

A SYLLABUS OF THE OFFICIAL INSTRUCTIONS OF A.'.A.'.

HITHERTO PUBLISHED

THE publications of the A.'.A.' divide themselves into four classes.

Class "A" consists of books of which may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.

Class "B" consists of books or essays which are the result of ordinary scholarship, enlightened and earnest.

Class "C" consists of matter which is to be regarded rather as suggestive than anything else.

Class "D" consists of the Official Rituals and Instructions.

Some publications are composite, and pertain to more than one class.

CLASS "A" PUBLICATIONS

LIBER I. — "Liber B Vel Magi."

This is an account of the Grade of Magus, the highest grade which it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.

LIBER VII. — Liber Liberi Vel Lapidis Lazvli, Advmbratio Kabbalae Aegyptiorvm Svb Figvra VII.

Being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple. The nature of this book is sufficiently explained by its title. Its seven chapters are referred to the seven planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

LIBER X. — "Liber Porta Lucis."

This book is an account of the sending forth of the Master by the A.'.A.'. and an explanation of his mission.

LIBER XXVII. — "Liber Trigrammaton," being a book of Trigrams of the Mutations of the Tao with the Yin and the Yang.

An account of the cosmic process: corresponding to the Stanzas of Dzyan in another system.

LIBER LXV. — "Liber Cordis Cincti Serpente."

An account of the relations of the Aspirant with his Holy Guardian Angel. This book is given to Probationers, as the attainment of the Knowledge and Conversation of the Holy Guardian Angel is the Crown of the Outer College. Similarly Liber VII is given to Neophytes, as the grade of Master of the Temple is the next resting-place, and Liber CCXX to Zelator, since that carries him to the highest of all possible grades. Liber XXVII is given to the Practicus, as in this book is the ultimate foundation of the highest theoretical Qabalah, and Liber DCCCXIII to the Philosophus, as it is the foundation of the highest practical Qabalah.

LIBER LXVI. — "Liber Stellae Rubeae." A secret ritual, the Heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a certain matter of "Liber Legis," and written down under the figure LXVI.

This book is sufficiently described by the title.

LIBER XC. — "Liber TZADDI Vel Hamus Hermeticus Sub Figura XC."

An account of Initiation, and an indication as to those who are suitable for the same.

LIBER CLVI. — "Liber Cheth Vel Vallum Abiegni Sub Figura CLVI."

This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual.

LIBER CCXX. — "Liber L. Vel Legis Sub Figura CCXX as delivered by LXXVIII unto DCLXVI."

This book is the foundation of the New AEon, and thus of the whole of our Work.

LIBER CCXXXI. — "Liber Arcanorum [Greek] tau-omega-nu Atv [Greek] tau-omicron-epsilon Tahvti Quas Vidit Asar in Amennti Sub Figura CCXXXI Liber Carcerorum [Greek] tau-omega-nu Qliphoth cum suis Geniis. Adduntur Sigilla et Nomina Eorum."

This is an account of the cosmic process so far as it is indicated by the Tarot Trumps.

LIBER CCCLXX. — "Liber A'ASH Vel Capricorni Pneumatici Sub Figura CCCLXX."

Contains the true secret of all practical magick.

LIBER CD. — "Liber TAV Vel Kabbalae Trium Literarum Sub Figura CD."

A graphic interpretation of the Tarot on the plane of initiation.

LIBER DCCCXIII. — "Vel Ararita Sub Figura DLXX."

This book is an account of the Hexagram and the method of reducing it to the Unity, and Beyond.

CLASS "A-B"

"Liber CCCCXVIII. — Liber XXX Aerum Vel Saeculi." Being of the Angels of the thirty Aethyrs, the Vision and the Voice.

Besides being the classical account of the thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

The instruction in the 8th Aethyr pertains to Class D, i.e., it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Aethyrs given in the 18th Aethyr.

CLASSES "A" and "B"

LIBER DCCCCLXIII. — [Greek] Theta-Eta-Sigma-Alpha-Upsilon-Rho-Omicron-Upsilon Epsilon-Iota-Delta-Omega-Lambda-Omega-Nu.

Only the short note pertains to Class A.

