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

The first two chapters of
this Book describe Ideas
without limit; the third
concerns a fixed Event
due to one union of them,
namely, the coming of

Heru-Ra-Ha.

1. The contents of the chapter
are instructions to those

Extract from A.C.'s diary in March 1924.

"The main ethics of the Book of the Law.
Man is asked to act as if it were true that he is a
spark of that great light of God.

"There was no art in making that assumption,
in basing all their lives on it, was the Thelemite
(the most important piece of ^{synthesis} analysis)
have done for a long time) "...

"I suppose that what I am really doing is trying to found
a new Order of Magick (oh yes! see At all over). The lack of
the world today is bodies of men who have renounced it. But
we must have modern principles. They must be useful all round
for their superior bearing etc, even as with all magicks. And they
must be trained by such means that they can be trusted.
[I see the use of the Mark of the Beast for this Order. It is a mark
of distinction - & disgraceful to bear unless one be a first-class
first-rate man].

"I see also the technique of the miracle of the 56's.
The adoration of the faithful will send forth rays to it. It would
finally become luminous. When it did begin to go - probably
through rotting of the wood - it would be a sign that the
Christ here was at hand."

extract from A.C.'s diary in March 1924.

"The main ethics of the Book of the Law
man is asked to act as if it were true that he is a
spark of that great light of God.

"Those who insist on making that assumption,
on basing all their lives on it, are the Thelemites
(the most important piece of ^{synthesis} analysis }
have done for a long time) "...

"I suppose that what I am really doing is trying to found
a new Order of Monks (oh yes! see A.C. all over). The lack of
the world today is bodies of men who have renounced it. But
we must have modern principles. They must be useful all round
for their superior learning etc, even as with all monks. And they
must be trained by such means that they can be trusted.

[I see the use of the Mark of the Beast for this Order. It is a mark
of distinction - & disgraceful to bear unless one be a first-
rate man].

"I see also the technique of the miracle of the 50th Le.
The adoration of the faithful will send forth rays to it. It would
finally become luminous. When it did begin to go - probably
through rotting of the wood - it would be a sign that the
next here was at hand.

extract from A.C.'s diary in March 1924.

"The main ethics of the Book of the Law.

Man is asked to act as if it were true that he is a
spark of that great light of God.

"There also is it in making that assumption,
in basing all their lives on it, are the Thelemites
(the most important piece of ^{synthesis} analysis)
have done for a long time) "...

"I suppose that what I am really doing is trying to found
a new order of monks (oh yes! see AL all over). The lack of
the world today is bodies of men who have renounced it. But
we must have modern principles. They must be useful all round-
for their superior bearing etc, even as with all monks. And they
must be trained by such means that they can be trusted.

"[I see the use of the Mark of the Beast for this Order. It is a mark
of distinction - & disgraceful to bear unless one be a first-rate
first-rate man].

"I see also the technique of the miracle of the Stone.
The adoration of the faithful will send forth rays to it. It would
finally become luminous. When it did begin to go - probably
through rotting of the wood - it would be a sign that the
next Air was at hand.

who are to govern His
 Realm in His Name; and
 these rulers will speak to
 me the Beast & I for
 a comment upon the text
 when need is.

Amun Ha

Entry in A.C.'s Stupid Diary for 19 Feb 24.

10.00.6.24. Last night I found out that the Government on the rally
 is: a well-thought-out plan of the Thelonic social order.

2.

P.T.O.,

who are to govern this
 Realm in His Name; and
 these rulers will appeal to
 me the Beast of Ff for
 a comment upon the Test
 when need is.

Anna Ha

Entry in A.C.'s Diapical Diary for 19 Feb 24.

10.00.6.H. last night I found out that the comment on AL really
 is: a well-thought-out plan of the Therapeutic social order.

1.

P.T.O.,

who are to govern this
 Realm in His Name; and
 these rulers will appeal to
 me the Beast of God for
 a comment upon the text
 when need is.

Anna Ha

Entry in A.C.'s Diaperal Diary for 19 Feb 2011.

10.00.6.H.

Last night I found out that the comment on AL rally
 is: a well-thought-out plan of the Thebanic social order.

2.

P.T.O.

Excerpt from Diary Apr. 1924.

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"The Book of the Law shines with most spiritual splendor; all coarse interpretation has become impossible. True, on the planes of false phenomena, its words must keep their worth; but I shall never again fail to perceive the true value of material affairs. The spiritual and moral meaning will prevent base and wide readings of the text such as have so sorely misled O.P.V.; & have in the past made me hostile to the Book itself by asserting a seeming incompatibility with my True Will.

Of course, the Book does portend disaster to the old world; but we must see this in perspective or we miss the full of Rome or the operation of the seasons.

The Book does not purport to alter the laws of Nature; it simply sets forth the new Formula by virtue of which mankind may use those laws to the best advantage....

"Re. Moor-Kheit" is Force and Fire - the impersonal impulse of Solar Energy, which will purge the world of its dead winter leaves and vitalize the seeds of Spring."

Apr 8. 1924.

I ask: since I should have carried out the plans of the Cap III at once, and I have foolish away my opportunity, is not that chapter now at once avowed? No: since the prophecies must be fulfilled. The only thing is that, instead of going partly ahead

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"Re. Hoor-Khuit is Force and Fire - the impersonal impulse of solar energy which will purge the world of its dead winter leaves and vitalize the seeds of Spring".

Apr 8. 1924.

I ask: since I should have carried out the plans of the Cap at once, and I have fooled away my opportunity, is not that chapter now at once arisen? No: since the prophecies must be fulfilled. The only thing is that, instead of going partly ahead

Excerpt from Diary Apr. 1924.

"The Book of the Law shines with most spiritual splendor; all coarse interpretation has become impossible. True, on the planes of false phenomena, its words must keep their worth; but I shall never again fail to perceive the true value of material affairs. The spiritual and moral meaning will prevent base and wide readings of the Text such as have so sorely misled O.P.V.; & have in the past made me hostile to the Book itself by asserting a seeming incompatibility with my True Will.

Of course, the Book does portend disaster to the old world; but we must see this in perspective as we now see the Fall of Rome or the operation of the seasons.

The Book does not purport to alter the laws of Nature; it simply sets forth the new formula by virtue of which mankind may use those laws to the best advantage....

"Re. Hoor-Khuit is Force and Fire - the impersonal impulse of solar energy which will purge the world of its dead winter leaves and vitalize the seeds of spring."

Apr 8. 1924.

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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 advantages. It prevents
me being assailed - the Master who saw to it that the
prophecies should be fulfilled. That is, the demonstration
that Answass exists, and in that he claims to be, is
independent of my own intrigues. It is a breed of silence
that this should be the case, and the whole plan of the gods
suffers accordingly; and I am sorely punished. [I have lost all
I not lost in the most hideous ways conceivable. I am reduced
to the most humiliating poverty and impotence. I have thrown
away my chance of a career of the kind offered etc etc].

