

original in possession of S. J. G. H.
Do what thou wilt shall be the whole of the Law/ The Book/ of/ The
Magical Record/ of/ TO MEGA THERION (Grk)/ The Beast 666/ 9=2nd A.'. A.'. / LOGOS AIONOS Thelema (Grk)/ 93/ begun/ Sol in 14 deg. Aries
An XX Luna in 8 deg. Aries/ at 8.15 P.M. die Jupiter 3.4.24 e.v./
at/ 50 rue Vavin Paris VI^e/.

copy 4a
(c. The following letter is pasted in front of diary:-)
Editions Kempler/ 79 Rue de Miromesnil/ Paris 8^e/ April 2. 1924./
Aleister Crowley Esq./ C/o Wm. Collins Sons and Co Ltd./ 48 Pall Mall/
London. S.W. .1./ Dear Sir,/ We should be greatly obliged to learn
whether you would be prepared to grant us the right of adaptation
of your novel "The Diary of a Drug Fiend" into French and if in
the affirmative under what conditions./ An early reply will greatly
oblige,/ Yours faithfully/ A. Kempler.

8.40 P.M. die Jupiter. 3.4.24 e.v. / Do what thou wilt shall be
the whole of the Law./ Sol and the circumstances of the moment make
no difference to the fact. Recall the passage in Chwang Tze
about the troubles of Confucius: they have no bearing on the
principles of Good Manners. 8.55 Outline the proper policy to
adopt in practical matters in the present situation. X li P/Fire.
(c. now in Leah's hand) Thwan: Be fearless. Go forward against the
enemy. Line 1. Continue as at present but find something active to
do. 2. Move calmly. 3. Avoid over-confidence or bluff. 4. Having
taken action become cautious to prevent bad results. 5. Having
got going be resolute. Do not shut the eyes to danger. 6. Meditate
on the whole course of events over a long period and abstract
thence an omen. If this meditation be perfect there should be an
indication of the line in which to expect great good fortune.
666 - The hexagram represents the Spirit "brooding and breeding" on
the waters. That is, our policy should be to consider matters care-
fully as in line 6 & then impregnate them by creative will. Look
into the Well of Hexagram XLVIII (vide supra: our General Policy
Omen, taken last night.) (c. note in 666 hand.) for the truth in
the bottom. Behold Her face and bring Her forth. The proper policy
should not be rational but a matter of creative imagination &
will. (c. back to A.C.'s hand).

9.30 I ask an Oracle of Thelema to guide and enlighten the Samma-
sati meditation proposed. AL III 22 "I am the visible
object of worship". The obvious meaning is that as "the others
(Nuit and Hadit) are secret" the error has been in putting forward
the metaphysical aspect of the Law - perhaps even Thelema itself.
The proper policy is thus to proclaim Ra Hoor Khuit, the Crowned
and Conquering Child. There should be a doctrine wherein the
other Gods have their part: "let all be worshipped, for they shall
cluster to exalt me." By "the other Gods" we do not mean those
false formulae, as per vv. 49-55; but those elemental principles
of Nature which compose the "Unity uttermost showed" of Ra Hoor
Khuit. Thus "Force and Fire", Innocence, Trust, Fearless-
ness, Free Growth, Self-Centred Conception of Nature, and similar
Child-qualities, should be advocated (worshipped=held worthy).
Thus we may "set up my image in the East", as it becomes clear
that these factors may be summed in a single Eidolon.

original in form of 87 yoke

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(I do not understand "thou shalt buy thee" &c in v.21 on this interpretation. But we have "And it shall be suddenly easy for thee to do this". Whatever it is that must be done, it is clear that an opportunity will arise without warning, and must be interpreted and seized firmly. This should evidently be the opening of a Door leading to all sorts of possibilities). 9.50 The Thwan of Li (X) suggests very strongly to me that Frater O.P.V. ought to make it his first business to make good his published promise to vindicate A.C.

"One treading on the tail of a tiger, which does not ~~hurt~~ ^{bite} him". His course should be to call on the Sunday Express and put it straight to their good faith to repair of their own free will the harm they have done. This is the morally noble, and the Thelemic method of conquering them. I on my side would be ready to admit the indiscretions (due to my anxiety not to play the hypocrite) which have misled people as to my true purpose and character. This policy is admirably good. Magick; and it is the truest courage. It would put fear in to their bad side, whereas legal attack would make them defiant; and we already know that they refused to assail me further (Oxford "man"'s offer to go to Cefalu to spy on me). I have suggested this step to O.P.V. before; and it is in full harmony with my original letter to Lord Beaverbrook.

10.0. To worship Hadit, for the purpose of the above meditation, I deliberately took a rather large dose of aq; and I claim His promise "they shall not harm ye at all". Not "too eagerly to catch the promises", but without fear, and in full faith. I shall now ask Alostrael to enquire of the Yi: Give a General Symbol of the policy formulated in the mind of 666 as a result of His meditation upon the matter, as instructed by Li (X).

Earth/P. Ta Khu XXVI "The Great Accumulation" (c. in Alostrael's hand) 666. The material garment of the creative impulse. The Thwan. Take public action without seeking personal advantage. Take an irrevocable step. Line 1. The position is perilous. Advance on present lines is impossible. 2. That course is to be checked and the inhibition to our right action removed. 3. Take the step proposed. Be prepared with the aid of really worthy friends (possibly Shirley Everard Fielding, Fuller, Radclyffe. One or more might accompany OPV) (c. side note by 666 in his hand: Urging his way with the help of strong horses). Prepare plans carefully, analyzing the difficulties of the position. Do not waver. Rehearse the plan daily. 4. Do not let your enthusiasm or indignation carry you away (this is for O.P.V.) Make it clear that you are not dangerous (the young bull with the piece of wood over his horns.) 5. Manifest your sincerity on the strength of your position but make it clear that you are entirely free from malice and uncontrolled impulse. ("the teeth of a castrated hog") (c. in 666's hand - note.) 6. The result will be that we are "in command of the firmament of heaven". We shall be able to direct the course of the stars, and find ourselves in possession of ample means for carrying out further plans. Note - This hexagram is the confirmation of the result of my meditation commanded me by Hexagram X which in its turn indicates the material interpretation of the steps advised by Hexagram XLVIII which has dictated our spiritual attitude in general. Line 1 of that Hexagram shows

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"a well so muddy that men will not drink of it". My use to mankind polluted by the mud which has been thrown at me. Line 2 shows my truth, energy and virtue wasted on vermin and leaking away from my damaged resources. ("The broken basket".) The operation of Hexagram X refers to line 3 of Hexagram XLVIII. (Note that an appeal must be made to the intelligence of the other party. A new Hexagram will be required to indicate the proper procedure for bringing into action lines 4-6 of Hexagram XLVIII. (c. back to A.C.'s hand). 10.50 General course. Prepare ^{Sunday} simple statements, showing the troubles brought upon (1) the people of the Abbey (2) Estai (3) Loveday & his wife - her return to drunken harlotry in Soho (4) Mudd (5) A.C. himself. S.E. had surely no intention of causing such disasters to absolutely innocent folk. Feilding &c would be witnesses to character - A.C. a most eccentric person, but they know of nothing essentially dishonourable or immoral. Their presence would help O.P. V. to a hearing, add weight to his mission, & ensure true witness. 11.25 By this plan, incidentally, I fulfil my Hierophantic task towards the S.E. (I have been thinking of them in all sorts of wrong ways, except in the letter to Beaverbrook). If I can induce them to right the wrong, without compulsion, I shall raise the whole tone of the Press as has never been done. This would clear the way for my intervening in labour disputes and the like. The only way to conquer is not by struggle, but by each side acting righteously and nobly. This is more than "appealing to people's better feelings"; it should be quite selfish. They should see of their own accord that "Honesty is the best policy". 11.40 My position. I have done many eccentric and indiscreet things in my life. Some of these may be explained by sheer ignorance of the world, by a peculiar innocence as of one who has never become fully adult: some by bravado, the desperate protection devised by extreme shyness; some by tendency to symbolic self-expression, as the only way to manifest a disgust ~~for~~ born of my poet's indignation: some by childish vanity, "shewing-off"; some by the impulse to romantic and chivalrous action: some by the exaggerated sense of justice: some by a high-spirited fondness for practical jokes: some by extravagant reaction against shame: some by sheer silliness: but I cannot accuse myself of deliberately wronging or harming any other person: or of acting in a spirit of hatred or revenge: or of falling short in any respect of the ideally high standard of honour inherited from my father, and taught by precept and example in my early childhood by him.