CLASS "B"

LIBER VI. — "Liber O Vel Manus et Sagittae."

The instructions given in this book are too loose to find place in the Class D publications.

Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in production and invocation, a method of attaining astral visions so-called, and an instruction in the practice called Rising on the Planes.

LIBER IX. — "Liber E Vel Exercitiorum."

This book instructs the aspirant in the necessity of keeping a record. Suggests methods

of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

LIBER XXX. — "Liber Librae."

An elementary course of morality suitable for the average man.

LIBER LVIII.

This is an article on the Qabalah in the Temple of Solomon the King, The Equinox, V.

LIBER LXI. — "Liber Causae." The Preliminary Lecture, including the History Lecture.

Explains the actual history of the origin of the present movement. Its statements are accurate in the ordinary sense of the world. The object of the book is to discount Mythopoeia.

LIBER LXIV. — "Liber Israfel," formerly called "Anubis."

An instruction in a suitable method of preaching.

LIBER LXXVIII.

A description of the Cards of the Tarot with their attributions, including a method of divination by their use.

LIBER LXXXIV. — "Vel Chanokh."

A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly. Its publication is at present incomplete.

LIBER XCVI. — "Liber Gaias."

A Handbook of Geomancy. Gives a simple and fairly satisfactory system of Geomancy.

LIBER D. — "Liber Sepher Sephiroth."

A dictionary of Hebrew words arranged according to their numerical value.

LIBER DXXXVI. — [Greek] Beta-Alpha-Tau-Rho-Alpha-Chi-Omicron-Phi-Rho-Epsilon-Nu-Omicron-Beta-Omicron-Omicron-Kappa-Omicron-Sigma-Mu-Omicron-Mu-Alpha-Chi-Iota-Alpha.

An instruction in expansion of the field of the mind.

LIBER DCCLXXVII. — "Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae."

A tentative table of correspondences between various religious symbols.

LIBER DCCCLXVIII. — "Liber Viarum Viae."

A graphic account of magical powers classified under the Tarot trumps.

LIBER CMXIII. — "Liber Viae Memoriae." [Hebrew] Tau-Yod-Shin-Aleph-Resh-Bet

Gives methods of attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life.

CLASS "C"

LIBER XXXIII.

An account of A.'A.' first written in the language of his period by the Councillor Von Eckartshausen, and now revised and rewritten in the Universal Cipher.

An elementary suggestive account of the work of the Order in its relation to the average man. The preliminary paper of M.'M.'.M.'. may be classed with this.

LIBER XLI. — "Thien TAO" (in Konx Om Pax).

An advanced study of Attainment by the method of equilibrium on the ethical plane.

LIBER LV. — "The Chymical Jousting of Brother Perardua."

An account of the Magical and Mystic Path in the language of Alchemy.

LIBER LIX. — "Across the Gulf."

A fantastic account of a previous incarnation. Its principal interest is that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Aeon.

LIBER LXVII. — "The Sword of Song."

A critical study of various philosophies. An account of Buddhism.

LIBER XCV. — "The Wake World" (in Konx Om Pax).

A poetical allegory of the relations of the soul and the Holy Guardian Angel.

LIBER CXLVIII. — "The Soldier and the Hunchback."

An essay on the method of equilibrium on the intellectual plane.

LIBER CXCVII. — "The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast." A poetic account of the Great Work, and enumeration of many obstacles.

LIBER CCXLII. — "AHA!"

An exposition in poetic language of several of the ways of attainment and the results obtained.

LIBER CCCXXXIII. — "The Book of Lies falsely so-called."

This book deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive. Its Chapters XXV, XXXVI and XLIV are in Class D.

LIBER CCCXXXV. — "Adonis."

This gives an account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following upon the victory of the latter.

LIBER CDLXXIV. — "Liber Os Abysmi Vel DAATH."

An instruction in a purely intellectual method of entering the Abyss.

LIBER DCCCLX. — "John St. John."

A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned.

LIBER MMCMXI. — "A Note on Genesis."

A model of Qabalistic ratiocination.

CLASS "D"

LIBER III. — "Liber Jugorum."

An instruction for the control of speech, action and thought.

LIBER VIII. — "See" CCCCXVIII.