Yet I am without effort all to follow my true will, as
in the case of my father's warning about slinging nettles,
and to learn by experience. Indeed, I could not have made
a real success, had I accepted fully the role of the dew at
the time. I was an abject simpleton, and utterly heartless
at root, self-indulgent, vicious, and stupid. I should have
succeeded, by the aid of the Moor Khint; but it would
have been the forced false victory of a Mussolini or a
Grimo de Rivra, a traitorous 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

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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 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; and I am sorely punished. [I have lost all
I most loved in the most hideous way conceivable. I am reduced
to the most humiliating poverty 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 Role of the Law at
the time. I was an abject simpleton, and utterly heartless
at root, self-indulgent, vicious, and selfish. I should have
conquered, by the aid of the Holy Spirit; but it would
have been the forced false victory of a Mussolini or a
Orino de Rivera; a matched 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

120

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 the Master's side as to it that the
prophecies should be fulfilled. That is, the demonstration
that Airways exists, and in that He claims to be, is
independent of my own intrigues. It is a breath of silence
that this should be the case, and the whole plan of the gods
suffers accordingly; and I am sorely punished. [I have lost all
I most hold in the most hideous way, conceivable. I am reduced
to the most humiliating poverty 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 Fate 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 Role of the Law at
the time. I was an object-temptation, and utterly heartless
at root, self-indulgent, vicious, and selfish. I should have
succeeded, by the aid of Ben Hur's Wheel; but it would
have been the forced false victory of a Mussolini or a
Grimo de Rivera, a matched 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

Am xx. Apr 5. Summary
Am

0. Apr 5 1904-5. Breakdown of plans to edit on Ab. Folly.
- I. " 05-06. Kitchin jumps to Hampton. The Abyss. depus missed by Folly.
(Daughter) (Wife of Folly)
- II. " 06-07. Little did. Orenda found out. K & C of H.G.A. Lola Zage born. Fuller appeared. G.D. etc reconstructed.
- III. " 07-08. LXV & VII delivered
- IV. " 08-09. Spain. John 1st/John. Found MS of Ab. exp. I-1. Repaired key of Gower
- V. " 09-10. Exp I 2 & 3. 5°: 3°. V.B.N. & L.W. [Denbury & de la Waddell]
- VI. " 10-11. Exp I 4 & 5. ? Ab private edition.
- VII. " 11-12. Exp I 6 & 7. Ab in facsimile
- VIII. " 12-13. Exp I 8 & 9. Balkan War.
- IX. " 13-14. Exp II 10. Ab in big print. Paris Working
- X. " 14-15. War. U.S.A. Complete changes of picture
- XI. " 15-16. 9°: 2°. Messages of 186.
- XII. " 16-17. (Gasparyan) Star shape (N.O. Florida) 777 born. Lake. Mississippi. Swamp.
- XIII. " 18-19. Informational. (Cotrefaction method of forecasting 93)
- XIV. " 19-20. At 10 p.m. Island Alotruah (xiv woman clothed with 0)
- XV. " 19-20. Exp III. 1. Montauk. Europe
- XVI. " 20-21. Cf. Galin The Big Valley.
- XVII. " 21-22. " : " [Sound of specimens]
- XVIII. " 22-23. Rotted out of Abbey.
- XIX. " 23-24. (Ternissa) Solar lands. Dawn of light or bath. Rebirth of Pans 0 of 2.
- XX. " 24-25. The effects of overcasting. My work will appear.

An xx Apr 8. Summary
An

0. Apr 8 1904-5. Breakdown of plans to edit AL. Folly.

I. " 05-06. Kitchin jumps to Hampton. The Abyss. Manus missed by Folly.
(Daughter) (W.P. R.H.K.)

II. " 06-07. Little did. Orinda found out. K & C of H.G.A. Lola Zage born. Fuller appeared. G.D. etc reconstructed.

III. " 07-08 LKV & VII delivered

IV. " 08-09. Spain. John S. John. Found MS of AL. Ex. I.1. Repaired Key of Gower

V. " 09-10 Ex I 2 & 3. 5°: 3°. V.B.N. & L.W. [Denbury & de la Waddell]

VI. " 10-11 Ex I 4 & 5. ? AL private edition.

VII. " 11-12 Ex I 6 & 7. AL in facsimile

VIII. " 12-13. Ex I 8 & 9. Balkan War.

IX. " 13-14 Ex II 10. AL in big print. Paris Working

X. " 14-15 War. U.S.A. Complete changes of fortune

XI. " 15-16 9°: 2°. Messages of 666.

XII. " 16-17. (Gasparney) Star Spange (N.O. Florida) 777 born. Lake. Mississippi. Swamp.

XIII. " 17-18 International. (Satisfaction method of preaching 93)

XIV. " 18-19. Atropus, Island - Alotruel (xiv women clothed with 0)

XV. " 19-20. Ex III.1. Montank. Europe

XVI. " 20-21 Cephalu The Big Valley.

XVII. " 21-22 0: 0 [Smile of specimens]

XVIII. " 22-23. Revised mt of Abbey.

XIX. " 23-24. (Tunisia) Solar Cunds. Dawn of light or both. Rebirth as first 0 of 02.

XX. " 24-25. The stile of overlying. My work will appear.

Am xx. Apr 5. Summary
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0. Apr 5 1904-5. Breakdown of plans to edit Am. Folly.
- I. " 05-06. Kitchin jumps to Hapking. The Abyss. Mapus missed by Folly.
(Daughter) (Wife) (Mother)
- II. " 06-07. Little did. Orinda found out. K+C of H.G.A. Lola Zaga born. Fuller appeared. G.D. etc. misstated.
- III. " 07-08. LXR XVII delivered
- IV. " 08-09. Spain. John S. John. Found MS of AL. exp. I.1. Repaired Key of Gower
- V. " 09-10. Exp I 2+3. 5:30. V.B.N. & L.W. [Denbury & Lila Waddell]
- VI. " 10-11. Exp I 4+5. ? AL private edition.
- VII. " 11-12. Exp I 6+7. AL in facsimile
- VIII. " 12-13. Exp I 8+9. Balkan War.
- IX. " 13-14. Exp II 10. AL in big print. Paris Working
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- XI. " 15-16. 9:20. Messages of 186.
- XII. " 16-17. (Casspermy) Star shape (N.O. Florida) 777 born. Lake. Mississippi. Swamp.
- XIII. " 17-18. International. (Culver's method of forecasting 93)
- XIV. " 18-19. At 10 p.m. Island Alotruel (XIV woman clothed with 0)
- XV. " 19-20. Exp III.1. Mortank. Europe
- XVI. " 20-21. Gifalini The Big Valley.
- XVII. " 21-22. 0:0 [Inside of specimens]
- XVIII. " 22-23. Rotted mt. of Abyss.
- XIX. " 23-24. (Formissia) Solar Bands. Dark of depth or bath. Alotruel by Folly 0 of 2.
- XX. " 24-25. The effects of revealing. My work will appear.

