I hereby acknowledge that most if not all men when in the condition known as 'being in love' become temporarily unable to use their normal judgment.

The Beast and Alostrael have told me that I, being by my own admission 'in love' with Alostrael, have become, and am now unable to reason correctly, and to devote my energies to the Great Work.

The Beast furthermore officially lays it upon me as a Probationer of A.∴A.∴, to take this present Oath, by virtue of the clause in my Obligation pertinent to the matter.

Albeit unable to admit the justice of their view, I am resolved to adhere to the letter of my Oath, and to trust their statement that I am at present incapable of deciding rightly for myself in this matter.

<sup>1</sup> Roman numbers represent Tarot Trumps.

<sup>2</sup> Norman Mudd.

<sup>3</sup> December 1922.

<sup>4</sup> *Liber CCXX*.

I hereby solemnly pledge myself to extirpate once and for all the consciousness of the tendency to perceive the sensation of my being 'in love' with Alostrael.

And I conjure the Lords of Initiation by the Password of the present Equinox, the Word [IHI AUD] that this Oath be of power to establish in me the Magical Light and to make me wholly master of my animal and emotional impulses.

Wherein if I fail, may the light of my body be darkened, and the virtue of manhood abide no more with me.

Love is the law, love under will.

Witness my hand:

[signed] Omnia Pro Veritate.

Done in the presence of these:

[signed] To Μεγα Θηριον 9° = 2<sup>o</sup> A.·A.·. 666.<sup>5</sup>

[signed] Alostrael 31-666-31, 8° = 3<sup>o</sup> A.·A.·.

[signed] E. H. Saayman.

[The following text appears on the pages facing the text of the Oath:]

Witnessed and approved.

The Oath opposite will be presented to OPV in presence of witnesses at 9.00 p.m. Its terms will not be discussed: the notes in pencil have been written to avoid any such need. At 9.15 p.m. O.P.V. will either sign or not. If he does, I proceed to instruction A: if not, to B.<sup>6</sup>

To Μεγα Θηριον 9° = 2<sup>o</sup> A.·A.·.

Alostrael 31-666-31, 8° = 3<sup>o</sup> A.·A.·.

Explanatory note [in pencil]. See further as to your status: but you possess the P[ass] W[ord] of XIX  $\cong$  ,<sup>7</sup> in any case.

Remember that in early grades of A.·A.·. the main dangers are (a) treachery to Order (b) abandonment of G[reat] W[ork]—whether meaning to or not—for the sake of a woman.

Explanatory notes.

The Act of Truth—especially in view of the long obstinate resistance—is so powerful that any act tending to cancel it would necessarily fail & also create so critical a conflict that the moral insanity would be complete & irremediable [*sic*].

The results of this are so fatal—as universal Magical Tradition and my own long experiences agree—that I refuse to waste any time on a man who cannot prove his mastery (of course, if under 30, I am willing to train them

<sup>5</sup> The Great Beast, Crowley.

<sup>6</sup> See below.

<sup>7</sup> Password of the Autumn Equinox, 1923.



for a reasonable time).

This judgment cannot be *criticised* by O.P.V. since it asserts his incapacity to do so. He is free to refuse assent, but no more.

Your failure to send in your record did not break your Oath. Read text of Oath; the 'Task' is a separate document. I lay this present Task on you as test of your fitness (on that point) to pass to Neophyte.

If you can't trust 666 on such points—when he denies your right to judge for yourself—you can't trust CCXX<sup>9</sup> which insists on his authority.

Should you have already seen your error—as I most earnestly hope—cancel this paragraph, and note in the margin that you now understand; but would have signed the Oath, as it stood, had you failed to do so.

[In Norman Mudd's hand in the margin:] Cancelled as superfluous. I would have signed this in any case. [Crowley's hand:] T. μ. θ.<sup>10</sup> [End margin note.]

Reference to Mahasatipatthana. It is not enough to suppress the symptoms: the complex must be broken up for good & all. If not, it grows again in a worse form in a more vital spot, like other forms of new-growth. (It is a complex, since it involves two elements, each themselves complex & transitory.)

O.P.V. needs this Aud<sup>11</sup> all round. Its lack is the cause of his present darkness. Note that he accepts CCXX, yet relies solely on reason to criticise 666 about his interpretation of the Text. (I have been amused by his repeated remarks that I fail to 'understand'. He not being an 8° = 3<sup>rd</sup> cannot know even the meaning of the word.

Penalties, as success, correspond naturally to elements of Oath.

If mind lacks Light, body will sympathise; if body masters True Will (Chokmah) creative power of body is mastered by disruptive 'αβουλια & is lost [End pencil note].

#### *Instruction A.*

After signing this Oath, Frater O.P.V. is to leave this work in the hands of Alostrael, & take the MS of *The Spirit of Solitude*<sup>12</sup> to a convenient village near Tunis, and make a Magical Retirement for Eight Days, communicating with men only in case of strict necessity; he shall there execute his Oath, and prepare the MS for recopying as best he may in that period.

If the extirpation be not perfect, he shall prolong his Retirement until further instructions from me, I interpreting his failure to return as implying his need of further Effort.

#### *Instruction B.*

Frater O.P.V. will on refusing to sign the oath be suspended from active

<sup>8</sup> Great Work.

<sup>9</sup> *Book of the Law*.

<sup>10</sup> To Mega Therion, Crowley's signature.

<sup>11</sup> Light.

<sup>12</sup> Crowley's autobiography.

connection with the A.'.A.'. for 31 days. He will hand over all MSS, authority to act on my behalf, &c, &c, to me personally, and leave this Hotel without further communication with us, until that period has expired. He may then apply for reinstatement, one condition being willingness to take the Oath. If he do not so apply within 3 days the suspension will be made permanent, & irrevocable, save on my own initiative.

6.20 p.m. O.P.V. shows signs of improvement; I am much less anxious as to the issue than I was when I wrote the Act of Truth for him.

6.35. Bar  $\frac{1}{2}$  h[our] this p.m. I have slept only 5 or 6 hours since about 11 a.m. on the 22nd [Saturday–Sunday]<sup>13</sup> no sleep [Sunday–Monday] sleep from 5–9 & 10–11 $\frac{1}{2}$  circa [Monday–Tuesday] no sleep. [6.35 entry scored out to this point in MS.]

This all wrong—it has been a nightmare of work &c.

The Ring & the Book:	Judgment
$\frac{1}{2}$ Rome.	Male brute.
other $\frac{1}{2}$ .	Sentimental weakling.
$\frac{1}{2}$ Q.	Nearest truth of all.
G.F.	Wish-phantasm of himself.
G.C.	Hypocrite & liar.
P.	ditto.
DH de A	Good hearted cleverness.
JDJBB	Bad—ditto.
Pope	Senile malignancy.
G.C.	culminated.
G	Scared into wild statements. <sup>14</sup>

[Facing pages scored out letter drafts.]

10.50 p.m. All passed well: O.P.V. had seen the Light already more or less.

### 28 September Die Venus

2.15 p.m. I slept well but am still very tired.

I must write to Lea[h]'s people for funds to get her to Switzerland.<sup>15</sup>

O.P.V. & Eddy [Saayman] must go to England. I must join Lea[h] when I can. Eddy's £100.

1. Await Marky's letter.<sup>16</sup>

2. O.P.V.'s essay on me as a Puritan.

Quote Gramm's *Funeral* as my life's guide & 2 Poets of Croisic 38 last line.

<sup>13</sup> Days indicated in MS by the signs of the planets.

<sup>14</sup> Crowley's estimate of various friends and associates.

<sup>15</sup> Where her father lived.

<sup>16</sup> Edwin Markham.

My attitude to sex, drink &c.

Quote various incidents.

My heredity.

Quote poems &c. for proof of mind.

Austerity of 93.

No time for libel actions.

Charges examined by internal evidence.

Challenge to prove any one of them.

His personal experience of me & my psychology.

Apparent faults explained, e.g. in war. [Point 2 all bracketed by large 'P'.]

[A page of financial calculations omitted.]

Moore? starts Oct. 7 arr[ives] Pal[ermo] or Tunis, arr[ives] Abbey Oct. 15?

5.15 p.m. Working on assets & liabilities, plans, letters asking help &c.—all p.m.

[Question:] Describe the place to which Alostrael ought to go to regain health & strength, as soon as O.P.V. & Eddy have gone to England.



☶ XVIII [Earth/Air]

△ [Hexagram *Kû*]

'Troublesome labours'.

666. A place where the physical plane preoccupies the attention.

*Thwan*. Possibly a place by a great river. A place where life moves slowly.

*Line 1*. A place which has in the past suffered on account of its rulers.

*Line 2*. Ditto ditto nationality. The suggestion is of a frontier.

*Line 3*. A place at present recovering from its wounds.

*Line 4*. A place proud of its suffering.

*Line 5*. As [Line] 3 famous for its wise policy of reconstruction.

*Line 6*. A place proud of its independence, liberty, and detachment from public affairs. A republican places, perhaps a free city.

*Earth of Air in Tarot*.

A bracing dry climate, forest country, with a reputation for devotion to freedom. (Proud of its political chastity—a mountainous place, possibly famous for religious reasons. The people are athletic and active, cunning craftsmen, famous for their artistic dexterity. People who dislike it object to it as shallow & knavish.

?Great River.

In a Republic.

?Free City.

Historically important.

Has been in trouble & now pulling round.

Mountainous country.

Forest Country.

Probably frontier.

Dry air.

Bracing climate.

Proud & free people.

Artistic religious, active, athletic & dextrous.

20° 8      20° II

Ruled by 20° πξ      20° ≍

20° III,      20° ≍

Thelema oracle indicating place<sup>17</sup>

VII—VII—20

‘Thou hast stirred in Thy sleep, O ancient sorrow of years! Thou has raised Thine head to strike, and all is dissolved into the Abyss of Glory.’

I get a strong impression that this place should be in the devastated districts.

Indicate the country (by the lower trigram) and the section (by the upper trigram).



[Hexagram LIX  
*Hwân*—Air/Luna]

Indicates South German[y]—Black Forest or Vosgés.

[Question:] What will happen to Alostrael if she goes to Alsace, Vostes [*sic*] or somewhere near?



[Hexagram] No. IV  
[*Mang*—Earth/Luna]

Could hardly be worse.

[Question:]

Give a symbol for Alostrael’s fortune in going to Geneva or within 100 miles.



[Hexagram] No. [X]XXIX  
*Kien* [Moon/Earth]

Increased ill health.

Symbol for Fontainebleau district.

<sup>17</sup> i.e. an oracle derived by opening the *Book of the Law* at random.



[Hexagram] No. IX  
[Hsiâo Khû—Air/Phallus]

Small restraint. No good. Very bad.