die Venus. 4th. 12.0 Hail unto Kheph Ra! (c. H as Herschel.) 1.45 A.M. Woke with slight cough. But - did I sleep? I have felt radically different in health since last night's meditation and decision. I have a future, once more! I feel that the essence of my magical health is to act rightly toward all questions. I see now how 'lust of result' messes things up. I must not stay contented with that decision, & hope it will produce good effects. I must go straight on, once I have issued my commands about it, and put all other matters straight. E.g. aq. & bronchitis form a vicious circle. Stop the latter: the former will disappear.

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2.0. Light out. 9.10 Woke after long most peaceful sleep. Best I've had since - Lord knows when! 2.30 Despite long rest, dozed a good deal in A.M., waking light-headed. Found myself able to ~~to~~ resist the impulse to straighten out with aq. I know the symptoms now. All that is required is a little ordinary care for 3 or 4 days at the most, ~~treating~~ treating the accidents empirically. But the essential is to change the circumstances, so as to begin to build up a new life altogether. One factor of such life will be regular work. I think of Wilkie Collins writing "The Moonstone" when he had rheumatic gout, one of the most painful diseases on the market. It would do wonders for me to have a contract for a new novel. I feel inclined to ask the Yi about practical policy in this line, having got the S.E. business off my mind, once & for all. 2.45 With regard to the fact that people "never know what I may do next" the explanation is simple. It is not that I am untrustworthy, variable &c &c. It is that people simply do not know who and what I am, so fill their mental vacua with some absurd image, and are surprised accordingly "How can a lark act thus! - and thus!! - and thus!!!" they scream in terror, at the most normal actions of a very commonplace lion. Even when what I do is precisely what they themselves would do, it baffles them and drives them mad. For it is sheer insolence and blasphemy on my part not to act monstrously. They can excuse crazy and outrageous actions; but whatever their "fabulous animal" can do, one thing is beyond him: to behave as they do themselves. Again and again I have observed the wild surprise when I disappoint them in this way. For instance, the men on the Baltoro when they found out that I had been telling the simple truth all the time, & did not want to take them to Yarkand. My purpose was beyond the scope of their imagination of what any possible man could possibly want. This quality of being a "dark horse" is evidently natural to every truly great man. It is this that makes him magnificent, terrible, and all the other big adjectives. And which adjective is adopted by public opinion depends principally upon circumstances disconnected with the real greatness of the man. 3.06. I ask the Yi: Having settled my policy as to my 'vindication', on what lines should I set to work to nourish the new-born Child? (This might be absolute rest. Also, by the Child I mean the Great/Work of my True Will, and the people who have cast their lot in with me.) 3.12 I simplify the question thus: How should I employ my time? P/Luna Sung VI "Contention" (Note. Sung appeared in May last year, in Tunis or at La Marsa, in answer to a similar Q.) 666. The Creative impulse attacking the restricted Universe. True Will imposing itself on environment. (Cf. last night: P/Water). Let Inspiration give light to the Sensorium and life to the dead world of circumstance. Thwan. Expect opposition, despite one's sincerity. Act cautiously. Do not try to force the situation. Seek help from people of position - friends, editors, publishers, &c But do not strike out in any big new enterprise, alien to my normal modes of action. Line 1. Pay no heed to criticism. Expect further attacks, but Fortune follows. Line 2. I am not strong enough in health to take an active part in the work of the world, at present. Retire as soon as possible to a remote place in the country, the smaller the better.

Line 3. Expect financial and moral support from the accustomed channels. Live within those means. The present peril will pass. Accept, if offered, anonymous work without thoughts of personal fame. Line 4. Avoid controversial work. The study of "Heaven's ordinances" is the right line to take. (E.g. write a spiritual book without treading on everybody's toes) Line 5. Such a course will nevertheless lead to a further contention. But these precautions will ensure victory. Line 6. Remember that honour and disgrace alternate in life, irrespective of desert(?c.) These things do not matter. There comes into my mind to write a "popular" explanation of Liber Legis, in the form of a non-contentious and "noble" book, written with the idea of bringing Heaven (==) into the hearts of the Common People (==). I mean the sort of book that Prentice Mulford (I imagine) and James Allen tried to write. Something like "The Voice of the Silence", "The Cloud on the Sanctuary", "The Marriage of Heaven and Hell" &c 3.36 Give General Symbol for above Interpretation, indicating details. Sol/Wire Shih Ho XXI "Union by Gnawing" (Compare my voyage to England May '22 e.v.) All goes marvellous well, but a smash comes after all the work is satisfactorily concluded. I think this means that this is the wrong line. Yet I cannot be sure, for it was Ninette's symbol; and in this case the smash led to perfection of her Nature. Also, the S.E. attacks should get lead to perfect establishment of my Work. I shall invoke Aiwass more earnestly, and ask for a definite message to throw light on these two, in the same words almost: "How wilt Thou that I employ my time?" Earth/Air. Ku XVIII "Service" Thwan: Show the way of true Service (c. here Leah takes over) or rather, find it. Seek the Will of Aiwass persistently. Seek to be entrusted with great responsibility. Weigh most carefully every suggestion before acting on it in the light of the past and with an eye to the probable results, the steps made necessary by the decision itself. Line 1. There are two kinds of trouble and service; one caused by my Father, Heaven, one by my Mother, Earth, that is by my spiritual and earthly Karma respectively. Justify my spiritual position (Apologia pro Vita Sua) 2. Accept the doom of incarnation. Avoid obstinacy in worldly matters. 3. Show how one's spiritual attitude, however justifiable, may lead to regrettable events and that these do not imply error. 4. Accept the Karma of spiritual inheritance. Do not seek to evade the responsibility. 5. Show the fitness of that spiritual attitude. This explanation should prove satisfactory. 6. Show the sovereign responsibility of every man for his own destiny. He is sole cause of all that is and his only business is to attend to his own affairs in a spirit of lofty kingship. The above is comprehensible, generally speaking, but does not seem a strikingly fit answer to the question. I .'. call upon the S.W. to interpret the Will of Aiwass. 6.20 A. has been talking to me about Liber 913. I have gone through it with her explaining every phrase. Her trouble has been that people with whom she talks acquiesce in the thesis of AL "Thou hast no right but to do thy will" - They then ask her "How do I find out what my True Will is?" and her answers are un-

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satisfactory, being either vague or misleading, or both, or worse. She asked me to discuss at length with illustrations this subject. In the course of so-doing it struck me suddenly that Hexagram XLVIII might very well refer to this subject. I could hardly employ my time better than by composing a popular essay on this subject. (The Book might be called "Who Art Thou?") Earth of Air may be taken to mean the crystallization in action of the tendencies of the mind. Ku in detail. The Thwan - crossing the great stream might mean an attempt of this kind; weighing the events of 3 days before & after the turning point seems like a direct reference to Liber 913. The troubles caused by the father and mother may be summarized as Karma. The first four lines are homogenous. They deal with the details of this Karma, how by troublesome services one may analyze and adjust oneself to one's position. The fifth line springs it upon one without warning that the result of such services is that one obtains praise as using the fit instrument for the work. Line 5 is the seat of the ruler, and corresponds with Line 2, the King's Minister, who undertakes the Work of clearing the path of his Master. This fitness attained by the previous analysis refers clearly to the right adjustment of a man's faculties to his main purpose given the limitations of his Karma aforesaid. Line 6 comes as a complete surprise. It shows us "One who does not serve either king or feudal lord, but in a lofty spirit prefers to attend to his own affairs." This hexagram has always puzzled me. It is suddenly clear. By dealing with Karma in the way indicated one first arrives at the adjustment of one's powers to one's aims and then leads to an apparently sudden and complete emancipation from these troublesome services. The man becomes a sovereign ruler (cognizant of) and (capable of) his True Will and entirely free to devote himself to its execution. The above has impressed itself upon me spiritually as the evidently right interpretation of Ku. (Cf. The Egyptian Khu). To confirm this I will ask Aiwass for a general symbol for my devoting myself forthwith to writing a book on these lines.