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proved by its ability to withstand the most severe ^{every} kind.

I begin to understand that 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 flush of enthusiastic confidence before I am really ready. As soon as I am, they will send along the rich men from the ~~East~~ West and the war-empire within less time than it takes to write this note of their intentions.

I can thus accept and live upon "Desire not too eagerly to catch the promises: fear not to undergo the crosses. Fear not at all..."

[I took ^{me} before thinking this out, with the object of obtaining definite light from Allah as to the matter of truly present importance to the work. This note is the result: most apt and adequate, a perfect enlightenment upon the state of the past xx years, and absolute encouragement for the future!]

124
proven by its ability to withstand the most severe assaults
of ^{every} ~~any~~ kind.

I begin to understand that 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 preservation, and that I shall not go forward in a flush of enthusiastic confidence before I am really ready. As soon as I am, they will send along the rich men from the ~~East~~-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 "Doom not too rapidly to catch the promises: fear not to undergo the curses. Fear not at all..."

[I took ^{me} before thinking this out, with the object of obtaining definite light from Aiwass on the matter of truly present importance to the Work. This note is the result: most apt and adequate, a perfect enlightenment upon the state of the past xx years, and absolute encouragement for the future.]

proved by its ability to withstand the most severe ^{every} ~~any~~ trial. 121

I begin to understand that 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 flush of enthusiastic confidence before I am really ready. As soon as I am, they will send along the rich men from the ~~East~~ West and the war-empire within less time than it takes to write this note of their intentions.

I can thus accept and live upon "Desire not too eagerly to catch the porpoises: fear not to undergo the courses. Fear not at all..."

[I took ^{me} before thinking this out, with the object of obtaining definite light from Aikass on the matter of truly present importance to the work. This note is the result: most apt and adequate, a perfect enlightenment upon the state of the past xx years, and absolute encouragement for the future!]

Memorandum on C.C.K.K. (I think originally a letter written by A.C. to James Branch Cabell 1922/3.) 122

Almost every verse of the Book of the Dead contains profound mathematical and philosophical truths concealed in apparently standard English, which English has more the less its regular meaning. You will have noticed that the style of the Book is for the most part astoundingly sublime, and the ineffable wonder about the whole thing is that I should have written it down from the dictation of a voice which when I could not see, one hour exactly for each chapter, on those consecutive days. It is thus quite certain that the author is somebody possessed of knowledge and ingenuity utterly beyond my capacity. Indeed I feel confident in saying beyond the capacity of any human being imaginable. Incidentally there are passages in the Book which baffled expression until certain events took place, years after writing it, which were entirely beyond my control, yet which furnished fresh proof that the Author of the Book knew what was going to happen or was able to bring events to pass.

I. May I give you one very strange example? I have studied the book all these eighteen years. Verse 19 of Chapter III utterly baffled me. How could I "count will" the name of the Sili: it never had a name! But I played about with the figures and it suddenly occurred to me that 715 was the value of the name "Sili 666". "That's it," I said

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Memorandum on CCRK . (I think originally a letter written by A.C. to
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capacity. Indeed I feel confident in saying beyond the capacity
of any human being imaginable. Incidentally there were
passages in the Book which baffled me until certain events
took place, years after writing it, which were entirely beyond my
control, yet which furnished fresh proof that the Author of
the Book knew what was going to happen or was able to bring
events to pass.

May I give you one very strange example? I have
studied the book all these eighteen years. Verse 19 of Chapter 10
utterly baffled me. How could I "count well" the name of
the still: it never had a name! But I played about
with the figures and it suddenly dawned on me that 715
was the value of the name "still 666". "That's it," I said

Memorandum on C.E.K. (I think originally a letter written by A.C. to James Branch Cabell 1922/3.) 122

Almost every verse of the Book of the Law contains profound mathematical and philosophical truths concealed in apparently standard English, which English has more the less its regular meaning. You will have noticed that the style of the Book is for the most part astonishingly sublime, and the irrefragable wonder about the whole thing is that I should have written it down from the dictation of a voice whose voice I could not see, one hour exactly for each chapter, on three consecutive days. It is thus quite certain that the author is somebody possessed of knowledge and inventivity utterly beyond my capacity. Indeed I feel confident in saying beyond the capacity of any human being imaginable. Incidentally there are passages in the Book which baffled expression until certain events took place, years after writing it, which were entirely beyond my control, yet which furnished fresh proof that the Author of the Book knew what was going to happen or was able to bring events to pass.

May I give you one very strange example? I have studied the book all these eighteen years. Verse 19 of Chapter 1 utterly baffled me. How could I "count well" the name of the 511's: it never had a name! But I played about with the figures and it suddenly dawned on me that 715 was the value of the name "511's 666". "That's it," I said

to myself. "In a sense the Stile' is my Stile'" But I wasn't quite satisfied, and then it came upon me like an earthquake that after all the Stile' did possess a name - its description in the catalogue of the Museum at Bouleak - that name, the only name it ever had, was actually Stile' 666.

As to controlling external events, let me tell you one extraordinary incident. In November 1917, appeared the end of my article in the International "The Revival of Hapich".

It challenged the readers to find who was meant by 666 (my Hapich motto TO MEGA OHPION adds to 666) One night in January, I asked an intelligence with whom I was in touch, if I could spell my motto in Hebrew with 666 new numbers which might throw light on something. He replied "Yes". I asked "All three words of the name or the last only?" He said, "The last only". I then tried all sorts of ways of spelling OHPION and got no results. That was on Saturday night. I went to my office on a "Workless Monday" to get my mail. Nothing there. But on Tuesday Viorick sent round a letter addressed to him which had arrived on Monday, having been written on Saturday night at about the time when I made the enquiry. The writer was a perfect stranger to all of us. He asked Viorick to tell me that he had solved the riddle in my article of November and gave the spelling of OHPION in Hebrew making

[Probably
AMALANTRA]

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[666 really
AMALANTRA]

123
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As to controlling external events, let me tell you one extraordinary incident. In November 1917, appeared *Revue* of my article in the International "The Revival of Magic".

It challenged the readers to find who was meant by 666 (my magical motto TO META OMPION adds to 666) One night in January, I asked an intelligence with whom I was in touch, if I could spell my motto in Hebrew was to get new numbers which might throw light on something. He replied "Yes". I asked "All three words of the name or the last only?" He said, "The last only". I then tried all sorts of ways of spelling OMPION and got no results. That was on Saturday night. I sent it my office on a "Workless Monday" to get my mail. Nothing there. But on Tuesday Visreck sent round a letter addressed to him which had arrived on Monday, having been written on Saturday night. It was about the time when I made the enquiry. The writer was a perfect stranger to all of us. He asked Visreck to tell me that he had solved the riddle in my article of November and gave the spelling of OMPION in Hebrew making

[Especially
AMALANTRA]

The value 666. This was astonishing enough; but more was to come. The stranger signed himself as Samuel bar Aiwass Bic Jacou de Sherrabad, from which I deduced that his father's name was Aiwass. This name had been given me as the Author of the Book of the Law, see chap I verse 7. I had only heard the name, which I supposed to be a made-up name like Tyadquill or Tapharta-rath: I had no idea that it was a regular human name. I had tried to spell it and made it ~~off~~ 78. Now however I wrote to friend Samuel for the correct spelling, which he gave. I was astonished to find that the value was 93 like that of DEAHMA, or the word of the Law, and Apape, the method of carrying out that Law. The Author of the Book had therefore, so to speak, signed it infallibly identifying himself by means of this number with the essence of the message which he had come to impart.