[On opposite page, notes referring to vision recorded below:]

Rewrite record of vision.

(General form) to be used in all cases.

Place. Date.

Time 6.30 to 7.30 p.m.

Seer. E. Saayman].

Energy invoked. 24 by hexagram [ritual] & Names.

Specialized Form. Intelligence of Iophiel [Intelligence of Jupiter].

Purpose of Experiment. To get advice how to restore Alostrael to perfect health.

6.30 p.m. I, O.M. 7° = 4° invoked *Jupiter* by the Hexagram [Ritual] & divine name AL, Tzadquiel & to send Iophiel or such Intelligence to tell us Alostrael's best cause [sic]. [End of note.]

28 Sept[ember] Die Venus

6.30 p.m. Eddie Saayman—Clairvoyance to get advice on this matter. [Marginal notes for this vision are inserted in text in italic square brackets for ease of reading.]

6.35. Slightly dark-greyish blue [∇ 24 †].

(Rise vertically in easy & comfortable way.)<sup>18</sup>

Cloud—pink—bright pink / ⑥ K scale/<sup>19</sup> Looks like a flat loaf of bread—circular [∇ Nourishment].

Changing to grey blue.

(Enter Cloud) [∇ 24 †]

Bright shen everywhere—light yellow or white.

(Raise wand & say IHI AUD)<sup>20</sup>

Light becomes more intense & light shining in thunder cloud / 24/-dark with bright fringes [? 24 Empress]<sup>21</sup>—yellow & lightning blue.

Wooded—flat—small clearings

/ △ of ∇ /

<sup>18</sup> Crowley's instructions to Eddy set in oblique brackets.

<sup>19</sup> Pink is the colour of Tiphareth on the King scale of colours.

<sup>20</sup> A word of Power designed to remove the cloud and clarify the vision.

<sup>21</sup> The Tarot Trump, the Empress.

Building with diamond-shaped roof / 24 /.

House shaped square—verandah round front & side / 24 . ♀ 'rest' or 24 /.

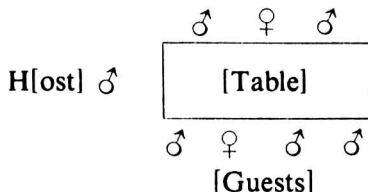
Built of stone or plaster. Slightly yellowish paint. Tower with leaden / 7 / roof—lightning-rod—7 steps leading to it / 24 ♀ /.

Dining hall at back—People at table.

Left—lady sitting between 2 men—ditto on right & one other man.

8 people in all / ♀ /.

[Margin diagram:]



Men dressed in black / 7 Binah /.

One lady in yellow evening dress the other in mauve / 6 ♀ Ω /.

Host—bald patch, pince-nez—Spanish beard—40 or more / 24 ≈ 24 /.

Well built—big—not fat, medium. Solid but not robust / 24 /.

General expression of face—mirth / 24 /.

Name—Peter Steyn / Ω ⊙ /.

Eddie says 93.<sup>22</sup>

[Host] shakes head—seems to be furious. He says 'Do not interfere' / 24 / . / Yellow intrudes on vision several times: probably Ω force of 666.

RT = 600 = Cosmos in Greek + letter X /.

The woman in the yellow dress willing to answer / 6 Ω ♀ ⊙ /.

Her name is Goodwill / 24 /.

[Hebrew]	Letter	<u>Resh</u>	_____	<u>Tau</u>
	Sign	Leo		

Leave Tunisia, go to some small place in France. It need not be far from Paris. (N of Paris.) The place does not so much matter. Complete rest and cease to worry. It need not be isolated but it must be well removed from the turmoil of Paris.

Symbol ♂ Decision to go.

‡ To represent place.

/ 24 (Funds) /

Write to friends & rely on their sympathy ♀.

(Give Greek letters to guarantee accuracy.)<sup>23</sup>

<sup>22</sup> 'Do what thou wilt shall be the whole of the Law', said with the intention of clarifying the vision. From the following text, obviously the wrong thing to do.

<sup>23</sup> A test of the validity of the vision.

749 ΛΕΓΑΜΥΟΣ<sup>24</sup>

[Opposite page note:]

749 Angel ruling Ω & Netzach of Briah: also 'an egg'

λεγα fr[om] λεγος or λεγης (of λεχος)

reposeful, quiet, idle (hence in bad sense, lewd).

*Muos* a mouse (*Mus*) c.f. *μυω*.

I shut, close: esp[ecially] eyes and mouth, hence Mystery &c. The idea is of peace, lulling to rest.

The whole word is therefore 'easeful silence—pleasant rest' in general meaning. [End of note.]

Between 2 or 3 months—ought to be quite O.K. by Xmas.

Not advisable to take children but may visit them.

End about 7.30.

7.45 p.m. 666, without Eddie's knowledge uses certain Hebrew names & makes certain signs in the air connected with the idea of Jupiter only by tradition of Magicians. Eddie then sees visions which he recognizes as Jupiter by their traditional correspondence (irrational) with the moral idea. He is thus able to read correctly a word which he has not seen.

No. I.

666 transferred his artificial ideas of Jupiter to E[ddie]'s mind by a sort of hypnotic suggestion /out/.

No. II.

There is a sphere or plane not material in the ordinary sense, which is yet in some sense or other real, possessing definite laws, correlating its phenomena w[ith] human ideas of moral or intellectual order. These phenomena can be produced & controlled by an irrational arbitrary system of traditional methods of Magick.

8.00 p.m. Eddie felt afraid—? of what? towards end of vision. Only a short attack.

[29 September] *Die Saturn*

Hail unto Kheph Ra!

1.11 a.m. Give symbol for following advice given in Eddie's vision of yesterday afternoon.



[Hexagram] LII



*K'an* [Earth/Earth]

<sup>24</sup> Gematric analysis of the word.

Couldn't be better: corresponds perfectly with advice.

(I get an impression of Pontoise—which I love well of old)

$$\frac{\pi\omega\nu\tau\omega\iota\sigma\epsilon}{500 \quad 285} = 785$$

785 [is] a name of ♀.

500 = ϕ = Geburah = στ = 6.

οισε c.f. oisif French, lazy!

ο'ις sheep ο'ισον rope—c.f. osier

ο'ισω { expect  
purpose &c. ποντος, sea  
hope

= Expectation of ∇ [Water] i.e. pleasure repose.

Amiens = friendly Abbeville = Father – town.

Calais = beautiful. Creil no good.

Dunkirk = no good.

St. Germain!! en Laye!!!

(Shall I 'become' Comte de St. Germain with a wig & beard—and start a New Legend?)

St. Germain en Laye

$$\frac{\overbrace{\sigma\alpha\iota\nu\tau} \quad \overbrace{\gamma\epsilon\rho\mu\sigma\iota\nu}^{25}}{561 \quad 209} = 770$$

871 = χαος = βαβαλον

= 13 × 67 the Womb containing the Twins.

$$\frac{\overbrace{\epsilon\nu \quad \lambda\alpha\iota\epsilon}}{55 \quad 46} = 101 = 770 = 871$$

$$67 = \text{בִּינָה} = \text{לֵיל}$$

Hilly-wooded.

4.00 a.m. Last night at Palmarium I began to work on a Heptopsis Theorem which I think may be developed into a gen[era]l Factorial Theorem.

<sup>25</sup> Analysis of the words above in Greek characters.



7n + 1  
 7n + 2  
 3  
 4  
 5  
 6  
 7

$$10 = 7 \times 1 + 3$$

$$100 = 7 \times 14 + 2$$

$$1000 = 7 \times 142 + 6$$

$$100,000 = 7 \times 1428 + 4 = 7 \times 1420 + 60 = (7 \times 8) + 4$$

$$1-6 \text{ [zeroes =]} 7 \times 14285 + 5$$

$$1-7 \text{ [zeroes =]} 7 \times 142857 + 1$$

$$1-8 \text{ [zeroes =]} 7 \times 1428571 + 3$$

$$1-9 \text{ [zeroes =]} 7 \times 14285714 + 2, \text{ etc. recurs.}$$

(There is something profound in this recurrence of digits & remainders, & the symmetry of the table opposite [i.e. above])

Example

Write

$$\begin{array}{r}
 1\ 8\ 6\ 2\ 9\ 4\ 8\ 3\ 5\ 7\ 3 \\
 2\ 4\ 0\ 1\ 7\ 5\ 4\ 7\ 9\ 6\ +\ 1 \\
 4\ 6\ 5\ 6\ 2\ 6\ 4\ 4\ 3\ 0\ 3
 \end{array}$$

= 43 ∴ q = 1

Q.E.D.

Next steps to chop no. into series of 7? 6 digits & to correlate order of new figures with no. of columns.

To determine the remainder q in  $p - q = 7n$ .

[Calculations omitted.]

Add digits of new number: repeat process if necessary: divide by 7: remainder is that of original number. Similar tables to be constructed for each prime.

Units	—	0	1	2	3	4	5	6	0	1	2
Tens	—	0	3	6	2	5	1	4	0	3	6
Hundr[eds]	—	0	2	4	6	1	3	5	0	2	4
Thou[sands]	—	0	6	5	4	3	2	1	0	6	5
10 Thou[sands]	—	0	4	1	5	2	6	3	0	4	1
100 Thou[sands]	—	0	5	3	1	6	4	2	0	5	3
Millions	—										

Units reverse Thous[ands].

Tens reverse 10 Thous[ands].

Hundreds reverse 100 Thou[sands].

Millions are—Tens.

10 „ —Hundreds &c. &c.

100 „

∴ The unit digit—the Thousand digit  
= the new Thousand digit

e.g. For  $7 < 8003$  write  $7 < 50000$

$1147 + 2$        $714 + 2$

New rule appears:

Cancel the unit digit, subtract it from the Thousand digit (adding if necessary) & so far the 10 digit & 10 Thou[sand] digit &c. &c. Thus

$$\begin{array}{r|l} 3 & 2 & 0 & 9 & 4 & 6 & | & 2 & 8 & 5 & 1 & 7 & 3 \\ \hline 1 & 5 & 1 & 0 & 0 & 0 & | & 1 & 1 & 2 & 0 & 0 & 0 \end{array}$$

P.S:  $\div 7 = 4584946$   
 $9310 + 3$

? add significant digits (subtracting when sum > 7). Thus  $151 + 112 = 263$  & treat result as if the only no.

But subtract  $263 - 1 = 262 = 37 + 3$ .

Any multiple of 7 which strikes the eye may be removed from these new numbers, or from original no. or remainder written (thus  $112 = \sqrt{0}$  and  $296 = 16 = 2$ ).

