

Section of original diary of A.C. omitted from the typescript thereof.  
 Addition copied from the holograph diary in the collection of G.J. Yorke

3 Oct 1923.

2.22 A.M. Our plans revealed to me in Meditation, having invoked Aiwass.

A.I. (Eddie Saayman. T.) to cash cheque £25 Oct 6 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 and all cost my education as soon as I settle in life.

A.I. to go to Oxford, leaving us £36: once there to meet the cheque, and borrow £100 from friends, sending O.P.V. £ 20 and Ninette £30. To take pupils, and offer to write essays, stories etc for papers - sending in A.C.'s work.

O.P.V. to stay till Hag is in shape, and cash comes. 666 and Alostrael to join him at Hamman-Lif, or all three to go to 'Tizi'.

666 to work at Comment. Alostrael to nurse him and rest.

O.P.V. to join A.I. when Hag is ready, and get a regular job. <sup>Also</sup> to work (? T) Vindication, sell Hag, etc etc. This before Oct 31. He goes via 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, and use all possible credit for clothes etc. 666 writes C and R intro (ducing). O.P.V. swears to settle my £500 in due course. C & R. "I am M.A. Cantabridge Trinity. I have been L(ecturer) in M(athematics) at G(rays) U(niversity) B(loemfontein). I am going to L(ondon) 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".

#### The General Plan

To realize A.C.'s assets.

Steps. 1. Vindication.

2. Recovery of stolen assets.

3. Concentration and organization of assets and selling campaign.

To make this possible.

1. Get money from every one possible on any pretext imaginable. (Pay this back immediately success comes.)

2. Enrol sworn band of volunteers to back it.

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30/2/23

2. Enrol sworn band of volunteers to back the company - to the limit.

I find that my life's work depends upon the execution of a definite task. The interests of all who care for Spiritual and Intellectual progress, or for Righteousness, are vitally concerned. I require considerable funds - £1000 to begin - both for strategical reasons and 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, and 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 to do so. All funds should be cabled by the Bank to my account Crédit Lyonnaise, Tunis.

Oct 5. Die Venus. 4.0. A.M. Working all night on Vindication.

Proposals for new Law of Libel

1. As in France, man attacked may reply gratis at double length and extra at advertisement 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. Pros. refuse to issue a writ (in case of crime) accused shall have right to demand public trial at joint expense of accuser and Government. In case of immor<sup>al</sup> 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 alledged. Accused shall not be cross-examined on his general character or opinions; his denial shall carry absolute weight in absence of direct evidence to 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, etc, barred; letters by him written by him, etc, accepted. ~~Circumstances of seduction - si~~)

50V 23

Circumstantial corroboration - e.g. photographs, hotel registers etc accepted for what they may be worth).

5. Accusations of abominable and 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 etc is ruined if accused of sodomy, adultery, drunkenness, and the like, though completely cleared). Such charges shall make author, editor, publisher, printer, and all concerned, liable to imprisonment on simple demand of accused, or if seen by Publ. Prost.

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 <sup>at</sup> the 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 and return, with expenses during trial.

12. Salacious details (also in divorce reports, trials of 'crimes of passion', etc) 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 etc. But no moral turpitude shall be ascribed to the accused under conditions as 3, 4, and 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.

30023

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 lèse-majesté as abusing the processes & insulting the dignity, of Justice. The compensation to the accused shall also rank at double rates.

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Oct 5. Die Venus.:

6.20. Lots of Realization: very high.

6.45. Revelations about O.P.V. etc. He is in my mind ("in love" is his worst pitfall) ? is A.I. our Hé final ( in Hebr. T). ? should O.P.V. fuck 31-666-31 (Alostrael T) and produce a Hé "mightier etc". 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. Qy: 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 Hé 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 too far)

O.P.V. must refrain from action altogether, but criticize me and then express my Will by directing action. But he must suppress M(orman) M(udd)'s own will wholly & act as an elaborate 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. He 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 and organized and ordered etc: then he tells Hé just what to do to obtain phenomenal results. Hé 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. ? Resembles Achad not a little)

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## Vindication. Preamble

I am an M.A. of C(ambridge) U(niversity) (Math Scholar of Trinity College) I have been lecturing in Maths at G(rays) 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 day. I have studied his scientific Memoranda with great care, and am satisfied that they should <sup>lead</sup> ~~lead~~ to discoveries which will furnish mankind with a new Instrument of Knowledge, and 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 three 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 ~~active~~ 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 and fully, and to publish the results <sup>adequately</sup> ~~adequately~~.

Failing which, I shall take publication of such a nature as to compel Justice to open an official inquiry.

(Note. The following paragraph ~~scored~~ 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..

-(511 (516 (Jane Wolfe.T) to get this letter published Times preferably. If not,

5002 23

print it and send round to press, Collins etc, <sup>ask</sup> ~~ask~~ Collins to help.)

Manifesto . O.P.V.

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: ~~the~~ <sup>some</sup> 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). It also requires <sup>S.</sup> 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.S. of N. C.

I also promise to execute without question, and in strict confidence, any task which N(orman) M(udd) may lay upon me, provided it be in my power to do so. I also enclose herewith letters of introduction from N.M. or E.S. to the following persons, whom I consider as likely to be of use to N.M.'s research in either of the ways above state<sup>d</sup>

----- name

----- address

----- probable line of usefulness.

I understand thoroughly that the course of action proposed by N.M. is unusual; but <sup>am</sup> ~~am~~ content to rely upon my personal knowledge of his integrity and 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.

After E(ddie) S(aayman) has left.

Mr N(orman) M(udd) M.A. one time Sch of T.C.C. and Lecturer in M at G.U.B. S.A. presents his respects <sup>and</sup> ~~and~~ compliments to H.B.M. Consulate General Tunis, and wishes to be informed whether, should he call at the C.C. on business, he is liable to be

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shouted at, insulted, browbeaten and threatened with physical violence by the underlings of H.B.M.C.G.T. as in the case of the scholar<sup>s</sup> and graduate<sup>s</sup> of the University of Oxford. (Copies of this letter have been forwarded to the proper quarters).

-----  
General

As a white man, I would go to the rescue of my worst enemy if I saw him attacked by creatures like H Sykes (? T) - Bickers and papers like John Bull. (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 alledged?

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 <sup>last</sup> extremity of misfortune. (Note by A.C. to this para. "Insert 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 sportsman to assist one of the greatest mountaineers, Himalayan explorers and 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 ~~address~~ redress by notoriously false and implicitly absurd charges on the part of newspapers which avowedly live on suggestive scurrility thinly <sup>masked</sup> as moral indignation.