These two incidents are mere samples chosen from an immense number. ... You will excuse me if I seem a little mad on the subject; but really, hardly a moment passes without the discovery of some new and important secret in its secret pages. The very mistakes in the Book are they seem, conceal strange secrets. For example: Chapter III Verse 47 - "This circle squared in its failure". The Hebrew concealed the value of π in the name of god APhim - 3.1415, which is incorrect in the fourth place. But by putting our secret

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The value 666. This was astonishing enough; but more was to come. The stranger signed himself as Samuel bar Aiwass Bie Jacou de Shrabad, from which I deduced that his father's name was Aiwass. This name had been given me as the Author of the Book of the Law, see Chap I verse 7. I had only heard the name, which I supposed to be a made-up name like Tyadquill or Taphthartath. I had no idea that it was a regular human name. I had tried to spell it and made it 78. Now however I wrote to friend Samuel for the correct spelling, which he gave. I was astonished to find that the value was 93 like that of DEATHMA, or the word of the Law, and Apape, the method of carrying out that Law. The Author of the Book had therefore, so to speak, signed it infallibly identifying himself by means of this number with the essence of the message which he had come to impart.

These two incidents are mere samples chosen from an immense number. ... You will excuse me if I seem a little mad on the subject; but really, hardly a moment passes without the discovery of some new and important secret in its secret pages. The very mistakes in the Book are revealing concealed strange secrets. For example: Chapter III Verse 47 - "This write spread in its failure". The Hebrew revealed the value of π in the name of God ACHIM - 3.1415, which is incorrect in the fourth place. But by putting on secret

125

Key SHT to sanctify this name at pgt 3.141593, "correct to six places (note the 31 and 23)".....

Could insert in the hand of Norman Mudd (Foster O.S.V) are records of A.C.'s conversation on the Book of the Law in Tunis in the spring of 1923.

A was commenced the Book of the Law to me.

I received benefit therefrom.

Thus having happened I cannot doubt that "commence" is possible & desirable

I then enquire how did this "commence" come about

Altogether it was not the direct result of invocation, unless the successful "work" of Homen be accounted such. yet in view of the "Magical Prod" that "commence" of this type may & should result more or less directly "from" ^{an} "accidental" methods, & of the absence of any other reasonable theory which covers the fact I am led to make expl't & to advise others to make expl't on the ^{assumption} ^{mechanism} that people trained in

- a) Magical
- b) Mystical
- c) Qabalistic

and are more likely than that not so

trained to receive similar communications with such fulness & accuracy as enables them to stand the severest criticism. (The only useful communication was made to Rose but would obviously have come to nothing had I not been there to gestate & parturite the seed.) These experiments have been justified by such results as the books LXV, VII, 412, 1, Ararata, & by such work on the editing of the T.T.K. & the Y.K. The validity of the methods is demonstrated by T.S.T. Also by the success of those who have put them into practice with fidelity, energy & intelligence. I doubt also by the quality of the failures & disasters which have accompanied experiments conducted in ways which I disapprove. In addition I have been able to predict results both of the wise & the foolish regimens under my supervision.

125

Key SHT to sanctify this name at p. 3.141593, "correct to six places (note the 31 and 23)".....

Could insert in the hand of Norman Mudd (Foster O.S.V) are records of A.C.'s conversation on the North of the Lake in Tunis in the spring of 1923.

A was communc^d the Book of the Law to me.

I received benefit therefrom;

Thus having happened I cannot doubt that communc^d is possible & desirable

I then inquire how did this communc^d come about.

Altho it was not the direct result of invocation, unless the successful avoc^t of Horem be accounted such. yet in view of the "Magical Tread" that communc^d of this type may & should result more or less directly from ^{an} "accidental" method, & of the absence of any other reasonable theory which covers the fact I am led to make expl^t & to advise others to make expl^t on the assumption that people trained in a) Magic

b) Mystical

c) Qabalah

anti are more likely than those not so

trained to receive similar communications with such fulness & accuracy as enables them to stand the severest criticism. (The only real communication was made to Rose but would obviously have come to nothing had I not been there to gestate & parturite the seed.) These experiments have been justified by such results as the books LXV, VII, 412, 1, Araruta, & by such work as the editing of the T.T.K. & the V.K. The validity of the method is demonstrated by J.S.T. Also by the success of those who have put them into practice with fidelity, energy & intelligence; I submit also by the quality of the failures & disastors which have accompanied experiments conducted in ways about I disapprove. Inasmuch as I have been able to predict results both of the wise & the foolish, vulgar under my supervision.

125

Key SHT to sanctify his name at p. 3.141593, π correct to
six places (note the 31 and 93) "....."

Copied inserts in the hand of Norman Mudd (Franklin O.S.V) are
records of A.C.'s conversation on the Book of the Law in Tunis in the
spring of 1923.

It was commencing the Book of the Law to me

I received benefit therefrom.

Thus having happened I cannot doubt that communion is possible & desirable

I then inquire how did this communion come about.

Altho it was not the direct result of invocation, unless the successful
arrest of Homen be accounted such yet in view of the Magical (rod) that
communion of this type may & should result more or less directly from ^{any} ceremonial
methods, & of the absence of any other reasonable theory which covers the fact
I am led to make expl't & to induce others to make expl't on the ^{assumption} that people trained in

a) Magic

b) Mystical

c) Gnosticism

are more likely than those not so

trained to receive similar communications with such fulness & accuracy as
enables them to stand the severest criticism. (The original communication
was made to Rose but would obviously have come to nothing had I not been there to
gestate & participate the seed.) These experiments have been justified by such
results as the books LXV, VII, 412, I, Arambra, & by such work as the
editing of the T.T.K. & the Y.K. The validity of the methods is demonstrated by T.S.T.
Also by the success of those who have put them into practice with fidelity, energy
& intelligence. Indirectly also by the quality of the failures & disastours which have
accompanied experiments conducted in ways which I disapprove. In addition I
have been able to predict results both of the wise & the foolish, & even under my
supervision.

125

Key SHT to sanctify his name at p. 3.141593, T correct to
six places (note Re 31 and 23) "....."

Enlightenment in the hand of Norman Mudd (Foulton O.S.V) was
records of A.C. conversation on the state of the law in Tunis in the
spring of 1923.