Eg.  $2\ 6\ 4\ 9\ 9\ 8\ 7\ 2\ 1\ 6\ 3\ 8\ 5\ 5\ 6\ 2\ 7\ 9\ 1\ 4$   
 $\sqrt{\quad} \quad 5\ 0\ 0\ 2\ 0\ 3\ 0\ 0\ 0\ 0\ 1\ 5\ 0\ 0\ 2\ 0\ 0\ 0\ 4$   
 $\sqrt{2} \quad 3\dot{:}0\ 0\ 0\ 0\ 3\ 0\dot{:}0\ 0\ 0\ 1\ 3\ 0\dot{:}0\ 1\ 0\ 0\ 0\ 4$

Next, remove multiples of 1001 ( $\sqrt{2}$ ).

Next, shift remainders to unit col[umn] of each sec[tio]n.

(Adding remainders of difficult digits by table—thus 0100004: the 1 in col[umn] 5 has rem[ainder] 4.)

$\sqrt{3} \ 3\dot{:}000002\dot{:}000004\dot{:}000001.$

$\sqrt{4}$  Add sight [?] digits: rem[ainder] = rem[ainder] of ones [?].

$\sqrt{4} \ 3 + 2 + 4 + 1 = 10 = 7 + 3.$

(P.S. =  $7n + 3$ .)

To apply this method to 13.

a. Construct table

$$\begin{aligned}
 100 &= 13 \times 7 + 9 \\
 1000 &= 13 \times 70 + 90 \\
 &= 13 \times 76 + 12 \\
 10000 &= 13 \times 760 + 120 \\
 &= 13 \times 769 + 3 \\
 1,000,000 &= 13 \times 7693 + 1 \\
 100,000 &= 13 \times 7690 + 30 \\
 &= 13 \times 7692 + 4
 \end{aligned}$$

&c till it recurs  
(if necessary?) (see  $\aleph$  [below]).

Combining the methods of table, remainder square, inspection, reduction, & chopping, one should have remainder of a  $10^{50}$  no. in 10 minutes. And so ad libitum.

$$\begin{array}{r}
 6\ 4\ 8\ 2\ 1\ 3\ 8\ 1\ 2\ 8\ 6\ 9\ 2\ 8\ 7\ 4\ 2\ 3\ 1 \\
 \sqrt{1} \quad 1\dot{:}2\ 0\ 4\ 0\ 0\ 0\dot{:}3\ 0\ 2\ 0\ 4\ 0\dot{:}2\ 0\ 9\ 1\ 0\ 1 \\
 \text{(Remove high digits } \dots (01) \dots \dot{:}07\dot{:}01 \\
 \text{to save multiplying later)} \quad 00\ 51 \\
 \quad \quad \quad \quad \quad \quad \quad \quad 00\ 12
 \end{array}$$

[Section:] [Aleph]

$\sqrt{2}$  Next remove remainders, using tables, to right hand of bar.

Thus for each million	q = 1
100 thou[sand]	q = 4
10 "	q = 3
1 "	q = 12
100	q = 9

[Experimental and confused calculations omitted here.]

New principle. Treat each million set by itself: hence table need only cover 1st million. Only: remainder must go to col[umn] on right.

Make table of no. x 1 . . . 9 for convenience of cancelling.

$$- - - 11 - - - 4 - - - 15$$

$$\begin{array}{r} \underline{286} \\ 290 \end{array}$$

$$11 - - - 15$$

$$\begin{array}{r} \underline{286} \\ 291 \end{array}$$

$$12$$

$$q = 12$$

Try a perfect bugger 1301

10,000

9,107

---

893

P.S. No—I'm too weak at present.

1.36 p.m. CCXX, III.47<sup>26</sup> *him* not seek &c, may refer to child, not to 666: 'after *this*'? what 'this'? also, what 'It' & 'his' in previous sentence?

III.45<sup>27</sup> I wonder if this means *L[iber]* Z. 43, 44 describe Rose's conduct & fate.

[30 September] *Die Sol*

1.26 a.m. Hail unto Kheph Ra!

I.1. & II.1.<sup>28</sup> N[u] hides the individual in infinity. N[u] is manifested in the individual.

III.1.<sup>29</sup> are the ABRA's the 2 which are 0.

1.31 a.m. Idea to investigate factors by remainders. Thus  $\div 3$ : 1 or 2 remain.

[ $\div$ ] 5 1, 2, 3 or 4 remain &c &c. There should be a limit increasing with each failure to divide of the nature of the prime [?].

[The following in Eddie Saayman's hand:]

30 September [19]23. [*Die*] *Sol*

5.45 p.m.

[Question:] What course shall 666 take with regard to the situation created by Marky's letter.<sup>30</sup>



[Hexagram] No. XXIX

[*Khan*—Moon/Moon]

<sup>26</sup> 'This book shall be translated into all tongues; but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key; then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it'.

<sup>27</sup> 'Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit'.

<sup>28</sup> I.1.: 'Had! The manifestation of Nuit', and II.1.: 'Nu! the hiding of Hadit', the first lines of the first two sections of *The Book of the Law*.

<sup>29</sup> 'Abrahadabra! the reward of Ra Hoor Khut', third section of *The Book of the Law*, opening line.

<sup>30</sup> Edwin Markham, a poet introduced to Crowley by Alexander Harvey.

(6.30 p.m. I have felt rotten all day).

8.00 [ p.m.] Hex[agram] XXIX.

Be extremely sincere & think clearly as never before. Concentrate on the problem. Make precise conditions. Avoid vagueness, indecision and idealism.

Line I. Penetrate to the very heart of your conception of the problem.

Line II. Suggest a gradual solution, i.e. arrange that something is done immediately to introduce A.C. to the paper.

Line III. The problem involves grave difficulties & risks. Beware of putting yourself in Marky's power.

Line IV. Gain ascendancy over Marky's spirit by slow stages. Initiate him gradually. Appear in the first place, chiefly as a poet & man of letters, as opposed to the profets [*sic*, with Crowley's note: 'Oh Eddie' above it] of CCXX.

Line V. Success will come slowly making possible a more important campaign.

Line VI. There should be a 3 y[ea]rs contract to write on highly controversial subjects of either two or three kinds. Expect various troubles, opposition of bourgeois &c. This cannot be hoped [*sic*] but as the natural result of any campaign whatever.

*Notes for writing to Marky.* Mention stock of books & what I have suggested. Emphasize my personality as his best asset. Ask him to prepare the way for cooperation pending negotiations by publishing the Mss. enclosed at once. They are of very varied kinds. He should ask his readers to write him on this special subject filling up a form of questions. A.C. offers a prize for best replies. Mention existing opposition. Ask him to smash it. Refer to Abrams. Propose temporary contract, on success of which foundation prepares way for further business. Outline this future contract 3 years & 3 main lines.

His [paragraph] 4—My material—Propose to begin by showing ability of dealing w[ith] all kinds of questions. If contract made—would write specially for its needs—Social & political articles monthly—prefer to put name but would meet views about it.

[Paragraph] 5. Sending several m[anuscript]s to introduce myself.

Enclose separate memo. about reputation.

Remuneration—\$300 per month retaining fee paid in advance. Any balance in my favour calculated at 5¢ per word. When success arrives 3 y[ea]rs contract on bigger terms based on percentage of profit due to my help. [Reverts to Crowley's handwriting.]

10.40 p.m. I give Eddie another Vision. I am concentrating on [Moon] because of Hexagram XXIX ([Moon] of [Moon]) above. I therefore—secretly & silently—invoke Luna by the hexagram [ritual] & names appropriate. Shaddai El Chai, Had, Alim, Gabriel, Cherubim, Chasmodai.

1 October Die Luna

12.00. Midnight.

Hail unto Kheph Ra!

The vision was first rate: practically all symbols definitely lunar, though one or two were tinged with my own solar radiance. He even got the Beetle of Atu *The Moon* as a solar form on a Jupiterian setting (XVIII =[Pisces] ruled by [Jupiter]). He unhesitatingly announced Luna as the force invoked.

He is a man of the greatest promise—has all the qualities requisite for the highest attainment. Though not yet so well-equipped technically, he is if anything better fitted than Fra AUD<sup>31</sup> to be my Magical Heir.

The Oracle concerning him is CCXX, I. 59<sup>32</sup> as if he were the Incense of Nuit, his life a pure perfume upon Her altar.

He is free from money-dangers, hero-worship, faith, superficiality, & prejudice dangers: his clap & O.P.V.'s sex-catastrophe were of the Gods, that he might understand & master the principles of such ambushes.

He is at present a little afraid of (1) the strange Universe so suddenly thrown open to him (2) of his own success—it is too good to be true, so to speak.

(1) Will yield to the practice of Invocation and to familiarity with the Astral. (2) Will be driven out by sheer weight of experience.

2 October Die [Mars]

12.15 a.m. I proceed to revise my Open Letter to Oxford.

2.20 Revised it—lots to do still!

3.40 Someone better hang around Tunis or Palermo to take on Moore.

[A page of trial calculations omitted]

131	Remainders: 1000	44
262	10	115
393	100	102
524	1 mil[lion]	103
655	10 mil[lion]	113
786	100 mil[lion]	82
917	1000 "	34
1048		
1179		

Keep on cancelling & transferring to right, treating each bar separately; use keys to transfer simplified bar to bar on right, cancelling 131 or multiples whenever convenient.

<sup>31</sup> Raoul Loveday.

<sup>32</sup> 'My incense is of resinous woods & gums; and there is no blood therein; because of my hair the trees of Eternity.'

The 'irregularity' of such numbers as 3 & 7 causes the other composites. There would be only primes & regular fellows but for 7. [Incomplete calculations omitted.]

All composite numbers not even or  $\div 5$  are multiples of others ending in 1, 3 or 7 (of course, odd primes).

$$\sqrt{a m_1 + a^2 m_2 + \dots a^n m_n} \quad (n < 10).$$

$$? = \text{near } a^n m_5 \text{ [?]} \text{ i.e. } \sqrt{am} \text{ of } n \text{ digits is near } 5555 \frac{n}{2} \text{ digits.}$$

? this tends to become true as  $n$  nears  $\infty$ .

What about splitting up methods?

$$2 \ 3 \ 6 \ 8 \ 9 \ 2; 8 \ 4 \ 8 \ 2 \ 1 \ 1$$

Oh hell! Let me consider the series of prime numbers which give the remainder 1 as each prime divides them.

$$\alpha \qquad \frac{3}{2} = 1 + \frac{1}{2} \qquad \alpha = 3$$

$$\beta \qquad \frac{7}{2 \times 3} = 1 + \frac{1}{6} \qquad \beta = 7$$

$$\gamma \qquad \frac{31}{2 \times 3 \times 5} = 1 + \frac{1}{30} \qquad \gamma = 31$$

$$\delta \qquad \frac{211}{2 \times 3 \times 5 \times 7} = 1 + \frac{1}{210} \qquad \delta = 2311$$

$$\epsilon \qquad \frac{2311}{2 \times 3 \times 7 \times 5 \times 11} \qquad \epsilon = 2311$$

$$\mathcal{F} \qquad \dots \times 13 \qquad \mathcal{F} = 30031$$

$$\zeta \qquad \zeta = 510511$$

$$\eta \qquad \eta = 9699791$$

$$\theta \qquad \theta = 2230953171$$

$$\text{Now with rem[ainder]} \quad 3 \frac{[?]}{2} 1 + 3 = 5$$

$$\frac{x + 9}{6}$$

No such series exists!