We ask you to lend your financial aid and personal influence to compel an open and impartial enquiry into the whole of the circumstances in this matter.

Follow up letter to be written if not reply ad hominem in each case.

Special paras for Feilding, Marston, Radclyffe, Shirley, Harrison, Wakefield, Beresford Cabell, Menchen, A Harvey, Paul Bartlett, Stuart X, Crowninshield, Nash, Cosgrave, Quinn, E.S.P. Haynes, Chas Watts, A R Orage, Hobb (? Kobb), Jackson, Bernard Shaw, Filson Young, Garvin, J N W Sullivan, Barry, H G Wells, Arnold Bennett, W S Maugham, Sir A Mond, Otto



50V23

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Further particulars may be obtained from E H S. who is authorized to receive and acknowledge cheques, and 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 and authoritative enquiry into

- (a) the charges made against Mr A.C.
- (b) the facts of his life and character
- (c) the nature and value of his work : the collection (and publication if necessary) of such documents <sup>as</sup> are thereto pertinent : the examination of <sup>ma</sup> material witnesses: the preparation and its presentation of a prima facie case in the proper quarters: and the arousing of general public interest in the case.

Norman Mudd ( M A etc) who has resigned his post as L(ecturer) at G U B with the definite object of securing Justice in this case, while assuming the fullest responsibility for this appeal and 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 Way and Means.

It is proposed, whatever the event of the actual investigation, to move for 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.

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Die Mercury Oct 3. Hail unto Kheph Ra! 1.31 A.M. Have been working with A.I. Gave him a Vellum Sword of Song 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's nothing else wrong, to speak of; but a deep malaise, which even leo<sup>ad</sup> 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? P/Water X Li. 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. LXV V.2. "Starry heaven shaken as a leaf at tremulous rapture of your love? - flying of light whirled away by great wind -----" suggests change of climate --- new love affair - inspiration due to new idea. Reference perhaps to Hilarion - this verse was our symbol. Write Comment in "Tizi". 2.22 A.M. Our plans revealed to me in Meditation, having invoked Aiwaas. <sup>2</sup> <sup>Die 2</sup> Much better. Out to lunch - siesta - tea - light work - dinner - movies (a really good French film).

Die Jupiter. Oct 4. Hail unto Kheph Ra! 2.50 A.M. Have been criticising A.I.'s last clairvoyance - done without my knowledge - very good. He has quite exceptional genius for this: I have known no superior - though Fra<sup>CAUD</sup>, much younger, was nearly as good.

5.0. Can't sleep again: this is hellish. (Poem Maxilla Asini on following page) 4.44 A.M. As usual, sleep impossible. Shit who cares? Tizi will cure it. (Poem - following pages.)

Die Venus. Oct 5. 4.0. A.M. Working all night on Vindication. Proposals for new Law of Libel. 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 e A lunatic, & "Sore vexed") explanation by word of mouth. CHS. <sup>Some 10 pages omitted, in H. 3.38</sup>

Oct 5-  
Oct 20

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW./THE MAGICAL RECORD OF/TO MEGA OHPION/666/9<sup>0</sup> = 2<sup>0</sup> A. . A. / LOGOS AINOC THELEMA (Grk)/ Continued: in the Tunisia Palace Hotel, Tunis, is/ the beginning (5th October, 1923, B.V.)/ AN: XIX, Sol in 11 deg Libra; Luna in 11 deg Leo. ~~xxxxxx~~ Do what thou wilt shall be the whole of the Law.

Oct 5. Friday. Slept 9-12 a.m., & 2-5 a.m.

Oct 6 Saturday. Hail unto Kheph-Ra! 12.21 a.m. Have been discussing Thelematics with Frater Adonai Iao - the periodicity of Primes. I find (preliminary) a five-fold scheme:

- (A) 11 Magick: 418: Love under Will restoring 13 The Unity
- (1=Alph(Hbr)=0) & Love, developing 17 The Male Trinity I A O &
- 19 The Female Trinity whose union is 23 Life nascent:
- whose Energy takes the form of
- 2 plus 9 = 11) 29 Magick, restoring the Unity-Zero as
- 3 plus 1 = 4) 31 The Unity AL & Zero LA crowned & combined in
- SHT: which constitutes
- (B) 37 The Male Individual Soul (Jechidah) as a basis for the satisfaction of the Female Idea of Possibility of Experience, i.e.,
- 37 plus 41 = 78 = Taro) 41 The Female Soul AM unredeemed or sterile, awaiting Fulfilment in 43 Life nascent in Experience (Orgasm).