K of Sol No. XXXVI Ming I. Intelligence Wounded. The symbol shows a good and intelligent minister going forward in the service of his country in spite of the weakness & unsympathetic disposition of his sovereign. It has come from his personal attainment & leads to the establishment of right regulations. (XXXV-XXXVII). K of Sol means the conception of the solar man. Thwan: Realize that it is not an easy book to write. Line 1. The idea is lofty and my powers weak. I must not mind discomforts and derision. 2. I am wounded but saved by a strong animal (? Help of a publisher) 3. The book will be extremely useful and successful. It is just what is wanted to throw light on the True light of Thelema. I must be careful not to try to do too much. The book must be popularly written without over-minuteness in technicalities. 4. The Book will help me to get into a better situation where I am less hampered and misunderstood. It helps me to realize my ideas. 5. Remember to be as impersonal as possible. Maintain the law without forcing it on people as a dogma. 6. This book, modest as its aim is, will change public opinion

drastically. It will put an end to the opposition to my principles. Additional. Lines 1 & 2 adjure me to make the writing of this book my most important business, whatever the difficulties of writing it may be, I should keep steadily at it & not be hindered by obstacles or lured into giving it up by the attraction of other plans.

(c. Back to A.C.'s hand.) 7.50 Ku describes in detail the Book "Who Art Thou?" (Explanatory of Synopsis of Pt. I.) Exordium: General Lines. (side note.c.:-(This synopsis is

a word by word paraphrase of the Yi King. The book proposed will follow these lines closely, but be filled out as inspiration and literary judgment dictate.)

1. ~~Caesar~~ (word illeg.c.) Advantage of proper dealing with environment. 2. The Rubicon. Advantage in concentrating all one's powers upon one immense aim, one which involves the burning of all one's boats. The Legions. 3. Importance of taking into full account the incidence of the Past. (Karma, as determining the situation with which one must deal). Also, of calculating the Future as determined by the Great Aim: of asking: "Having attained my supreme object, what situation will have been created thereby?" Chap. Line 1. Man's position is one of peril, though his ultimate success is certain. His trouble is due (firstly) to his spiritual inheritance; his highest nature causes him to be at loggerheads with his circumstances. His first task is to justify that nature to himself. His ability is shewn by his demonstration that his Spiritual Nature is of the Essence of Righteousness. Line 2. His trouble is due (secondly) to the imperfection of his earthly nature. He will err fatally if he fail to make allowance for this, if he insist upon trying to live the heavenly life pure & simple in a body incapable of sustaining such stress. Line 3. Although the Spiritual Nature of a man is Righteousness, yet because he is man distinct from other men and thus imperfect, he must discover in what respects he "falls short of the Glory of God" even at his highest, and realize the defect of Individuality as such. Having thus recognized his essential error, he ceases to be in error; even as a Child is right in being himself, provided that he does not set himself up against his Father, or imagine that he is his Father in all respects, whereas he is only one of many sons. Line 4. Man must not repine at his spiritual imperfection; he will err if he strive to become the Whole. He must be content to be a Spark of the Great Light, and enjoy his perfection as a spark. Line 5. By the full realization of his spiritual nature, Man comes to understand the Quintessential Nature of the Universe; and his fitness and Necessity are the theme of a Paean of Praise. The troubles caused by the original conflict (though of love - Incarnation is essentially an act of Love of Heaven toward Earth)) between his two natures as man, and by the imperfection of each, have now been removed by his realization of the true state of ~~affairs~~ affairs, and his acquiescence in them, as the source of infinitely varied Love, Beauty, Majesty, and the like splendours. He thus praises Nature, and exults, care-free, in Her Godhead, instead of bewailing the pain and trouble, labour and anxiety, which spring from his failure to perceive and understand correctly, to adjust

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and act adequately. Line 6. The load has been lifted from his brain; now there suddenly arises the spontaneous joy of Freedom. His had been the overwhelming responsibility of Hamlet: "The world is out of joint: oh cursed spite/That ever I was born to set it right!" Now he is free to pursue his own true Path through Eternity, the sovereign arbiter of his won destiny, neither crushed by its blind weight nor pushed out of his proper place by the interference of that of others, which, in the general confusion, had completed his bewilderment and misery.

(c. side-note in Leah's hand:

Apr. 9. 5.40 P.M. Realization that most of the original trouble is due to misinterpretation/ as the sympathies come out & the correspondencies between those sympathies one begins to see that the E.G.(?c.) and the B.M. are not in conflict at all. One is the pattern of the other. This not only does away with every source of sorrow but helps us to get rid, if we wish it, of the ~~next~~ metaphysical hypothesis previously set up for convenience. It gets rid also of even the apparent duality.)

(c. back to A.C' hand.) 10.25. Have dictated a proposal to Ralph Shirley about this book aforesaid. 10.35 "I am the visible object of worship" AL III 22 (See yesterday 9.30) This book can rectify my position on this point. I can keep out of it the secret of Nuit and Hadit, or rather propose this Mystery as for "the winners of the ordeal x". This ordeal would then appear as the discovery of the True Will; the "winners" obtain Freedom to execute the works of "Love under will" in all ways, being no longer confined to the groove of their Karma.

die Saturn. 1.0. A.M. 5th. Hail unto Kheph Ra! (c. H as Hersch.)

1.07 A.M. Awake - a long, long, gradual delightful waking! - from a dream no less delicious. (I went to sleep about 11.30 P.M. invoking Aiwass intently). There was a cough or two - slight, with no phlegm. And I feel rested, ready to work, yet warm and languid, ready to sleep again! I take a 2/3 tablet Gardenal hoping for a deeper & longer sleep than last night, with a waking which shall not be prolonged after breakfast till noon with deadly dopy dozes! I will smoke a pipe and light out by 1.25 A.M.

4.10 Woke - left arm ~~(wavy)~~ asleep. No cough. 9.30 Woke again after long excellent sleep. 11.45 Woke again - had slept from 10 circa. No cough to notice either time. Some 11h in all!

12.45 "No abstract intellectual plan of things/Quite independent of life's plainest laws". 1.0 P.M. Chapter-headings.

Part I Theory. Exordium/ The motive of Life. /1. The need of mastery "aut ~~(in)~~ Caesar aut ~~(in)~~ nihil"/ 2. The need of crossing the Rubicon. /3. The incidence of Karma./ Cap.1. Man's spiritual inheritance justified./ Cap 2. Man's imperfect instrument justified./ Cap.3. The limitations of the Individual Soul./ Cap.4. The Way of Wisdom, leading to Peace./ Cap.5. The Way of Understanding, leading to Praise/Cap.6. The Attainment of Freedom. Part II. Practice./ Chapter 1. The dynamic aspect of the problem of ethics./ Chapter II The Past: the factors which have determined the Present./ Chapter III The Present: the indications afforded by environment./ Chapter IV The Future: the calculation of the

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resultant of all forces./ Chapter V. The problem of Inertia./ Chapter VI Indications of success in the analysis. The Great Reward: given in The Way, with the annihilation of The Goal. 4.38 P.M. Jaja turned up for an hour's call brought me some marvelous Iris - like metallic antimony or Graphite. She also lent Lea 50 fr. I gave her the sketch I did of her two years ago. Also some O. 8.55 Just heard from poor A.I. - he has got married. God help him!

