

THE LITERATURE OF A.:A.:

INCLUDING A REVISION AND UPDATE OF
LIBER CCVII, "A SYLLABUS OF THE
OFFICIAL INSTRUCTIONS OF THE A.:A.:"
TO WHICH IS ADDED
THE CURRICULUM OF A.:A.:

This document is founded on materials originally
issued by the A.:A.:, but in its present form
has no official status or classification
in any mani(n)festation of
that association.

Last revised 02.03.2018. Please report errors to
dancingstar93@gmail.com citing revision date.

OFFICIAL INSTRUCTIONS OF A.:A.:

[Adapted and expanded from Liber CCVII, "A Syllabus of the Official Instructions of A.:A.:"]

The publications of the A.:A.: divide themselves into [five] 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.

[Class "E" consists of manifestoes, broadsides, epistles, and other public statements.]

Some publications are composite, and pertain to more than one class. [Some publications do not appear to have had a class authoratively assigned.]

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 Lazoli, Advmbratio Kabbalae Ægyptiorum Sub Figurâ 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 Dzian in another system.

[LIBER XXXI.—AL (*Liber Legis*), *the Book of the Law*, as delivered by 93 — Αἰαας — ע״ז — 418 — to Ankh-f-n-khonsu, the Priest of the Princes, who is Το Μεγα Θησιον — תריין — 666.

This number denotes reproductions of the MS. of *The Book of the Law*, published in accordance with the instructions in the Book itself.]

LIBER LXV.—*Liber Cordis cincti serpente sub figurâ* אררי.

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 Philosopher, as it is the foundation of the highest practical Qabalah.

LIBER LXVI.—*Liber Stellae Rubee*. 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 figurâ 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 figurâ 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 AL vel Legis sub figurâ CCXX as delivered by XCIII = 418 unto DCLXVI.*

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

LIBER CCXXXI. — *Liber Arcanorum τῶν ATV τοῦ TAHVTI QUAS VIDIT ASAR IN AMENNTI sub figurâ CCXXXI. Liber Carcerorum τῶν 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 figurâ CCCLXX.*

Contains the true secret of all practical magick.

LIBER CD. — *Liber TAV vel Kabbalæ Trium Literarum sub figurâ CD.*

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

LIBER DCCCXIII. — *vel Ararita sub figurâ DLXX.*

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

CLASS "B"

[EIGHT LECTURES ON YOGA.

Being *Equinox* III (4). A detailed exposition of the principles of Yoga, fitted to the comprehension of the average Aspirant.]

[THE HEART OF THE MASTER.

An account of the Vision beheld and the Voice heard by Khaled Khan upon the Holy Hill of Sidi Bou Said.]

[LITTLE ESSAYS TOWARD TRUTH.

A series of short essays on various stages and aspects of the Mystic and Magical Path.]

[ONE STAR IN SIGHT.

A glimpse of the structure and system of the Great White Brotherhood, known as the A.:A.:.]

[THE TEMPLE OF SOLOMON THE KING.

An account of the magical career of Frater Perdurabo.]

LIBER VI.—*Liber O vel Manus et Sagittæ.*

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 protection 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 XXI.—*The Classic of Purity.*

A new translation from the Chinese by the Master Therion.]

LIBER XXX.—*Liber Libræ.*

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," *Equinox* I (5).

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

An instruction in a suitable method of preaching.

[LIBER LXXI. — *The Voice of the Silence* by H. P. Blavatsky, with an elaborate commentary by Frater O.M.]

Frater O.M., 7°=4°, is the most learned of all the Brethren of the Order; he has given eighteen years to the critical study of this masterpiece.]

LIBER LXXVIII.

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

[LIBER LXXVIII. *The Book of Thoth*.

Being *Equinox* III (5). A complete treatise on the Tarot, giving the correct designs of the cards with their attributions and symbolic meanings on all planes.]

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 CXI. — *Liber ALEPH, the Book of Wisdom or Folly*.

Being *Equinox* III (6). An extended and elaborate commentary on the *Book of the Law*, in the form of a letter from the Master Therion to his magical son. This Book contains some of the deepest secrets of initiation, with a clear solution of many cosmic and ethical problems.]

[LIBER CLVII. — *The Tao Teh King*.

A new translation, with a commentary, by the Master Therion. This is the most exalted and yet practical of the Chinese classics.]

[LIBER CLXV. — *A Master of the Temple*.

The account of the attainment of a Master of the Temple given in full detail by Frater O.I.V.V.I.O. This is the Record of a man who actually attained by the system taught by the A.:A.:.]

[LIBER CCXVI.—*The Yi King. (Classic of Changes.)*

A new translation, with a commentary, by the Master Therion. Confucius said that if his life were to be prolonged by a few years, he would give fifty of them to the study of this book.]

LIBER D.—*Liber Sepher Sephiroth.*

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

LIBER DXXXVI.—ΒΑΤΡΑΧΟΦΡΕΝΟΒΟΟΚΟΖΜΟΜΑΧΙΑ.

An instruction in expansion of the field of the mind.

LIBER DCCLXXVII.—*vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientæ Summæ.*

A tentative table of correspondences between various religious symbols. [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.]

LIBER DCCCLXVIII.—*Liber Viarum Viæ.*

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

LIBER CMXIII.—*Liber Viæ Memoria.* **הישארה**

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 Æon.

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 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 DCCXXIX.—*The Amalantrah Working.*

A record of communications with a discarnate Intelligence.]

[LIBER DCCCC.—*The Ship.*

A mystery play.]

[LIBER DCCCXI.—*Energised Enthusiasm.*

A note on Theurgy.]

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 V.—*vel Reguli, the Ritual of the Mark of the Beast.*

An incantation proper to invoke the Energies of the Æon of Horus, adapted for the daily use of the Magician of whatever grade.]

LIBER VIII.—[*The Ritual Revealed in the Vision of the Eighth Æthyr for the Attainment of the Knowledge and Conversation of the Holy Guardian Angel.*]

See CDXVIII.

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. It is the active form of Liber H H H. 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 LXI.—*Liber Causæ. The Preliminary Lection, including the History Lection.*

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 Mythopœia.

[LIBER LXX.—*Σταυρος Βατραχου.*

The ceremonies proper to the obtaining of a familiar spirit of a Mercurial nature as described in the Apocalypse of St. John the Divine from a frog or a toad.]

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 CCCXLI.—*Liber H H H.*

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

LIBER CDXII.—*A Vel Armorum.*

An instruction for the preparation of the Elemental Instruments.

LIBER CDLI.—*Liber Siloam.*

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 DCCC.—*Liber Samekh, Theurgia Goëtia Summa (Congressum cum Dæmone).*

The Preliminary Invocation of the Goëtia so-called, with a complete explanation of the barbarous names of evocation used therein, and the secret rubrick of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his attainment.]

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*.

[CLASS "E"]

LIBER II. — *The Message of the Master Therion*.

Explains the essence of the New Law in a very simple manner.

LIBER CL. — לָעַן (a Sandal), *de Lege Libellum*.

A short explanation of the Law, extolling its sublime virtue. By the Master Therion.

LIBER CCC. — *Khabs Am Pekht*.

A special instruction for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the Character and Karma which form the Spine of Attainment.

LIBER DCCCXXXVII. — *The Law of Liberty*.

A further explanation of *The Book of the Law* in reference to certain ethical problems.]

[COMPOSITE WORKS]

CLASS "A-B"

[LIBER CDXV. — *Opus Lutetianum (the Paris Working)*.

