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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 & those

Wrote 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, use the Talmud
(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 Works (oh yes! see At all over). The lack of
the world today is bodies of men who have announced it. But
we must have modern principles. They must be useful all round
for their superior bearing etc, even as with all works. 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 16th C.
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 that I am really doing is trying to found
a new Order of Monks (oh yes! see Ab 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 framed 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 500 lb.
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 on making that assumption,
on basing all their lives on it, and 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 monks (oh yes: see At all over). The lack of
the world today is bodies of men who have announced it. But
we must have modern principles. They must be useful all round-
for their superior bearing it, 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 stick.
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
Race in His Name; and
these rulers will appeal to
me the least of all 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 in Ak really
is: a well-thought-out plan of the Thelemic social order.

2.

P.T.O.

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

Anna Ha

entry in A. C.'s Hapical Diary for 19 Feb 24.

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

L.
P.T.O.

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

Amun He

Entry in A.C.'s diaphanous 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.

"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 may 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" in 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 foolishly away my opportunity, is not that chapter now at once avorn? 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 red world; but we must see this in perspective or we may 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. Moor-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 wish since I should have carried out the plans of the Cap at once, and I have fooled away my opportunity, is not that chapter not at once arisen? No: since the prophecies must be fulfilled. The only thing is that, instead of going partly ahead

extract 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 will 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 may see the Fall of Rome or the Operation of the Scissors.

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-Khind is Force and Fire - the irresistible 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 shall have carried out the plans of the Cap III at once, and I have fooled away my opportunity; is not that chapter now at once avenged? No; since the prophecies must be fulfilled. The only thing is that, instead of being partly averted

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with them, I have to wait for them to work themselves
out in all sorts of round about ways - in conditions of all
but intolerable agony to me and mine.

Yet this also has its own advantages. It prevents
me being assailed on the matter also so that the
prophecies should be fulfilled. That is, the demonstration
that Aiwass exists, and in what 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 held 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 I 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 Note of the Law at
the time. I was an object simpaton, and utterly heartless
at root, self-indulgent, vicious, and selfish. I should have
succeeded, by the aid of the Holy Spirit; but it would
have been the forced false victory of a Mussolini or a
Benito de Rivera, a trampled 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

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. 120

yet this also has its own advantage. It prevents
me being assailed on the Master's side so 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 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 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
Crispien de Riviera; 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 Aiwass exists, and in what 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 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 Jew at
the time. I was an abject simpleton, and utterly heartless
at root, self-indulgent, vicious, and selfish. I should have
succeeded, by the aid of Ben Hur Khelit; but it would
have been the forced false victory of a Mussolini or a
Grimo de Rivra, 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 8 1904-5. Breakdown of plans to edit on Ab. Folly.
- I. " 05-06. *Kinichijunpa* to Hampton. The Abyss. *opus* missed by Folly.
(Daughter) (Wife of *John*)
- II. " 06-07. *Little did*. *Quanda* found out. K+C of H.G.A. *dola Zage* born. Fuller appeared. G.D. etc reconstructed.
- III. " 07-08. LXV & VII delivered
- IV. " 08-09. Spain. John & John. Found MS of Ab. *sq. I-1*. Repaired key of *coser*
- V. " 09-10. *Exp I 2+3*. $5^{\circ} = 5^{\circ}$. V.B.N. & L.W. [Denbury & *dela 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 change of fortune
- XI. " 15-16. $9^{\circ} = 2^{\circ}$. Messages of 186.
- XII. " 16-17. (Caspary) *Star shape* (N.O. Florida) 777 born. Lake. Mississippi. Swamp.
- XIII. " 18-19. Informational. (retrospective method of forecasting 93)
- XIV. " 18-19. *Asopus*, *Island* *Alotruel* (xiv woman clothed with 0)
- XV. " 19-20. *Exp III 1*. Montank. Europe
- XVI. " 20-21. *Ufalu* The Big Valley.
- XVII. " 21-22. " : " [Sound of specimens]
- XVIII. " 22-23. Rotted mt. of Abbey.
- XIX. " 23-24. (Tornissia) solar lands. Dawn of light or bath. *Rebirth* of *coser* 0 of 2.
- XX. " 24-25. The effects of *stealing*. My work will appear.