Eddie Saayman

die Sol 12.20 A.M. 6th. Hail unto Kheph Ra! (c.H as Herschel.) Light out. 1.35. Awake - very wide! - from a meditation on my Natural Innocence which sprang from an Invocation of Aiwass. But - awake Once more, was I asleep? These dubious states multiply all the time. Cough, by the way, but slight & stopped of its own accord. 1.40 The upshot of the Meditation is roughly this. The object of the Gods is to compel me to cease to strive - this on all planes. This is a mystical doctrine of great importance, very curiously taught. Even in Liber LXV & Liber VII we find it. But it never struck me that it might be imposed upon one in so drastic a way. It is hateful beyond expression to give up all control of one's destiny. 2.50 I asked Alostrael about this. Hard to wake her, & sorry I did! She delivered a powerful attack on my person and work - a sort of summary of what the Accuser of the Brethren has been saying all these weeks. A more concentrated sample of Vitriol it has never been my fortune to analyze. It knocked me flat - woke me up! It's all in Sir Palamede the ~~Saracen~~ Saracen - in those two dreadful sections which I wrote in at the last in that frenzy of soul-searching of 1907 when my life went to pieces. I killed the Slanderer of the Saints with the same good old Sword! I am The Beast 666, the Priest of the Princes, the Holy Chosen One, and all the rest of it; and "blessed are the eyes that thou shalt look upon with gladness". "Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars". - "and blessing and worship to the prophet of the lovely Star!" Either that is true, or that is false. If it were false, then there were no sense in life at all, for me. I refuse to live on any other terms. And it would be imbecile to doubt the truth of the Book of the Law - above all within 12 hours of a visit from Jane Cheron, who brought me the marvellous proof of Jan-Feb 1920. The one germ of truth in Alostrael's obsession-attack is this: let me put myself wholly in to the Work of writing the book indicated by the Gods "Who art Thou?" That book will answer her devilish question. "I am the loyal son of Light/Sir Palamede the Saracen!" 3.10 A.M. I can put out the light with a quiet and uplifted heart. Whether I sleep or no matters nothing, even to my physical health. I have triumphed in the great Ordeal, put to me most unexpectedly by the one person in the world whom I should have thought incapable of doing any such thing. Again I invoke Thee, Aiwass.

Aum! Ha! *[Draft of a letter to Eddie Saayman]*

(c. There is a side note in pencil beside Sunday the 6th., as follows:)

You don't say whether it was murder or suicide - but then of course you don't know, you poor bleeder! Alostrael says it is

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better that you should go through the worst that can happen. I say that it will make you happy to remember the happy days when you had nothing worse than the clap to worry about. That I think is about the limit of congratulation: the business before the meeting is to pick up the pieces. The Book of the Law is the one help available: luckily, it is adequate (I. 41.42.)

The important point is never to expect anything sexually. Never make advances or allow them: the act must be a spontaneous insanity on both sides. The best aid is careful technical training in the act. Experts can prolong the honeymoon for months by knowing how to get the last ounce of pleasure; how to avoid awkwardness & distaste at the time; and aversion after the performance. At the best, you can't expect to enjoy it more than a very short time; so prepare from the start to slide imperceptibly into a sex-free friendship. Train yourself & her to pick up new partners before the enthusiasm has turned into nagging; and see to it that both pairs of eyes are opened, so that you will neither of you do such a foolish thing again, and be able to amuse yourselves outside without loss of mutual loyalty, or getting the delusion that going off with another partner leads to happiness. Given these attainments, you may be able to get on quite awhile on the theory that it is her True Will to devote herself body & soul to do yours. Remember that the birth of a child inevitably destroys married love as such; it creates a divided interest.

These remarks apply to men of intelligence and imagination and ambition: of course the ~~laungers~~ bourgeois type simply become brutalized by marriage, & sinks into a sodden state of vegetative rumination plus spasms of savage animal rancour. Of course, you are young and strong and may pull through; but you have wantonly put a burden on your ~~shoulders~~ back and on hers which a steady \$1000 a year from investments would not go far to ease. The one course indicated above all is for you both to act as if this calamity had not befallen you. Preserve your spiritual integrity, both of you; don't waver in your aspirations. Don't look toward each other - or you'll see pretty ghastly sights! Move parallel; with infinite tact, and utter self-abnegation on her part (at first, it will come natural later, & fulfil her nature) you may be able to avoid too rapid a divergence of the paths.

Above all, keep a sharp look-out for signs of cooling passion; the first time that you quarrel, two days running take the bull by the horns, & get divorced while you are still not too bad friends. Go on living together after the divorce if you feel like it, and drift quietly apart. Enough for the present! (c. end of letter to A.L.)

7.50 Woke unusually fresh. 3.0. Got up about noon, lunched out; a lovely walk in the sunshine. 5.0. Began the Exordium of "Who art Thou?" 8.40 Wrote 16 pp. & dictated 5 - 21 in all. This takes me to near the end of the Exordium.

9.50 Exordium finished. (on p.24) 10.30 Sleepy. Light out. 11.5. Medn. (?c.) on Cap.I. Contrast men and animals. Latter placid even tigers. Lowest men nearly placid - they accept placid creeds. 'the more spiritual a man, the more is he discontented with his earthly peace. The artist's "point-of-view".

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Man as a star. All alike in infinity (sign for c.) but in relation to galaxy (or as planet to a Sun) his idea of Universe differs. His p.o.v. ~~is not~~ (c. point-of-view ?.) justified, though imperfect, by his relative position as individual. P.o.v. vanishes in absorption into God-soul (Nuith) becomes placid on a higher plane. ? Source of P.O.V. Heredity v. "fallen Adam" theories. Task to justify P.O.V. Essence of Righteousness, although diverse from others '.' only p.o.v.
11.40 Light out.

die Luna 7th. Hail unto Kheph Ra! (c. H as Herschel.) 12.35 AM
Woke from weird dream - mostly Mountain-climbing. NO cough.
11 A.M. Slept right through till 8.10 Got up - drew curtains -
went straight off to sleep again till 10 A.M.!!
2.45 P.M. Have written Chapter I "The Exiled God" pp 25-43. ^{Harmonell}
5.35. Wrote Chap. II 44-46½ & dictated 46½-58 "The beggar-maid".
8.22 Wrote pp 58-67 finishing Chapter II. Will sup - Nina I,
God bless her! - dropped in about 6 and lent us 20 francs - (that
explains the supper) and read a letter from McCourt, and meditate
the matter of Chapter III. 10.0. Have answered McCourt's letter -
a sort of "Confession" of my Magical position. I feel very tired.
Over 8000 words written in these two days. 10.10. It is really
very curious how the Gods send first 50 francs from here, then
50 from there, then 20 from a third source - and so on. Prolonging
the agony? Perhaps. Confirming my faith in them? Assuredly.
11.0. I meditate Chap III The Limits of the Limitless.
Apologize first for depth! A. Begin by defining (the exiled) God.
In what sense He creates the Universe. (His U. & the U. common to
all men. Note: philosophy has failed to define this "real" U.
This Ul. God must be Unconscious: His U is omniform a 'continuum'.
Any God can pick out any series but to the Whole all are indistinguishably alike). Analogy of stars. Suppose a boundless U. - need of
some point to measure from. Any point will do. Each point gives
diff. set of measurements of same U. All measurements alike 0
compared with infinity (sign for c.) of whole.
The Point of View. Two Gods in an infinite series. 418 & 1001.
418 says 500 (greater than - sign for c.) me)
1001 --- 500 ----- me) etc
418 has qualities - even, div by 11 & 19 &c
1001 ----- odd, div by 7, 11, 13
Comp with series as whole, each is 0. Each 'in error' from
standpoint of every other god, & of whole. Yet right, relatively,
once he perceives this paradox, his error ceases. Simile of Children and Father.
Object of Limiting Godhead - to perceive. Nature of whole
becomes apparent, though all measurement is illusion, as the God
gains knowledge. Esp.; as he travels, the scheme seems to shift;
that gives further knowledge of the dynamic structure of the U.
With further knowledge, differences tend to disappear. The measurements cease to be unique. Also, Compensations cancel data. Finally,
though the Whole can only be conceived as Naught, this is a ~~conscious~~
conscious Naught composed of positive parts whereas before there
was a negation of consciousness. The process therefore results in