(its word uninterpreted)  
 (Purgatory) Series (C) is the Idea understood in terms of Individual Experience. Series (D) is the Formula expressed in terms of actual Dualistic phenomena of Nature - the ideas of Male & Female, Fire & Water, &c realised by means of sense-experience, & rendered intelligible by imagination, & by generalization as subject to Law. (Also (A) Ideal (B) Fall (C) Suffering (D) Redemption.) (A)(B)(C)(D) thus correspond closely with the nature of Kether --- Chesed; the series 97, &c, should balance the "Matter" of (D) by Energy, & the Series (F) resume (A) by means of its Five directrices, as Tiphereth, the Human Consciousness, does Kether, the Unconscious God-nucleus of every "Star". I must next show the necessity of the composite numbers: how they bridge the gaps between the primes. Thus 12 leads from 11 to 13: i.e., the Zodiacal equilibrated fulfilment of the Solar Cycle (&c) is necessary to cover all possible cases of Love under Will restoring the Unity. 13 to 17. Unity must express itself as  $2 \times 7$ , Love in dual form, as before when 1 needed 2. 14 produces  $15, 3 \times 5$ , Energy moving that fixed Duality (Chokmah, 2, becoming Binah, 3, compensated by Venus, 7, becoming Mars, 5): the Word, 2 must be interpreted, 3, & Love, 7, excite activity, 5. 15 becomes 16 thus: the union of  $3 \times 5$  equalizes them to  $4 \times 4$ , Binah gaining the 1, & so conceiving the Twins plus 2 & minus 2, while Geburah gives up its primal energy of 1 & becomes fixed and inert as 4. Thus  $16 = 4 \times 4$  from  $3 \times 5$ , as  $4 = 2 \times 2$ , from 3 plus 1 (Chokmah gave Binah the 1 which it transmitted, & so reproduced itself 2 in a dual form (its own image) 4. 16 produces 17 thus:  $16 = 2$  to the fourth: the first Fourth Dimension number destroys the Three-Dimensional Universe (Atu XVI) & so has to find a new Unity capable of creating the new form of Existence. As the Uneasiness of Zero demanded a Kether to start a world wherein it might express itself, & as 12, finality needed a new Unity 13. 18 links 17 to 19; for 18 is the generative 9 multiplied by the creative 2; the illusion of Duality multiplied by the illusion of stability-change: & so the double illusion called "Love" (Develop this by meditation on Atu XVIII; Pisces, Kheph-Ra, Luna, etc) 17 develops 18 because it feels its lack of the feminine counterpart, & so it creates first of all a wish-phantasm of glamour, a moon-dream, & a wish that midnight should pass. Through this Dream (Lilith) creates the real Image of its Desire, the Female Trinity 19. 19 formulates itself (by aid of 17) just as (Sattvas) 20 the Wheel  $10 \times 2$  the Decad moved or  $4 \times 5$  the Fixed energized: thus (Tamas) 21 the Universe (Atu XXI)  $3 \times 7$ , Binah is Pure Love, another form of Malkuth - containing AHIH, the Kether-God "Existence". Then as (Rajas) 22 the Serpent of the Paths, the sum of the possibilities of experience (by Vibration, linking all the original Ideas or Sephiroth). These are then the 3 possible elements which lead to 23, Nascent Life (the Pure Idea of Life). Life, infusing the Universe, vitalizes (2) the organized system of the Zodiac (12): 24. This causes the five elements to combine with each other in all possible ways  $5 \times 5$ : Energy realises itself in action: 25. This activity leads to the appearance of the Demiurge (IHVH = 26) who represents the elaborated (or extended) Unity (13) as the Dyad in extension; 26. His government orders the revolution of the Gunas (3) in a stability (9) expressed by means of periodic & regular change (9) - the curves of growth & decay (Luna = Jesod = 9) - generation (Jesod = 9). He makes Air (9) the Foundation (Jesod = 9) of the course of the 3 Forms of Energy (Gunas) & establishes them in solidity by curbing them

(27=3 cubed) in the three dimensions.  
 27. Each such change must then be recorded (2) as a fixed (14) event resulting from Love (7) under Will (2) ( $2 \times 7 \times 2$ , or  $4 \times 7$ , or  $2 \text{ squared} \times 7$ ) These events are conceived as Victories (28=KCh, Victory). To ensure that they occur in due conformity with Will, they are examined with a view to discovering the Laws which underlie them.  
 28. This Law is found to be a new Formula of Magick. 29. The use of this leads to perfect fulfilment in Balance, Libra-Lamed =  
 30. Finally, this Balance of extended Work is summed in a new formula of Unity - Nothing, the resuming of the original equations  $0 = 2$  &  $3 = 1$  in the Zero (LA) - Unity (AL) - Quintessence (ShT) of  
 31. i.e. (x) - (vide supra - copyist) nearly 3 a.m. & I have slept little indeed for three nights now. Me for the G.M.R. in the Desert!  
Notes for Cont.: First thirteen Primes 000 to 31 complete scheme of Perfect. All later imperfect. 37 = Self-idea - beginning of "fall"  
 61 starts redemption (?)  
 32 2 to the fifth = Chokmah with five predicates.

Paths. 000) Five possible  
 00) archetypes of  
 0) Idea.  
 1)  
 2)

31 is  $0 = 2$  AL = 1 as 0 expd. as 2 Perfection of  
 1 ≠ 3 (A) (L) both 0 & 1.

33 Black Magic (as applied to gross 3)  
 34 =  $17 \times 2$  Fatherhood double  
 35 =  $5 \times 7$  but low Mars x Venus for 2 (Mercury) x 3 (Luna) AGLA  
 36 = 6 squared Microcosm established - self-satisfied  
 2 x 18 double illusion  
 4 x 9 change.  
 12 x 3  $2^2 \times 3^2$

38 =  $19 \times 2$  double mother  
 39?  
 40 limitation Capricornus = doom = man drowned in sense.  
 42 6 lined by 7 instead of its due 5. ( $5 \times 6 = 30 =$  Libra satisfact<sup>ion</sup>)  
 43. Life rejoicing, therefore deluded.  
 44. Stem Magick: blood-producing. 45. Man:  $5 \times 9$  Energy wobbling linked to generation. Series 1-9.  
 46 -  $23 \times 2$  Life divided against itself - Good & Evil in Life. /  
 Magick. 47 Orgiastic Magic.  
 48 The 12 limited.  
 49 -  $7 \times 7$ : Love loving itself "Love is all" - will absent.  
 50 Death - Vibration - Fish - cold-blooded water-dweller.  
 51 -  $17 \times 3$   
 52 -  $13 \times 4$  Unity limited 26 x 2 - Jehovah divided.  
 The Son.

Unity. 53. A false Unity.  
 54. - Gunas doubled (Good & Evil in Nature).  
 55. Magick used for earthly ends. Series 1-10.  
 56 Nu. 57. 58. 59. Eager for experience? (Mars)  
 60 Sagittarius, NVD? NV plus VD.  
 61. Venus. Possibility aware all n.g. despair. The brother of Despair out to be the top of success.  
 62. 31 to rescue. 63.  
 64 8 squared.  
 65 H.G.A.  
 66 Magick applied to Macrocosm.

- Life nasc. 67 Understanding comes thereby. 68. 69.
- 70 Capricorn
- Mag. 71 New Magical Formula. 72.
- Unity ? 73 Wisdom & Asporation, Purity, Initiation.
- of 2=3. 74.75.76.
- 77. Magick of Love
- Mars 78 Word from the Crown.
- 79
- 80 Mars. Smash of B. B's Tower.
- Venus 81 82
- 83
- 84 85
- 86 ALHIM Powers of Nature organized.
- 87
- 88 Magick applied to Redeeming Wisdom.
- Life. 89
- 90 Aries. Mastery attained.
- 91 AMN 7 x 13
- 92
- 93 Thelema(Grk) 31 established in all ways.

1 p.m. Give conditions of Comment. (Laudanum = Lauda Anum. LA - AVD - VD(Hadit) - DA (Had R) - NV - M (Silence). LaFdanFu(Copyits - the F as shape of Grk letter - rest of word in Grk). = 138 M final Heb. 598. If 2nd a were o, 207 = AVR Law - donum, gift.

VI Sung. Contention.  
 Start 8.53 p.m., Oct 11; end 8.53 p.m. Dec 22, when Sun enters Capricorn. or 11 p.m. two hours later. Perhaps October 12.  
 (copyist note - an horoscope occupies rest of page).