Am xx Apr 5. Summary
Am

0. Apr 5 1904-5. Breakdown of plans to edit AB. Folly.
- I. " 05-06. Kirchinjapa to Hemlock. The Abyss. Manus missed by Folly.
(Daughter) (W.P. & D.K.)
- II. " 06-07. Little did. Orinda found out. N.C. of H.G.A. Lola Zaga born. Fuller appeared. G.D. etc reconstructed.
- III. " 07-08 Lxv r vii delivered
- IV. " 08-09. Spain. John S. John. Found MS of AB. sq. I. 1. Reprinted Key of Gower
- V. " 09-10. Ex I 2 + 3. 5°: 3°. V.B.N. + L.W. [Denby + de la Waddell]
- VI. " 10-11. Ex I 4 + 5. ? AB private edition.
- VII. " 11-12. Ex I 6 + 7. AB in facsimile
- VIII. " 12-13. Ex I 8 + 9. Balkan War.
- IX. " 13-14. Ex 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 666.
- XII. " 16-17. (Gasparney) Star Spang (N.O. Florida) 777 born. Lake. Mississippi. Swamp.
- XIII. " 17-18. International. (Cultivation method of preaching 99)
- XIV. " 18-19. Atropis, Island - Alotruel (xiv woman clothed with 0)
- XV. " 19-20. Ex III. 1. Montank. Europe
- XVI. " 20-21. Cepalic The Big Valley.
- XVII. " 21-22. 0: 0 [Sunder of specimens]
- XVIII. " 22-23. Revised mt of Abbey.
- XIX. " 23-24. (Tunisia) Solar Cunds. Dawn of light or both. Rebuilt as Part 0 of 0.
- XX. " 24-25. The stile of overlying. My work will appear.

Am xx. Apr 5. Summary
Am

0. Apr 8 1904-5. Breakdown of plans to edit on Ab. Folly.
- I. " 05-06. Kinichijapa to Haploony The Abyss. Maps missed by Folly.
(Daughter) (Wife of H.G.A.)
- II. " 06-07. Little did. Orinda found out. K+C of H.G.A. Lola Zaga born. Fuller appeared. G.D. etc. reconsidered.
- III. " 07-08 LXR XVII delivered
- IV. " 08-09. Spain. John S. 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. V.S.A. Complete change of fortune
- XI. " 15-16 1°: 2°. Messages of 1866.
- XII. " 16-17. (Gasparay) Star shape (N.O. Florida) 777 born. Lake. Mississippi. Swamp.
- XIII. " 17-18 International. (Colorfastness 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 Cefalin The Big Valley.
- XVII. " 21-22 0: 0 [Index of specimens]
- XVIII. " 22-23. Rotted mt. of Abyss.
- XIX. " 23-24. (Formisia) Solar Cords. Dark. of depth or bath. Rotted by rows 0 of 2.
- XX. " 24-25. The effects of revealing. My work will appear.

proved by its ability to withstand the most severe ^{every} ~~any~~ kind. 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 the notes of their intentions.

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

[I look ^{on} 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!]

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proof 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 flush of enthusiastic confidence
before I am really ready. As soon as I am, they will
send along the rich men 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 "Doom not
too rapidly to catch the possessors; fear not to undergo
the curses. Fear not at all..."

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object of obtaining definite light from Allah 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 ¹²¹ ~~any~~ ^{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 ~~West~~-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: "Desm. nst too eagerly to catch the promises: fear not to undergo the curses. Fear not at all...."

[I look ^{on} 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!

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

Almost every verse of the Book of the Dead contains profuse 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 three 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 myself 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 II utterly baffled me. How could I "count" well? The name of the Si'li: 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 "Si'li 666". "That's it," I said

Memorandum on CCRK . (I think originally a letter written by A.C. to
James Branch Cabell 1932/3.)