The Book of the High Magick Art that was worked by Frater O.S.V. 6°=5° and Frater L.T. 2°=9°.]

LIBER CDXVIII. — *Liber XXX ÆRVM vel Sæculi. Being of the Angels of the thirty ÆTHYRS, the Vision and the Voice*.

Besides being the classical account of the thirty Æthyrs 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 Æthyr 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 Æthyrs given in the 18th Æthyr.

CLASSES "A" and "B"

LIBER DCCCCLXIII.—ΘΗΣΑΥΡΟΥ ΕΙΔΩΛΩΝ

[A superb collection of Litanies appropriate to the Signs of the Zodiac.] Only the short note pertains to Class A.

[CLASSES "A," "B" and "E"]

THE EQUINOX OF THE GODS.

Being *Equinox* III (3), and also Part IV of *Book 4* (*Liber ABA*). This is the book demanded by Liber Legis, chapter III, verse 39.]

[CLASSES "A," "B," "D" and "E"]

LIBER IV.—*Liber ABA* (*Book 4*)

A general account in elementary terms of magical and mystical powers. In four parts: (1) Mysticism (2) Magick (Elementary Theory) (3) Magick in Theory and Practice (4) ΘΕΛΗΜΑ—The Law.])

[CLASSES "C" and "D"]

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.

[UNCLASSIFIED OR UNKNOWN]

LIBER XLVI.—*The Key of the Mysteries.*

A translation by Frater O.M. of the masterpiece of Eliphas Levi.

LIBER LI. — *The Lost Continent.*

An account of the Continent of Atlantis: the manners and customs, magical rites and opinions of its people, together with a true account of the catastrophe, so called, which ended in its disappearance.

LIBER LXXIII. — *The Urn.*

This is the sequel to *The Temple of Solomon the King* and is the Diary of a Magus. This book contains a detailed account of all the experiences passed through by the Master Therion in his attainment of this grade of initiation, the highest possible to any manifested man.

LIBER LXXIV. — *Liber Testis Testitudinis vel* רֵעַ.

A further account of the Task proper to the Grade of Magus.

LIBER LXXXI. — *The Butterfly Net.*

An account of a magical operation, particularly concerning the planet Luna, written in the form of a novel.

LIBER CCVII. — *Syllabus.*

An enumeration of the Official Publications of the A.:A.:, and a description of their contents.

LIBER DXXXVI. — *A Complete Treatise on Astrology.*

By Frater O.M. [with Evangeline Adams]. This is the only text-book composed on scientific lines, by classifying from observed facts, instead of deducting from *à priori* theories.

LIBER DCXXXIII. — *De Thaumaturgia.*

A statement of certain ethical considerations concerning Magick.

LIBER DCCCL. — *The Rites of Eleusis.*

Seven rituals of the dramatic order.

LIBER DCCCLXXXVIII. — *The Gospel According to St. Bernard Shaw.*

A complete study of the origins of Christianity.

LIBER MCCLXIV. — *The Greek Qabalah.*

A complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic.]

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

LIBER

1. I is the number of the Magus in the Tarot.
2. [The number of Chokmah, to which the Grade of Magus is referred. In this book the Master Therion, a Magus, proclaims his Word.]
3. Refers to the threefold method given, and to the Triangle as a binding force.
4. [The number of ABA; refers to the fourfold nature of the work.]
5. [Refers to the Pentagram.]
- 6.
7. Refers to the 7 chapters, and to the fact that the number 7 is peculiarly suitable to the subject of the Book.
8. The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel.
9. Refers to Yesod. The foundation, because the elementary practices recommended in the book are the foundation of all the work.
10. Porta Lucis, the Gate of Light, is one of the titles of Malkuth, whose number is X.
11. A concentration of the title N V, whose value is 56, and 6 and 5 are 11. (See CCXX. I, i. and II, i.)
13. The number of Achad = Unity, and the title is perhaps intended to show that all paths of attainment are essential.
16. The key of the Tarot numbered XVI is the Lightning Struck Tower.
17. I A O [י א ו] adds up to 17.
21. [The number of יח, purity.]
25. The square of 5, this being a ritual of the Pentagram.
27. The number of permutations of 3 things taken 3 at a time, and (of course) the cube of 3.
28. [The number of כה, power, also 4×7 , here representing power and authority across the regimen of the Planets.]
30. 30 is the letter Lamed, which is Justice in the Tarot, referred to Libra.

LIBER

31. [31 was discovered by Frater O.I.V. to be "the Key of it all."]
33. This number was given on Masonic grounds.
36. The square of 6, this book being the ritual of the Hexagram.
- 41.
44. From **דם** blood, because blood is sacrificed, also because the God Adored is Horus, who gave 44 as his special number. See *Equinox* I (7), 376.
46. [The number of **לוי**, Levi.]
51. [The number of **אדום**, Edom; refers to a theory that the 'Kings of Edom' who perished before the creation of Adam were a previous race inhabiting 'Atlantis.']
55. The mystic number of Malkuth and of **נה** ornament; a number generally suitable to the subject of the book.
58. **חן** Grace, a secret title of the Qabalah. See Sepher Sephiroth.
- 59.
61. See Sepher Sephiroth. The allusion is to the fact that this book forms an introduction to the series.
64. A number of Mercury.
65. The number of Adonai.
66. The sum of the first 11 numbers. This book relates to Magic, whose Key is 11.
67. The number of **יין** a sword.
- 70.
71. [The number of LAM, "The Way."]
73. [The numeration of **חכמה**, Chokmah, to which Sephirah the Grade of Magus is attributed.]
74. [The number of **דעת**, knowledge or wisdom.]
78. The number of cards in the Tarot pack.
81. [A number of Luna.]
84. Enumeration of the name Enoch. [**הנוח**]
90. Tzaddi means a fish-hook. "I will make you fishers of men."
95. The number of **מלכה** "queen," attributed to Malkuth.
96. The total number of points in the 16 figures.

LIBER

- 111. [The numeration of אֵלֶף, Aleph "in full." See Sepher Sephiroth.]
- 120. See Rosicrucian Symbolism.
- 148. מאזניים The Balances.
- 150. [The number of נֶעֱלַ, a sandal, and of L.L.L.L.L., referring to the formula "the Law of Light, Life, Love and Liberty."]
- 156. Babalon, to whom the book refers. See Sepher Sephiroth.
- 157. [See Sepher Sephiroth.]
- 165. [The number of NEMO, the symbolic name of a Master of the Temple. See Liber 418.]
- 175. The number of Venus or Astarte.
- 185.
- 197. Number of Z O O N, "Beast."
- 200. The number of ה the Sun.
- 206. The number of R V, referred to in the text.
- 207. [See Sepher Sephiroth.]
- 216. [6 × 6 × 6]
- 220. 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 Sephiroth and 22 Paths; 78 is אִיזָאָה. [93 is עֵיזָי; 418 is Αἰφασς] For 666 vide Sepher Sephiroth.
- 231. Sum of the numbers [0 + 1 + + 20 + 21] printed on the Tarot Trumps.
- 242. "Aha!" spelt in full.
- 300.
- 333. The number of Choronzon.
- 335. The Numeration of Adonis in Greek.
- 341. The Sum of the 3 Mothers of the Alphabet.
- 370. עֵשׂ Creation.
- 400. From the large Tau ה in the diagram.
- 410. Numeration of בֵּית Beth, the letter of the Magus of the Tarot, whose weapons are here described.
- 415. [Numeration of הַקְדוּשׁ, "The Holy One, sodomite."]
- 418. Vide Sepher Sephiroth. Used for this book because the final revelation is the Lord of the Æon.