Symbol for Alostrael's Health if she accompanies me on the G.M.R. Water/Sol XLIX Ko. Change. Tension relieved: 666 must look after her. General symbol for Alostrael for the 6 months. K/Water XIX Lin "Great". Complete rest & happiness. Fresh amount of Energy. Thwan: Excellent if firm & correct. Line 1. Stick to 666 who must be f. & c. 2. ditto. They prosper greatly. 3. Beware of rash action (Plans for Capricorn and after to be carefully thought out: then no error) 4. Advance in highest mode: no error. 5. 666 appears in glory as 9 = 2 & Prince-Priest, &c Good fortune. 6. Advance of honesty & generosity: no error. General symbol for her work in 6 months. P/Earth. ~~xxxx~~ XXXIII Thun. ThwanL Continue regular work. Line 1. Retirement: danger demands repose. 2. Stick to job: all Will to be used. 3. Stick to Oath: make it lever of success. 4. Persist in ~~retirement~~ retirement-idea, though not pleasant. 5. Persist in retirement-idea admirably. 6. ditto nobly.

Oct. 7, Sunday. 12.10 a.m. Hail unto Kheph-Ra! Oracle for the G.M.R. Liber VII, Cap: I verse 2. 12.20 a.m. My five archetypal ideas interest me much. The philosophy of them seems confirmed by the Primes. I must define them.

O° "Extremes meet". Necessity-Chance. OO Being - Not-Being?  
 Individual(potential). O Motion - Rest? Possibility.

- 1 Event
- 2

OOO or O° Pure Nothing (AIN).  
 "Nothing has ~~xxxx~~ no qualities", i.e. Something must necessarily have some qualities: it is a matter of pure chance what things & what qualities. "Naught is naught" means "S is P must be true":  
 or, O° = S°.

00 without Limit (AIN SVPh) i.e. "Any S must be infinite". For suppose a limit to S; then beyond that limit there must be Pure Nothing, which (as above shown) is S<sup>p</sup>, contrary to the supposition, which is therefore absurd, therefore S = ∞ (infinity-sign).

0 Limitless Light (AIN SVPh AVR) (By Light is meant that which makes S is P capable of being observed (perceived, known, or understood might be better words) & which, being a vibration, causes S is P to be, & distinguishable from S is not P (plus L) plus (minus L) = 0 = 2 cancelled out. I.e. S may be any subject & P any predicate so-ever. For there is nothing which is "neither P nor not-P; & S must always be P or not-P.

1. (The Crown - Unity - Postive Being) Pure Being. (KTHR) all points of observation (subjects) are identical; for to distinguish S<sub>i</sub> from S<sub>ii</sub> would limit P; & also make S infinite. Nor can S be other than Unity; for were it two-fold, it could be written S<sub>i</sub> plus S<sub>2</sub>, which is absurd for S=S<sub>i</sub>=S<sub>2</sub>.

2. (Wisdom - the Word - Creative Energy) Pure Event, (ChKMh) All events are dual in Nature, being the relation of S to P; & S cannot be identical with P; for the relation of S to S is still S, which is not an Event, but only the original Point-of-Observation, unextended.

These five ideas are in reality identical. Thus: as 0 implies S<sup>p</sup>, it states (1) the possibility of S<sub>i</sub>; (2) ditto of P; (3) ditto of S<sub>r</sub>P & it has been shown that ~~S=∞~~ S=∞ P=∞ S=1 P=1 S<sub>r</sub>P=P (Grk letter) 2. Evidently any number greater than (sign for) 2 may be considered as of the nature of 2. For, writing 2 as M plus N, we may assign any value we please to M & N, so that if M=3, N=4, M plus N = 7; therefore 7 is a form of 2, being composed of M & N.

There cannot therefore be any Sixth Idea. Now 0<sup>o</sup>=Magick, which changes Nothing into Something. S=The Father (hadit, the Individual). P=The Mother (Nuit, the Fulfilment of Hadit). 1= The Unity (R.H.K plus H.P.K.) 2 = The Event (Life.)

The imperfection of Events (being limited & complete) causes dissatisfaction with Duality; the tendency is to return to 0. (Any act of Love under Will both cancels the opposites in Zero, & creates a new pair of Events; thus all Action produces the opposite results at once, & so ensures the Continuity of the process.) When S & P are both reduced to 0, S<sup>p</sup> = 0<sup>o</sup> Pure Nothing. (as before) If S=1 & P=0, S<sup>p</sup> & 1<sup>o</sup> = 1. If S=0 & P=1, S<sup>p</sup> = 0<sup>1</sup> = 0.

2.45 a.m. What with the mouse that gnaws wood & rattles tin all night, & the general overloading of my mind with preparations for Retirement ----- 12.10 P.M. O.P.W's principal business is to choose the field of battle for the vindication. Till now we have not begun to realize the size of the thing; there is so much on both sides! It can be a Dreyfus Case & more so. It will have to be thrashed out in the Law Courts ultimately by the biggest men at the bar.

Victory is certain in any event, because it involves the discussion of things hitherto ignored wilfully. A new religion always leads to bloodshed because the Word of a Magus means that a fundamental principle has been found; some simple proposition to which they must say yes or no. I see men being enrolled as Thelemites at the rate of thousands daily. I contemplate a division of mankind into two classes, the solution of the social problem which is caused by the multiplication of men must be that the great bulk of humanity remain domestic animals whilst the Thelemites form a new species.

Oct 8 Monday Hail unto Kheph-Ra! 1.45 a.m. Talking since 7.30 p.m. Sunday with O.P.V. who has returned sitting, clothed, & in his right mind. Oct 9 Tuesday. Packing all day. Fra A.I. left for Oxford: we are all



perfectly miserable at losing him. We have never struck any one who more completely conquered our affections from the very first. 11 a.m. Conditions of Comment. (Hexagram VI analysed.) Thwan: See the Great Man. Spirit (sign for) = 93; Earth = Moha! Be wary & cautious. Expect opposition. Line 1. Forget controversies. 2. Retire to "Tizi Keep concealed. Only O.P.V. (& such as he chooses to trust) to know my actual address. 3. Rely for support on good will of old disciples - those benefitted by me in the past. (O.P.V.'s explanation). Comment to be without lust of result. 4. The human part of 666 is unequal to the Work. Study the Law, invoke Aiwass, submit wholly to Him, & stick to the Work. 5. The effort succeeds. 6. Divide the G.M.R. into sections, for the three chapters. A chapter to a lunar month.