$\therefore$  3 appears.

[On opposite page:]

Notes for [Moon] Marky letter.

1. Personality sole point for success.
2. Cause of People, Truth, Aspiration, Fair Play, Purity (my definition).
3. Vindication spring-board. Abrams.
4. Discuss finance.
5. In[il]t[ial] facts.
6. My name—usual considerations.
7. Sell my stock.

What is the Nature of Number?

ⓈC Ḥss (yellow letters on mauve)

Ⓢ – Ⓢ = 0 = ∞ (ν in blue helps)

Ḥss suggests Isis.

? The essence of extension.

[Further notes, facing diary entries recorded below:]

ⓈⓈⓈ = 65 see *Wake-World*<sup>33</sup> &c.

see *Liber LXV*<sup>34</sup> + comment

= LXV = LVX = + the Light of the Cross (Note ⓈⓈⓈ  
[sic] = IAO = LVX per 5° = 6° formula)

= 671 (spelt in full) = TARO & ThROA the Gate of the  
Kingdom

= 61 × 11 the Magick of the Ego and that of Nothing.

Ⓢ = Silence, Innocence, Absolution, &c.  
Harpocrates, Bacchus, Parsifal, &c.

Ⓢ = Love

Ⓢ = Energy, Change, Wisdom (Eagle, Snake, Scorpion force).

Ⓢ = Inmost Light & Truth, Solitude, Virginity, the Seed.

[2 October] *Die Mars*

Really very ill all day. Eddy's birthday: we did our best to celebrate it. I admitted him as a Probationer of A.'.A.'. with the Motto  
ⓈⓈⓈ ⓈⓈⓈ [ADNI IHVH] His Will is to Understand all things,  
and to free Mankind from all forms of bondage Ⓢ. Ⓢ expresses this very  
well: and much more.

[3 October] *Die Mercury*

Hail unto Kheph Ra!

1.31 a.m. Have been working with A.I.<sup>35</sup> Gave him a Vellum *Sword of*

<sup>33</sup> Published in *Konx Om Pax*.

<sup>34</sup> *Liber Cordis Cincti Serpente*.

<sup>35</sup> Eddie Saayman.



Song<sup>36</sup>—1 of 3. Some present!

I still feel very sick. I have a badly swollen jaw-abscess or sarcoma, I suppose! Too quick to be latter, I trust! Bar diarrhoea, there is nothing else wrong, to speak of; but a deep malaise, which even [Cocaine] ad lib. does not touch!

I believe it is all due to Marky's letter: once I have got it answered & my plans clean-cut, I shall be all right.

1.40 [Question:] Give a symbol for the political situation in Italy in the immediate future.

What action should I take, if any, to protect the Abbey, & advance the Great Work?



[Hexagram] *Li*

[No.] X [Phallus/Water]

A revolution seems imminent. 'A mere bravo acting the part of a great ruler' (line 3) is Mussolini, all right! Line 6 reassures me about the Abbey: English & French visitors will be safe. I should not modify my plans (line 1).

Oracle for my health & how to recover it.

[*Liber*] LXV, V.2. 'Starry heaven shaken as a leaf at tremulous rapture of your love?—flying spark of light whirled away by great wind -----' suggests change of climate—a new love affair—inspiration due to new idea. Reference perhaps to Hilarion<sup>37</sup>—this verse was our symbol. Write comment in 'Tizi'.

2.22 a.m. Our plans revealed to me in Meditation, having invoked Aiwass.<sup>38</sup>

[Fra] A.I. [Eddie Saayman] to cash cheque £25 Oct. 6 [Thur.] saying 'I relied on Sir A.C. to cash it; but his own cheque from U.S.A. has not yet arrived. He will endorse my cheque if desired'. A.I. to write his father 'Ill since June and still ill: hence broke. £100 p.d.q. or I'm finished. Will repay this & all cost my education as soon as I settle in life'.

A.I. to go Oxford, leaving us £36: once there to meet cheque, & borrow £100 from friends, sending O.P.V. £20 & Ninette £30. To take pupils, and offer to write essays, stories &c. for papers—sending in A.C.'s work.

O.P.V. to stay till *Hag* is in shape, & cash comes. 666 and Alostrael to join him at Hamman-Lif, or all 3 to go to 'Tizi'.

<sup>36</sup> Crowley's poetry published in *Collected Works*, Vol. II.

<sup>37</sup> Jane Foster.

<sup>38</sup> Crowley's Holy Guardian Angel.

27 September—3 October

666 to work at Comment. Alostrael to nurse him & rest.

O.P.V. to join A.I. when *Hag*<sup>39</sup> is ready, & get a regular job. Also to work.

Vindication, sell *Hag*, &c. &c. This before Oct. 31. He goes viâ Cefalu. If *Hag* can be ready in say 14 days, Hamman-Lif; if not 'Tizi'. O.P.V. to borrow from friends on arrival up to £100, & use all possible credit for clothes &c. 666 writes C & R intro[duction]. O.P.V. swears to settle my £500 in due course. C & R.

[Draft letter for Mudd:]

'I am M.A. Camb[ridge] Trin[ity]. I have been L[ecturer] in M[athematics] at G[rays] U[niversity] B[loemfontein]. I am going to L[on-  
don] to get new job. I agree to pay A.C.'s bill out of salary as it comes in. Broke now as helped A.C. exile'. [Last four sentences crossed out.]

[3 October] *Die Mercury*

Much better. Out to lunch—siesta—tea—light work—dinner—movies (a really good French film).

[4 October] *Die Jupiter*

Hail unto Kheph Ra!

2.50 a.m. Have been criticizing A.I.'s<sup>40</sup> last clairvoyance—done without my knowledge—very good. He has quite exceptional genius for this: I have known no superior—though Fra. AUD,<sup>41</sup> much younger, was nearly as good.

5.00 Can't sleep again: this is hellish.

### *Maxilla Asini*

When Mussolini wrote da Roma  
To exile Crowley from his Villa  
His worries started & sarcoma  
In his inferior maxilla

(Westminster Abbey: what his slab says  
Will criticize this diagnosis.  
It might be several things: an abscess,  
Periostitis, or necrosis)

<sup>39</sup> Crowley's autobiography.

<sup>40</sup> Eddie Saayman.

<sup>41</sup> Raoul Loveday.

He does not want surgeons to re-  
place this attachment to his cranium  
(Removed by saw & by his trini)  
By any silver succedaneum

He says "I find it useful to me;  
"My personal attractions are en-  
hanced by its prescence. 'Tis a gloomy  
"Outlook without it—joyless—barren!"

"To chew, to chat, to shew the world what  
A stern strong silent man I am, I  
Depend upon my jaw, that hurled what  
I though from throat—with flash of raw-eye!

I think I've had about the limit  
of hell—I've found a way to stick it  
But if my jaw must go—nunc dunit—  
'tis, Domine!—it isn't cricket!"

4.44 a.m. As usual, sleep imposs[ible]. Shit! who cares? Tizi will cure it.  
[A page of draft poem with title 'Mudd muddles love-affairs', followed by  
several pages of accounts included here out of date sequence:]

Cash in hand (Oct. 3)	2000
from Eddy (Oct. 6)	frs. 3600
do (Oct. 20)	1500
from O.P.V. (Nov. 15)	3600
Collins <sup>42</sup> (Nov. 15)	(guess) 2000
Settlement (Nov. 15)	7300
U.S.A. (Aewa & Co)	7000
	<hr/>
Total	27,000
Cash to Eddy (fare)	1000
to Ninette <sup>43</sup> (Oct. 20)	2200
to O.P.V. (Oct. 20 fare)	1500
to 666 + 156 (fares to Paris)	3000
to Amatore (Oct. 3)	500
to Estai <sup>44</sup> (Oct. 6)	700
(Nov. 6)	700
(Dec. 6)	700

<sup>42</sup> The publisher of Crowley's novel *Diary of a Drug Fiend*.

<sup>43</sup> Ninette Shumway.

<sup>44</sup> Jane Wolfe.

27 September—3 October

to 666 + 156 (ex[pens]es Oct. 6)	2000
(Nov. 6)	2000
(Dec. 6)	2000
	<hr/>
	16,300
to Holman	3,700
	<hr/>
	20,000

8 October [Die Luna]

Cash in hand 5600	
Eddy's fare & c[ocaine?]	1000
Hotel	500
to H[amman]—L[if] or Tizi & month	2000
to Ninette	1000
Amatore	500
	<hr/>
	5000
Balance	+ 600

### *The General Plan*

To realize A.C.'s assets.

Steps 1. Vindication

2. Recovery of stolen assets.

3. Concentration on my realization of assets + selling campaign.

To make this possible.

1. Get money . . . every where possible on any pretext imaginable. (Pay this back immediately success comes).

2. Enrol sworn band of volunteers to back the campaign to the limit.

[Break in the plan for other notes:]

Wakefield

Sympathy

Delay

Vindication (O.P.V.)

Dalton [Dutton?]  
—write copies approx. & royalty due

When royalty cheque due

O.P.V. will examine books on my behalf

[The following draft letter crossed through:]

I find that my life's work depends upon the execution of a definite task. The interests of all who care for Spiritual & Intellectual progress, or for Righteousness are vitally concerned. I require considerable funds—£1000

to begin. Both for strategical reasons & because my information is incomplete. I cannot at present give details; I must ask you to trust me. My course of action is unusual, but the circumstances are unprecedented, & the event will amply vindicate my judgement.

I therefore ask you not only to send me any money you can yourself spare, but to shew this letter to those who know me, and receive their contributions. In the event of success, I shall be able to repay those who desire me so to do. All funds should be cabled by the Bank to my account *Crédit Lyonnaise, Tunis*.

*Vindication: Preamble* [5 October 1923—in Crowley's hand—written for Norman Mudd].

I am an M.A. of C[ambridge] U[niversity]—(Maths Scholar of Trinity College). I have been lecturing in Maths at G[reys] U[niversity] B[loemfontein] for some years past. I have known Aleister Crowley for over 13 years. He is admittedly one of the most remarkable poets and writers of the present days. I have studied his scientific Memoranda with great care, & am satisfied that they should lead to discoveries which will furnish mankind with a new Instrument of Knowledge, & a new method of research. I have examined the accusations made against him by certain newspapers of a certain class, and find them without exception baseless falsehoods. I have spent over 3 months in close personal contact with him, and know surely that his ideals are noble, his honour stainless, and his life devoted wholly to the service of Mankind.