LIBER

451. The number of **שילעאם** Siloam.
474. The number of Daath.
500. The number of *ὁ ἀριθμός* the Greek word for Number.
536. The number of **מכלות** the sphere of the Fixed Stars.
555. H a d fully expanded; thus **הלל, אלף, הה**; compare 11 where N u is fully contracted.
- 570.
- 633.
671. From **תרוז**, the Gate, and the spelling in full of the name Adonai.
729. [The number of **אמאלאנתראה**, Amalantrah.]
777. See Sepher Sephiroth.
800. [The number of **קשת**, a bow, and the three Paths ascending from Malkuth on the Tree of Life; also the number of the Greek or Coptic *Ōmega*, referred to Tiphareth.]
808. The number of the name **נחשתן**.
811. The number of I A O in Greek.
813. See Sepher Sephiroth.
831. *φαλλός*
837. [The number of **הל**, the Profuse Giver.]
850. [The number of *Ἐλευσις*, "Eleusis."]
860. The number of *Ἰων*, "John."
868. **נתיבות** Paths.
888. [The number of *Ἰησους*, "Jesus."]
913. Berashith, the Beginning, spelt backwards in the title to illustrate the development of the magical memory.
963. Achad spelt fully; see Sepher Sephiroth.
- 1264.
2911. Berashith spelt with Capital B as in Genesis i. 1.

* * * * *

A.:A.: CURRICULUM

Do what thou wilt shall be the whole of the Law

IN ORDER to facilitate the study of The Official Instructions and other publications of the A.:A.:, the Præmonstrator of the Order now issues a series of courses corresponding to the various grades. The grades themselves represent magical and mystical progress, corresponding to which will be grades of studentship representing intellectual progress, and an examination in each grade must be passed before the equivalent magical grade is officially conferred.

It must be understood that the highest occult attainments are possible even to people who have no intellectual knowledge whatever. But this has been in the past a source of great iniquity, as it represents an overdevelopment of one organ of the Nature at the expense of others.

It is the particular object of the A.:A.: to see to it that progress is orderly and thorough. It must further be stated that although certain books have been chosen for particular study, the student is not thereby absolved from the general study of all of them. For it is important to him to make from the beginning a comprehensive effort to understand the entire system, first, because it is desirable that he should choose his practices from the whole armoury at his disposal, and, also, because as he advances he must to some extent be familiar with all these practices, so that he may be fitted to instruct those entrusted to his guidance.

COURSE I

GENERAL READING

SECTION I. Books for Serious Study

Liber CCXX. (Liber AL vel Legis.) The Book of the Law. This book is the foundation of the New Æon, and thus of the whole of our work.

The Equinox. 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) Magick (Elementary Theory) (3) Magick in Theory and Practice (4) The Law.

Liber II. The Message of the Master Therion. Explains the essence of the new Law in a very simple manner.

Liber DCCCXXXVIII. The Law of Liberty. 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 [vol. XVI], Oxford University Press.) The "Classic of Changes"; give the initiated Chinese system of Magick.

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

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

The Upanishads. (S. B. E. Series [vols. I & XV].) 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. Frater O.M., 7°=4°, is the most

learned of all the Brethren of the Order; he has given eighteen years to the study of this masterpiece.

Raja-Yoga, by Swami Vivekananda. An excellent elementary study of Hindu mysticism. His *Bhakti-Yoga* is also good.

The Shiva Samhita. An account of various physical means of assisting the discipline of initiation. A famous Hindu treatise on certain physical practices.

The Hathayoga Pradipika. Similar to the *Shiva Samhita*.

The Aphorisms of Patanjali. A valuable collection of precepts pertaining to mystical attainment.

The Sword of Song. A study of Christian theology and ethics, with a statement and solution of the deepest philosophical problems. Also contains the best account extant of Buddhism, compared with modern science.

The Book of the Dead. A collection of Egyptian magical rituals.

Dogme et Rituel de la Haute Magie, by Eliphas Levi. The best general textbook of magical theory and practice for beginners. Written in an easy popular style.

The Book of the Sacred Magic of Abramelin the Mage. The best esoteric account of the Great Work, with careful instructions in procedure. This Book influenced and helped the Master Therion more than any other.

The Goetia. The most intelligible of all the mediæval rituals of Evocation. Contains also the favourite Invocation of the Master Therion.

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 [Miguel de] Molinos. A simple manual of Christian Mysticism.

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

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

The Questions of King Milinda. (S. B. E. Series [vols. xxxv & xxxvi].) Technical points of Buddhist dogma, illustrated by dialogues.

Liber 777 vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicam Sanctissimorum Scientiæ Summæ. A complete Dictionary of the Correspondences of all magical elements, reprinted 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 (William 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 Qabalah, with commentary. A good elementary introduction to the subject.

Konx Om Pax [by Aleister Crowley]. Four invaluable treatises and a preface on Mysticism and Magick.

The Pistis Sophia [translated by G.R.S. Mead or Violet MacDermot]. An admirable introduction to the study of Gnosticism.

The Oracles of Zoroaster [Chaldæan Oracles]. 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, [translated by] Franz Hartmann [or George Engelke]. An invaluable compendium.

Scrutinium Chymicum [Atalanta Fugiens], 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 on the Worship of Priapus [*A Discourse on the Worship of Priapus &c. &c. &c.*], by Richard Payne Knight [and Thomas Wright, George Witt, James Emerson Tennant *et al.*]. Invaluable to all students.

The Golden Bough, by J.G. Frazer. The textbook 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 textbook 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 [*to any future Metaphysics*], by Immanuel Kant. The best introduction to Metaphysics.

The Canon [by William Stirling]. The best textbook of Applied Qabalah.

The Fourth Dimension, by [Charles] H. Hinton. The best essay on the 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 the 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. When 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.

[*The Satyricon*, by] 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 [by N. Montfauçon de Villars]. 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-Fouqué. Valuable as an account of elementals.

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

Le peau de chagrin, by Honoré de Balzac. A magnificent magical allegory.

Number Nineteen [a.k.a. *The Garden at #19*], by Edgar Jepson. An excellent tale of modern magic.

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

Scientific Romances, by [Charles] 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 either by Sir Richard Burton or John Payne. Valuable as a storehouse of oriental magick-lore.

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

The works of François Rabelais. Invaluable for Wisdom.

The Kasidah, by Sir Richard Burton. Valuable as a storehouse 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 Gautama Buddha.

The Rosicrucians [their Rites and Mysteries], by Hargrave Jennings. Valuable to those who can read between the lines.

The Real History of the Rosicrucians, by Arthur Edward Waite. A good piece of vulgar 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.

Là-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.

Sidona the Sorceress, by William Meinhold.

[*Mary Schweidler*,] *The Amber Witch*, by William Meinhold. These two tales are highly informative.

Macbeth; *A 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.

[*The Adventures of*] *Rob Roy*, by James Grant. Interesting for traditions treated.

The Magician, by W. Somerset Maugham. An amusing hotch-pot of stolen goods.

The Bible, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologies, 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 writer 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.

COURSE II¹

The basis of our whole work is *The Book of the Law*. It is essential for every Probationer to study this book and those which are directly connected with it, as commentaries:

Liber CCXX. Liber AL vel Legis sub figurâ CCXX.

Liber II. The Message of the Master Therion.

Liber DCCCXXXVII. The Law of Liberty.

Liber CL. De Lege Libellum.