LIBER XI. — "Liber N V."

An instruction for attaining Nuit.

LIBER XIII. — "Graduum Montis Abiegni."

An account of the task of the Aspirant from Probationer to Adept.

LIBER XVI. — "Liber Turris Vel Domus Dei."

An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

LIBER XVII. — "Liber I A O."

Gives three methods of attainment through a willed series of thoughts.

This book has not been published. It is the active form of Liber HHH. The article "Energized Enthusiasm" is an adumbration of this book.

LIBER XXV.

This is the chapter called the "Star Ruby" in the "Book of Lies." It is an improved form of the "lesser" ritual of the Pentagram.

LIBER XXVIII. — "Liber Septem Regum Sanctorum."

Has not been published. It is a ritual of Initiation bestowed on certain selected Probationers.

LIBER XXXVI. — "The Star Sapphire."

Is Chapter XXXVI of the "Book of Lies," giving an improved ritual of the Hexagram.

LIBER XLIV. — "The Mass of the Phoenix."

This is Chapter XLIV of the "Book of Lies." An instruction in a simple and exoteric form of Eucharist.

LIBER C. — "Liber" Koph-Pehfinal

Has not been, and at present will not be, published.

LIBER CXX. — "Liber Cadaveris."

The Ritual of Initiation of a Zelator.

LIBER CLXXV. — "Astarte Vel Liber Berylli."

An instruction in attainment by the method of devotion.

LIBER CLXXXV. — "Liber Collegii Sancti."

Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official Paper of the various grades. It includes the Task and Oath of a Probationer.

LIBER CC. — "Resh Vel Helios."

An instruction for adorations of the Sun four times daily, with the object of composing the mind to meditation and of regularizing the practices.

LIBER CCVI. — "Liber R V Vel Spiritus."

Full instruction in Pranayama.

LIBER CCCLXI. — "Liber HHH."

Gives three methods of attainment through a willed series of thoughts.

LIBER CCCCXII. — "A Vel Armorum."

An instruction for the preparation of the Elemental Instruments.

LIBER CDLI. — "Liber Siloam."

Not yet published. A direct method of inducing trance.

LIBER DLV. — "Liber H A D."

An instruction for attaining Hadit.

LIBER DCLXXI. — "Liber Pyramidos."

The ritual of the initiation of a Neophyte. It includes sub-rituals numbered from 672 to 676.

LIBER DCCCXXXI. — "Liber I O D," formerly called "VESTA."

An instruction giving three methods of reducing the manifold consciousness to the Unity.

LIBER ?. — "Liber Collegii Interni."

Not yet published.

A NOTE EXPLAINING WHY EACH NUMBER HAS BEEN GIVEN TO EACH BOOK

LIBER

I. — I is the number of the Magus in the Tarot.

III. — Refers to the threefold method given, and to the Triangle as a binding force.

VII. — Refers to the 7 chapters, and to the fact that the number 7 is peculiarly suitable to the subject of the Book.

VIII. — The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel.

IX. — Refers to Yesod. The foundation, because the elementary practices recommended in the book are the foundation of all the work.

X. — Porta Lucis, the Gate of Light, is one of the titles of Malkuth, whose number is X.

XI. — A concentration of the title N V, whose value is 56, and 6 and 5 are 11. (See CCXX. I: i. and II, i.)

XIII. — The number of Achad = Unity, and the title is perhaps intended to show that all paths of attainment are essential.

XVI. — The key of the Tarot numbered XVI is the Lightning Struck Tower.

XVII. — I A O adds up to 17.

XXV. — The square of 5, this being a ritual of the Pentagram.

XXVII. — The number of permutations of 3 things taken 3 at a time, and (of course) the cube of 3.

XXX. — 30 is the letter Lamed, which is Justice in the Tarot, referred to Libra.

XXXIII. — This number was given on Masonic grounds.

XXXVI. — The square of 6, this book being the ritual of the Hexagram.

XLIV. — From [Hebrew] Dalet-Memfinal blood, because blood is sacrificed, also because the God Adored is Horus, who gave 44 as his special number. See "The Equinox, VII," 376.