Cap: I. Begin 10.7 p.m., Oct 20

Luna conj. Hersch. 11. 7 p.m. Tunis time.

II. 3. 8 a.m. November 17.

Luna conj. Hersch. 4. 8 a.m. Tunis time.

III. 10. 38 a.m. December 14.

Luna conj. Hersch. 11. 38 a.m. Tunis time.

Note Hex: V as preliminary & VII as next Work. Sung being P of Luna I am to invoke by aid of IX & XI. 31-666-31 asks her H.G.A. for advice & c on G.M.R. EPINARY - 46 (doubtful)? 46. later? degrees of what? ETIENNE is the language of that word, ?E.T.N? or -

"It is thine!" (i.e., Qabalah?) means "Access" In Gk = 256. In Hebrew 351 plus 7 = 356. IV plus XVI plus IX plus XIII plus 0 plus XIX plus IX = 70 Gk: if Y = u (Grk) word = 646.

5 plus 8 plus 1 plus 5 plus 1 plus 2 plus 1 = 24 (note in margin - Note by V.L. - These add to 23).

Man on roof of house approaches 666 with scroll "No: is 37" - actual man: name "Olaf": brings 666 a message. Is one in authority. She says 93: he shows two squares intersecting: comfortable feeling. I want proof of Truth of all this from original word EPINARY. He says "Thou hast no right, & c.... Brother". Double-barbed Arrow (drawing) "Epinary" is 666's vulnerable spot - on my black-&-white checked coat in white letters on my back near liver. Is perhaps a moral weakness of 666 - remaining from 7 = 4 period. Why he came? "VIDI" i.e. this word. 728 is now in desert: flat - with mountains round.

Hint: p . Fire ~~xxxx~~ (sign of triangle) seen just before this. He saw the vanishing something - ? what. "Iss" (English)? mark this "YISS" ? Danger of .....? cross (sign for) without Rose. Spell in Greek or Hebrew. 666 insists. He says VIVI "Fire without Water". OSINARY (sic - Grk) 561 & 31 = 592; 561 & 209 = 770; 267 & 209 = 476; 267 & 31 = 298. (I think this new word is the remedy for the old: No: - means don't put XI before XX: our own interests before those of Law.) This man is Jupiter. She thanks him: he shows 156. 35,000 pounds, shillings, pence. He will send us this. epinary (Grk), 252 = 95 pl. 157.

Give a Hexagram for the personal fortune of Frater O.P.V. during the six months in which IHI AVD is the Pass Word. The sticks were manipulated by Sister Alostrael. No II. Yoni of Yoni. Comment of the Beast: - Thwan: Right relations with 666. Line 1. Living from hand to mouth. Proper support will come in due time. 2. Your straightness, squareness, & greatness having become habitual, & not requiring repeated efforts, will bring about an advantageous change. 3. You will concentrate your virtues but not obtrude them. You will work for the vindication & achieve success, but claim no credit for yourself. 4. May mean that you will get a job, or bring off a business deal. 5. You will come to great honour 6. You get into a first-class fight. General Remarks. These six

x This record survives in O.G.'s papers

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months represent a period of gestation for O.P.V. - to start a new career altogether, after the Spring Equinox. Give a Hexagram for the Work of O.P.V. during these six months. The sticks were manipulated by Sister Alostrael. No: V Moon of Phallus. Waiting. Comment of the Beast. Strength confronted by peril. You must start a new career. Consider your life as beginning all over again. Line 1. You must wait in the distant border, constantly maintaining your purpose. 2. You wait on the sand of the mountain stream. People will say evil of you. 3. You must go into the mud. 4. You must wait in the place of blood. But, having forced a decisive issue, emerge from the cavern i.e. from the place of darkness & restriction, where you have been confused by the necessity of dealing with this vindication instead of going forward directly to establish the Law. 5. Having succeeded & triumphed, you will be surrounded by prosperous circumstances. You must not be carried away by your success, but continue to wait for the word to advance. 6. About February 21 you must start the real scrap (Compare this line with Line 6 of Hexagram II). Three people will come of their own accord to offer their services to you. You must receive them respectfully. By doing so success will follow.

A further summary note by The Beast. Line 1. Preliminary unsettled state. 2. Able to take initiative. 3. Start vindication. 4. Clear up the first skirmish. 5. All is gas & gaiters. 6. Start the big fight. General Remarks. You must restrict your creative impulses. Your business is to make the rules of the game. Compare what I said about choosing the battlefield & organizing success. Note that this Hexagram is the "upside-down" of the sixth, which represents the Conditions of 666 writing the Comment. This suggests that you should fit in carefully with 666. Moon of Phallus suggests that your work is to demonstrate the phallus to be pure & the instrument of aspiration. Also that you should make it popular. You must be sincere, firm, bold, & ambitious. Yet all these qualities must be attributed of your patience, which is the principal virtue to cultivate. Connecting the two Hexagrams, note that all your work is done in the Womb of Nature. Compare Line 3 "You engage in the King's service" with "you must go into the mud". (copyist note: horary figure occupies rest of page dated October 12 11 p.m. (Midnight, Tunis.) Neptune rising in Leo for inspiration of 666. Saturn Mars Sun Venus in 3rd for Wisdom, Energy, Light, & Love in his mind. Jupiter Mercury Luna in 4th for Divine Authority, Wit, & Insight in his message (Fire (triangle sign) = Cancer = VII). Herschel in 8th Only planet above horizon for Magical Formula openly used to energize him. I.e. (8th being Scorpio) & Hersch. P. Jupiter (copyist P & the sign of Jupiter here somehow laced together) in Pisces) the use of XI & "wine and s.d.". *\* survives in Huda's papers*

Oct. 9. Tuesday. 12 midnight. Hail unto Kheph-Ra! 12.30 A.M. O.P.V.'s first astral vision. I invoke LUNA by hexagram Shaddai El Chai Kerubim, Gabriel Chasmodai. There may be some admixture of the symbols of Yesod with those of Luna. P.S. He got the very highest form of Luna - Binah. 2 a.m. Higher Mercury Chokmah. Lower Hod. & somon. (Chokmah as Creative Will reflected in Geburah; as Father in Yesod; as Logos in Hod. Binah as Transmissive as Mother in Chesed reflected in Netzach as Moon in Yesod.) (Not quite right.) 4 a.m. Have meditated plans. 1. Stop leo on leaving Tunis City. 2. Start diminishing aq. on arrival at 71. Reach Zero by 19th. 3. Write out Oath & take it October 12th, 12 p.m. 4. Mantra: A Ka dua. Walk daily with it: first day 220, 2nd 418, 3rd 666, 4th 1023, 5th etc 1023.