Almost every verse of the Book of the Law contains profuse
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You will have noticed that the style of the Book is for the most part
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that I should have written it down from the dictation of a voice whose
over me 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 inspiration 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 myself 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 CCRK . (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 irrefutable 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 steadily for each chapter, on these 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 myself 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 11 utterly baffled me. How could I "count well" the name of the Sili: 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 "Sili 666". "That's it," I said

to myself. "In a sense the Stèle is my Stèle" (But I wasn't quite satisfied, and then it came upon me like an earthquake that after all the Stèle did possess a name - its description in the catalogue of the Museum at Bouake - that name, the only name it ever had, was actually Stèle 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 sent to my office on a "Workless Monday" to get my mail. Nothing there. But on Tuesday Viersch 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 Viersch to tell me that he had solved the riddle in my article of November and gave the spelling of OHPION in Hebrew making

[666 really
AMALANTRA]

x.

12/3
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 Magic". It challenged the readers to find who was meant by 666 (my magical motto TO META OHPION adds 666). One night in January, I asked an intelligence with whom I was in touch, if I could spell my motto in Hebrew so as 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 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 Vivreik 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 Vivreik to tell me that he had solved the riddle in my article of November and gave the spelling of OHPION in Hebrew making

[6+7+8+9
AMALANTRA]

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

As to controlling returned events, let me tell you one extraordinary incident. In November 1917, appeared Record 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 those 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 at 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

[6-17-17
AMALANTRA]

x

The value 666. This was astonishing enough; but more was to come. The stranger signed himself as Samuel bar Aiwass Bic 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 Tapharta-rath: I had no idea that it was a regular human name. I had tried to spell it and made it 6678. 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 OEAHMA, 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 on Key 55, 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

124

The value 666. This was astonishing enough; but more was to come. The stranger signed himself as Samuel bar Aiwass Bic 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 Taphantath. I had no idea that it was a regular human name. I had tried to spell it and made it 666. 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 dead, and Apape, the method of carrying out that ~~dead~~ 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 in Reg 558, 559, & 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 in secret

125

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

Could 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.

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.

Altogether it was not the direct result of invocation, unless the successful voice of Honor be accounted such. yet in view of the "Magical Road" that communc^d of this type may & should result more or less directly from ^{an} ceremonial method, & of the absence of any other reasonable theory which covers the fact I am led to make expl^s & to advise others to make expl^s on the assumption that people trained in

- α) Magical
- β) Mystical
- γ) Qabalistic

and you more likely than I am 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, Ararika, & by such work on the editing of the T.T.K. & the Y.K. The validity of the method is demonstrated by T.S.T. Also by the success of those who have put them into practice with fidelity, energy & intelligence. I dissent also by the quality of the failures & dissatisfactions which have accompanied experiments conducted in ways which I disapprove. Inasmuch as I have been able to predict results both of the wise & the foolish workers under my supervision.

125

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

Could inserts in the hand of Norman Mudd (Frank 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 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.

Altogether it was not the direct result of invocation, unless the successful avoc^t of Honor be accounted such. yet in view of the "Magical Tradⁿ" that communc^d of this type may, & should result more or less directly from ^{one of} ceremonial 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 possession that people trained in a) Magical

b) Mystical

c) Qabalistic

anti que more likely than these 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 me, had I not been then to gestate & parturite the seed.) These experiments have been justified by such results as the books LXV, VIII, 412, 1, Araraba, & by such work on the editing of the T.T.K. & the Y.K. The validity of the methods is demonstrated by J.S.T. Also by the success of those who have put them into practice with fidelity, energy & intelligence; I judge also by the quality of the failures & disarrangements 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, various under my supervision.

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

Copied inserts in the hand of Norman Mudd (Frank 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 communi^d the Book of the Law to me

I received benefit therefrom.