the perception of the Nature of existence. Now, in view of what that nature actually is, it becomes clear that no other method was possible. All this however is a function of the order of our own intelligences. Our Real Naught is thus still relative, in the light of some "Common U", which we can imagine as existing through it is not possible to gain any direct knowledge as to whether it exists. The argument for it is that in a U so vast as that we do perceive there should be room for types of intelligence whose laws are other than our own. The best of this theory is in fact that it leaves room for any number of others. Indeed, each P.O.V. seems to imply a peculiar structure of sensorium. Intolerance is an obvious error - like solipsism, wh. it resembles.

die Mars. April 8. The Twentieth Anniversary of the Writing of the First Chapter of the Book of the Law. *Mayrner Matters* 12.50 A.M. Began day by Hail unto Kheph Ra! (H as Herschel.c.) Meditation (Ethel). My predecessor (after all) was D.D.C.F. That Martial Man would certainly have decided to redeem humanity with a "whiff of grape-shot". The question is: can I find any other way? I ask also: Since I should have carried out the plans of AL Cap III at once, and I have fooled away my opportunity, is not that Chapter nul et non avam (?c.)? . No: since the prophecies must be fulfilled. The only thing is that, instead of going gaily ahead with them, I have to wait for them to work themselves out in all sorts of roundabout ways - in conditions of all but intolerable agony to me and mine. Yet this also has its own advantage. It prevents me being assailed (on O.P.V's lines) as the Master who saw to it that the prophecies should be fulfilled. That is, the demonstration that Aiwass exists, and is what He claims to be, is independent of my own intrigues. It is a breach of Silence that this should be the case, and the whole plan of the Gods suffers accordingly; & I am sorely punished. (I have lost all I most loved in the most hideous ways conceivable. I am reduced to the most humiliating penury and impotence. I have thrown away my chance of a Career of the kind offered. Etc etc.) Yet I am content after all to follow my True Will, as in the case of my father's warning about stinging-nettles, and to learn by Experience. Indeed, I could not have made a real success, had I accepted fully the Book of the Law at the time. I was an abject simpleton, and utterly heartless at root, self-indulgent, vicious, and obtuse. I should have conquered, by the aid of Ra Hoor Khuit; but it would have been the forced false victory of a Mussolini or a Primo de Rivera, a snatched dominion to crumble at the first real test. As things are, I have been building a Great Pyramid, stone truly laid by stone, and each step proved by its ability to withstand the most severe assaults of every kind. I begin to understand what I may rely upon the Gods to do for me. They will see to it that I am just able to do the really necessary work of preparation, and that I shall not go forward in a flash of enthusiastic confidence before I am really ready. As soon as I am, They will send along the rich man from the West and the war-engine within less time than it takes to write this note of Their intentions. I can thus accept and live upon "Deem not too eagerly to catch the promises: fear not to undergo the curses---- Fear not at all -----"

D.D.C.F. = Harper or Mathers

2 = 2nd huron

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(I took earth-aq. before thinking this out, with the object of obtaining definite Light from Aiwass on the matter of truly great-est importance to the Work. This note is the result: most apt and adequate, a perfect Enlightenment upon the whole of the past XX years, and absolute Encouragement for the future. I never until now understood in the least how to regard my own position as The Beast 666 in relation to the Order which I was chosen to rule under the Secret Chiefs, as the lawful successor of G.H.Frater D.D.C.F.). What follows from this, so far as my Magical attitude to events is at issue? My only course is to abstain severely from any attempt to force the situation, to act at once on any hint from the Chiefs, and to attend to my own personal business as secular business and nothing else. The Gods have pinned me to this house and bed for the very purpose of preventing me from spoiling Their plans by my stupidity, obstinacy, and other vices, as I should infallibly do if I were not in a strait waistcoat. I may rely on Them to arrange a way of escape from this Womb wherein I have been born anew such that Their objective shall be unmis- takeable. I must not try to make out what They mean by it; and I had best rely on Alostrael to interpret Their intention. This inten- tion need not appear on the surface as "Magical" at all - but I had best refrain from critical examination of it, even on so element- ary a point as that! (It is just the spirit for which I had to rebuke Frater O.P.V.; the lust for theological discussion ("argue not") which leads so directly to religious fanaticism. I may note this, however, with the greatest advantage. Whenever a Brother stands in need of correction, his error is de- vised by the Chiefs as a warning to me that I am at the moment in peril of just that offence. E.g. Nina told me this afternoon of Mina Loy who wanted to see me and was afraid to do so. She had suffered bereavement and poverty; and feared that meeting me again might bring her bad luck. I accept this formally as a warning not to take any similar attitude; and will shew this note to Alo- strael, and ask Her to be on the look-out for such a situation, that She may remind me of this when the occasion arises.

(c. on back of page the following appears in pencil:)

An XX April 8 Sammasati Summary.

- O. Apr. 8 1904 - 05 Breakdown of plans to act on AL. Folly.
- I. 05 - 06 Kanchanjunga to Hongkong. The Abyss. Magus mis- led by Folly. *his daughter* *his wife Rose*
- II. 06 - 07 Lilith died (Luna) Ouarda found out. (Luna) Lola Zaza born (Luna) K & C of HGA. Fuller appeared. G.D. reconstruction regained Vic- of Power (Luna). (c. Luna as symbol appears in every case except after 'Fuller..')
- III 07 - 08 LXV & VII delivered (Venus)
- IV 08 - 09 (Spain) Aries. John St. John (Aries) Found MS of AL Eqx. I.1.
- V 09 - 10 Eqx. I. 2 & 3 $8^{\circ} = 3^{\circ}$ (= V = Taurus - (2.2.2)) V.B.N. & L.W. (= Gemini?)
- VI 10 - 11 Eqx. 4 5 ? AL private edition ? (Gemini ?)
- VII 11 - 12 " 6 8 AL in facs. = VII (Cheth. Hebr. c)
- VIII 13 - 14 " 8 9 Balkan War. *facsimile*

- IX 13 - 14 Eqx 10 AL in big print = Virgo. Paris Working Mercury
and ~~xxx~~ ~~writing~~ inv. Jupiter.
X 14 - 15 (War) (U.S.A.) (X complete change of Fortune),
XI 15 - 16 90 = 20 Message of 666 (Manifesto = Leo) = ~~Frank~~ ~~Adad~~
XII 16 - 17 (Pasquaney) "Star-sponge" 777 born(~~22~~) (N.O. ~~Beams~~)
Florida) Water (sign for.c.) Mississippi. Swamp.
XIII 17 - 18 Intl. (Putrefaction method of preaching 93.)
XIV 18 - 19 Aesopus Alostrael (XIV Woman clothed with Sol)
XV 19 - 20 Eqx. III I. Montauk. Europe Hope &c
XVI 20 - 21 Cefalu The Big Wallop
XVII 21 - 22 0 = square (c. grade sign structure alone - no
numbers) (= aquarius Heh) - (c. sign and Hebr.)
XVIII 22 - 23 Routed out of Abbey (Drug-Fiend = Pisces book =
Pisces midnight before dawn. Italy in glamour.
XIX 23 - 24 (Tunisia) Solar lands. Dawn of Light on Path.
Rebirth as true Sol of Leo.
XX 24 - 25 The Stele of Revealing. My Work will appear.