LV. — The mystic number of Malkuth and of [Hebrew] Nun-Heh ornament; a number generally suitable to the subject of the book.

LVIII. — [Hebrew] Chet-Nunfinal Grace, a secret title of the Qabalah. See Sepher Sephiroth.

LIX.

LXI. — See Sepher Sephiroth. The allusion is to the fact that this book forms an introduction to the series.

LXIV. — A number of Mercury.

LXV. — The number of Adonai.

LXVI. — The sum of the first 11 numbers. This book relates to Magic, whose Key is 11.

LXVII. — The number of [Hebrew] Zain-Yod-Nunfinal a sword.

LXXVIII. — The number of cards in the Tarot pack

LXXXIV. — Enumeration of the name Enoch.

XC. — Tzaddi means a 'fish-hook.' "I will make you fishers of men."

XCV. — The number of [Hebrew] Mem-Lamed-Koph-Heh "queen," attributed to Malkuth.

XCVI. — The total number of points in the 16 figures.

C. — Enumeration of the letter Kappa spelt in full. [Greek] Kappa and [Greek] Phi are the initials of magical instruments referred to in the text.

CXX. — See Rosicrucian Symbolism.

CXLVIII. — [Hebrew] Mem-Aleph-Zain-Nun-Yod-Memfinal The Balances.

CLVI. — Babalon, to whom the book refers. See Sepher Sephiroth.

CLXXV. — The number of Venus or Astarte.

CLXXXV.

CXCVII. — Number of Z O O N, "Beast."

CC. — The number of [Hebrew] Resh the Sun.

CCVI. — The number of R V, referred to in the text.

CCXX. — The number of the Verses in the three chapters of the Book. It has, however, an enormous amount of symbolism; in particular it combines the 10 Sephiroths and 22 Paths; 78 is [Hebrew] Aleph-Yod-Vau-Aleph-Samekh. For 666 vide Sepher Sephiroth.

CCXXXI. — Sum of the numbers [0 + 1 + ... + 20 + 21] printed on the Tarot Trumps.

CCXLII. — "Aha!" spelt in full.

CCCXXXIII. — The number of Choronzon.

CCCXXXV. — The Numeration of Adonis in Greek.

CCCXLI. — The Sum of the 3 Mothers of the Alphabet.

CCCLXX. — [Hebrew] Ayin-Shin Creation.

CD. — From the large Tau [Hebrew] Tau in the diagram.

CDXII. — Numeration of [Hebrew] Bet-Yod-Taw Beth, the letter of the Magus of the Tarot, whose weapons are here described.

CDXVIII. — Vide Sepher Sephiroth. Used for this book because the final revelation is the Lord of the Aeon.

CDLI. — The number of [Hebrew] Shin-Yod-Lamed-Ayin-Aleph-Memfinal Siloam.

CDLXXIV. — The number of Daath.

D. — The number of [Greek] omicron alpha-rho-iota-theta-mu-omicron-sigma the Greek word for Number.

DXXXVI. — The number of the Mem-Samekh-Lamed-Vau-Taw the sphere of the Fixed Stars.

DLV. — H a d fully expanded; thus [Hebrew] Heh-Heh , Aleph-Lamed-Pehfinal, Dalet-Lamed-Tau; compare 11 where N u is fully contracted.

DLXX.

DCLXXI. — From [Hebrew] Tau-Resh-Ayin-Aleph, the Gate, and the spelling in full of the name Adonai.

DCCLXXVII. — See Sepher Sephiroth.

DCCCVIII. — The number of the name [Hebrew] Nun-Chet-Shin-Taw-Nunfinal.

DCCCXI. — The number of I A O in Greek.

DCCCXIII. — See Sepher Sephiroth.

DCCCXXXI. — [Greek] Phi-alpha-lambda-lambda-omicron-sigma.

DCCCLX. — The number of [Greek] Iota-omega-nu "John."

DCCCLXVIII. — [Hebrew] Nun-Tau-Yod-Bet-Vau-Tau Paths.

CMXIII. — Berashith, the Beginning, spelt backwards in the title to illustrate the development of the magical memory.

CMLXIII. — Achad spelt fully; see Sepher Sephiroth.

MMDCDXI. — Berashith spelt with Capital B as in Genesis I: i.