This having happened I cannot doubt that communi^d is possible & desirable

I like to inquire how did this communi^d come about.

Altho it was not the direct result of invocation, unless the successful avoc^t of Homen be accounted such yet in view of the magical tradⁿ that communi^d of this type may & should result more or less directly from ^{or} ceremonial methods, & of the absence of any other reasonable theory which covers the fact I am led to make expt^s & to induce others to make expt^s on the ^{assumption} that people trained in

- a) Magic
- b) Mystical
- c) Qabalistic

arts 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 & parturite the seed.) These experiments have been justified by such results as the books LXV, VII, 412, 1, Arambra, & by such work as the editing of the T.T.K & the Y.K. The validity of the methods is demonstrated by J.S.T. Also by the success of those who have put them into practice with fidelity, energy & intelligence. I indicate 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, & of the wise under my supervision.

125

Key SHT to sanctify his name in part 3.141593, II correct to
six places (note No 31 and 23) "....."

Carried inscriptions in the hand of Norman Mudd (Franklin O.S.V) were
records of A.C.'s conversation on the state of the Law in Tunis in the
spring of 1923.

It was conceived the Book of the Law to me.

I received receipt therefrom.

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

I then enquire how did this "conscience" come about.

Altogether it was not the direct result of invocation, unless the successful
"voice" of Honor be accounted such: yet in view of the "Nocechal" (trad) that
"conscience" of this type may & should result more or less directly from "conscience"
methods, & of the absence of any other reasonable theory, which covers the fact
I am led to make explicit & to induce others to make explicit on the assumption
that people trained in a) Magus

b) Mystical

c) Qabalistic

anti quae more libri huius libri est so

traced to receive similar communications with such fulness & accuracy as
enables them to state the severest criticism. (The only such communication
was made to Rose but would obviously have come to me, had I not been too
gostate & particular the seed.) These experiments have been justified by such
results as the books LXV, VII, 412, 1, Ararita, & by such work as the
edit of the T.T.K & the V.K. The validity of the methods is demonstrated by J.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, & do not see which have
accompanied experiments conducted in ways which I do not approve. I am confident I
have been able to predict results both of the wise & the foolish, & under my
supervision.

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

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

II 5, 9, 22, 34-48, 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 experiential.

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 intrinsic of knowledge, ^{found} experience
but may con diff^t a head 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 a function 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, ^{possible} an instrument of knowledge, or, ^{possible} superior
but a very rare 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 a function ^{the} 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 ^{perfect} attainment of knowledge, or ^{perfection} superiority
but a way can diff^r a kind from anything previously known.

1.

If you get the 0-2 idea wrong, you will be able to Divide for I shall deal with any relationship further. The affairs, transactions 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 men equally.
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 an important 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 degree which exist in a multitude of individual cases. I analyzed the debates & find that 75% of my positive acts show Prudence outweighting benevolence. Comparing the process with all the other activities possible & you would obtain a numerical table which would enable you to arrange the relative strengths of these characteristics.

Discussion. This quality is an absolute.
 In the case of benevolence. Sufferance asked to decide whether or not a benevolent act 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 supervision

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 transcendental 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, 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. "Restraint 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 debts which exist in a multitude of individual cases. I analyzed the debts & find that 75% of my positive acts show Prudence out weighing 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.

Decision. 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 divide how I shall deal with any metaphysical problem. Its apparent transactions but consistent coherent & feasible.

1. Any quality which we possess we possess by ∞ 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 part of fact / doubt if there is any quality which is not possessed in the absolute sense / all necessarily.
2. As $0^0 =$ some indeterminate finite positive expression so the character of a man which is 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 is important statement)

I can either give ∞ 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 debates which sort in a multitude of individual cases. I analyzed the debates & find that 75% of my positive acts show Prudence out weigh benevolence. Continue 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 characteristics.