Having given his entire fortune (over £100,000) to his Work, he has been unable to refute publicly the calumnies of his assailants.

He has found no man of those who know him sufficiently prominent, powerful, and courageous to come forward and vindicate him before the world.

The honour of England is concerned that her greatest poet should not perish under the malice and neglect of his fellow-countrymen, as too often in History.

More, it is infamous and intolerable that any man should be thus persecuted, and denied the right to defend himself, unless at the cost of thousands of pounds—and that when the false accusations themselves have beggared him!

So strongly do I feel that the Soul of England is at stake that I have resolved, and sworn, to take action as set forth hereunder.

I shall come to London before the end of this month of October, and devote myself until the end of the year to persuading some person or corporation of authority, wealth or influence to investigate the accusations against Mr Crowley impartially & fully, and to publish the results adequately.

Failing which I shall take publication of such a nature as to compel Justice to open an official enquiry, though at the peril of my liberty or even

my life [last phrase and next paragraph heavily crossed through].

No personal considerations weigh with me for one moment against the imperative claims of Justice and Fair Play. Were the situation such that England's sleep were not to be broken save by the report of a pistol fired against myself on the steps of St. Paul's Cathedral, She should awaken.

[Margin Note:] (516<sup>45</sup> to get this letter published *Times* preferably. If not, print it and send round to press [William] Collins &c., ask Collins to help.)

*Manifesto O.P.V.*<sup>46</sup>

I am engaged on a research which I believe will prove of critical importance to Mathematics. For strategical reasons, and because my information is at present incomplete, I am unable to explain the nature of the work: I must ask those who know me to trust me and support me. The work requires immediate financial assistance: funds should be transmitted to me through my colleague Edmund Saayman B.A. New College Oxford. (I shall return all contributions on attaining my object if desired.)

It also requires a pledge of personal assistance; that is, I ask for volunteers to pledge themselves to make any investigations which I may ask them to do—of course within their power—without inquiring its object or admitting any other person to confidence.

*Form*

I ..... (name)

.....(address)

herewith enclose £ ..... for the use of Norman Mudd in his present researches, and promise to contribute further the sum of £ monthly through Mr E[dmund] S[aayman] of N[ew] C[ollege] O[xford]. I also promise to execute without question, and in strict confidence, any task which N[orman] M[udd] may lay upon me, provided it lie in my power so to do. I also enclose herewith letters of introduction for N.M. or E.S. to the foll[owin]g persons, whom I consider as likely to be of use to N.M.'s research in either of the ways above stated.

<sup>45</sup> Jane Wolfe.

<sup>46</sup> Norman Mudd.

..... (name)  
 .....(address)  
 .....(probable line of usefulness).

I understand thoroughly that the course of action proposed by N.M. is unusual; but am content to rely upon my personal knowledge of his integrity & ability, professing full faith in his unsupported statement that the circumstances are unprecedented and his object worthy of the unreserved cooperation of myself and all those who are in sympathy with his aims. [End of crossed through matter.]

*After E[ddie] S[aa]yman has left*

Mr N[orman] M[udd] M.A. (one time Sch[olar] of T.C.C. and Lecturer in M[aths] at G.U.B., S.A.) presents his respects & compliments to [Mr Sorel] H.B.M. C[onsulate] G[eneral] Tunis, & wishes to be informed whether, should he call at the C[onsulate] G[eneral] on business, he is liable to be shouted at, insulated, browbeaten & threatened with [physical] violence by the underlings of H.B.M.C.G.T. as in the case of sch[olars] & grad[uate]s of the U[niversity] of O[xford].

17 copies of this letter has [sic] been forwarded to the proper quarters.

[Accounts, no date]

In hand	540
Eddy	1900
	2050
	<hr/>
	4490

[Expenses:]

A.C. & Co.	1490
to go to Tizi	
Eddy	1000
Nin[ette]	1000
Hotel	500
	<hr/>
	2500
Amat[ore]	500
	<hr/>
	3000

9000 to see us all in O.V.P. [?] by Nov. 10.

(from 28th)	
To Tizi	400
3 × 40 × 30	3600
	<hr/>
Month	4000
Bachtis [?]	400
Ex[pens]es	600
Fares to L.P. [?]	4000
	<hr/>
	9000

General—people like Pinney &c.—see list [of addressees for the following letter] later.

[Section:] H

As a white man, I would go to the rescue of my worst enemy if I saw him attacked by creatures like H. Sykes—[Sheridan] Bickers & papers like *John Bull*.<sup>47</sup> (The persecution was first begun by the felon Horatio Bottomley.)

What then if their victim be a great poet—however little I may like his work—a man who has devoted his life to the search for Truth—however strongly I may feel that his conclusions are worthless—and one who, however indiscreet and foolish, or even erring in some ways in my opinion, is at least wholly innocent of the absurd abominations alleged?

Finally—what when this man has been my friend and colleague for years, has helped me when I was in distress, and has never faltered in loyal affection towards me—however I may feel aggrieved at some of his actions—when he in his turn is at the last extremity of misfortune.

[Note added later by Crowley:] J. F. C. F[uller], V. B. N[euburg].

We, the undersigned, appeal to you as members of the University (omit if necessary; put 'gentlemen . . . one of your peers') to defend the honour of a Trinity man, as sportsmen to assist one of the greatest mountaineers, Himalayan explorers & big game hunters of his time, as men stand by a man who has again and again risked his life in the advancement of Science, as Englishmen to see fair play for one of her greatest poets, and—generally—to refuse to acquiesce in the persecution of a man too poor to seek legal redress by notoriously false and implicitly absurd charges on the part of newspapers which avowedly live on suggestive scurrility thinly masked as moral indignation.

We ask you to lend your financial aid & personal influence to compel an open & impartial enquiry into the whole of the circumstances in this matter. Follow up letter to be written if no reply ad hominem in each case.

<sup>47</sup> Attacking Crowley at the time.



Special paras for [Everard] Fielding, [Commander] Marston, [Raymond] Radclyffe, [Ralph] Shirley, [Austin] Harrison, Wakefield, [J.D.] Beresford, [James Branch] Cabell, [H. L.] Mencken, A[lexander] Harvey, Paul Bartlett, Stuart X, [Frank] Crowninshield, Nash, Cosgrave, [John] Quinn, E. S. P. Haynes, Chas Watts, A. R. Orage, Hobb, Jackson, Bernard Shaw, Filson Young, Garvin, J. N. W. Sullivan, Barry, H. G. Wells, Arnold Bennett, W. S[omerset] Maugham, Sir A. Mond, Otto Kahn, H. V. Reade, [Professor] Norman Collie, M[orris] W. Travers, the better class Press generally, Ivor Bach, C[harles] T. Jacobi, Gordon Webb, Mrs Webb, Capt. Townshend, Col. Brown, Edward Thornton (Martin & Co, Calcutta) Smart, Anatole France, H. Davray, G. K. C[hesterton], Hilaire Belloc, Hodgson (do Ed[itor] D[aily] News), Sir G. Collins (special letter), Hon. Mrs Douglas Pennant (?), Mrs Ethel Rodriguez? (Nice: Lloyd's Bank) Miss Higginbotham, Augustus John, Head Master Malvern, Master [of] Trinity (special letters), Harold Munro, Wilfred Meynell (refer to *Amphora*<sup>48</sup>), Joseph Conrad, Thomas Hardy, Miss [Gwendolen] Otter, Lord H. de Walden, Charles Crowley (& others of the family), G[eorge] C[ecil] Jones, E. H. Keep.

Further particulars may be obtained from E[ddie] H. S[aayman] who is authorized to receive & acknowledge cheques. Any suggestions with regard to the enquiry will be welcomed and considered carefully.

All funds will be employed solely to the one end of instituting a public impartial, & authoritative enquiry into

- (a) the charges made against Mr A.C.
- (b) the facts of his life & character
- (c) the nature & value of his work: the collection (and publication if necessary) of such documents as are thereto pertinent: the examination of material witnesses: the preparation of a prima facie case & its presentation in the proper quarters: and the arousing of general public interest in the case.

N[orman] M[udd] (M.A. etc.) who has resigned his post as L[ecturer] at G[rey] U[niversity] B[loemfontein] with the definite object of securing Justice in this case, while assuming the fullest responsibility for this appeal & such actions as he may hereafter take in pursuit of his purpose, invites the personal cooperation of those whose influence, expert knowledge, standing, resources, or experience fit them peculiarly to compose a committee of Ways & Means.

It is proposed, whatever the event of the actual investigation, to move for a reform of the existing laws of libel, with the object of protecting public men who are too proud, sensitive, absorbed in their work, poor, or for other reasons unable to seek legal redress, from the persecution of anonymous personal enemies or newspapers which batten on sensationalism, scandal, scurrility, and exploitation of the prurience of unclean minds.

<sup>48</sup> A book of poems published in 1909 by Burns and Oats, as Christian devotional material. Later withdrawn from circulation when discovered to be by Crowley.

[5 October] *Die Venus*

4.00 a.m. Working all night on Vindication.

[Section:] L. Proposals for new Law of Libel.

1. As in France, man attacked may reply gratis at double length, & extra at Adv[ertisemen]t rates.

2. Crim[inal] offence to accuse any man of a crime, or of immoral conduct, without certificate from a magistrate (published with attack) that a prima facie case has been made out. Publ[ic] Pros[ecuto]r bound to act on simple request of man attacked: no defence valid.

3. If p[rima] f[acie] case made out, should Publ[ic] Pros[ecutor] refuse to issue a writ (in case of crime) accused shall have right to demand public trial at joint expense of accuser and Gov[ernmen]t. In case of immoral conduct, accused shall have right to demand judicial enquiry into facts, expense as above: accuser bound to publish results.

4. Law of evidence. No evidence shall be admitted but such as bears on the truth of the facts alleged. Accused shall not be cross-examined on his general character or opinions; his denial shall carry absolute weight in absence of direct evidence to the contrary. Such evidence shall not depend on that of hostile witnesses, but be furnished by himself. (E.g. accused of adultery, evidence of woman, servants, &c., barred; letters written by him, &c., accepted. Circumstantial corroboration—e.g. photographs, hotel registers &c. accepted for what they may be worth.)

5. Accusations of abominable & shameful offences—criminal or no—must not be published in any case. (To protect the sensitive, family-hampered, or public-serving man from being associated with such matters. E.g. a lecturer, author, actor, clergyman, doctor, school-master, husband of invalid wife, father of children at school, college, or in army &c. is ruined if accused of sodomy, adultery, drunkenness, & the like, though completely cleared.)