Liber CCC. Khabs Am Pekht.

Liber ABA (Book 4).

Liber VI. Liber O vel Manus et Sagittæ.

Liber IX. Liber E vel Exercitiorum.

Liber X. Liber Porta Lucis.

Liber XXV. The Star Ruby.

Liber XXX. Liber Libræ.

Liber XXXIII. An account of A.:A.:

Liber LXI vel Causæ.

Liber LXV. Liber Cordis Cincti Serpente.

Liber Tzaddi vel Hamus Hermeticus sub figurâ XC.

Liber CXI (Aleph). The Book of Wisdom or Folly.

Liber CC. Resh Vel Helios.

Liber CCVII. Syllabus.

Liber CDXVIII. Liber XXX Ærum vel Sæculi, Being of the Angels of the Thirty Æthyrs the Vision and the Voice.

This course of reading will furnish the Probationer with a through general knowledge of the whole system of Attainment,

1. [Descriptions of texts in Courses II-VIII are omitted; see the "Syllabus," *supra*.]

and of the practices tending to this goal, so that he may choose freely as to what way he will take in his Beginning. For this is always left by the A.:A.: to his Free Will; They only begin to advise and criticize him on the information supplied to Them by himself in the Magical Record which he prepares for Their Instruction.

COURSE III

The following books are officially appointed for the study of the Neophyte:

Liber CCXX. Liber AL vel Legis sub figurâ CCXX.

Liber VI. Liber O vel Manus et Sagittæ.

Liber VII. Liber Liberi vel Lapidis Lazuli.

Liber IX. Liber E vel Exercitiorum.

Liber XCVI. Liber Gaias, a Handbook of Geomancy.

Liber LXXVIII. A description of the Cards of the Tarot.

[*Liber LXXVIII. The Book of Thoth.*]

Liber CDXII. A Vel Armorum.

Liber CDLXXIV. Liber Os Abysmi Vel DAATH.

Liber DCCCXI. Energized Enthusiasm.

This course is specially adapted to the Task of this Grade, the Attainment of Control of the Body of Light, development of Intuition, *et cetera*.

COURSE IV

The Zelator will be examined in the following books:

Liber CCXX. Liber AL vel Legis Sub Figurâ CCXX.

Liber III vel Jugorum.

Liber XIII. Graduum Montis Abiegni.

Liber XVII. Liber I.A.O.

Liber XXXVI. The Star Sapphire.

Liber CLXXXV. Liber Collegii Sancti.

Liber CCVI. Liber R V Vel Spiritus.

Liber CCCXXXIII. The Book of Lies, falsely so called.

Liber CCCLXI. Liber HHH.

Liber DCCCXI. Energized Enthusiasm.

Liber CMXIII. Liber Viæ Memorix, תישארב.

Liber CMLXIII. Θεσσαυρου Ειδολων.

This course is specially adapted to the Task of this Grade, the Attainment of *hatha-yoga*.

COURSE V

The Practicus will be examined in the following books:

Liber CCXX. Liber AL vel Legis Sub Figurâ CCXX.

Liber XXVII. Liber Trigrammaton.

Liber LVIII. An article on the Qabalah.

Liber LXIV. Liber Israfel.

Liber LXVII. The Sword of Song.

Liber LXXXIV vel Chanokh.

*Liber CCXXXI. Liber Arcanorum τῶν ATV τοῦ TAHVTI Qvas
Vidit Asar in Amenti sub figurâ CCXXXI. Liber Carcerorum
τῶν QLIPHOTH cum suis Geniis. Addentur Sigilla et Nomina
Eorum.*

Liber CD. Liber TAV vel Kabbalæ Trium Literarum.

Liber D. Sepher Sephiroth.

Liber DXXXVI. Βατραχοφρενοβοοκοσμομαχια.

*Liber DCCLXXVII vel Prolegomena Symbolica Ad Systemam
Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyph-
icam Sanctissimorum Scientiæ Summæ.*

Liber MMCMXI. A Note on Genesis.

This course is especially adapted to the Task of this Grade, the attainment of *jñana-yoga*.

COURSE VI

The Philosophus will be examined in the following books:

Liber CCXX. Liber AL vel Legis sub figurâ CCXX.

Liber XLVI. The Key of the Mysteries.

Liber LV. The Chymical Jousting of Brother Perardua.

Liber LIX. Across the Gulf.

Liber XVI. Liber Turreis vel Domus Dei.

Liber CLXXV. Astarte vel Liber Berylli.

*Liber CXC VII. The High History of Good Sir Palamedes the
Saracen Knight and of his following of the Questing Beast.*

Liber CCXLII. Aha!

Liber CCCXXXV. Adonis.

Liber DCCCXIII vel Ararita sub figurâ DLXX.

This course is specially adapted to the task of this Grade, the Attainment of *bhakti-yoga*.

COURSE VII

The Dominus Liminis will be examined in the following books:

Liber CCXX. Liber AL vel Legis sub figurâ CCXX.

Liber VIII. See CDXVIII.

Liber XI. Liber NV.

Liber XCV. The Wake World.

Liber DLV. Liber HAD.

Liber DCCCXXXI. Liber IOD.

Liber DCCCLX. John St John.

[*Liber CCCLXX. Liber A'ash vel Capricorni Pneumatici.*]

[*Liber DCCC. Liber Samekh.*]

This course is specially adapted to facilitate the Task proper to the Grade of Adeptus Minor, the Attainment of *rāja-yoga* and of the Knowledge and Conversation of the Holy Guardian Angel.

COURSE VIII

Liber CCXX. Liber AL vel Legis sub figurâ CCXX.

Liber I. Liber B Vel magi.

Liber XLI. Thien Tao.

Liber XLIV. The Mass of the Phœnix.

Liber LXVI. Liber Stellæ Rubeæ.

Liber CLVI. Liber Cheth vel Vallum Abiegni.

Liber DCCCLXVIII. Liber Viarum Viæ.

Course VIII publications are specially suited to the grade of Major Adept, whose task is the attainment of the full Magical Power. It is highly desirable that Aspirants to this grade should have attained the IX° of O.T.O., in which case much secret knowledge is offered them besides that openly published. The methods of examination for the Inner College differ therefore from those employed in the Outer.

Additional publications will be referred, as they are issued, to the proper course.¹

The Exempt Adept will possess a thorough knowledge of all these courses, and present a thesis of his own, as a general epitome of his own Attainment as reflected in the sphere of the mind.

Love is the law, love under will.

* * * * * * * * * *

Key-entry, annotations, &c. by Frater Tripudians Stella.

1. [With the exception of Liber DCCC, "Samekh," this does not actually appear to have been done.]

Notes on “Official Instructions of A.:A.:”

This text is not represented as identical with, or replacing, the “Liber CCVII” mentioned in the “Curriculum of A.:A.:” in *Equinox* III (1) (henceforth cited as “Curriculum”), although it is founded, as regards the arrangement and much of the content, on “A Syllabus of the Official Instructions of A.:A.: Hitherto Published” in *Equinox* I (10) (henceforth “Syllabus”). I will go through the changes I have made in order. Major additions or alterations as against the 1913 “Syllabus” are indicated in the text by square brackets. Much of the additional text is verbatim from the list of projected publications in the “Præmonstrance of A.:A.:” in *Equinox* III (1) (henceforth “Præmonstrance”).

The revision and following notes are greatly indebted to the editorial endnotes by “Hymenæus Beta” in the edition of *Magick: Book IV parts 1-4* published by Samuel Weiser in 1994 (henceforth “Blue Brick”).