CURRICULUM OF A.'A.'
COURSE I. GENERAL READING.

SECTION 1. — Books for Serious Study:

Liber CCXX: Liber L vel Legis: The Book of the Law. This book is the foundation of the New Aeon, and thus of the whole of our Work.

The Equinox, vol. I, nos. I-X. The standard Work of Reference in all occult matters. The Encyclopaedia of Initiation.

Liber ABA: Book 4. A General Account in elementary terms of magical and mystical powers. In four parts: (1) Mysticism. (2) Magical Theory. (3) Magical Practice. (4) The

Law.

Liber II: The Message of the Master Therion, which explains the essence of the new law in a very simple manner.

Liber DCCCXXXVII: The Law of Liberty, which is a further explanation of The Book of the Law in reference to certain ethical problems.

Collected Works of A. Crowley. These works contain many mystical and magical secrets, both stated clearly in prose, and woven into the robe of sublimest poesy.

The Yi King. (S.B.E. Series, Oxford University Press.) The "Classic of Changes"; gives the initiated Chinese system of Magick.

The Tao Teh King. (S.B.E. Series.) Gives the initiated Chinese system of Mysticism.

Tannhauser, by A. Crowley. An allegorical drama concerning the Progress of the soul; the Tannhauser story slightly remodelled.

The Upanishads. (S.B.E. Series.) The Classical Basis of Vedantism, the best-known form of Hindu Mysticism.

The Bhagavad-Gita. A dialogue in which Krishna, the Hindu "Christ," expounds a system of Attainment.

The Voice of the Silence, by H. P. Blavatsky, with an elaborate commentary by Frater O. M.

The Goetia. The most intelligible of the mediaeval rituals of Evocation. Contains also the favorite Invocation of the Master Therion.

The Shiva Sanhita. A famous Hindu treatise on certain physical practices.

The Hathayoga Pradipika. Similar to The Shiva Sanhita.

Erdmann's "History of Philosophy". A compendious account of philosophy from the earliest times. Most valuable as a general education of the mind.

The Spiritual Guide of Molinos. A simple manual of Christian mysticism.

The Star of the West. (Captain Fuller.) An introduction to the study of the Works of Aleister Crowley.

The Dhammapada. (S.B.E. Series, Oxford University Press.) The best of the Buddhist classics.

The Questions of King Milinda. (S.B.E. Series.) Technical points of Buddhist dogma, illustrated by dialogues.

Liber DCCLXXVII: Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Summae. A complete Dictionary of the Correspondences of all magical elements, re-printed with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.

Varieties of Religious Experience. (James.) Valuable as showing the uniformity of mystical attainment.

Kabbala Denudata, von Rosenroth: also the **Kabbalah Unveiled, by S. L. Mathers.** The text of the Kabbalah, with commentary. A good elementary introduction to the subject.

Konx om Pax. Four invaluable treatises and a preface on Mysticism and Magick.

The Pistis Sophia. An admirable introduction to the study of Gnosticism.

The Oracles of Zoroaster. An invaluable collection of precepts mystical and magical.

The Dream of Scipio, by Cicero. Excellent for its Vision and its Philosophy.

The Golden Verses of Pythagoras, by Fabre d'Olivet. An interesting study of the exoteric doctrines of this Master.

The Divine Pymander, by Hermes Trismegistus. Invaluable as bearing on the Gnostic Philosophy.

The Secret Symbols of the Rosicrucians, reprint of Franz Hartmann. An invaluable compendium.

Scrutinium Chymicum, by Michael Maier. One of the best treatises on alchemy.

Science and the Infinite, by Sidney Klein. One of the best essays written in recent years.

Two Essays of the Worship of Priapus, by Richard Payne Knight. Invaluable to all students.

The Golden Bough, by J. G. Frazer. The Text-Book of Folk Lore. Invaluable to all students.

The Age of Reason, by Thomas Paine. Excellent, though elementary, as a corrective to superstition.

Rivers of Life, by General Forlong. An invaluable text-book of old systems of initiation.

Three Dialogues, by Bishop Berkeley. The Classic of subjective idealism.

Essays of David Hume. The Classic of Academic Scepticism.