1.40 A.M. Much cheered and chastened in spirit, I resume Meditation.
(Recent 'joke' Qabalah. The Leam (my birth-stream) =
The Lema by Temurah. AL - ton, Hants, the Crowley's town.)
4.0. A disturbed night - I hardly know (as usual) whether I
slept. (Unless I actually dream, it is doubtful) Eyes sore.
Pharynx sore. Shit! Very well awake now, of course. No cough at
all. No, I won't so much as wish I were "over the hills and
far away". 8.30. Woke and brekkered. 10. Started Cap III "The
Limits of the Limitless". 12.45 Finished Cap III - and Cap IV?
pp 68 - 82. 15 pp x 160 = 2400 words. 1.40 P.M. Slowness of
my brain. Mathers & my dressing-bag. All these years I've been
saying "He pawned it". Obviously, he sold it. Reflection: I was in
Mexico &c he could have advertized it cheerfully. Further reflect-
ion: Are all those ve ry wonderful bargains in 2nd hand goods
stolen goods??? The joke of all this is the naive surprise of the
"Thinker". I am indeed the "Great Fool" - or simpleton, to put
too fine a point upon it. "Not convenient just at this moment" to
return my bag - which he had sold 2 or 3 years before. And I have
taken that excuse ever since at its face value. I thought he had
had to pawn it - and could excuse him, as hoping money (perhaps
promised) would come in and save the situation. I never thought
until this hour - I swear it on my honour as a gentleman - that
he could possibly have sold it. I swear thus vigorously because I
know my statement to be so incredible. Any other man alive would
have thought it at once. Note that I have not held Mathers an
heroic figure; I have called him all sorts of bad names. I even
accused him of stealing the bag; and I did it with full conscious-
ness of my unfairness, aware that he could not easily clear himself
and supposing that he had forgotten about the pledge, or been
forced to allow it to lapse. N.B. It took Ether with a strong
flavour of sulphur in it to dig up all that!
(c. a side-note in pencil appears sandwiched between all this:)
? Insert a fortiori on the Travelling Point - wholly new concept-
ion arises when one realizes one is not fixed (although unchange-
able in essence.

2.0. There is much to be learnt from the above: it is an absolutely typical case. I can not understand (for one thing) how other people can fail to value what I know to be priceless. In a thousand ways my Innocence betrays me! 4.40 A slight nap. Woke with threat of asthma, & light-headed; also a peculiar distress. I blame Ethel for some of this, but the threat to throw us out on Saturday is the real trouble, on the top of not knowing how Lea is to get food. I try to keep from worrying about it, on the formula, but it is hard when one is tired. I managed fairly well while dictating. This is the main point, activity: I am well as long as I can work.

Notes for Hag. Doctor examines me as child "Extraordinary: he has the figure of a man of 35".

I practically cannot repeat myself where an alternative exists. E.g. in writing A & a, E and e, alternate almost regularly, so do and with &, etc with &c and so on.

~~Expt~~ (c. sidenotes:

Cap IV. 2. System of correspondences betw. God-ideas and Man-actions. Watching for indications. Interplay with other stars. Joy of combined movements. Concentration of faculties in a Word & its expression in Action. Gradual harmonizing of faculties, loose ends made into ornaments (?c.) (the first trouble is the confusion of purposes. Mapping these, so as to get an idea of some single idea to combine them organically.) Agreed E.g. to work with B.M. but each in itself a muddle at first. There must be some single principle to include them all 'any system of vectors can be summed up in one resultant. (Also, all qualities have, historico-biologically, been developed on one stem. (~~firstborn~~.) Prune (~~tree~~) tree: don't hack (~~tree all very vague - doesn't seem to continue~~). ["Contradictory" qualities are really balancers Cf the reverbatory engine, the "govenor" &c So some qualities come out only when needed to check excess of some other.]

5.40 Must meditate my Chapter IV Wisdom's Way to Peace. Most of line 4 covered in Chap. III. Must deal with practical reconciliation of E.G. and B.M.

1. B.M. gives him tips about himself: finally becomes ~~image~~ ^(obsession) of himself by developing her sympathetic points. Her "vices" are transmuted by understanding them: they correspond to A. (word illeg. c.) in his p.o.v. (Note. On this scheme one can get back to pure materialism, if one choose.) 5.55. Thought earlier this P.M. of subject for a Sick Man's Fancy. It is an examination. The problem is a dilemma in hospitality. A is being thrown out of his hotel. He argues indignantly "But I made this hotel what it is! When I came here it was little better than a house of assignation. I lent it my ~~reputation~~ cachet of respectability. The proprietor had the good sense to act up to his chance. He reformed his ways, he shut his door to women of ill repute, he ----- There the examiner broke in. "Exactly! and on that principle he prospered, & is now throwing you out!" A is dumbfounded ---- "Back you go!" pronounces the examiner "you must solve that antinomy before you can be allowed to practice." The point of horror is the being kept back from incarnation until

one has shown one's right to a diploma to carry out one's ideas in the actual world.

(c. side-note:-)

Cap III Insert (sentence about man only animal ready to die for object beyond death, & apart from physical) He will also live wholly for an idea of this kind: i.e. refuse to live and die in the ordinary sense at all.

6.05. I am much better. I think a good deal of my attack was due to the bad night's rest (only 4½ hrs. sleep at most) with the long and very abstruse dictation on the top of it. I now feel quite normal. (True, I used a earth-aq.: one of the last small doses.)

7.40 One matter pleases me. This morning's shock aroused a whole set of dormant futile irritabilities. I am glad to know that I had mastered them, not been devoid of them. I am more manly and conqueror than I thought. 10.50. Have written part of Cap IV pp 83-91. (Lea back from dinner with Sylvia Sullivan)

die Mercurii 9th. Hail unto Kheph Ra! Slept like a log 11.30 P.M. - 10 A.M. 2.45 A good deal of nervous distress. earth-aq finished. Must try to work. 3.45 Finished Chap. IV pp 92-97. (c. A.C now gives way to LeaH's hand)

Friday. Apr. 11 3.05 P.M. The Hotel Proprietor, the Inventoery Man, the Pale suffering lady and a man under a mask of bedclothes. There are the elements of a magnificent sensational story.

Sol. Apr. 13. 8.30 P.M. All Friday and Saturday nervous distress increased but I did not use my last reserves of H. I plugged in Laudanum and gardinal. Secundum artem. Simply controlling the most irritating symptoms. These were an entire lack of interest in anything. I could hardly force myself to read a Dumas novel and the idea of work or discussing any serious matter was out of the question. Towards evening (Saturday) there was a pretty bad attack of "the storm fiend" - violent twitching of the limbs. (Massage gave slight temporary relief). Note that during several days the disinclination to work of any kind, even the disability for it, became complete. So at the same time did boredom. Light-headedness was not as notable as on previous occasions. I suspect however that reliance on ether tended to produce this. At one time I argued that mental control having apparently lapsed, I might quite simply become violent and commit suicide possibly as the result of some train of thought which like a woman's while perfectly logical failed to take into account various considerations. In particular I found myself thinking at one moment that it would be a good idea to blow my brains out, on the one hand, it would put an end to my present troubles, and on the other, the noise would be a most agreeable break in the monotony of life. The situation striking my sane self as dangerous I removed the barrel from my revolver despite the opposition offered by the pusillanimous folly of the miserable creature with whose presence I am cursed for the moment. This morning I woke to my surprise quite fresh, eager to get up, shave, dress, go out, & attend to business. The feeling of release from the habitual use

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of a narcotic is quite unmistakable. It reminds me distinctly of the feeling one has after a grilling time with massage douches, and a plunge in a Turkish Bath. There is the feeling of being renewed in every way. I went out, a lust of battle in my nostrils. It will be best to enquire of the Yi on certain principles/ points of the campaign which must needs be waged in the immediate future. 9.P.M.