*heron*  
*cocaine*

5. Read CCXX Cap I, & no other book, except to study Qabalah of Cap: I. Also Comment X. 6. XI<sup>o</sup> till health returns, using it to regain energy correct various symptoms, &c. Then XI<sup>o</sup> & IX<sup>o</sup> for Comment itself. 31-666-31 to aid me by IX<sup>o</sup>. 7. Asana at Solar Stations, beginning with 11 minutes until 31. 8. P.Y. with Mantra, & with Asana on reaching 31 mins. 9. At 11.7 p.m. Oct. 20th, start Comment on Chapter I as in Cairo Working. 10. But FIRST invoke Morus-Hoorpakraat-Aiwass daily at night by special ritual till full success. 11. Use 4 to replace aq. On starting 9 (if I will) resume leo. (mantra)

Note on 2. I may use leo to restore the pulse if necessary. But will rely chiefly on judicious use of 4 & Luminal. Note on 3. "93, I, 666, &c am come hither to place myself unreservedly at the disposal of 93 by virtue of which Oath I demand that He make the fullest use possible of me, & in particular that He cause me to accomplish the tasks prescribed for me in CCXX. 93 93/93." 12. Meditate daily on CCXX, I (section by section, as separated for this purpose before starting). (a) Read text, & X; revise X. (b) Extract quintessence of X on each verse, & express it in not more than 31 words of not more than 2 ~~syllables~~ syllables. This (b) to serve as a sort of "Rational Essence of Comment". (c) Set out the possible kinds of "Folly" appropriate to the section. (d) Write down safeguard against each. State clearly what it does not mean. (e) Invoke 93 to give perfect inmost 67 of section (f) Write result, preferably in verse. (g) Find simple moral equivalent for Qabalistic puzzles. (E.g. 6/50 - 0.12. 0 - All that may be. --All that is. 1 - Each fact that is. 2 - Each fact that is known). (h) Prepare dictionary of technical terms. (E.g. Aiwass as minister of H.P.K. (explain this) as 93, as 418, &c. Also words like "number", "stars", "infinite", "heart" "tongue") Use these definitions in Comment. (This can be done at any odd time as well.) (i) Prepare Qabalistic dictionary (separate book). (j) Prepare "proof" in any verse, stating argument clearly. E.g. Aiwass as both 93 & 418. (separate book). (k) Show necessary connection of section with those previous & subsequent. 13. Devote all spare time to determined recovery of health. 14. Use 156 as Binah. 15. Use Liber III to keep up to the mark in all these clauses.

6 a.m. Thinking out the Astrology of Venus (sign for)-dwellers. Mercury all important. Earth a menacing & loathsome grossness. Luna the slavish satellite of an inferior and evil orb - "dhobi's" servant. Mars (probably) the planet of Hope (a "ruddy light even out there so far from the Sun"). The Sun changes in surface - sun spots, &c - of tremendous import. Would occupy 30 degrees or more of the Zodiac. Constitution of people simpler than ours. Moon being absent, Sun & Mercury so important, & other planets so remote & liable to occultation. Life & wit would be more intense, sensuality almost unknown, & all grossness universally recognized as utter horror.

7.40 a.m. Alostrael & I leave Tunis. I hand her my leo, to give only should my pulse fail. 7.56 a.m. Number. The simplest means of thinking of one thing as other than all the rest, & of stating how it differs from them. The forms in space & time of any number define its inmost nature; & its manner of action when brought into contact with one or more others is an image of some part or parts of this form. "Star" A star is a point-of-view from which Nature may be studied in terms of its knowledge of other stars. All such knowledge is clearly partial, false, & vain. "Unveiling": / #Company": / "Heaven" / "Infinite": "without end": that is, always able to proceed in all ways freely. "Difference": that form of thought by which we study Nature, choosing to think of one thing as having two or

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more parts in order to define it. "Secret"/ "Centre"/ "Heart": the organ by whose movement the idea of the life of Nature is shown forth in man. "Tongue": the organ by which one can convey one's thoughts to others. "Revealed"/ "Minister": one who gives effect to the will of his lord. "Worship": to perceive or to use the worth of a thing. "Light": that which causes the forms of Nature to appear through any system of symbols. "Servants": one who works as his lord bids him (in this case, then, one who fulfils the needs of his own nature). "Few"/ "Many"/ "Known": within the narrow bounds of knowledge: "below the Abyss". "Fools": - with possibilities, like Parsifal in Act I. "Adore": "pray to". (Cf. "worship then the Khabs: to seek for the real in the world without is to become vain, & to find the Gods & men vain also.") "Above"/ "Joy": the nature of the thought of a god. (Cf. Zeus, Deva, IAO.) 2.20 P.M. At Kairouan (Hot. splendide). G. very tired. New name for her BAB (I haven't told her that the first B stands for Blue & the second for Baboon). (Quote Bertha Almira Bruce in the "Hag". "A man who is in love proves thereby that he knows nothing of the subject" (Said O.P.V. on Sunday).)

Oct. 10. Wednesday. 1 P.M. Slept well, but am Oh! so tired. Bab much better. Have done two-sevenths Hajj to Mecca!

"Ecstasy": standing-out. I.e., manifesting in the external sphere. "Chosen"/ "Priest": one whose Pr(Grk) power is the seed of Sth(Grk) ?/ "Apostle"/ "Space"/ "Prince-priest": - first priest. "Woman"/ "Sun": 318 = Theta(Grk) = Leo, House of Sol = HLIOS(Grk). "Moon": E Selene(Grk) = Luna = 309 = Eta(Grk) = Cancer House of Moon. "Winged"/ "Flame": light due to combustion, which is 93/93. "Stooping": curving so as to touch earth. "Brows": the place of thought, for a crown. "Splendrous": pertaining to Hod, Splendour. The 8th Sefhira, mercurial. "Serpent"/ "Azure-lidded"/ "Bend"/ "Key": Note, Pye (grk letter) is a "key" of CCXX. How? "Rituals"/ "Word"/ "God"/ "Adorer"/ "Nothing"/ "Earth"/ 1.31 p.m. Yesterday I saw that my Oath must stop at Clause I. I shall therefore take a symbol for the G.M.R. (Oracle was VII, 1, 2.) Tell us how to arrange our way of life. Air/Fire XLII Yi. Thwan suggests movement, perhaps across the Desert. Line 1. Go a long journey. 2. Make careful divinations, perform Magick. 3. Leran from your mistakes & act correctly, securing the favour of the authorities. 4. Establish new headquarters. 5. Benefit everyone. Their recognition will follow & be advantageous. 6. Beware of happy-go-lucky conduct. General Remarks. The Retirement will be much more important than it appears. It will begin a new current altogether. 1.56 p.m. Symbol for establishing Abbey of 93 at 71<sup>1</sup>/<sub>2</sub> Water/Fire Sui XVII "Following". Thwan: Great progress & success. No mistake. Must be firm & correct. Line 1. It implies changing one's plans, but to do so will be fortunate. By going to a new place we can get new helpers & achieve merit. 2. Don't reason. Follow instinct. 3. Having made the decision use reason & experience in working it out. The plan will succeed. 4. We shall get plenty of disciples to join us. Trouble will arise, but we must be sincere & make ~~sure~~ that clear & thus make no mistakes. 5. 666 sincerely fostering excellence will be fortunate. 6. That will be established & the G.W. will be carried out with the utmost success. It is the beginning of the foundation of a permanent Abbey to go on through centuries. 2.31 p.m. Symbol for general Magical Work of G.M.R. Moon/Phallus. V. Hsu Waiting. (Same as O.P.V.'s work for six months.) The general thing is wait & prepare yourself with great efforts. Three people arrive to join us & then we can start on a new formula.