First Principles, by Herbert Spencer. The Classic of Agnosticism.

Prolegomena, by Emanuel Kant. The best introduction to Metaphysics.

The Canon. The best text-book of Applied Qabalah.

The Fourth Dimension, by H. Hinton. The text-book on this subject.

The Essays of Thomas Henry Huxley. Masterpieces of philosophy, as of prose.

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavouring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well-built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A.'.A.'. does not offer examination in this course, but recommends these books as the foundation of a library.

SECTION 2. --- Other books, principally fiction, of a generally suggestive and helpful kind:

Zanoni, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Mysticism.

A Strange Story, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Magick.

The Blossom and the Fruit, by Mabel Collins. Valuable for its account of the Path.

Petronius Arbiter. Valuable for those who have wit to understand it.

The Golden Ass, by Apuleius. Valuable for those who have wit to understand it.

Le Comte de Gabalis. Valuable for its hints of those things which it mocks.

The Rape of the Lock, by Alexander Pope. Valuable for its account of elementals.

Undine, by de la Motte Fouque. Valuable as an account of elementals.

Black Magic, by Marjorie Bowen. An intensely interesting story of sorcery.

Le Peau de Chagrin, by Honore de Balzac. A magnificent magical allegory.

Number Nineteen, by Edgar Jepson. An excellent tale of modern magic.

Dracula, by Bram Stoker. Valuable for its account of legends concerning vampires.

Scientific Romances, by H. Hinton. Valuable as an introduction to the study of the Fourth Dimension.

Alice in Wonderland, by Lewis Carroll. Valuable to those who understand the Qabalah.

Alice Through the Looking Glass, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Hunting of the Snark, by Lewis Carroll. Valuable to those who understand the Qabalah.

The Arabian Nights, translated by either Sir Richard Burton or John Payne. Valuable as a storehouse of oriental magick-lore.

Morte d'Arthur, by Sir Thomas Mallory. Valuable as a storehouse of occidental Magick-lore.

The Works of Francois Rabelais. Invaluable for Wisdom.

The Kasidah, by Sir Richard Burton. Valuable as a summary of philosophy.

The Song Celestial, by Sir Edwin Arnold. "The Bhagavad-Gita" in verse.

The Light of Asia, by Sir Edwin Arnold. An account of the attainment of Gotama Buddha.

The Rosicrucians, by Hargrave Jennings. Valuable to those who can read between the lines.

The Real History of the Rosicrucians, by A. E. Waite. A good vulgar piece of journalism on the subject.

The Works of Arthur Machen. Most of these stories are of great magical interest.

The Writings of William O'Neill (Blake). Invaluable to all students.

The Shaving of Shagpat, by George Meredith. An excellent allegory.

Lilith, by George MacDonald. A good introduction to the Astral.

La-Bas, by J. K. Huysmans. An account of the extravagances caused by the Sin-complex.

The Lore of Proserpine, by Maurice Hewlett. A suggestive enquiry into the Hermetic Arcanum.

En Route, by J. K. Huysmans. An account of the follies of Christian mysticism.

Sidonia the Sorceress, by Wilhelm Meinhold. The Amber Witch, by Wilhelm Meinhold. These two tales are highly informative.

Macbeth; Midsummer Night's Dream; The Tempest, by W. Shakespeare. Interesting for traditions treated.

Redgauntlet, by Sir Walter Scott. Also one or two other novels. Interesting for traditions treated.

Rob Roy, by James Grant. Interesting for traditions treated.

The Magician, by W. Somerset Maugham. An amusing hotchpot of stolen goods.

The Bible, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologues, and recounts many tales of folk-lore and magical rites.

Kim, by Rudyard Kipling. An admirable study of Eastern thought and life. Many other stories by this author are highly suggestive and informative.

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.
Greek and Latin Classics generally.
Scandinavian and Teutonic Sagas generally.
Celtic Folk-Lore generally.

This course is of general value to the beginner. While it is not to be taken, in all cases, too seriously, it will give him a general familiarity with the mystical and magical tradition, create a deep interest in the subject, and suggest many helpful lines of thought.

It has been impossible to do more, in this list, than to suggest a fairly comprehensive course of reading.