Outline our immediate plan of campaign. XXXVIII Sol/ Water. Khwei Division. Line 1. Things come right of themselves. Tackle your enemies. 2. Expect important help. 3. Don't be afraid to get into a mess. Despite bad start the finish will be good. 4. Help from man in Line 2. 5. ditto ditto. 6. Fear is failure. The people you imagine are hostile will prove on examination to be all right.

Luna. Apr. 14/ 24. 11 A.M. War engine and some more. The only possibility of such things as inter-Stellar communication that I can see consists in a discovery of something which, like gravitation, produces acceleration and not velocity. For example.: a repulsive force from which things would fly F-feet in the first second to 2 F₄ in the second, 4F in the third.

12.55 P.M. The problem of prohibiting the sale of drugs is the problem in its simplest terms of the Baby & the Rembrandt. Would you rather have one more Kubla Khan or one more Mr. Coleridge?

6.58 P.M. What policy shall I adopt with regard to the Settlement Money? No. VII K / Luna. SZE Conduct of ~~military~~ military expedition. Line 1. Be careful to observe correct procedure. 2. Attend to the matter personally. 3. Don't entrust it to delegates. 4. Remember that retreat may serve as well as advance. 5. Get rid of ill-feeling, misunderstanding etc. 6. Appoint proper trustees.

Tuesday Apr. 15. 11.55 A.M. There exist. 1. A MS. of over 600000 words 2. A reputation for every kind of infamy. The Ms. tho' lively is censor proof. It can be represented artfully in prospectuses as the Confessions of A.C. A great fuss can be made about mailing copies to subscribers in a plain wrapper and otherwise insuring their delivery. We can offer to refund subscriptions where delivery has failed. There should be no difficulty in selling outright 2000 at \$10 a copy. Surplus subscriptions can be absorbed in a second Edition which can be in some way different from the first - either abridged or edited or in some way sufficiently altered. During the issuing of the prospectuses the Author will undertake some feat which will bring him great extra publicity.

Apr. 17. 3.10 P.M. Thursday. ^{Strong} I think I have discovered the basis of the paradox why my mind is opposite to everyone else's. It is simply that it is strong. (strong) For instance, being a conservative I read only the liberal newspapers. Reason: I know what my friends think, I want to know what the enemy are thinking. Most men are ashamed or afraid to do anything of the sort.

Luna. Apr. 21 9 A.M. Why Martyrs Act as They Do. The pain prevents them thinking of anything else. They attain neighbourhood concentration, with loss of identity, sensation etc etc. This releases the rest of the machine which starts some familiar

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of a narcotic is quite unmistakable. It reminds me distinctly of the feeling one has after a grilling time with massage douches, and a plunge in a Turkish Bath. There is the feeling of being renewed in every way. I went out, a lust of battle in my nostrils. I will be best to enquire of the Yi on certain principles points of the campaign which must needs be waged in the immediate future. 9.P.M.

Outline our immediate plan of campaign. XXXVIII Sol/ Water. Khwei Division. Line 1. Things come right of themselves. Tackle your enemies. 2. Expect important help. 3. Don't be afraid to get into a mess. Despite bad start the finish will be good. 4. Help from man in Line 2. 5. ditto ditto. 6. Fear is failure. The people you imagine are hostile will prove on examination to be all right.

Luna. Apr. 14/ 24. 11 A.M. War engine and some more. The only possibility of such things as inter-Stellar communication that I can see consists in a discovery of something which, like gravitation, produces acceleration and not velocity. For example.: a repulsive force from which things would fly F-feet in the first second to 2 F₄ in the second, 4F in the third.

12.55 P.M. The problem of prohibiting the sale of drugs is the problem in its simplest terms of the Baby & the Rembrandt. Would you rather have one more Kubla Khan or one more Mr. Coleridge? 6.58 P.M. What policy shall I adopt with regard to the Settlement Money? No. VII K / Luna. SZE Conduct of ~~military~~ military expedition. Line 1. Be careful to observe correct procedure. 2. Attend to the matter personally. 3. Don't entrust it to delegates. 4. Remember that retreat may serve as well as advance. 5. Get rid of ill-feeling, misunderstanding etc. 6. Appoint proper trustees.

Tuesday Apr. 15. 11.55 A.M. There exist. 1. A MS. of over 600000 words 2. A reputation of every kind of infamy. The MS. tho' lively is censor proof. It can be represented artfully in prospectuses as the Confessions of A.C. A great fuss can be made about mailing copies to subscribers in a plain wrapper and otherwise insuring their delivery. We can offer to refund subscriptions where delivery has failed. There should be no difficulty in selling outright 2000 at \$10 a copy. Surplus subscriptions can be absorbed in a second Edition which can be in some way different from the first - either abridged or edited or in some way sufficiently altered. During the issuing of the prospectuses the Author will undertake some feat which will bring him great extra publicity.

Apr. 17. 3.10 P.M. Thursday. I think I have discovered the basis of the paradox why my mind is opposite to everyone else's. It is simply that it is strong. (strong) For instance, being a conservative I read only the liberal newspapers. Reason: I know what my friends think, I want to know what the enemy are thinking. Most men are ashamed or afraid to do anything of the sort.

Luna. Apr. 21 9 A.M. Why Martyrs Act as They Do. The pain prevents them thinking of anything else. They attain neighbourhood concentration, with loss of identity, sensation etc etc. This releases the rest of the machine which starts some familiar

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mechanical process such as singing hymns, to the surprise of the uninstructed executioners.

Thurs. Apr. 24. 9.30 A.M. Ethyl - Give the highest wisdom only to the children for no one else is fit to hear it.
(c. back to A.C.'s hand.)

(Xul Solar - but he was not)

Jupiter. May Morn. Hail unto Kheph Ra! (c. H as Herschel.)
A long and exciting night at the Witches Sabbath. Wrote Oath: "The Blackguard and the Sage". (c. see end of last notebook)
Invented the Great Design: found the Rich Man from the West and that in the very spot indicated by my Magical Calculations of many years since. These two facts square also with many passages of AL III in the most striking way: notably 7, 32-3, (?) 46, 51, & 71 (c. a newspaper cutting occupies page opposite this:-)

Communion Service by Radio is held in New York on Good Friday. (Special Cable to the Tribune.) NEW YORK, April 18.- Hundreds of worshippers in the region around New York today Good Friday, participated in communion services by radio and even partook of the blessed elements together. / This is the first time in the history of any religion that such a revolutionary service has been conducted. / This effort to carry religion to the people has been inaugurated by the Presbyterian Church of New York and all faiths were invited to "listen in" and commune together. / Microphones placed in the church carried the entire service to a broadcasting station. The congregation was asked not to partake of bread and wine until everyone was served. / Letters were sent to radio owners telling them how to conduct themselves at the communion service and recommending that grape juice be substituted for wine. / It was stated that the Presbyterian communion services were better adapted for broadcasting than the Episcopalian services, because of the long silences and whispered words of the latter. / While grape juice was substituted for wine in the homes, real wine was used in the church by special license. / The existence of the license recently led to much scandal, when it was discovered that large quantities of sacramental wine released for church uses were procured fraudulently by persons calling themselves clergymen and rabbis.

c. A.C. has pencilled at the bottom: Perfect example of U.S.A. "playing Papa & Mama"

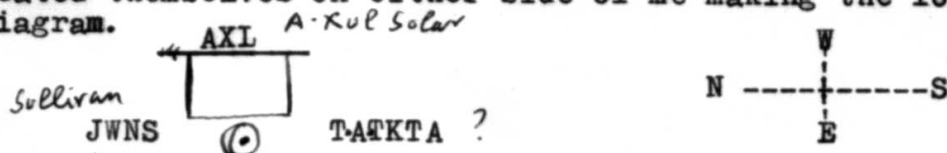
May 16 Sol in 26 deg. Taurus Luna in 28 deg. Libra.