Such charges shall make author, editor, publisher, printer, & all concerned, liable to imprisonment on simple demand of accused, or if seen by Publ[ic] Pros[ecutor].

6. Publishers of any charge shall previously lodge a sum fixed by magistrate certifying p[rima] f[acie] case with him, to compensate accused if he vindicate himself.

7. Names of accusers and witnesses to be published with attack, with affidavits in support, unless excused by magistrate granting certificate.

8. Libel when false not to be held justified by proof that accused is guilty of some other offence.

9. Accusations based on deduction from accused's speeches, writings, or acts to be acknowledged by accused as logically correct before publication.

10. Accused to receive warning before publication, a proof of the attack, in time for him to reply at the same time, under penalty as 2.

11. Accuser to enclose with proof funds sufficient to enable accused to

travel to place of publication & return, with ex[pens]es during trial.

12. Salacious details (also in divorce reports, trials of 'crimes of passion', &c.) to be eliminated, under penalty as 2. All charges must be couched in strict legal phraseology; and all reports confined to the facts as testified under oath. Arguments based on charges or facts shall conform with these rules.

13. Public opinion shall not be invoked to condemn the accused; if legally innocent, his right of conscience shall be respected.

14. It shall be lawful to criticize the public speeches, writings, or acts of any man as tending to immorality, the hurt of the commonweal, &c. But no moral turpitude shall be ascribed to the accused under conditions as 3, 4, & 6, if so required by him, and his claim that such ascription is implicit in the attack is confirmed by a magistrate on his application.

15. ? of time—urgent criticisms or accusations.

The plea of Public Urgency shall be held to relieve accusers from the onus of these conditions, on their showing cause to the satisfaction of a magistrate.

In such cases subsequent failure to substantiate the accusation thus made without first notifying the accused shall render the accusers liable to a charge of lése-majesté as abusing the processes & insulting the dignity, of Justice. The compensation to the accused shall also rank at double rates. [End of Section L.]

[Section:] J

G[eorge] C[ecil] J[ones].<sup>49</sup>

The spirit of the Settlement.

His child died partly through J's refusal to communicate with Settlor. & he has now been ill for many months through penury & worry due to false accusations & tyrannical & arbitrary persecution.

What excuse for not fulfilling duties of trustee?

For objecting to app[oint] new colleague?

For defying Settlor to compel due compliance with terms of trusteeship, knowing him to be without funds.

For obstruction & delay ? to go to law.

For ignoring urgent appeals?

For holding ont to the option of bolting with the Capital?

For persistent persecution of friend and colleague.

—Call on J[ones] to state motives, & justify actions.

Facts will be brought to notice of C[hemical] S[ociety] & I[nstitute of] C[hemistry] &c unless this be done & guarantees of future right conduct be given within 7 days.

[Marginal note:] from 'q8 to '1q with no cause of quarrel but attacks in paper he knows to be scurrilous wh[ich] J[ones] well knows to be false.

<sup>49</sup> The chemist who introduced Crowley to the Hermetic Order of the Golden Dawn.

6 a.m. Eddy's *Over the Top*. An Englishman (Scholar of New College Oxford B.A. 1923) having business at H.B.M. Consulate-General, hopes to meet a fellow-countryman sufficiently adventurous to share the peril of the attempt (as it is written "A lunatic & Sore(l)<sup>50</sup> vexed").

[Marginal note:] I must on proof of wire was sent; insist on seeing Baul's reply! Insist on same to Oxford, are witness (& perhaps to truch for—pray [?]).

[5 October] *Die Venus* (continued)

6.20. Lots of Realization: very high.

6.45. Revelations about O.P.V. &c. He is in my mind ('in love' is his worst pitfall) ? is A.I. our  $\overline{\text{N}}$  ? should O.P.V. [Mudd] fuck 31-666-31 [Alostrael] and produce a  $\overline{\text{N}}$  'mightier &c.'

I withdraw opposition, of course, as soon as he is safe from the great fall 'in love', He must *never* do this; it was his test. Q[uer]y: can he *act*? I doubt it. He must acquire faculty of quick judgement, yes or no. (The ordeal of Oath was what he needed: I did well.) A.I.'s (clap suggests  $\overline{\text{N}}$  all right!) devotion to O.P.V.'s mind as such is a clue, perhaps. He should give force in action to O.P.V.'s thought of what Alostrael interprets my Will to be. ('Ware pedantic carrying-out analogy to far'.)

I.H.V.H.

O.P.V. must refrain from action altogether, but criticize me & then express my Will by directing action. But he must suppress N[orman] M[udd]'s own will *wholly* & act as an absolute machine. His reluctance to let my Will pass for fear of rash action must go: he must do the best he can to *guide* the Energy, but neither check nor criticize it—i.e. from the standpoint of right or wrong. She is my language, or symbolic formula. 31-666-31 gives my Will meaning in concrete terms: what she wants for the World must be explained by him & organized & ordered &c.: then he tells  $\overline{\text{N}}$  just what to do to obtain phenomenal results.  $\overline{\text{N}}$  as Nephesch needs many men (limbs and other organs). A.I. must be (I think) the Kether of this Body, the chief of the Men of Earth. (? is A.I. [Sagittarius] ? Resembles Achad not a little.)

[Marginal note:]

$\theta$	$\Omega$	666
Z	$\Pi$	31-666-31
N	$\aleph$	O.P.V.
L	$\cong$	A.I.
S	$\dagger$	777

156!!!<sup>51</sup>

<sup>50</sup> The local Consul so sorely vexed by Crowley.

<sup>51</sup> i.e. the Scarlet Woman.

[Further notes on Crowley's mathematical theories:]

Rule of 7

- $\alpha$  Reduce 7, 8, 9 to 0, 1, 2
- $\beta$  Cancel obvious pairs
- $\gamma$  Multiply by keys & add
- $\delta$   $\div 7$ : Rem = Rem[ainder].

Key Units	0
Tens	3
Hund[reds]	2
Thou[sands]	6
10 Thou[sands]	4
100 Thou[sands]	5
Mill[ions]	1
10 mil[lions]	3
100 mil[lions]	2
1000	6
10,000	4
100[,000]	5

(N.B. cut unit column from rest which then go in sixes, to avoid error the Key 0 does not recur.)

2 4 8 3 9 6 7 4 2	}	Without keys at all
2 4 1 3 2 6 0 0 0		
3 0 6 0 4		
2 0 4 4		
6 0 2		
4 2		
1 $\times$ 6 = 6		

1 5 6 4 1 8 9 3 0

1 0 0 0 6 1 2 0 2

3 0 0 0 5 0 6 2

2 0 0 0 1 0 6

2 + 2 + 6 = 10 = 3

Rule for 13 Similar.

Key Units

10	
100	9
1000	12
10000	3
100000	4
1 Mil[lion]	1
10 Mil[lion]	

E.g.

$$\begin{array}{r}
 4962 = 48 + 81 + 62 \\
 381 + 9 \\
 \hline
 \end{array}
 \begin{array}{r}
 = 192 \\
 = 61 \\
 = 9
 \end{array}$$

E.g.

$$\begin{array}{r}
 4821412 \\
 920112 \\
 10112 \\
 10008 \\
 \hline
 1 \times 3 + 8 = 11
 \end{array}$$

[Further rough calculations omitted.]

Eddy's vision. As soon as he was well started, I secretly invoked Mercury.

[Crowley's suggestions and Eddie Saayman's descriptions of his vision are not distinguished in the MSS.]

[Mercury] Lighthouse keeper.

Expl[ain] how lenses work.

John Solomon, British, born in Cumberland, leads camps weekly boats provisions.

Lighthouse in Maiston Bay in Channel S Coast.

Eddy says 93 Man anyway.

Eddy demands Truth.

Ilie<sup>52</sup>—giver of Light

84? no—8 sure

8 —can't see

<sup>52</sup> Angel in vision.

Correct name Illiel

Spelt 𐤇𐤇𐤍 (80)<sup>53</sup>

P.S. After return [from vision] Perhaps Ilhiel ? 86 [Numerical value].  
[Mercury] Tiriel

A M A R A            243 = 23 × 11

[? ? ?] ☞        Shiloh

egg

A. C. Youth heart green crown 2 gre[en] flames in front.

Age 16 effeminate smooth.

Name Hermes. Sly laugh.

Say 93.<sup>54</sup> Eyes green surrounded red [pupil]s (? shows [Fire] in nature)

Ω symbol (V[ery] g[ood]!)

40 number 48 sufficient

40 = 8 × 5        ∴ 48 = 8 × 6

= his function = truth

5° = 6° ask 8 × 11        88 =

put 8 ☆ truth 8 ⚡ mess

inverted 𐤇𐤇 no wrong

(go on your way as you will; ask no advice, but help) truth to 𐤇 letters  
gell & mauve at . . . . . help us in search from ISS nine grease

☞ - ☞ = 0    explain of Iss  
= [Libra]

Vin Blue to help explain.

What is a prime? Simple: melodies principle translation. Shakes head &  
lays his again (? means Joy of denial).

40 = 𐤇 4<sup>n</sup> liberator to . . . off third

48 = K V K B sph[ere] [Mercury] & a star.

= his truth grown warm; heat: [Fire]: black.

Mercury & angel 2W

Valiaviel

88 sparkling redness hot dumbness

<sup>53</sup> Numerical value of Illiel.

<sup>54</sup> 'Do what thou wilt shall be the whole of the Law'; proclaimed as a test of the vision.

27 September—3 October

Rowing see thing burning.

$$\Omega - 21 + 2 = M = \aleph \\ = 40$$

$$\iota \Omega = 810 = \aleph \aleph \aleph \aleph = \text{the 8th}$$

$$88 = 8 \times 11 = \text{magick of 8}$$

° C = [Virgo] 4 (couldn't express Chesed in Heb[rew] letter—god!)

Prime is means of going from idea to matter C? Malkuth.

[End of notebook.]

[Letter drafts included in this notebook:]

Tunisia Palace Hotel, Tunis

Reply c/o Norman Mudd,

Crédit Lyonnaise, Tunis.

Sept 30, '23.

My dear Alma [Hirsig],  
93<sup>55</sup>

You remember I wrote you about a year ago that Leah was in great danger. I have done all I can in the most difficult circumstances, and I am glad to say that the threatened consumption has been averted, for the time being at least.

But still she droops. She has no strength. She is thinner than ever. The Doctor here—a very sound man—says her best chance is to rest & feed up.

The trouble is chiefly lack of money. The expulsion from Italy trebled our expenses, & we have practically no funds.

My novel has been a huge success in America & when the royalties come in I shall be quite well off again. But if Leah were to die first, it wouldn't be much good to me, would it?

You have yourself suffered two great losses recently—you will understand how I feel.