Title

In the reference to Liber 207, the last two words of its original published title have been dropped; the 1913 “Syllabus” included a number of then unpublished texts, some of which are still unpublished and at least four of which were not intended for publication.

Description of document classes.

Class “E” was added ca. 1919 and used in the *Equinox* III (1) for four tracts, two of which had been previously published in *The International*. H.B. in notes to Appendix I of the Blue Brick observes that three of these (*Libri* 2, 300 and 837) had earlier been placed in Class “B” by Crowley in correspondence with C.S. Jones. The description is by the present editor. The reference to documents with no authoritative classification is interpolated for the sake of completeness.

Class “A” documents.

The designation of Liber XXXI for the MS. of *The Book of the Law* was first used in a private publication as photographic prints of the MS in 1926, although it was probably introduced a few years previously, when Crowley changed the title of the typeset from “Liber L” to “Liber AL.” A slightly shorter version of the full title (omitting the Hebrew and Greek for Aiwaz and Therion), was used in *The Equinox of the Gods*. The description is by the present editor.

The full title of Liber CCXX has been conformed to that used in the 1938 and subsequent publications. In the 1913 “Syllabus” the title was “Liber L vel Legis sub figurâ CCXX as delivered by LXXVIII to DCLXVI.” While in New York, Crowley had the correct Hebrew spelling of Aiwaz communicated to him by one Samuel A. Jacobs, who knew it for the simple reason that it was his middle

name (patronymic, rather), and lo and behold it enumerated to 93; hence in the *Equinox* III (1) the title was given as “Liber L vel Legis sub figurâ CCXX as delivered by XCIII to DCLXVI.” Subsequently, following work by Frater Achad (C.S. Jones) on the Qabalistic “key” to the book, Crowley changed the title again, from “Liber L” to “Liber AL”; and finally, on discovering that the name of Aiwass (spelt thus in CCXX I. 7) in Greek could be made to add to 418—a significant number in his system and in *The Book of the Law*—by reading the ‘w’ as a *digamma*, put this alternate numeration in the title.

Class “B” documents.

“Liber LXI vel Causæ” was listed in Class B in the “Syllabus” (it was Class A when printed in the first edition of Θελημα), but when first generally published in *Equinox* III (1) it was Class D. It thus appears in Class D here.

Works published in Class B subsequent to 1913 are included in this list. Where a description was given in the “Præmonstrance” or “Curriculum,” that has been used. Where none was so given, one has been written, or taken from some other source.

The descriptions of *Eight Lectures on Yoga*, *Little Essays Toward Truth* and *The Heart of the Master* are by the present editor, the last being slightly paraphrased from a reference within the text of the work.

One Star in Sight bore a Class B imprimatur (attributed to “O.M. 7°=4th”) in *Equinox* IV (1), although it was not included in the last of Class B papers in the 1994 “Blue Brick” and I am not completely clear on the provenance of this classification. In James Eschelman’s *The Mystical & Magical System of the A.:A.:*, it appears as Liber 489 in Class B, which number and class are said to have been internally assigned in the “Soror Estai lineage” A.:A.: version. The description is taken from a sub-title of the work.

The Temple of Solomon the King was published by installments over the course of *Equinox* vol. I. Those in numbers 3, 5 and 7 bore a Class B imprint (that in number 5 is identical with “Liber 58”); the work as a whole was not included in the “Syllabus.” The description is by the present editor.

It will be observed that there are two entries for Liber 78 in Class B. In the list of Class B documents in the 1913 “Syllabus” this number was referred to “A description of the cards of the Taro,” a slight adaptation of a Golden Dawn instruction, published in *Equinox* I (8). This citation was repeated in Course III in the 1919 “Curriculum”; however in the “Præmonstrance” the description here attached to Liber 78 as *The Book of Thoth* appeared under the same number, in a list of forthcoming or projected works. In a late MS. note to the editorial of *Equinox* I (5), where is reference to “a tremendous volume on the Tarot” AC remarks “The skeleton of this is printed in Eqx I, 7 & 8 [sic], but all things had to be made new. I designed and described a pack fit to be the Atlas and Key of the

Magick of the Æon of Horus [...] in 1939-42 the Masters sent Lady Harris (Frieda) to execute most of the actual production." This implies that *The Book of Thoth*, including the designs of the cards themselves, supercedes "A description of the Cards of the Tarot"; and thus H.B. in the endnotes to the Blue Brick argues that the book and cards together constitute "the final version of *Liber 78*." Neither *The Book of Thoth* nor the "Description" bore any numerical designation on first publication.

The promised completion of Liber LXXXIV was never published and probably never written.

The bracketed part of the description of Liber 777 appeared in the "Curriculum" and referred to a planned expanded edition of 777. It was not completed and put into order by Crowley, but materials believed to be intended for it were posthumously published as *777 Revised* in the 1950s.

Class "C" documents.

"The Amalantrah Working," is listed as Liber 729 in Class C in Gerald Yorke's "Catalogue and Key to the Technical Writings of Aleister Crowley" (unpublished, but summarized as title, class and number in an appendix to *Equinox* III (9)). The description is by the present editor.

"The Ship" is said to be Liber 800 in Class C in correspondence from Crowley to Jones. In the absence of any official description in the lists of *Libri* published by Crowley, the sub-title of the work is here given.

It seems likely that "Energized Enthusiasm" was intended for inclusion in the "Syllabus" in Class C; 811 appears in the list explaining why numbers were given to works; in the "Curriculum" it is listed as Liber 811. Again the classification is from Crowley-Jones correspondence. No official description was given in the *Blue Equinox*, so again the sub-title alone is given.

Class "D" documents.

The long title of Liber VIII combines two references to this text in Liber XIII. In *Equinox* IV (1) it was published as "The Ritual proper for the invocation of Augoeides."

Liber V and Liber DCCC were published in Class D in *Magick in Theory and Practice*, from which the description of the former is taken. The description of the latter was originally applied in the "Præmonstrance" to Liber 365 which was apparently a preliminary designation for this ritual, then still a work in progress. "Liber Samekh" has also been cited as Liber 120.

Liber LXX was said to be in Class D by Crowley in correspondence with Jones. A note on the MS. also refers it to the VI° of O.T.O. The long sub-title of the work is used as a description.

In the "Syllabus," *Libri* XVII and CDLI and "Liber Collegii Interni" were said to be unpublished; the last bore no other description. They are still unpublished.

Liber XVII ("Liber IAO") was unknown to both Yorke ("lost") and H.B., at least in the 1994 "Blue Brick" ("possibly not extant").

Liber 451 ("Liber Siloam") is alluded to elsewhere in Crowley's writings from the *Equinox* period, and there are also references to a practice called the "Sleep of Siloam" (or "Shi-loh-am") which appears to denote some kind of deliberately induced clairvoyant trance state. A short untitled ritual from around this period which refers to the "Sleep of Siloam" is extant and has been published in *The Magical Link*; this document is otherwise believed lost. The number 451 has also been applied to a chapter from Liber CDXIV O.T.O., "De Arte Magica," entitled "Of Eroto-Comatose Lucidity" which describes a technique for achieving a trance state through sexual exhaustion; this though is said to be in Class B, and is believed to have been written ca. 1914.

"Liber Collegii Interni" is not known to survive under that title. It is suggested that this paper would be the Second Order counterpart of "Liber Collegii Sancti" (185) and comprise the Tasks and Oaths of Adeptus Within, Adeptus Major and Adeptus Exemptus, in which case "One Star in Sight" covers much of the relevant ground; various earlier notes around this point survive but have not been generally published.