A was convinced the Book of the Law to me.

I received benefit therefrom.

Thus having happened I cannot doubt that command is possible & desirable

I then inquire how did this command come about.

Altogether it was not the direct result of invocation, unless the successful
work of Homen be accounted such. yet in view of the "Mogechal" that
command of this type may & should result more or less directly from ceremonial
methods, & of the absence of any other reasonable theory, which covers the fact
I am led to make expl't & to induce others to make expl't on the assumption
that people trained in a) Magical

b) Mystical

c) Qabalistic

anti-gra more likely than the rest so

trained to receive similar communications with such fulness & accuracy as
enables them to state the severest criticism. (The only real communication
was made to Rose but would obviously have come to nothing had I not been there to
gestate & participate the seed.) These experiments have been justified by such
results as the books LXV, VII, 418, 1, Ararita, & by such work as the
editing of the T.T.K. & the V.K. The validity of the methods is demonstrated by T.S.T.
Also by the success of those who have put them into practice with fidelity, energy
& intelligence. I identify also by the quality of the failures, & by the work which have
accompanied experiment conducted in ways which I disapprove. I am confident I
have been able to predict results both of the wise & the foolish workers under my
supervision.

The Book of the Law has $\therefore$ a double intent for us.

1. The Book it self possesses the value which it claims for it self.
2. I being appointed by the Book to ^{the} functions mentioned in I 15, 20, 22, 26, 32, 36/7/8, 49, 50.1.2, 57, 61.2.3.,

II 5, 9, 22, 34-43, 54.5, 59.60, 66, 70-74, 76-78

III esp vv. 39, 42, 47

it is my special business to set people to obtain the K+L of the HGA by such means as I have myself proved valid.

By the word conversation I understand communication similar to the Book of the Law as to origin, authority, and value, each as may be suited to the nature and T. will of the aspirant, on explication.

To recapitulate: The Book of the Law has two fold value ① for its own sake
② as evidence of the possibility of perfect, or ^{perfectly} intrinsic knowledge, superior
but may con diff^t a head from anything previously known.

1.

The Book of the Law has $\therefore$ a double interest for me.

1. The Book itself possesses the value which it claims for itself.
2. I being appointed by the Book to ^{the} functions mentioned in I 15, 20, 22, 26, 32, 36/7/8, 49, 50.1.2, 57, 61.2.3.,

II 5, 9, 22, 34-43, 54.5, 59.60, 66, 70-74, 76-78

III esp vv. 39, 42, 47

it is my special business to set people to obtain the K & L of the HGA by such means as I have myself proved valid.

By the word conversation I understand communication similar to the Book of the Law as to origin, authority, and value, each as may be suited to the nature and T. will of the aspirant, on experimentation.

To recapitulate: The Book of the Law has two fold value ① for its own sake
② as evidence of the possibility of perfect, ^{possibly} an instrument of knowledge, or, ^{possibly} superior
but in any case diff^t in kind from anything previously known.

1.

The Book of the Law has $\therefore$ a double intent for me.

1. The Book itself possesses the value which it claims for itself.
2. I being appointed by the Book to ^{the} functions mentioned in I 15, 20, 22, 26, 32, 36/7/8, 49, 50.1.2, 57, 61.2.3.,

II 5, 9, 22, 34-43, 54.5., 59.60, 66, 70-74, 76-78

III esp vv. 39, 42, 47

it is my special business to set people to obtain the K+L of the HGA. by such means as I have myself proved valid.

By the word conversation I understand communication similar to the Book of the Law as to origin, authority, and value, each as may be suited to the nature and T. will of the aspirant, on experimentum.

To recapitulate: The Book of the Law has two fold value ① for its own sake
② as evidence of the possibility of perfect, or ^{possibly} attainment of knowledge or ^{possibly} experience
but a very rare diff^t a kind from anything previously known.

1.

If you get the 0-2 idea going, and you will be able to divide for I shall deal with any satisfactory problem. The apparently, transnational but consistent coherent & feasible.

1. Any quality which we possess we possess by defⁿ in an absolute degree. It is wrong to speak of greater or less benevolence, courage, etc. After you have the quality or you have it not. & a point of fact I doubt if there is any quality which is not possessed in this absolute sense, all necessarily.
2. As 0° = some indeterminate finite positive expression so the character of a man which is a positive thing is determined by the catalyzism of the Absolutes — the product of the conflict.

We need only measure the positive things that interfere with the infinite qualities. These are measured by energy or Action continued. (This is a perfect statement)

I can either give 5¢ to a beggar or go to the movies. Which shall I do?
I can offer my blood for transfusion to save the life of

- a) my best girl.
- b) my business rival
- c) a stranger
- d) a child
- e) an enemy

which shall I do. "Restraint on the body"

One could make a very fair estimate from Yes or No answers of the relative proportions of prudence & benevolence in my character.

Note. Thus the 0-2 again. We are no longer speaking of the infinite or absolute Prudence & Benevolence but of the degrees which exist in a multitude of individual cases. I analyzed the degrees & find that 75% of my positive acts show Prudence outweighing benevolence. Comparing the process with all the other motives possible & you would obtain a numerical table which would enable you to arrange the relative strengths of these characteristics.

Discussion. These qualities are absolute.

In the case of benevolence. Suppose I am asked to decide whether or not a benevolent action should be done, such action in no way involving myself or any other person except the victim of the benevolence. The answer will be invariably Yes.

5, 20, 22,

the
may be

in sake
of
superiority

If you get the 0:2 idea firmly in mind you will be able to divide how I shall deal with any metaphysical problem. It's apparently transrational but consistent coherent & feasible.

1. Any quality which we possess we possess by defⁿ in an absolute degree. It is wrong to speak of greater or less benevolence, courtesy, etc. Either you have the quality or you have it not. & a point of fact I doubt if there is any quality which is not possessed in this absolute sense by all men equally.
2. As $0^0 =$ some indeterminate finite positive expression so the character of a man which as a positive thing is determined by the cataclysm of the Absolutes — the product of the conflict.

We need only measure the positive things that interfere with the infinite qualities. These are measured by energy or Action consumed. (This an important statement)

I can either give 5f to a beggar or go to the movies. Which shall I do?
I can offer my blood for transfusion to save the life of.

- a) my best girl.
- b) my business rival
- c) a stranger
- d) a child
- e) an enemy

which shall I do. "Restrain it on the baby"

One could make a very fair estimate from Yes or No answers of the relative proportions of prudence & benevolence in my character.

Note. It's the 0:2 again. We are no longer speaking of the infinite or absolute Prudence & Benevolence but of the debits which exist as a multitude of individual cases. I analysed the debits & find that 75% of my positive acts show Prudence outweighing benevolence. Continue the process with all the other motives possible & you would obtain a measurement table which would enable you to arrange the relative strengths of these character interests.

Deduction. These qualities are absolute.