I want you to raise as much cash as you can—at least \$500 is needed at once to avert utter smash. (We have been short of food all summer—& Leah needs above all building up & freedom from the constant strain of anxiety.) It should be given to a Bank in N[ew] Y[ork] to be cabled to the credit of Leah Hirsig c/o Cooks Av. de l'Opera Paris. I am sure that if you

<sup>55</sup> A Thelemic salutation.



show this letter to Fanny, Blanche Conn and other relatives & friends, the \$500 can be made up. There should be a second \$500 sent before Xmas: by that time I hope to begin to get my royalties & so to pay back this money, a bit at a time, if not all at once.

But I also want you to come personally to live with Leah. She is in absolute need of a sister's love and care. I want to be away from her till she is much stronger. When I am with her, she tires herself out 'taking care of me'—I can't stop her! (It is also essential to take Hansi<sup>56</sup> from Cefalu<sup>57</sup> and have him educated. He is splendid, but needs much supervision & teaching, and surroundings of a new kind.)

I beg you most earnestly to do this without wasting a moment I am distressed beyond anything I can say to see Leah fading away slowly—so sweet, patient, bright, & loving; yet so weak that she can hardly get up to go for a meal; and to feel so powerless to save her.

With fresh air, good food, your tender care added to mine, rest of body and mind, she will get well and strong in a few months. (Her stay in Cefalu in July & August did wonders: but in this last month she has grown rapidly worse. I am sending her away somewhere to a hotel in the hills [this last sentence crossed out] today, with the last cash we possess & shall stay here till I can clear off our debt to this hotel and raise enough to ['join her & take her to Switzerland' crossed out] send her to Paris. 50 rue Vavin, Paris VI<sup>e</sup> always finds her. 93.

[An alternative draft of the last paragraphs of the above letter has been heavily crossed out and is transcribed below:]

Please, in any case, cable her directly—Mudd, Credit Lyonnaise—your father's address,<sup>58</sup> that I may ask him to receive her. Cable also 'Five' or however many hundreds of dollars you can wire within a week, and 'Coming' to say that you agree to join her; and the probable date of your arrival. Provided the \$500 is sent you should go direct to Switzerland, to your father's where I will send Leah as soon as the cash arrives; or, if he will not receive her, to Paris, 50 rue Vavin, where we can meet & decide what is best to do next.

I would give my life to save Leah—so would you. I hope & believe—if anything I can do would help out about the money (e.g. my sending you an order on my publishers to repay you out of my royalties when they fall due—I enclose this) I will do it. Even if I did not love her as I do, I should know her for the sweetest woman alive, and give my all to save her—for the sake of the World itself of which she is the dearest treasure and the loveliest ornament!

93  $\frac{93}{93}$

<sup>56</sup> Leah's son.

<sup>57</sup> Crowley's Abbey in Sicily.

<sup>58</sup> In Switzerland.

27 September—3 October

[Letter draft from]

Eddy [Saayman] to Consul [Sorel]

Dear Sir,

93

I have been rather seriously ill since June, & still am, though not disabled from going about. This has used up all the funds that I gathered for my holiday, & I cannot get more till I return to Oxford.

Foreseeing this, I wrote to my father in Bloemfontein, S.A., on *date* to cable me £100. He should have had the letter before now but I have had no reply.

I must be in Oxford on Oct. 10 when Term begins, and am quite without resources to pay my hotel bill & my fare.

Would it be any good if you cabled my father that the money was urgently needed: or could you advance me say £50, against a charge on my scholarships of £350 annually, the next instalment of which falls due on *Oct. 10*.

(The amount is £75 less £20 advanced to me.)

P.S. Prof. Mudd lent me money once and needs it now to go to London. [End of Notebook.]



# APPENDICES



## APPENDIX I

### *Qabalistic Data*

The basic operation of Gematria is the translation of letters into their numerical equivalents so that the total 'value' of a word can then be ascertained by addition. Words which have the same numerical value are then construed as having also a subtle affinity of meaning. However there are many lions in the way of this system of exegesis. As Crowley says in his preface to 777:

'The question of sacred alphabets has been abandoned as hopeless. As one who should probe the nature of woman, the deeper he goes the rottener it gets; so that at last it is seen that there is no sound bottom. All is arbitrary; withdrawing our caustics and adopting a protective treatment, we point out the beautiful clean bandages and ask the clinic to admire! To take one concrete example: the English T is clearly equivalent in sound to the Hebrew ט, the Greek τ, the Arabic ط, and the Coptic Ⲧ, but the numeration is not the same. Again, we have a clear analogy in shape (perhaps a whole series of analogies), which, on comparing the modern alphabets with primeval examples, breaks up and is indecipherable.'

Nevertheless Crowley never ceased to be fascinated by this aspect of the Qabalah and sometimes went to absurd lengths to prove something by Gematria. His entry for 4 September 1923 shows this tendency at its peak, for he converts an English phrase letter by letter into Greek, and then arbitrarily leaves out a letter in order to get the correct value.

Crowley wrote four main works of interest to Gematria enthusiasts. They are:

- 1) *Gematria* published in *Equinox* Vol I, 5, London, 1911. A background essay on the subject.
- 2) *Liber 777* reprinted in expanded form by Neptune Press, London,

1952. The most comprehensive tables of magical correspondences in print.

- 3) *Sepher Sephiroth (Liber D)* which forms a reference work of Hebrew words arranged in numerical order according to their value. *Equinox* Vol I, 8, London, 1912.
- 4) *Greek Qabalah (Liber MCCLXIV)* The same as the above but for Greek words. Extant but unpublished.

The first three books have been reprinted together as *The Qabalah of Aleister Crowley*, Weiser, New York, 1973.

The following table relates both Greek and Hebrew alphabets to their numerical values: it does not always imply any necessary correlation between the Greek and Hebrew letters in the same line with each other, although their relationship holds roughly good up to tzaddi/koppa.

HEBREW			NUMBER	GREEK		
Sound	Name	Letter	Numerical Value	Letter	Name	Sound
a, <sup>1</sup>	aleph	א	1	Α α	alpha	a
b, v	beth	ב	2	Β β	beta	b
g	gimel	ג	3	Γ γ	gamma	g
d	daleth	ד	4	Δ δ	delta	d
h	he	ה	5	Ε ε	epsilon	e (short)
v, u, o, w	vau	ו	6	Ϝ ϝ	digamma	v, w
z	zayin	ז	7	Ζ ζ	zeta	z
ch	cheth	ח	8	Η η	eta	e (long)
t	teth	ט	9	Θ θ	theta	th
y, i	yod	י	10	Ι ι	iota	i
k	caph	כ	20	Κ κ	kappa	k
l	lamed	ל	30	Λ λ	lambda	l
m	mem	מ	40	Μ μ	mu	m
n	nun	נ	50	Ν ν	nu	n
s	samekh	ס	60	Ξ ξ	xi	x
o, <sup>1</sup>	ayin	ע	70	Ο ο	omicron	o (short)
p, f	pe	פ	80	Π π	pi	p
tz, ts	tzaddi	צ	90	Ϟ ϟ <sup>2</sup>	koppa	—
k, q	koph	ק	100	Ρ ρ	rho	r
r	resh	ר	200	Σ σ, Ϻ	sigma	s
s, sh	shin	ש	300	Τ τ	tau	t
t, th	tau	ת	400	Υ υ	upsilon	u, y
k	final caph <sup>3</sup>	ך <sup>3</sup>	500	Φ φ	phi	ph
m	final mem	ם	600	Χ χ	chi	ch
n	final nun	ן	700	Ψ ψ	psi	ps
p, f	final pe	ף	800	Ω ω	omega	o (long)
tz, ts	final tzaddi	ץ	900	Ͱ ͱ <sup>1</sup>	sampi	—
		א <sup>4</sup>	1000	α <sup>5</sup>		

<sup>1</sup> Used nowadays only as numerals.

<sup>2</sup> This letter disappeared from the alphabet at an early stage in its development.

<sup>3</sup> 'Final forms' of letters to be used only at the end of a word.

<sup>4</sup> A larger letter than normal indicates × 1000 the normal value.

<sup>5</sup> With an accent added in lower left to indicate × 1000.

<sup>6</sup> From here downwards the Greek Alphabet is allocated in a slightly different order in Crowley's

## Appendix I

Hebrew Letters	English of Letters	Numerical Value of Letters for Gematria	Planet Zodiacal Element	Numbers Printed on Tarot Trumps and Title	Paths of the Tree of Life
א	A Aleph	1	Air	O Fool	11
ב	B Beth	2	Mercury	I Magician	12
ג	G Gimel	3	Moon	II High Priestess	13
ד	D Daleth	4	Venus	III Empress	14
ה	H He	5	Aries	XVII Star <sup>8</sup>	15
ו	U, V or W Vau	6	Taurus	V Hierophant	16
ז	Z Zain	7	Gemini	VI Lovers	17
ח	Ch Cheth	8	Cancer	VII Chariot	18
ט	T Teth	9	Leo	XI Strength	19
י	Y, I Yod	10	Virgo	IX Hermit	20
כ	K Kaph	20,500 <sup>7</sup>	Jupiter	X Wheel of Fortune	21
ל	L Lamed	30	Libra	VIII Justice	22
מ	M Mem	40,600	Water	XII Hanged Man	23
נ	N Nun	50,700	Scorpio	XIII Death	24
ס	S Samekh	60	Sagittarius	XIV Temperance	25
ע	O Ayin	70	Capricorn	XV Devil	26
פ	P, F Peh	80,800	Mars	XVI Blasted Tower	27
צ	Tz Tzaddi	90,900	Aquarius	IV Emperor <sup>8</sup>	28
ק	Q, K Qoph	100	Pisces	XVIII Moon	29
ר	R Resh	200	Sun	XIX Sun	30
ש	Sh, S Shin	300	Fire	XX Judgement	31
ת	Th, T Tau	400	Earth & Saturn	XXI World	32

Table of Correspondences

<sup>7</sup> Final form, where the letter appears at the end of a word, changing both its shape and numerical value.

<sup>8</sup> Crowley reversed the positions of the *Emperor* and the *Star* to fit with a line from the *Book of the Law*. The more traditional arrangement has these Tarot Trumps in numerical order.