Liber XXVIII survives in typescript. It has not been generally published (it was printed in a limited edition in 2003 on the imprint "Nuit / Hadit"), although transcripts of doubtful reliability and unclear provenance are in Internet circulation. The preamble indicates that the probationers on whom it was to be "bestowed" were "selected" for being slack in their Task; the general point of the ritual appears to be to teach them to (a) pay attention and (b) not be completely full of themselves.

A ritual under the number 120 survives in a manuscript notebook in the collection of the Warburg Institute (as noted, this number has also been referred to "Liber Samekh"), where it is called "Of Passing through the Tuat." While the seal of A.:A.: appears at the head and foot of the ritual in the notebook in question, this copy does not appear to be a finalised version of the Zelator initiation. It has been published as facsimile (well, bad photocopy) of the MS., and transcripts, mostly with a number of lacunæ (deriving from an inaccurate typed transcription made ca. 1984) are in Internet circulation. While some years ago it was alleged to me in a private communication that a later (and more practical, that is, not requiring a Temple the size of a small sports hall containing a ten and a half foot long green porcelain boat) version of the ritual survives in another MS. notebook, currently in possession of a group claiming to represent the A.:A.:, in a 2013 article, H.B. states that the above-mentioned MS. is the only known copy [*i.e.*, that Crowley had any hand in] of Ritual 120.

Two rituals under the number 671 are extant. "Liber DCLXXI vel **הַיְעָרָה**," a scripted initiation ritual with two officers and a candidate, survives in TS. in the

collection of Syracuse University, and has not been generally published. There also exists a versified solo ritual deriving from the former (prepared by Crowley in 1908 as described in "John St. John") which is extant in various TS. and MS. versions and has been published as Liber 671 or "Liber Pyramidos." It is not however clear whether the title and number of the latter are due to Crowley or later copyists / editors. Neither contains numbered subrituals as stated in the description, though it is easier to see how a later version of the former might have done.

While a case could be made for the inclusion of the original Liber 207, along with the "Curriculum," in Class D, the present text has been so heavily worked over by an editor with no A.:A.: affiliation that no A.:A.: classification can honestly be claimed for it.

Class "E" documents.

All descriptions of Class E works are taken from the 1919 "Præmonstrance."

Composite documents.

In the 1913 "Syllabus," *Libri* 418 and 963 were listed, each under its own sub-heading, between the Class "A" and Class "B" lists. Liber 333 was included in the Class "C" list, although the first publication bore a notice proclaiming it to be in "Classes C and D." The description of Liber 963 is from the "Curriculum"; none was given in the "Syllabus."

Liber 415, "The Paris Working" appears in Class AB in a list of A.:A.: papers prepared by C.S. Jones based on correspondence from Crowley. The subtitle is used in lieu of an official description.

The Equinox of the Gods bore a Class E imprint facing the main title page, but "Genesis Libri AL," which forms the bulk of the book, bore a Class B imprimatur and *Libri* XXXI and CCXX are of course Class A. The description is by the present editor.

Parts I-III of *Book 4* bore no classification on first publication. Parts I and II bore a notice proclaiming them to be "Issued by order of the GREAT WHITE BROTHERHOOD, known as the A.:A.:." *The Equinox of the Gods*, retroactively proclaimed to be Part IV of *Book 4* some years after publication, is composite as noted. The appendices to Part III include works in classes A, B, and D; parts I and IV also include extracts from "Aha!" (Class C). The subtitles of the four parts are as given in *Magick in Theory and Practice*; the Blue Equinox gave "(1) Mysticism (2) Magical Theory (3) Magical Practice (4) The Law." Part I bore the internal title "Meditation" on first publication (1912) but was cited as "Mysticism" in advertisements of the period; Part II bore the internal title "Magick" on first publication (1913), corrected to "Magick (Theory)" in the errata, by which title it was cited in advertisements at the time.

Unclassified or unknown.

This includes—with omissions discussed below—extant works from the 1919 “Præmonstrance” or “Curriculum” which have not within my knowledge had a class assigned by Crowley either in TS. / MS., on publication or subsequently; the fact of their appearing on the 1919 lists is taken as good grounds for their belonging on a list of A.:A.: texts. It may be the case that evidence unknown to me could definitively place some of these in one class or another; if such comes to my attention, this document will be revised accordingly.

Liber LXXIV, “Liber Testis Testitudinis” was lost for some time and only recovered in the mid-1990s; it was first published in a second edition (1997) of the Blue Brick. It is not referenced in any of Crowley’s other works that I am aware of. The description is mine. In the 1997 publication it appears in Class D, but that classification appears to originate with the A.:A.: version to which the editor of the Blue Brick is (or was at the time) affiliated.

“The Rites of Eleusis” is given the number 850 in a MS. note by Crowley to *The Equinox*. The description is from Appendix I of *MTP*.

All other descriptions in this section are from the “Præmonstrance” or “Curriculum.”

Liber 1264 was never completed by Crowley, although some of his notes on Greek and Coptic numerology are extant in the form of annotations to a copy of the Liddell & Scott lexicon, and a large number of slips of paper with words or phrases and their enumerations written on them; a reconstruction from some of these notes was published in the O.T.O. newsletter in the 1970s in Class B, but the authority for this classification is dubious.

Omission of O.T.O. documents.

Certain documents of O.T.O., both public and internal, have had A.:A.: classes assigned to them at various occasions, mostly in correspondence between Crowley and C.S. Jones (cited by H.B. in the “Blue Brick”). These include:

- * The public documents Liber 101, “An Open Letter to those who may wish to join the Order” and Liber 161, “Concerning the Law of Thelema” (both Class B).
- * The high-degree instruction papers, Liber XXIV, “De Nuptiis Secretis Deorum cum Hominibus,” Liber C, “Agape Azoth Sal Philosophorum” (“Liber כף”), Liber 228, “De Natura Deorum,” Liber 367, “De Homunculo” and Liber 414, “De Arte Magica secundum Ritum Gradus Nonæ O.T.O.” (all Class B except Liber C which was Class D in the 1913 “Syllabus”).

These are all omitted from the present edition of the “Syllabus.” The public documents bore no A.:A.: imprint on their *Equinox* publication, but instead bore an O.T.O. “Issued by order” notice. As for the rest, there is the problem that Probationers of A.:A.: were required (Liber 185, Task of a Probationer) to study

publications in class B, but these texts, prior to their publication (and there are doubts about the completeness and reliability of the published texts) would only have been available to initiates of an appropriate O.T.O. degree.

The public O.T.O. document Liber XV, "Ecclesiæ Gnosticæ Catholicæ Canon Missæ" was listed in the 1919 "Præmonstrance," but did not bear an A.:A.: imprint on any of its publications and does not appear to have ever had an A.:A.: class referred to it; it is thus here omitted. The "Præmonstrance" also lists a Liber CVI as "A treatise on the nature of Death, and the proper attitude to be taken towards it." In Jones' notes (cited in the Blue Brick) Liber 106 is listed in Class B. This work is generally identified with "An Epistle of Baphomet ... Concerning Death," which was first published in *The International* in December 1917 (this work had no number attached on publication but was identified as Liber 106 in Appendix I of *Magick in Theory and Practice*) and on internal evidence is a public O.T.O. document; the identification is reasonable and no other plausible candidate for Liber 106 is known; it is thus here omitted.