In the case of benevolence. Suppose I am asked to decide whether or no a benevolent action should be done, such action in no way involving myself or any other person except the victim of the benevolence. The answer will be invariably Yes.

If you get the 0.2 idea fixed in mind you will be able to divine how I shall deal with any metaphysical problem. Its apparently transcendental but construct coherent & feasible.

1. Any quality which we possess we possess by defⁿ in an absolute degree. It is wrong to speak of greater or less benevolence, courage, any etc. Either you have the quality or you have it not. & a point of fact / doubt if there is any quality which is not possessed in the absolute sense / all necessarily.
2. As 0° = some indeterminate finite positive expression
so the character of a man which is a positive thing is determined by the cathexis of the Absolutes — the product of the conflict.

We need only measure the positive things that interfere with the infinite qualities. These are measured by energy or Action consumed. (This is important statement)

I can either give up to a beggar or go to the movies, which shall I do?
I can offer my blood for transfusion to save the life of

- a) my best girl
- b) my business rival
- c) a stranger
- d) a child
- e) an enemy

which shall I do. "Resistant on the body"

One could make a very fair estimate from Yes or No answers of the relative proportions of prudence & benevolence in my character.

Note. Thus the 0.2 again. We are no longer speaking of the infinite or absolute Prudence & Benevolence but of the degree which exist in a multitude of individual cases. I analyzed the degree & find that 75% of my positive acts show Prudence outweighs benevolence. Construct the process with all the other motives possible & you would obtain a numerical table which would enable you to arrange the relative strength of these character traits.

Decision. Their quality is an absolute.

In the case of benevolence. Suppose I am asked to decide whether or not a benevolent action should be done, such action in no way involving myself or any other person except the victim of the benevolence. The answer will be invariably Yes.

Nuit is the totality of possibilities. "I am infinite space" means that infinite room to act in an ∞ no. of ways, for itself in order to explain itself. The chemical analogy is good.

I take the gas Hydrogen & investigate its physics. I obtain a very small number of data about it, and I only get nears one aspect of its nature, though it is a somewhat complex aspect. If I want more information about H_2 I see how to act with N Cl S etc. These other elements & combinations of elements are the Nuit to this. Had it what we call Hydrogen, but we should also include in the idea of Nuit the physical properties.

H can distinguish itself from O in matter of colour, from Cl in the matter of colour. All these categories are categories of the same nature. They are the possibilities of H_2 . And without Nuit in this sense of the word, H_2 is nothing at all.

Carbon is capable of satisfying itself with 4 atoms of carbon - on two of O_x. etc. But if carbon is satisfied with one ^{element} then remains only a partial satisfaction for the other.

CH_4 has room for a Cl. If you want to be a little more present go make a little less benevolent also on.

We measure qualities as against each other by estimating the amount of energy which they display. There are some men in whom avarice never gives to generosity, compassion, or any such opposite motive. That extreme case we mark Avarice as generosity 0. That is measured by the test-cases, or 100 out of 100 determine the action.

If we analyse any natural act we shall find that principles and the motives are involved directly or indirectly. (Surely because the instincts.)

What sort of life shall I have? Ching, Nansa, Afolu

What constitutes the greatness of a man is the magnitude & significance of the part of Nuit which has made contact with

Nuit is the totality of possibilities. "I am infinite space" means that infinite room to act in an ∞ no. of ways, forms etc - in order to explain itself. The chemical analogy is good.

I take the gas Hydrogen & investigate its physicals. I obtain a very small number of data about it, and I only get really one aspect of its nature, though it is a somewhat complex aspect. If I want more information about H_2 I see how it acts with N, Cl, S etc. These other elements & combinations of elements are the Nuit to the H₂ it which we call Hydrogen; but we should also include in the idea of Nuit the physical properties. H can distinguish itself from O in matter of atomic wt, from Cl in the matter of colour. All these categories are variations of the same nature. They are the possibilities of H_2 . And without Nuit in this sense of the word, H_2 is nothing at all.

Carbon is capable of satisfying itself with 4 atoms of carbon or two of O_x etc. But if partially satisfied with one there remains only a partial satisfaction for the other element.

CH_3 has room for a Cl. If you want like a little more present you must be a little less benevolent & so on.

We measure qualities as against each other by estimating the amount of energy which they display. There are some men in whom avarice never yields to generosity, compassion, or any such opposite motive. That extreme case we mark Avarice as generosity 0. That is measured by the test cases; in 100 out of 100 determine the action.

If we analyse any actual act we shall find that practically all the motives are involved ~~directly~~ indirectly. (Surely because the instincts.)

What sort of life shall I have? China, Russia, Africa

What constitutes the great sin of a man is the magnitude & significance of the part of Nuit which has made contact with

When we get a number of men of wide experience, travel, etc., we find it difficult to distinguish between them. Points of agreement many, points of difference few. So when a man becomes big enough he has to become a P.T. his ego begins to go.

He begins to see that the ego is an infinitely basis of such a complex structure.

Qualities like acid, combustibility which intensify go when conflict exceeds a certain degree, are comparable to primitive passions, hate, envy, Qualities like polarized fluorescence are qualities that develop with conflict. They are not violent. The correspond, they are the spiritual qualities.

Decline

How this fits in with crossing the Abyss.

Confess Hain begins to find his own ideas which at first seem to him objective. (e.g. enjoying poetry.

Habit

H is always at B & at C, along it cannot move from B to C.

When I say I what I am doing is to call all to myself. Any other contradictory statement would be just as good.

Nepherch

is a sensible form of Nant. The totality of possibilities of sensation,

1. Any conscious sensation is a means of measuring something
I think you have no idea

Neel and the number of uterile forms the will might assume.

When we get a number of men of wide experience, travel, education, we find it difficult to distinguish between them. Points of agreement many, points of difference few. So when a man becomes big enough he has to become a H.T. his ego begins to go.

He begins to see that the ego is an inflexible basis of such a complex structure.

Qualities like acidity, combativeness which ultimately go, when complexity exceeds a certain degree, are comparable to primitive passions, hate, envy. Qualities like polarized fluorescence - - are qualities that develop with complexity. They are not violent. The corresponding things in a man are the spiritual qualities.

doctrines
How this fits in with, among the Alphas.

Complex has begun to find herself in ideas which at first seem to her objective.
(e.g. enjoying poetry.

Habit

H.A. is always at B & at C, clearly it cannot move from B to C.

When I say I what I am doing is to call all to myself. Any other contradictory statement would be just as good.

Nepherch

is a sensible form of Nant. The totality of possibilities of sensation, any conscious sensation is a means of measuring something of which you have no idea.

Nent and the number of intelligible forms the will might assume.

When we get a number of men of wide experience, travel, education, we find it difficult to distinguish between them. Points of agreement many, points of difference few. So when a man becomes big enough he has to become a N.T. his ego begins to go.

He begins to see that the ego is an infinitely basis of such a complex structure.