Decision. Their quality is an absolute.
In the case of benevolence. Suppose I am asked to decide whether or no a benevolent act should be done, such action is 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 superior

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 H₂, I see how it acts with N, Cl, S etc. Those other elements & combinations of elements are the Nuit to the H₂ 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 element, from Cl in the matter of colour. All these categories are elements of the same nature. They are the possibilities of H₂. And without Nuit in this sense of the word, H₂ is nothing at all.

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

C₂H₂ has room for a Cl. If you want to be a little more present go make a little less bicarbonate & 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, or 100 out of 100 determine the action.

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

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

What constitutes the great use 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 physics. 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 Hy. I see how it acts with N, Cl, S etc. These other elements & combinations of elements are the Nuit to the Habit which we call Hydrogen; but we should also include in the idea of Nuit the physical properties.

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

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

C_2H_2 has room for a Cl. If you want like a little more present you make 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 may, point 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 inflexible basis of such a complex structure.

Qualities like acid, carbolic, which deteriorate, go, when contact exceeds a certain degree, are compared to primitive passions, hate, envy, Qualities like polarized fluorescence are qualities that develop with contact. They are solvent. The correspond, they are the spiritual qualities.

How this fits in with crossing the Abyss.

Confer 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, 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 status of possibility of sensation,
1. Any conscious sensation is a means of measuring something
of which you have no idea

Need 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 N.T. his ego begins to go.

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

Qualities like acidity, combativeness which ultimately go, when conflict exceeds a certain degree, are comparable to primitive passions, hate, envy, jealousy. These are rudimentary. The corresponding, the corresponding, the corresponding are the spiritual qualities.

How this fits in with, crossing the Abyss.

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

Nepherch 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 may, 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 unstable basis of such a complex structure.

Qualities like acidity, combustibility which intensify, go, when conflict exceeds a certain degree, are comparable to primitive passions, hate, envy,

Qualities like polar fluorescence are qualities that develop with conflict. They are sublimated. The corresponding things in a man are the spiritual qualities.

How this fits in with, crossing the Abyss.

Confusion then begins 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 content, activity, statement would be just as good.

Nepherch

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

Nurt and the number of uterine forms the will might assume.

Ceased to be who wills herself call upon heaven.

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

How Helen can be.

There but no right but to do they will,

Not so off to know as will do. Very important to keep off the eye but
don't concern it.

Philosophical sociology to misconceive its field & as any that
has prof to us that of ~~the~~ interrelating units of society, especially
the fact (Helen) that a feeling is just as it is the answer
or a security.

Assured dead units

Helen; social statistics.

Bretton Napoleon
William Fox

1.

Could be he who puts himself earth + woman heaven.

The girl who committed suicide because she had to put her stocks over-riding,
was caused by a cold animal feeling. Contrast between monotony + how variety of life.

How I believe comes this.

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

Philosophical sociology to mis-conceived its problem by an any that
the problem was that of ~~the~~ interrelating units of society, neglecting
the fact (Heller) that a preliminary adjustment of the unit to the environment
was necessary.

Assumed dead units

Heller's social statistics.

Brillig Napoleon
William James.

~~2~~

1.

Crossed to be who will himself can't swim heaven.

The girl who committed suicide because she had to put her stocks over-riding,
was caused by ego and feeling. Contrast between monetary + how variety of life.

How Helen can't.

Then but no right but to do by will,
Not off to know as well as do. Very important to keep off things but
Don't concern it.

Philosophical sociology to mis-conceived its problem & as any that
the problem was that of ~~age~~ interrelating units of society, especially
the fact (Helen) that a feeling adjustment of unit to its environment
was necessary.

Assured dead units.

Herland; social statistics.

Britton Napoleon
William Tarr.



1.

ASWA — frak
THELMA — saus.

128

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

Gk. for Restriction,
Sin,

dist of such word in AL as suggest
deep meanings.

The idea of the crowned & conquering child
is compatible with that of Justice. 56

He is Alpha the Fool & Justice is Lamed

What is letter of Aleph of Osiris

Vau? No

Mem. suggests story The Hanged Man.