The paper "Artemis Iota vel de coitu scholia Triviæ" is said to be Liber 666 in Class B (according to H.B. in the "Blue Brick," this classification appears on the MS.); again, this appears to have originally been an O.T.O. paper, first generally published in *Magick Without Tears*.

Liber LXXVII, "OZ," while published without either A.:A.: or O.T.O. imprint and signed by Crowley with his mundane name, was said in correspondence to pertain to O.T.O., and derives from material written for O.T.O. circa 1916 (later included in the New Comment on Liber AL).

Omissions of "lost libri."

A few works from the 1919 "Præmonstrance" which are unpublished and believed lost or unwritten are omitted, as are some other "lost libri." These include:

Liber V. In "Liber Viarum Viæ" (868) a Liber V is referred to the Path of 𐄂 and described as "The Formulation of the Flaming Star." In Liber 185 it is written that the Philosophus shall study and practice the meditations described in Liber V. This cannot be "Liber V vel Reguli" because of the dates involved; nor can the Liber 185 reference be to Crowley's "True Greater Ritual of the Pentagram" as published in the *Magical Link* as that is said to be for the use of Adepts only and in any case does not contain any "meditations" as such.

Liber XXV. In Liber 868, a Liber XXV is referred to the Path of 𐄂 and described as "The Preparation of the Corpse for the Tomb." In "Liber RV vel Spiritus," a Liber XXV is mentioned in connection with the practice of *mahāsatipaṭṭhāna*, and in Liber XIII *mahāsatipaṭṭhāna* is referred to the Path of 𐄂 (the aspirant is there directed to Crowley's *Science and Buddhism* for the practice). While there have been some ingenious arguments put forward as to how this could mean the Star Ruby, the dates involved are problematic. James Eschelmann in *The Mystical &*

Magical System of the A.:A.: argues that this Liber XXV is identical to the Liber V mentioned above, contains the “mediation-practice on the Senses, and the Sheaths of the Self, and the practice called *mahāsatiṣṭhāna*” mentioned in Liber XIII as being given to the Philosophus, and should further be identified with “Science and Buddhism.” This however does not deal with the reference to Liber V in Liber 868 where it appears to be distinct from Liber XXV.

Liber XLIX, “Shi Yi Chi’en.” Described in the “Præmonstrance” as “An account of the Divine Perfection illustrated by the seven-fold permutation of the Dyad.” Also mentioned in Crowley’s article on “Geomancy” in the *International*, which appears to suggest it describes a scheme akin to I Ching but with 7 binary elements for a total of 128 figures. Believed no longer extant and probably never completed. This number (usually written 49) is also referred to Jack Parsons’ “Book of Babalon” (or rather, one specific part thereof, an ‘inspired’ writing purported to be a fourth chapter of *The Book of the Law*) which is not an A.:A.: paper.

Liber LXXIII. Mentioned in “Liber Viarum Viæ” under the heading “The Supreme Ecstasy of Purity” and referred to the Path of ג (73 = גמל, Gimel ‘spelt in full’). Because of the dates involved, cannot be “The Urn” which is mentioned in the “Præmonstrance” as Liber LXXIII and is extant, though unpublished.

Liber XCVII, “Soror Achitha’s Vision.” Cited in “The Abuldiz Working,” the “New Comment” on Liber AL and in “The Urn”; no work of this title is known to survive. It may be identical to Liber 729, “The Amalantrah Working” (Soror Achitha was Roddie Minor, principal skryer on the Amalantrah working); the passages quoted do not appear in the surviving TSS. of Liber 729, but these are incomplete and the original MS. is lost so the identification remains an open question.

Liber CCLXV, “The Structure of the Mind.” Listed in the “Præmonstrance” as “A treatise on psychology from the mystic and magical standpoint. Its study will help the aspirant to make a detailed scientific analysis of his mind, and so learn to control it.” It is mentioned in Crowley’s sex-magick diary “Rex de Arte Regia,” entry of 5.5.1918 (see *The Magical Record of the Beast* 666, p. 77), apparently as having been written following a working that day for “spiritual ecstasy.” The “Amalantrah Working” diary for that day contains passages discussing psychology and the effects of hashish from a mystical standpoint, which thus constitute a draft of “The Structure of the Mind” (which title occurs as a phrase within the text). However, Liber 265 is not known to be extant in any completed written-up form.

Liber DCLXVI, “The Beast.” Described in the 1919 “Præmonstrance” as “an account of the Magical Personality who is the Logos of the present Æon.” While this work is sometimes identified with “The Master Therion: A Biographical Note,” on internal evidence the latter postdates the former citation by some years.

It has been suggested (e.g. in the edition of *Magick* edited by John Symonds and Kenneth Grant) that this work developed into the autobiographical chapters of "Genesis Libri AL" in *The Equinox of the Gods*, but this must also be regarded as speculative.

Liber DCCCVIII, "Liber Serpentis Nehustan." There is a reference to 808 as being the number of the name נהשתן in the section of the Syllabus explaining why numbers have been given to texts, but no work of this number appeared in the main list; the title, number and fact of its being unpublished so far were handwritten in by Crowley in one of his copies of *Equinox* I (10). It has not been published and is possibly no longer extant. An editorial note in the Blue Brick states that "an unpublished MS. with a different title survives that might correspond to this paper." Possibly H.B. was alluding to one of the rituals later published in *The Magical Link*.

Liber CMXXXIV, "The Cactus." Listed in the "Præmonstrance," as "An elaborate study of the psychological effects produced by *Anhalonium Lewinii* (Mescal buttons) compiled from the actual records of some hundreds of experiments; with an explanatory essay." It never finished, and what had been written of it (notes from a series of experiments) was destroyed by HM Customs as part of a batch of seized Crowley books and MSS. The student may instead wish to consult *The Doors of Perception* by Aldous Huxley.

Liber MCXXXIX. In "Liber Viarum Viæ" this number is referred to the Path of 1 under the heading "The Utterance of the Pythoness." (1139 is the number of Δελφους, "womb," sometimes connected with the name of Delphi). It was alleged to me some years ago that a work of this number survives in a private collection but I have no description of its contents, and suspect it may have been created as a retro-fit to the Liber 868 reference by a later writer.

Liber Mysteriorum. This work is referenced in Libri 13 and 185 as being given to the Dominus Liminis, and was presumably not intended for publication. The title and references to it suggest it is concerned with the theory and practice of ritual initiation, and the ritual initiations of the A.:A.: in particular. It is not known to be extant under that title. It may also overlap with, include, or be identical to one or more of the Rituals Alpha, Beta and Gamma mentioned in Liber 671 vel תרע"א. Various groups claiming to represent the A.:A.: have apparently compiled works under this title for internal use.

Other omissions

Finally, a number of extant numbered papers are omitted on the grounds that it is doubtful whether they belong on the Syllabus.

"Genesis Libri AL" bears a Class B imprint, but did not seem to warrant citing apart from *The Equinox of the Gods* as a whole.

Liber XCIII, “Liber נבנא vel Niké” (also cited as Liber XXVIII) is Crowley’s drug-withdrawal diary from February-March 1922.

“The Abuldiz Working” (the record of a magical working with Mary d’Este Sturges in 1911) was published as Liber LX in Class C in *Equinox* IV (2), similarly “The Bartzabel Working” (the ritual script and record of a ceremonial evocation, the ritual script alone having appeared, with some omissions, in *Equinox* I (9) as “An Evocation of Bartzabel the Spirit of Mars”) was published in *Equinox* IV (2) as Liber 325 in Class C. In both instances the number and class were assigned by the modern group responsible for publication. The ritual script of the Bartzabel evocation, under its original published title, is Liber 325 in Class B in another A.:A.: version.