**THE VITAL TRIADS OF THE TAROT**

The Three Gods I A O	{	O The Holy Ghost I The Messenger IX The Secret Seed
The Three Goddesses	{	II The Virgin (Luna) III The Wife XVII The Mother (Nuit)
The Three Demiurges	{	X The All Father 3 in 1 IV The Ruler V The Son (Priest)
The Children Horus and Hoor-Pa-Kraat	{	VI The Twins Emerging XIX The Sun XVI The Crowned and Conquering Child emerging from Womb as in A L P
The Yoni <i>gaudens</i> (The Woman justified)	{	VII The Graal; Chariot of Life XIV The Pregnant Womb preserving life VIII The Sexually joined
The Slain Gods	{	XI 156 & 666 [The Beast] XII The Redeemer in the waters (Osiris) XIII The Redeeming Belly which kills XV [Apophis]
The Lingam The Yoni The Stèle (Priest, Priestess, Ceremony)	{	XV Erect & Glad (Pan) XVIII The Witch: Yoni stagnant and waiting XX God and Man as twins from Nuit and Hadit
The Pantacle of the Whole		XXI The System

## APPENDIX II

### *Hexagrams of the Yi King*

The Hexagrams, in the order in which they appear in the Yi King.

8 	7 	6 	5 	4 	3 	2 	1 
pi	sze	sung	hsü	máng	lun	khwán	k'ien
16 	15 	14 	13 	12 	11 	10 	9 
yü	k'ien	tá yü	thung zán	phí	thái	li	hsiao k'ao
24 	23 	22 	21 	20 	19 	18 	17 
fú	po	pi	shih ho	kwán	lin	kú	sui
32 	31 	30 	29 	28 	27 	26 	25 
hǎng	hsien	lí	khan	tá kyo	í	tá k'ao	wú wang
40 	39 	38 	37 	36 	35 	34 	33 
k'ieh	k'ien	khwei	kiá zán	ming í	jin	tá kwang	thun

*The Magical Diaries of Aleister Crowley 1923*

48 	47 	46 	45 	44 	43 	42 	41 
jing	khwân	shāng	jhui	k'au	kw'ei	yi	sun
56 	55 	54 	53 	52 	51 	50 	49 
lü	fāng	kwei mei	kien	kān	k'an	ting	ko
64 	63 	62 	61 	60 	59 	58 	57 
wci jī	ji jī	hsiāo kwo	kung fū	kieh	hwān	tui	sun

## APPENDIX III

### *Magical Mottoes*

The following list of magical mottoes does not claim to be exhaustive, but includes many of the members of Crowley's Order of the A.'.A.'. together with some members of the Hermetic Order of the Golden Dawn, who are referred to in the course of the diaries, or who became particular friends of Crowley's while he was a member of the latter organization.

Ad Majoram Adonai Gloriam = Israel Regardie (Stella Matutina)

Achad = Charles Stansfeld Jones

Aequo Animo = Charles Rosher

Ahah = Frank Bennett

Ahitha (or Achitha) = Roddie Minor

A.I. = Eddie Saayman

Almeira = Bertha Prykryl née Bruce

Alostrael = Leah Hirsig

Ananda Metteya = Allan Bennett (G.'.D.'.)

Ape of Thoth = Leah Hirsig

Arcteon = Charles Stansfeld Jones

Aud = Raoul Loveday

Bazedon = Mrs Elsa Lincke

Bikkhu Ananda Metteya = Allan Bennett (G.'.D.'.)

Camel = Roddie Minor

Causa Scientiae = Julian Baker (G.'.D.'.)

Cypris = Ninette Shumway, née Fraux

D.A. = Julian Baker (G.: D.:)

Daemon est Devs Inversus = W. B. Yeats (G.: D.:)

D.D.S. = George Cecil Jones (G.: D.:)

Deo Data = Mrs E. A. (Dorothea Hunter)

Deo Duce Comite Ferro = S. L. Macgregor Mathers

Estai = Jane Wolfe

Eve = Roddie Minor

Fiat Lux = C. F. Russell

Fiat Pax = George Macnie Cowie, one time Grand Treasurer of the OTO

Fidelis = Miss Elaine Simpson

Genesthai = C. F. Russell

Grimaud = Helen Parsons

Hilarion = Jane Foster

Iehi Aour = Allan Bennett

I.E.W. = Martha Küntzel

Lampada Tradam = Victor Neuburg

Laylah = Leila Waddell (née Bathurst)

Lucem Spero = R. P. Thomas

Non Omnis Moriar = Wynn Westcott (G.: D.:)

Non Sine Fulmine = Major-General J. F. C. Fuller

O.I.V. = Charles Stansfeld Jones

Ol Sonuf Vaoresagi = Crowley's Adeptus Major motto

Olun = Marie Lavrov (Mrs Röhling)

Omnia Pro Veritate = Norman Mudd

Omnia Vincam = Victor Neuburg

OU MH = Crowley's Adeptus Exemptus motto

Ouarda = Rose Crowley

Parsival = Charles Stansfeld Jones

Parzival = Crowley's Adeptus Minor motto

Per Ardua ad Astra = Major-General J. F. C. Fuller

Perdurabo = Crowley's Neophyte motto

Perseverantia Et Cura Quies = Mrs Simpson

Progradior = Frank Bennett

Recnartus = Heinrich Traenker

Rhodon = Mary Butts

Sapientia Amor Potentis = Frank Bennett

Saturnus = Karl Germer  
Semper = Lady Colville  
Semper Paratus = Thomas James Windram  
S.S.D.F. = Elaine Simpson  
S.R.M.D. = 'S Rioghail Mo Dhream = MacGregor Mathers (G., D.)  
Superabo = Sheridan Bickers  
To Mega Therion = Crowley's Magus motto  
Tzaba = Lady Frieda Harris  
Unus In Omnibus = V.I.O. = Charles Stansfeld Jones  
Vestigia Nulla Retrorsum = Mrs Mathers  
Virakam = Mary D'Este Sturges  
Virtute et Labore = Adam Gray Murray  
Vi Veri Universum Vivus Vici = V.V.V.V.V. = Crowley's Magister Templi motto  
Volo Intelligere = Gerald Yorke  
Volo Noscere = George Cecil Jones  
Wholon = Marie Lavrov (Mrs Rohling)  
Yihoveaum = Austin Osman Spare  
  
31-666-31 = the Scarlet Woman, Leah Hirsig



## APPENDIX IV

### *Diary Abbreviation and Symbols*

<i>Zodiac</i>	<i>Planets</i>
♈ Aries	☉ Sun
♉ Taurus	☾ Moon
♊ Gemini	♂ Mars
♋ Cancer	☿ Mercury
♌ Leo	♃ Jupiter
♍ Virgo	♀ Venus
♎ Libra	♄ Saturn
♏ Scorpio	♆ Neptune
♐ Sagittarius	♅ Uranus
♑ Capricorn	
♒ Aquarius	
♓ Pisces	

#### *Elements*

△	Fire
△	Air
▽	Water
▽	Earth

♒ (Aquarius) = Heroin

Aur Rub = Aurum Rubeum = Red Gold

B = Brandy

BAFOMIThR = Crowley's spelling of Baphomet as revealed to him during the period of a vision called the Amalantrah Working (1918)



C = Cocaine

Elixir (sexual) = the combined sexual fluids consumed as a sacrament after a magically orientated intercourse

El. Rub. = Elixir Rubeus = the red elixir, or the physical results of intercourse during menstruation

et aliis = and other things

Eth<sub>2</sub>O = Ethyl Oxide i.e. Ether

Ethyl = ether or ethyl oxide

H.G.A. = Holy Guardian Angel

H.P.K. = Hoor-Paa-Kraat

H.R.H. = Heru-Ra-Ha

Had = Hadit

Hadit = a form of the Egyptian god Horus, as an infinitely small point or seed

In manu Regis = in the hand of the King, that is, Crowley masturbated

i.m.d. = in manu dominae = in the hand of his mistress

Jupiter's sacred incense = opium

Kteis (or K) = vagina

leo (♁) = cocaine

Lesser Work of Sol = see VIII°

Nuit = the Egyptian Goddess of infinite space or expansion

Nut = Nuit

per os = by the mouth, i.e. oral intercourse

p.o. = per os = by the mouth, i.e. oral intercourse

p.v. = per vaginam, i.e. vaginal intercourse

p.v.n. = per vas nefandum = by the unmentionable vessel, i.e. anal intercourse

φ = phallus

Red Gold = the menses, Crowley often worked with these to obtain gold or money

R.H.K. = Ra-Hoor-Khuit

Siddhi = (yogic) magical power

T H T I T I = Thrice Holy, Thrice Illustrious, Thrice Illuminated

V H V I V I = Very Honoured Very Illustrious. Very Illuminated

### *Hebrew*

כ (Kaph) = Cocaine

פ (Peh) = the mouth, i.e. oral intercourse

#### *Appendix IV*

⌌ (Tau) = the last letter of the Hebrew alphabet often used by Crowley to indicate the fundament

#### *Degrees*

VIII° = the O.T.O. degree in which masturbatory or autosexual magical techniques were taught, also referred to as the Lesser Work of Sol. For among other things, the consecration of talismans

IX° = the O.T.O. degree in which heterosexual magical techniques were taught, for magical creation by male-female union

X° = an honorary degree in the O.T.O. reserved for administrative heads

XI° = the degree of the O.T.O. in which the techniques of sexual magical involving anal intercourse were taught. Also used for the revitalization of the body



## APPENDIX V

### *Stopping Heroin Clinical Report 11 June 1923*

*Case.* [i.e. Crowley] Average dose 3 grains [of heroin] daily without a break since Oct. 1922 [and] with two short breaks (complete) since about Jan. 1921. Decided to stop about midnight Thursday, June 8th [in fact 7th].

[8 June] *Friday.* Went to bed about 3 p.m. vomiting, diarrhoea: complete loss of power in sphincter ani. Dyspnoea. Became delirious, but under control of Will. Slept uneasily at intervals.

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

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

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

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

*Food.* Sweet biscuits, tea, and coffee.

*Sleep.* Slept fairly well.

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

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

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

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

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

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The complete diaries of Aleister Crowley cover his entire career in magic, from his initiation into the Hermetic Order of the Golden Dawn in 1898, to his death in 1947. These diaries record the development of Crowley's synthesis of traditional Western ritual magic with Eastern yoga, tantra and sexual magic—culminating in the creation of Crowley's "Thelemic Magick." *The Magical Diaries of Aleister Crowley: Tunisia 1923* show one year in Crowley's life. This particular year was a major turning point in his life—he and his followers had just been banished by Mussolini from their beloved Abbey of Thelema in Cefalu, Sicily. It marks a time of introspection for Crowley. In it he fully records his magical acts, the internal and external influences surrounding these acts, and their results. Also included are references to the commentaries on the *Book of the Law*, passages detailing drug use, the practice of sexual magic, descriptions of how he derived Qabalistic meaning from his works and life, interpretations of "Yi King" (I Ching) divination, and other thoughts of a philosophic, religious, and magical nature. In these candid glimpses into Crowley's mind, the reader can see both the egocentric, self-aggrandizing "Beast 666" and the doubts and misgivings of a man dedicated to the spiritual path. Includes:

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