Age of 1500. Dialect on Her

1.

Innocence of child excludes idea of Justice.

Words without but generally the spontaneous
is the child's nature.

ASWA ——— frick

THELMA ——— anus.

Arabic spellings not?
dependent 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 & conquering child
is incompatible with that of Justice. 56

He is Aleph the Fool & Justice is Lamed

What is letter of Aeon of Osiris

Vau? No

Mem. suggests itself. The Hanged Man.

Age of Isis. Dialect on Her

2.

Innocence of child excludes idea of Justice.

Worthy, with out but generally, the spontaneous
is the child's nature.

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

Date of Miss. Vol^d } expect or beg earlier
than that.

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

Pace.

Date.

Quot "therefrom earlier than pub^d of
facsimile

In transcript of Miss. there appear phrases
and a Miss. "I adore thee & the Song"

"Vadca amaton" in deslet ion.

Abstr. Reflexion in subject.

Image. Croze Hawk at Cepale.

Bought

Wrote letter to fifteen people from Cairo

"Eyes of God come."

1.

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

Date of Mrs. Vol^d } expect a beg earlier
than that.

Note water mark, } "ink & paper".
Write Abstract }

Pace.

Date.

Quot "therefrom earlier than ^{pub. of} fascicle

In transcript of Mrs. there appear changes
not a la Mrs. "I do not see a 'the 50'."

"Vader anaton" translation.

Abstr - Reflex made subsequently.

Image Broze Hawk at Cephalic.

Boyle

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 Expt or beg, earlier
than that.

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

Page.

Date.

Quotⁿ therefrom earlier than ^{pub. of} fascicle

In transcript of Mss. there appear fragments
not in the Mss. "I do not know the boy,"

"Under anaton" transcript.

Abstr. - Refers to Schuyler.

Image Broze Hook at Gpali

Bought

Wrote letter to left of people from Cair.

"Eggs of God come"

2.

1. J von Black. prob. by copy.
Cousin, Bayen. London.

* 27

129

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

2. George Cecil Jones. Chemist

3. Gerald Kelly.

4. Rev. J. J. Kelly. X

5. Norman Collic. ? *

6. Rivers, Morris. Geo. Manipulation.

7. A Bennett?

8. Ernest Radcliffe?

-? Commission in Calcutta

9. Edward Thornton?
Mackie & Co. Calcutta.

10. Guy Kacivles. Porrett.

11. Eckert or Oscar. 7 years.

12. Matters. Probals.

12. Hans Stasjon "Ideler"
Harned.

17 people

1. Iron Black. prob. by copy.
Cousely, Bagen. London.

* 27

His falls a great influx 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 Radcliff. ?

-? Copied in in Calcutta.

9. Edward Thornton?
Nepher & Co Calcutta.

10. Guy Knowler. Possibly.

11. Eckert or Oscar. 7 years. ~

12. Mattias. Probab.

12. Home S. from "Adels"
Married.

17 people

1. Iron Black. prob. by copy.
Cousely, Surgeon. London.

* 27

Hesperia a great sufficiency 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 Sjöström "Jodelis"
Married.

17 people

1. Iron Black. prob to city.
Cousely, Surgeon. London.

* 27

129

Hospital a great number 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 Radcliff. ?

-? Cousin in Cashmere

9. Edward Thornton?
Noble & Co. Calcutta.

10. Guy Knowles. Possibly.

11. Eckstein Oscar. 7 years.

12. Matties. Probals.

12. Home Stepson "Jidder"
Hamed.

17 people

In B-1. 11 sp of 49 specimens of Beetles
obt'd sometime in 12 month following

Provenance of Beetles.

Little sister son from Baltimore to ask
to det. it sp. He replied that at S. Kasoufer
by contrast ident. of it

(June - Dec 1904)

3 types copies made in Cairo

1. Used by publisher of Zachary's <sup>(the original
list)</sup>
papers to reproduce glass

copies in Valley the same to fast but the
typescript not (copies checked for 1103)

123 No hearing

Completion 2nd ed; to orig. with Jellen.