Additions to the “canon” in various classes exist within various groups claiming to be, or to represent, the A.:A.:; some have been generally published. For example, “Liber Vesta vel פירכה,” was published as Liber 700 in Class D in *Equinox* IV (1); while based on some early Crowley notes and sketches for the robes of A.:A.:, it was a creation of the modern group responsible for its publication. “Liber Fons Aquæ Vitæ” by Marcelo Motta was published as Liber 650 in Class E in one of Motta’s *Equinox* numbers, and again in an *Equinox* number issued in the 1990s by a group deriving from Motta’s A.:A.:. Since the manifestations of A.:A.: have become somewhat fragmented since Karl Germer’s death, since any text created since that point will typically only have official status in the particular group that created it (in some cases, may only be accessible to members of that group), and since I am not affiliated to any group claiming to be or to represent the A.:A.: and tend to be either agnostic or sceptical about such claims, all such documents are omitted from this historical account. This should not be taken as a denial of their interest or value, not should it be construed as an implied criticism of groups who have chosen to update or extend their curricula by the composition of new materials; it simply results from the deliberately limited scope of the present work.

Reasons for assignment of numbers.

Those in square brackets and smaller type are due to the present editor; many are tentative. Where a blank is shown this means that no reason was given in the “Syllabus” and I couldn’t work it out either. Numbers are here printed in Arabic digits rather than Roman numerals to save space. The reference to the “Kings of Edom” under Liber LI is quoted from a note to “Sepher Sephiroth.”

Notes on the Curriculum of A.:A.:

This was not part of the 1913 "Syllabus" but appeared in the Blue Equinox (1919); its inclusion here is justified by the opening words.

Course I.

A number of titles in Section 1 which were inadvertently omitted from the Blue Equinox publication due to a page of the original typescript being misplaced are restored from the version in Appendix I of the 1994 Blue Brick.

Interpolations to author and title in square brackets are by the present editor for the sake of clarification and making it easier to locate the texts referred to. In the case of the Hindu, Buddhist and Chinese classics printed in the *Sacred Books of the East* (Oxford University Press) series, there are of course many later and better translations now available, and the S.B.E. volumes are themselves in some cases hard to find (reprints of varying quality exist but are of intermittent availability).

The reference to *Secret Symbols of the Rosicrucians* originally read "... reprint of Franz Hartmann." Franz Hartmann was not the original author of this work (*Geheime Figuren der Rosenkreuzer aus dem 16ten und 17ten Jahrhundert*), but prepared a garbled and incomplete translation which he published in 1888 under the snappy title *Cosmology or Universal Science—Cabala—Alchemy, containing the Mysteries of the Universe regarding God, Nature, Man, the Macrocosm and Microcosm, Eternity and Time, explained according to the Religion of Christ by means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries*, omitting 11 of the 36 plates of symbolic figures and much of the text on the figures he did include, adding a rambling introduction which managed to say absolutely nothing about the work to which it was prefixed, a "glossary" of doubtful value, and a few misleading notes to the texts which he did bother to translate; in 1935, some years after the "Curriculum" was prepared, a complete translation (not credited in any of the copies I have seen, but attributed elsewhere to George Engelke) was issued by the American "Rosicrucian" society AMORC and has seen a number of reprints; while most copies lack the colour on the symbolic figures which make up the bulk of the work, it is in all other respects to be preferred to Hartmann's travesty.

Scrutinium Chymicum was an incomplete 1687 reprint of Maier's *Atalanta Fugiens* (Oppenheim: De Bry, 1617; the musical scores and dedicatory epistle from the first edition were omitted); it had a larger print run and was thus better known; Newton and Jung, for instance, cite the work under this title. To my knowledge no complete English translation of this work has been published, although two incomplete printed editions with modern commentaries exist.

Two Essays on the Worship of Priapus was the short title of an 1865 volume (re-printed 1894) which bound up the material from *An Account of the Remains of the Worship of Priapus lately existing at Ifernina in the Kingdom of Naples ... to which is added a Discourse on the Worship of Priapus and its Connexion with the Mystic Theology of the Ancients* (London: privately published through the Dilettanti Society, 1786) with an "Essay on the Worship of the Generative Powers during the Middle Ages of Western Europe," originally anonymous but later identified as the work of Thomas Wright and others. The full title of this edition was *A Discourse on the Worship of Priapus and its Connexion with the Mystic Theology of the Ancients, by Richard Payne Knight Esq., to which is added an Essay on the Worship of the Generative Powers during the Middle Ages of Western Europe*; the work is more usually cited by an abbreviation of this title.

The text accompanying the reference to Hume's *Essays* suggests that the reference was not primarily to his *Essays, Moral and Political* (first published anonymously in 2 vols., Edinburgh, 1741-2). The reference may rather be to a collected edition of Hume's works titled *Essays and Treatises on Several Subjects* (originally published in 4 volumes, 1753-6; subsequent editions in 1758, 1760, 1764, 1767, 1768, 1770, 1772, 1777). While many of the works contained in this collection may still be of interest or relevance, "The Classic of Academic Scepticism" suggests either the *Enquiry Concerning Human Understanding* or *Treatise of Human Nature*.

The first edition of *The Canon* was anonymous; the author was identified on subsequent reprints.

"Petronius Arbiter" (Titus Petronius Niger, a member of the court of the emperor Nero) was the imputed author of a work more usually known as the *Satyricon*, which exists only in fragments.

"The Garden at #19" was the title of an American edition of Jepson's *Number Nineteen*; it was reprinted under this title in a limited edition in 2003.

According to a note by H.B. to a Crowley essay on Blake published in *The Revival of Magick and other essays*, the notion that William Blake was descended from an Irish family called O'Neill was put forward by W.B. Yeats in the 1890s when he co-edited a volume of Blake's writings, but discredited some 14 years later; it seems in that this instance Crowley's own Irish sympathies coupled with admiration for Blake outweighed his detestation of Yeats.

This course, as should be clear from the remark at the end of section 1, was not intended as an examinable reading list for the preliminary A.:A.: grade of Student; such a list did exist, and comprised the *Equinox*, 777, the *Goetia*, *Konx Om Pax*, Levi's *Dogme et Rituel*, the *Spiritual Guide* of Molinos, *The Book of the Sacred Magic of Abramelin the Mage*, *The Sword of Song*, Crowley's *Tannhäuser*, "Time" and "Eleusis" from Crowley's *Collected Works*, Vivekananda's *Raja Yoga*, the *Shiva Samhita* and *Hathayoga Pradipika* and Legge's *Texts of Taoism* (S.B.E.

XXXIX-XL, comprising the *Tao Te Ching* and writings of Chuang-Tzu). One current group claiming to represent the A.:A.: (www.outercol.org) has added Crowley's *Book of Lies* to this list.

Course III.

The Book of Thoth is added on the grounds that, as discussed above, it effectively supersedes "A Description of the Cards of the Tarot."

Course IV.

The entry for "Liber IAO" is retained although, as noted above, this work is believed lost.

Course VII.

The titles in square brackets were not on this course in the 1919 "Curriculum" but were interpolated here in Appendix I to the Blue Brick on the grounds that (a) a note accompanying the *Equinox* publication of Liber 370 stated that the interpretation thereof would be given to the Dominus Liminis on application, and (b) the subtitle of Liber 800 (Samekh) on its first publication (appendix IV of *MTP*) declared it to be official for the grade of Adeptus Minor.

T.S.

Leeds, England