10.4 p.m. XI Opus I Mohammed ~~the~~ Brahim. In Ry Cunc. Opn. A.I. El:Excellent. Object:S.W's health & energy:with my own. Oct 11.Thursday. 12 noon. Hail unto Ra! At Teur. Bab very tired: I ditto, but will take care of her. 9.15 p.m. Bab slept 1.30 to 4.30, & is asleep now. I have had fits of deep depression-anxiety about her, the more so that there is nothing the matter physically. If there was ever a case for magical treatment, this is it! So I have no hesitation in putting her health first, last & all the time at present. 10.40 p.m. Wrote M. ben. B. & O.P.V.

Oct 12 Friday. Do what thou wilt shall be the whole of the Law. Hail unto Khephra! My birthday begins! (I performed the customary meditations on the past year: less dissatisfied with my Work than usual!) 1.30 p.m. Home again! I.e. at Nefta, Hotel de Djerid. Alostrael lively, happy, well, & rested. Had to push the automobile most of the way from Teur! 1.31 p.m. Message for my birthday. CCXX.II.78 I should say so! Last night in the midnight meditation I passed into a terrific ordeal - the old one in a supremely fearful form. My whole attitude to CCXX was put in doubt. I am "convinced" - but am I? It expresses fully my inmost Will - but does it? Was it not the desperate expedient of a lost soul to persuade itself that it was justified? And the spasmodic explosion of ecstasy accompanying my return to Black Women after long years of tedium with tepid Whites? This is of course the Voice from the Tomb of my Christian conscience, the fetters of childhood clanking still. It is all connected with the Fear of Death & Judgement, & is a symptom of momentary falling from the fullness of Life. I was worrying about drugs, too: in fact, I practically demanded an undeniable "miracle", manifest beyond doubt, both as to this matter & as to my mission.

The Titles, Attributes, Powers, & Duties of 666. I. 5 "Warrior lord of Thebes"(T). "To help Nuit to unveil"(D).14. "Chosen priest and apostle of infinite space"(T). "The prince-priest the Beast"(T) 16 "A Sun"(A) 2 "To him is the winged secret flame"(A).20 "Has "The key of the rituals"(P) 26. "Thou knowest"(T) 32. "To be obeyed" (P) 36 Scribe of Nuit "Ankh-af-na-Khonsu"(T) "The priest of the princes"(T) Not "in one letter" to "Change this book"(D) to "comment thereon by the wisdom of Ra-Hoor-Khuit" (D) 37. To "learn and teach" the "mantras and spells, the obeah and the wanga, the work of the wand and the work of the sword"(D). 38 "To teach" (D) "May make severe the ordeals"(P) 48 "My(i.e. Nuit's)prophet" (T) 53 "Scribe and prophet" - "of the princes"(T) "To have "ecstasy and joy of death" (P) 55 Father of "the child" (P) 57. Chooser of right kind of love?(P) II. 12 "Ill will &c " (A) 53 "My(Hadit's chosen"(T) Blessor of eyes that 666 looks upon with gladness (P) "Hidden in a mask of sorrow"(A) 55 Obtainer of "order and value of English Alphabet" &c (P) 64 Attainer of trance described(P) "Prophet of Nu" "Prophet of Had" "Prophet of Ra-Hoor-KHUIT (TTT) 65 "The holy chosen one"(T) 66 "Thy death shall be lovely" (A or P?) 76 "To be me"(Hadit)(D) "To follow the love of Nuit in the star-lit heaven"(D) "Ye look forth upon man, to tell him this glad word" (D) 77 "Proud and mighty among men" (T or P) 78. "Thy stature shall surpass the stars"(A) "Lift thyself up!" (D) Worshipped as to name & that of his house (A) 79 in receipt of "blessing & worship" (A) "The prophet of the lovely star!"(T) III 10. Query all this (D) 16 Be calm about promises & curses (D) 21 Query all this (D) 23 Incense &c (D P) to 30. 31 "gold" from "rich man from the west" (D) 38 Query all this.(P) 39 Do (D) & 40 41 Establish clerk-house (D) 42 Oversee



ordeals &c &c (D) Protected by Ra-Hoor-Khuit (P) Overthrow, attack  
&c (D P) 47 Query all. "The child" coming ends 666's work. (?)  
2.15 p.m. How shall I best treat Alostrael to restore Her to per-  
fect health & strength; & build up reserves of energy? Also, how best  
bring out in Her the fulness of Her power as the Scarlet Woman?  
K/Water XIX Lin. Thwan: Beware of considering cure perfect too  
soon. Line 1. Stick around her, & boss her. 2. Work together for fut-  
ure. 3. Beware of impulses. Keep wary. 3. Start work only when condi-  
tions are wholly favourable. 5. Work of 9 = 2. 6. Pay cash & be gen-  
erous. K of Water. Base & pleasure. B. is Fire. Will success hard.  
7 p.m. Have had a long lovely walk in the Oasis. Alostrael fine &  
fit - and happy. Both tired, of course - but the right kind of tired.  
9.35 p.m. Preparing for Oath of G.M.R. Altar: toward Boleskine.  
My present qualities. N. Rings, A.C & O.T.O.  
My life S. Wand, Light.  
My poetry. E. Bell  
My Magick. W. Ring of 9° = 2°  
C. CCXX Star of 11 points. Six things

sacrificed.