(c. Leah now writes the diary.)

I was born, i.e. thrown out of the womb of 50 rue Vavin on May Morn. I had had a marvellous night at the Witches Sabbath. The Hotel itself went smash the same day by being transferred to an imbecile. (Compare H.H. Evers Mandragore.) My adventures since then are written in the diary of Alostrael. For some months I have been sending out an appeal for kingly men, whom I, as the Prophet of the New Aeon could train for their Work. (See Nefta Retirement OTO record.) On Wednesday, May 14 Sol in 23½ Taurus, Luna in 23½ Virgo I met Alexander Xul Zolar (note XUL ≠ LUX) who had been seeking me as a Master for some time. I took him as my chela the next day (May 15.) On the night of the

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15th I was playing Chess with him. He comes from the Argentine Republic & tells me that his True Will is to unify South America on Spiritual lines. Most unexpectedly my old disciple (TATKTA) representing Holland & Germany reappeared most unexpectedly after 4 months mysterious disappearance and silence. Almost at the same time there reappeared J.W.N. Sullivan (representing Ireland) after 10 days or so still more mysterious disappearance (he had been lurking in another Paris - that of the tourist.) These 2 men seated themselves on either side of me making the following diagram.



I thus bisected the base of an equilateral triangle with its apex to the West facing the moon. Later we were joined by another possibly kingly man, George Jones, representing the 'United States'. He was rather drunk. I do not know whether to regard him as part of the magical situation, but he subsequently took A.X.S.'s place opposite me. The question arises "Are not these Three Holy Kings who have seen my Star in the West and come to worship me after my birth on May 1. Each brought an offering. A.X.S. 120 francs, T.A. 156 francs, drinks, cigar etc, & J.W.N.S. Supper. Jones offered nothing but instruction in the King's Gambit. I beat him easily three times running. He had previously offered dinner but refused to worship me (in those actual words) when I quoted a passage from the World's Tragedy which he was compelled to recognize as better than the lines from Keat's Ode to a Nightingale which he had tried to remember.

Appendix to the Ninth Notebook.

Je suis né le 12 Octobre 1875 e.v. Toute ma vie, j'ai beaucoup souffert des rhumes et des bronchites. J'ai étudié la médecine à l'Université de Cambridge et à King's College Hospital, London; mais n'ai jamais pratiqué ma profession. En 1908 Herbert Tilley, le meilleur spécialiste de Londres m'a brûlé les narines (?) au caustère électrique. Je suis allé beaucoup mieux, à part plusieurs gripes, jusqu'à 1918. A Noël 1919 le Dr. Battyshawe de Harley Street, mon physicien depuis 1898, m'a prescrit de l'heroin contre les attaques subites et foudroyantes de bronchite qui étaient devenues fréquentes et accablantes. Elles étaient surtout compliquées de l'asthme spasmodique. L'heroin agissait comme de la magie; elle arrêtait les crises dans quelques secondes.

Je suis allé vivre en Sicile, où les crises arrivaient très rarement : ainsi je n'avais aucune tentation d'abuser de la drogue. En 1923 pourtant, mois de Janvier, j'étais repris, de l'asthme surtout. Je pris continuellement plus d'heroin, mais avec peu de succès. Les mauvais effets de la drogue commençaient à se montrer. Je me réfugiâmes à Tunis, et même dans le désert; mais j'allais toujours de pis en pis. Les médecins n'y comprenaient rien.

Désespéré, je me rendais à Paris, où - après quelques fausses routes - j'ai trouvé le Dr. Jarvis, qui soupçonnait sur-le-champ que mes narines étaient bouchées(?). Le Dr. Jarvis est trop occupé pour venir me voir de si loin, 81 Bd. Malherbes. Il m'a indiqué le Dr. Chaussegros - mais il est malade lui-même. Ma condition étant critique - je faillis de mourir hier soir - j'ai dû demander à la pharmacie Laroche le meilleur médecin du quartier.

Le Dr. Bourgeois m'a opéré deux fois, 7 et 20 Février. Mais je n'ai jamais pu me montrer (?) à lui, comme il le fallait, pour savoir s'il a réussi parfaitement. Mais l'asthme, quoique plus aigu pour quelque temps est disparue depuis plusieurs semaines. N'ayant plus aucune raison pour prendre de l'heroin, je me suis décidé sur-le-champ de couper court.

Malheureusement, l'effet des doses passées avait fait difficile de lâcher prise. J'étais prostré de faiblesse; surtout, je n'avais plus aucun contrôle du sphincter ani: j'ai dû donc garder le lit.

Pourtant, j'ai tenu ferme, et j'ai repris mes forces peu à peu : subitement, le 13 Avril, je m'éveillais, sentant en moi-même que j'étais guéri. Surtout, je n'avais le moindre désir pour l'heroin - ni physique, ni moral. Du 13 au 22 j'ai joui d'une santé parfaite. Le 22 j'étais repris, à la suite d'un refroidissement, de bronchite. Cela se tournait dans un peu d'asthme vers 10h du soir. C'était très peu, en comparaison avec les attaques féroces du passé, mais cela m'a empêché de dormir.

Depuis ce temps je vais de pis en pis. Les réflexes de la vessie aussi que du sphincter ani sont abolis etc etc. Il faut donc absolument que je reçoive quelque soulagement jusqu'au temps quand on peut me transporter quelque part où je n'aurais plus de telles attaques. - un climat favorable. C'est à dire, il me faut de l'heroin pendant le temps nécessaire, et aussi un certificat que ma vie est vraiment en danger si je dois rester à Paris sans secours.

Note. Pour ecraser ces attaques, il me faut de l'heroin pur et sans melange enfin d'en prendre par les narines.

Je n'ai jamais pris une injection; mais evidemment cela causerait un effet general narcotique, aussi que les doses buccales : cet effet me degoute et meme me rend malade. Aussi cela n'arrete point les crises. Le seul alternatif est une solution aqueuse - 1 grm(?) Heroin 20 grm H_2O - pour inserer dans les narines sur du coton au commencement d'un acces. Cela possede surtout l'inconvenient d'irriter la muqueuse, et en faire des croutes.

Vu la guerison complete ou presque complete de l'asthme, je crois qu'un gramme doit me suffir. Mais sans cela je ne pouvais jamais me lever meme pour aller ~~xxxx~~ voir le Dr. Bourgeois afin de savoir si les operations ont reussi parfaitement.

Je ne ferai aucun emploi de l'heroin excepte dans le cas d'un nouvel acces de bronchite. L'important est de couper court l'attaque : car, sinon, il faut que je m'alite pendant 8 jours environ, apres quoi je suis ereinte (?).

On m'a examine recemment; je n'ai presque rien d'anormal, sinon a legere hypertrophie du coeur, et un peu d'emphyseme. J'ai eu des gonorrhoea vers 1893, qui m'ont valu un peu de stricture - je viens de me faire puiser(?) une ~~serie~~ serie de bougres(?) - jusqu'a No 50. J'ai attrape le syphilis en 1897, me suis soigneusement mercurialize, n'ai jamais eu de symptomes ultra- serieux, et rien du tout depuis 1917.

Dans ma jeunesse del'albuminaria - mais cet etat est fonctionale et ~~xxx~~ pas organique. La quantite varie de temps en temps sans aucune cause apparente.

J'ai eu un phlebite en 1914. Autrement ma sante est excellente.

Following poem scored through

I have drunk deep - to death- of the cold spring
That threads the slopes of the snow-crested hill
About whose shoulders hang the whispering
Waifs of the maiden mist. So sure and still
The summit takes the sunlight! But below
My heart bleeds forth its purple pulse of woe.

That water - taste but once, the ripest grape
Of all earth's vineyards loses all its savour.
That summit - one lost glimpse and every shape
Of loftiness and beauty beauty falls from favour.
Life is a tedious mask to him who glows
With love of Light beneath its stateliest shows.