1904-5

1st Jellen copy in 1907

See West pub^d 1907, 8 about

What was sent to Jellen on B. 9. 11

Paul typescript

Not seen in 1944 since May 1905

See

In B-111 age of 49 scapula of Beech, but
obt'd sometime in 22 months following.

Production of Beetles.

A little sent to sons from Bolshina to work on
to det. its species. He replied that at S. Karsky
they could not identify it.

(June - Dec 1904)

3 types copies made in Cairns

1. Used by publisher of Zacher 2011. 116
prior to redrawing of 1888.

Exam in Vallu etc. seen to find but the
typescript not properly checked from 1888.

1888 No memory.

Confidential date leading to orig. with Fuller,
1904-5.

Not Fuller early in 1907.

Star in West pub. 1907, 8 about.

What was sent to Fuller as B. 9. 10.

* Prob. typescript.

Not been in 199 ft since May, 1905.
Jan.

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

Production of Beetles

- A little 3rd to 5th from Bolshun to ask for
to det its sp. He replied that at S. Karsky
he could not identify it.
(June - Dec 1904)

3 typed copies made in Cairo

1. Used by publisher of *Zachodnyy* ed. (116
Chernik
Press.)
prior to rediscovery of *Bechsteinia*
Goswami in Vellan etc. see fact that this
typescript not properly checked from *Bechsteinia*

245 No memory

Confidential date leading to acc^{ce} with Jullien,
1904-5

Met Jullien early in 1907.

Star & West pub^d 1907, 8 about

What was sent to Jullien on 8th of Dec

*Print typescript.

Not been in Egypt since May 1905
June

1a B-11 apt of 49 specimens of *Beetle*
obt'd sometime in the month following

Provision of Beetle.

A little smaller than from *Belgium* to which he
had it's species. He replied that at S. Kensington
he could not identify it.
(June - Dec 1904)

3 types copies sent to *Caris*

1. Used by publisher of *Zachary* ed.
proving to be necessary of 1888

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

1888 No memory

Completion date leading to copy with *Jules*,
1904-5

That *Jules* came in 1907

Star & West pub'd 1907, 8 about

What was sent to *Jules* in *Ch. 9*

Hand typescript.

Not been in 1907 since May 1905

Bk refers to Stille

Provable that accidents connected with 28

30

Stille was of date Mar of April 1904.

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

Achilles born June 25, 1904. was given
a first name Nait. Show by what

Bk refers to Stéle

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

G. C. Jones objected to AC on grounds of Chap III.
Suggested a duty of type of Allah or Jehovah.

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

Bk refers to Skell

Provable that records connected with 28

30

Skell was of date Mar of April 1904.

G. C. Jones objected to AC on grounds of Chap. III.
Suggested a study of type of Abbaon Tehovah.

Arch'd bone. June 28, 1904. was seen
a first seen Nail. Show of what.

Alter Creation!

Inv. Nud.

A/te struggle had died down on course
to a smooth sea, which would turn into
rest which turns 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 (Yb)

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

When all the exist' are stilled arises the
creative genius & joy to produce the
new universe.

As you can see that formula is of
scale & like by reference to my
exp^{te} for Chem. to Psy., human life,
the macrocosm. All the same. A
universal useful formula.

Elter Creation!

140. Nut.

After struggle had died down on course
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 Pair of - - - You know (Yes)

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

When all the credit is settled arises the
creative genius & joy to produce the
new universe.

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

Elter Creation!
Inv. Nud.

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

When the 0° phase goes at the 2 phase.

Go with the Pair of -- You know (1/2)

That's what one has to look forward to.

Who all be correct are skilled artists the
creative genius enjoy to produce the
new universe.

At you can not but find a way
scale go like by a reference to any
- expⁿ for Chem. to Psy., human life,
the macrocosm. All the said. A
universal magical formula.

131

2.

2

132

1.

133

1.

134

2.

135

2.