Qualities like acid, combustibility which ultimately go, when conflict exceeds a certain degree, are comparable to primitive passions, hate, envy, Qualities like polarized fluorescence are qualities that develop with complexity. They are sublimated. The corresponding ego's are the spiritual qualities.

How this fits in with the doctrine of the Abyss.

Coffee has begun to find himself in ideas which at first seem to him objective. (e.g. enjoying poetry).

Habit

If A is always at B & at C, clearly it cannot move from B to C.

When I say 'I' what I am doing is to call all to myself. Any other contradictory statement would be just as good.

Nepherch

is a sensible form of Numb. The totality of possibilities of sensation, any conscious sensation is a means of measuring something of which you have no idea.

Numb and the number of intelligible forms the will might assume.

Chances be he who makes himself can't remove heaven.

The girl who committed suicide because she had taken her stockings over, was caused by aged animal feeling. Contrast between monotony & known variety of life.

How I believe can be.

There but no right but to do they will,

Not so off to know as well as do. Very important to keep off things that don't concern it.

Philosophical sociology be misconceived as fiction & as any that
has prof to be that of ~~the~~ interrelating units of society, especially
as fact (Helen) that a feeling of justice is the most to be answered
as a necessary.

Assured dead wants

Herland; social statistics.

Bretton Napoleon
William Fox

Cicero be he who nats himself earth & won't heaven.

The girl who committed suicide because she had spent her stockings overing,
was caused by aged animal feeling. Contrast between monotony & brown variety of life.

How I believe comes this.

There but no right but to do the will,
Not so off to know as will & do. Very important to keep off things that
do not concern it.

Philosophical sociology is misconceived its problem by an any that
the problem is one that of ~~age~~ interrelating units of society, neglecting
the fact (Heller) that a framing adjustment of the unit to the environment
was necessary.

Assumed dead units

Heller; social statistics.

Brillig Napoleon
William Tarr.

1.

Cursed be he who puts himself earth sworn heaven.

The girl who committed suicide because she had upset her stockings over-
we caused & caused animal feeling. Contrast between monotony & how variety of life.

How I believe in my life.

There but no right but to do thy will,
Not off to knowers with soul, very important to keep off things that
do not concern it.

Philosophical sociology to me concerned its problem & as any that
the problem was that of ~~the~~ interrelating aspects of society, especially
the fact (Hobbes) that a feeling adjustment is essential to the answer
was necessary.
Assured dead units.

Herland; social statistics.

Brilliant Napoleon
William Tarr.

1.

ASWA — frick
THELMA — aaus.

128

Arabic spellings not
dependent Hebrew word with identical
meanings & similar sounds.

Gk. for Restriction,
Sin,

list of such words & AL as suggest
deep meanings.

The idea of the crowned & conquering child
is incompatible with that of Justice. 56
He is ~~He~~ the Fool & Justice is Lamed
What is letter of Aleph of Osiris
Van? No

Mem. suggests story The Hanged Man.

Age of 1500. Dialect on ~~He~~

1.

Innocence of child excludes idea of Justice.
Words, with out but generally, the spontaneous
as the child nature.

ASWA ——— frick

THELMA ——— anus.

Arabic spellings not
dependent Hebrew word with identical
meanings & similar sounds.

Gk. for Restriction,
Sin,

list of such words & AL as suggest
deep meanings.

The idea of the crowned & conquering child 56
is incompatible with that of Justice.
He is Aleph the fool & Justice is Lamed.
What is letter of Aleph of Osiris
Van? No

Mem. suggests itself. The Hanged Man.

Age of 150. Dialect on the

2.

Innocence of child excludes idea of Justice.
Working with out but generally, the spontaneous
is the child's nature.

ASWA ——— frick

THELMA ——— sans.

128

Arabic spellings not
opposed Hebrew word with identical
meanings & similar sounds.

Gk. for Restriction,

Sin,

dist of such word & AL as suggest
deep meanings.

The idea of the crowned & conquring child
is incompatible with that of Justice. 56
He is Aleph the Fool & Justice is Lamed
What is letter of Aleph of Osiris
Van? No

Mem. suggests chief The Hanged Man.

Age of 1500. Dialect on H&L.

1.

Innocence of child excludes idea of Justice.
works with out but generally, the spontaneous
is the child nature.

March 1912? No 7. Ex. Pub^d.

Date of Miss Vol^d { expect a beg earlier
than that.

Note water mark, } "ink & paper".
Write also track.

Pace.

Date.

Quot "therefrom earlier than pub^d of
facsimile

In transcript of Miss, there appear phrases
not in the Miss. "I am one there & the Song"

"Vadca amaton" in detail.

Abstrⁿ Refuse under subsequent.

Image Broze Hawk at Capital.

Bought

Wrote letter to fifteen people from Cairo.

"Ego of God come."

1.

March 1912? No 7. Ex. Pub^d.

Date of Mss. Det^d } expect a beg. earlier
than that.

Note water mark, } "ink & paper".
Write also track }

Pace.

Date.

Quot "therefrom earlier than pub. of
facsimile

In transcript of Mss. there appear phrases
not in the Mss. "I am one that is the Son."

"Vader anaton" translation.

Abstrⁿ - Reflec made subsequently.

Image Broze Hawk at Cephalic.

Bought

Wrote letter to fifteen people for Cairo

"Ego of God come."

1.

March 1912? No 7. Ex. Pub^d.

Date of Mss. Del^d of expent or beg, earlier
than that.

Note water mark, } "ink & paper".
Write Also tract

Pace.

Date.

Quotⁿ therefrom earlier than ^{pub. of} fascicle

In transcript of Mss. there often found
not in the Mss. "I do not know the 50,"

"Under anation" in detail.

Abstr. Refers to Solymen.

Image Bronze Hawk at Gpali

Bright

Write letter to people from Cairn

"Eggs of God come"

1.

1. Von Black. prob. by copy.
Consuet. Eugen. London.

* 27

129

His father a great collector of Egypt.
In Cairo at time.

2. George Cecil Jones. Chemist

3. Gerald Kelly.

4. Rev. J. J. Kelly. X

5. Norman Collier ?

*

6. Rivers, Morris. Gas Manipulation.

7. A. Bennett?

8. Ernest Radcliffe?

-? Co-ordinator in East India

9. Edward Thornton?
Noble & Co. Calcutta.

10. Guy Kewster. Possibly.

11. Eckstein Oscar. 7 years.

12. Matters. Probals.

12. Home Stephen "Ideler"
Harned.

17 people

1. Iron Black. prob. his copy.
Courtesy, Guyan. London.

* 27

His father a great explorer of Egypt.
In Cairo at time.

2. George Cecil Jones. Chest

3. Gerald Kelly.

4. Rev. J. J. Kelly X

5. Norman Collier ?

*

6. Travers, Morris. Gas Manipulation.

7. A Bennett?

8. Ernest Radcliff?

-? Copied from in Carlton

9. Edward Thornton?
Nerke & Co. Calcutta.

10. Guy Knowles. Possibly.

11. Eckert or Oscar. 7 years. ~

12. Mattias. Probably.

12. Home S. from "Index"
Married.

17 people

1. Iron Black. prob. by copy.
Courtesy, Eugene. London.

* 27

His father a great supporter of Egypt.
In Cairo at time.