THE OATH. / 93/ I, 666, 9° = 2° A.A. / entering upon this G.M.R. swear  
to place myself and my energies unreservedly at the disposal of the  
Secret Chiefs of the A.A.A. / 93 93/93.

10.28 p.m. Have done this. 10.45 p.m. Have been "renewed" all day.  
Translated some Fleurs du Mal.

Oct 13 Saturday. 12 midnight. Hail unto Khephra! I have written a  
long poem on Nefta. 10 p.m. An ideal day. Bab had a nice siesta,  
& is now asleep again after a stroll in the Oasis, & a lovely laze  
under the palms chatting with cheerful Arabs, dateogenous & pomegran-  
ateiferous & orangedonative till sunset. But she insists on thinking  
her quite natural healthy fatigue - which gives her good appetite  
& sleep - a sign of the Will-to-Die. But she must live & love &  
help Big Lion, who has translated some Baudelaire, written 2 lyrics  
on Nefta & the Desert generally, like he did twenty years ago - only  
more so! He will now meditate, read Baudelaire & translate perhaps,  
& sleep the sleep of the Just.

Oct 14 Sunday. 3.33 a.m. I woke - a man singing in the square, &  
various small troubles in myself. Heavy with sleep - two.  
7.30 a.m. Wakened by Bab, who is "all better" - if she'll only be  
sensible, & rest without thinking "I need rest". Hard to wake me,  
but fit when I woke. 4.44 p.m. Opus I. Aisha bint Ali bin Mess-  
acud. Operation, Retten; but as in the case of the mangold-wurzel who  
played the Bach Concerto, the wonder is that the animal should be  
able to do it at all. El: Absolutley ideal. Object: Health & strengt  
like that of the superb animal herself, that I may endure the Energy  
that must flow through me.

Oct 15 Monday. 11.30 p.m. Yesterday & today wrote six sonnets on  
Nefta in French. Bab very irritable - a good sign, I think!

Oct 16 Tuesday As usual.

Oct 17 Wednes. The symbolism of the Desert is carefully worked out:  
the Doctor rides a white horse.

Oct 18 Thursday Hail to Khephra! (Some work on CCXX yesterday)  
12.20 a.m. Reading Roe's "Boh-Boh" - Thought I'll write a tale in  
which the Devil appears --- How best treat him? --- Useless: only  
way is to start the game ---" I.e. I do really invoke the subcons-  
cious, & can't write otherwise.

Oct 19 Friday Slept early & long: woke well. But diarrhoea continues  
very bad. Mohammed ben Brahmin arrives - without being urged.

We receive him respectfully:-- ~~Mxaxfmx~~ We shall pay him:--His fare from Sbeitla to Tizeru 22.90 One day's provisions 7.10= 30. We shall pay his beard with Arabs for one month, & 80 francs at the end thereof. We shall buy good clothes for him to wear, but they remain our property. 11.1 p.m. I wake from an hour's sleep & a dream - something about Mrs van Brunt (who lies within) & O.P.V. - described as grand ~~prêtre~~ prêtre du Dieu de qui je suis prophète in a sonnet which I began in the dream. (I have been going on slowly with my French sonnets on Nefta) I have done so far:--  
 0. Alastor, le Demon de la Solitude (unfinished) 1. L'Oasis de Nefta, vue de tres loin. 2. Vers l'Oasis. 3. Au bord des Palmiers. 4. L'entree aux allees. 5. L'Oued. 6. Le Sar. 7. Les Melles. 8. Les Maisons. 9. La Place du Marche. 10. L'Hotel du Djerid. 11. do. 12. Le coucher du Soleil. 13. Le Lever de la Lune. 14. Le Cafe Maure 15 Not done. 16 Les Danseuses (not done) 17. Les Thaumaturges (not done) 18. L'Effige d'Allah (not done) 19. L'Appel a la Priere (not done) 20 Le Destin dans la Salle (not done) 21. Le chamelier (Unfinished) 22. Le Bordel. 23. La Negreuse (both not done) 24. Le Chott (n.d.) 25. Le Corbeille (n.d.) 26. Le Marabout 27 L'Amour dans l'Oasis (n.d.) 28 La Perle du Djerid (n.d.) 29. Le Soleil guerisseur (all the following as well - not done) 30 La Lune enchantrisse. 31. Les Etoiles revelatrices. 32 Le Shaitan ecrase des Prieres. 33 Les Malheureux. 34. La Paix. 35. La Magie. 36 La Voile d'Isis 37 Les Nuptiales de l'Ame. 38 Le Kif. (39 proposed; 15 done; 2 half done.)

Oct 20 Saturday. A disturbed night with several awakenings & many strange dreams. I felt rotten all day. Slept heavily after lunch. Tired from long walk, 4.30-6.20 p.m. Very nervous, as if about to do magick: also feel strongly & bitterly that any magick is utterly impossible. Have not felt so helpless for a long while. 6.31 p.m. Yi for tonight's work. Sun of Sun Li XXX Thwan: Free course & success. Be docile like Cow. Line 1. Confused steps: tread reverently. 2. Robe & sit down. 3. Groans of 80-generian? No! Play on earthenware instrument & sing to it! 4. 93-418 should appear suddenly. 5. Tears & groans bring success. 6. Work achieved: conquest of Demon Kings. No error.

Opus III. Mohammed ben Brahmin. Ev- ----- 666. Opn: Great Suffering. El: Absorbed. Object: Energy for Op:

Love is the law, love under will.

(copyist note - the typescript ends. There is an odd sheet of ms. slipped in at back of book. It is in 666's hand & reads thus:)  
 Nefta. Nefta of Romans prob Nephthys originally. Left Tozeur 4.20 A.M. Sunrise & 12 km(?) 6.20. Arr Hotel Djerid 9.30. Halt at 18 km 7.40-8.0. Not bad walking, as much loose sand. There are no words for Nefta. Spent p.m. bathing & in the 'Bascah' (?), two babes amid the palms.  
 Thursday. Spent A.M. wading up Oued: found main source. P.M. ----- Berber. Bathed in Oued. Filled in time somehow, I suppose.  
 Friday In A.M. walked right round Corbeille & down to salt lakes & back - a long way - 3½ hours hard walking in all. In P.M. found a pool water (sign for) west Sol (sign for) south Air (sign for) East & Earth (sign f.) north. There did Eqx. ceremony. Word Ω L (Z) 15  
 Found in water (1) dead palm branch (2) Cut branch like Ph. (Grk) (3) Branch with 92 leaves. Aum.