2. George Cecil Jones. Chemist

3. Gerald Kelly.

4. Rev. J. J. Kelly. X

5. Norman Collier. ?

*

6. Travers, Morris. Gas Manipulation.

7. A Bennett?

8. Ernest Radcliffe?

? Copied notes in Carbon.

9. Edward Thornton?
Noble & Co. Calcutta.

10. Guy Knowles. Possibly.

11. Eckstein Oscar. 7 years. ~

12. Mattias. Probals.

12. Hans Stasjon. "Adels"
Harned.

17 people

1. Iron Black. prob to city.
Conserv. Surgeon. London.

* 27

129

Hofelle a great anphibian of Egypt.
In Cairo at time.

2. George Cecil Jones. Chemist

3. Gerald Kelly.

4. Rev. J. J. Kelly. X

5. Norman Collier. ? *

6. Travers, Morris. Gen. Hospital.

7. A. Bennett?

8. Ernest Radcliffe. ?

-? Coarseness in Carbon

9. Edward Thornton?
Harker & Co. Calcutta.

10. Guy Kewster. Possibly.

11. Eckenstein Oscar. 7 years. ~

12. Matties. Probals.

12. Hume Stephen. "Kiddie"
Hume.

17 people

In B-1. 11 a/c of 49 survivors of Beagle Club
old sometime in 12 month following.

Provision of Beets.

1. Little suitable from Beagle Club to eat
to eat it's pure. He replied that at S. Karsky
by contrast it was of it.

(June - Dec 1904)

3 types of paper used in Cairns.

1. Used by publisher of Zerkowicz's

previous to redrawing of 1888.

Given in Volume 111. The one to find that the
typescript not / copies checked from 1888.

123 No hearing.

Completion 2nd. End; to say will follow.

1904-5

Not. Fuller says in 1907

Star & West pub'd 1907, 8 about

What was sent to Fuller on B. 9. 11

2. Paul typescript.

Not seen in typescript since May 1905

Jul.

1/2 B-1. 17 a/c of 49 servants of Bech, but
could sometime in 22 months following.

Production of Beckles.

A little sister from Bolivia to work for
a dot its spine. He replied that at S. Karsington
they could not identify it.

(June - Dec 1904)

3 types copies made in Cairns

1. Used by publisher of Zachary 2011. 11.6
previous to red covers, 1938.

Given in Vallu the same to find but the
typescript not properly checked from 1938.

1938 No memory.

Confidential date leading to a/c with Fuller,
1904-5.

Not Fuller early in 1907.

Star in West pub. 1907, 8 about.

What was sent to Fuller as B. of L.

X. Pub. typescript.

Not been in 1944 ft since May 1905.

1/2 B- in 17 spc of 49 specimens of Bechstein
obt'd sometime in 22 months following

Production of Beetles

A little sister from Bolivia to ask for
her spc. He replied that at S. Kensington
he could not identify it.

(June - Dec 1904)

3 typed copies made in Cairo

1. Used by publisher of Zacher's ed. (116
Chancery
Press.)
previous to rediscovery of MSS.

Given in Vallan ltr. re the fact that ltr
typescript not properly checked from MSS.

145 No memory.

Confidential date leading to orig^l with Jullien,
1904-5.

Met Jullien early in 1907.

Star & West pub^d 1907, 8 about.

What was sent to Jullien on Bh. of L.

Prob typescript.

Not been in Egypt since May 1905.
June.

1a B-1-17 age of 49 specimens of Beelzebub
obt'd sometime in the month following

Provision of Beelzebub.

A little smaller than from Belisarius to which he
had its species. He replied that at S Kensington
he could not identify it.

(June - Dec 1904)

3 types copies sent to Carriv

1. Used by publisher of Zacher's ed. (11. Almond Press.)
previous to rediscovery of 1888.

Given in Vollen the one to find that it's
typescript not paper checked from 1888.

245 No memory

Completion date leading to age with Juller,
1904-5.

Plot Juller early in 1907

Star in West post 1907, 8 about

What was sent to Juller in 1894

Print typescript.

Not given in 1904 but same May 1905

June

Bk refers to Stille

Provable that accidents connected with 28

30

Stille were of date Mar & April 1904.

G. C. Jones objected to AC on grounds of Chaplin.
Suggested a study of life of Allah or Jehovah.

Achilles born Jan 28, 1904. was given
a first name Nait. Show by what

Bk refers to Stèle

Provable that incidents connected with Stèle were of date Mar & April 1904. 28

G. C. Jones objected to AC on grounds of Chap^{III}.
Suggested a study of type of Allah or Jehovah.

Achilles born June 28, 1904. was given
a first name Nait. Show by what.

Bk refers to Stile

Provable that accidents connected with 28
Stile were of date March & April 1904.

30

G. C. Jones objected to AL on grounds of Chapter III.
Suggested a study of life of Abbaon Taborah.

Achels born June 28, 1904. was given
a first name Nait. Show by what

Elter Creation!

Inv. Naut.

A/te struggle had died down one came
to a smooth sea, which would turn into
rest which turn automatically into rest -
Not obvious why, but that was the acc. of
creation.

When the 0° phase goes at the 2 phase.

Goes with the Pain of - - - You know (Y₁)

That's what one has to look ^{forward} to.

When all the creat^{ive} are skilled arises the
creative genius & joy to produce the
new universe.

As you can see that formula is a
scale of life: by reference to, by
exp^t for Chem. to Psy., human life,
the macrocosm. All the said. A
universal magical formula.

Elton Creation!
140. Nurt.

A/te struggle had died down on com-
to a smooth sea, which would turn into
rest which turn automatically into rest -
Not obvious why, but that was the act of
creation.

When the 0° phase goes at the 2 phase.

Goes with the Pairing - -- You know (Ys).

That's what one has to look ^{forward} to.

When all the crut^s are settled arises the
creative genius & joy to produce the
new universe.

As you can see that formula may
scale go like by reference to my
exp^t from Chem. to Psy., human life,
the macrocosm. All the same. A
universal magical formula.

Elter Creation!
The Nud.

After struggle had died down one came
to a smooth sea, which would turn into
rest which turn automatically into activity -
Not obvious why, but that was the act of
creation.

When the 0° phase goes at the 2 phase.

Goes with the Pair of -- You know (Y₂)

That's what one has to look ^{forward} to.

When all the "corrit" are settled arises the
creative genius & joy to produce the
new universe.

As you can see that formula on a
scale you know by reference to any
- exp^d for Chem. to Psy., human life,
the macrocosm. All the said. A
universal magical formula.

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2.

132

1.

133

1.

134

2.

135

1.