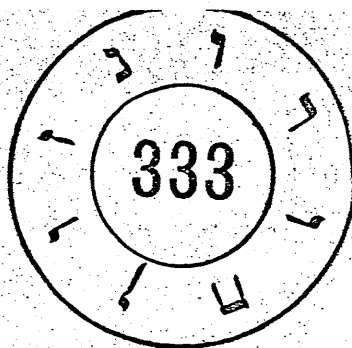
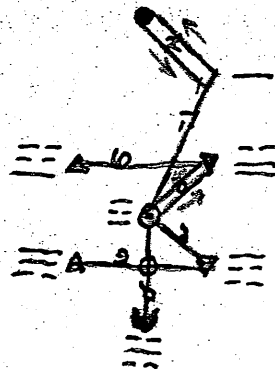


LIBER - N

0. This Book deals with the Magical Meaning of the Name you have chosen as a Brother in the Outer College of the G. 'B. 'G. '. Never under any circumstances disclose this secret significance to another Member or a Troglodyte.
1. S has the Atu numbered XIV which signifies the Womb preserving Life, Pregnant. This may be pictured by the figure of Diana, Huntress. Her breasts are three, but she pours from two cups into her mouth, flame for the Eagle & water for the Lion. A serpent winds about her in three & one half coils & sucks one of her breasts. She has a crown of twelve rays & a girdle with the number of the sun upon it & a name. The force is that of Sagittarius. It connects the Moon with the Sun.
 2. A has the Atu numbered 0 which signifies the HOLY GHOST or Pervading Spirit; cognate symbols are The Babe in the Egg on the Lotus, Bacchus Diphues, the Svastika, & the Virgin's Womb. Its force is that of Air or Free Breath. It links the Yang with the Tao.
 3. P has the Atu numbered XVI which signifies the Twins, i.e. the Crowned & Conquering Child Horus with Harpocrates within Him, emerging from the fortress of the Womb. Its force is that of Mars & it connects Air with Earth.
 4. I has the Atu numbered IX which signifies the Virgin Man, the Secret Seed of All. Hermes with Lamp, Wings, Wand, Cloak & Serpent. The Spermatozoon. Its force is that of Virgo. It links the Sun with Water.
 5. E has the Atu numbered XVII. Herein is a mystery for this was formerly IV. But Tzaddi is not the Sbar, for Aquarius & Aries are counterchanged, revolving on the pivot of Pisces, just as VIII & XI, or Leo & Libra do about Virgo. It signifies the Mother in Tetragrammaton. The force is that of Aries. It connects the Sun with the Yang.
 6. N has the Atu numbered XIII, which signifies Putrefaction in the Athanor (Womb), the redeeming belly which kills the Devil. Its force is that of Scorpio, which links Earth with the Sun.
 7. T has the Atu numbered XI, which signifies Kadoschiim (Celebrants), the formula of the Beast & Babalon conjoined. The force is that of Leo, which connects the Fire with the Water.

8. In traversing these paths which link the Grades you will be on familiar ground except in two instances, namely those of the letters I & A, which will be quite new, & therefore must be equilibrated in both directions: the others will be equilibrated by travelling in one direction, i.e. up, since you went down on these paths in former incarnations.

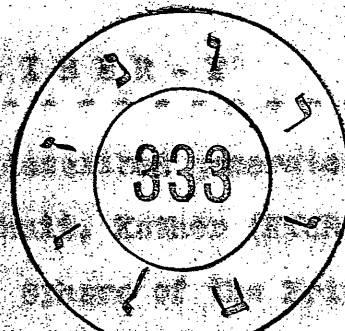
9. Your secret symbol is -



10. Your dream of 25 August '30 e.v. is very significant. The

two books which you held in your hand represent the two Grades $1^{\circ} = 10^{\circ}$ & $8^{\circ} = 3^{\circ}$, to which your Magical Name contains no path. You have omitted in your description on which side lay the lake, & also what kind of illumination, whether that of sun or moon or some other light. You must not be satisfied with the two, but must get the other eight, the insects on the hedge being the key, especially the bees. You will not find the other eight among the books (second-hand) which fence the path. You must climb this fence to get to the water, carrying the two books with you, & disregarding the insects which seem dangerous because you do not understand them. Each insect is a letter in the books which you carry. Fill in the gaps in your record of this dream, especially the directions (of the compass) & the light & record more exactly after this.

11. Do not under any circumstances perform a banishing ritual of any sort from now on unless expressly authorised by us to do so.

LIBER - Y

0. This Book Y (Yggdrasil) gives the true design of the OTz CHIM, (Tree of Lives), with the correct symbolic attributions of the Paths & Grades of the ORDER & the Alphabet of the Holy Qabalah.
1. The Practicus is warned not to confuse OTz CHIM with OTz HDOm TVB VRO (The Tree of Knowledge of Good & Evil).
 2. Upon a vertical straight line describe with unchanged compasses four circles, the centre of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the centre of the circle above, & so on. The centre of the top circle gives the central Point of Kether; the intersections of the first & second circles form the centres of Chokmah (at the right) & Binah (at the left). The centre of the third circle is Tiphereth, the intersections of the third & fourth circles indicate Netzach (right) & Hod (left). The centre of the fourth circle is Yesod & the intersection of the lower arc with the vertical line is Malkuth. The intersections of the second & third circles are (right) Chesed, & (left) Geburah. These same points also result from the intersection of two vesicles, Qliphoth (Shells), and at the point which
 3. In the beginning there was NOTHING (AIN). This conception involves the absence of all categories including that of zero. This conception is also called Hadit. Next comes the AIN SUPH, NO LIMIT; this is the Infinitely Great, as the AIN is the Infinitely Small & may be conceived as Limitless Space. Then comes the AIN SUPH AUR, or Limitless Light (L.V.X.) of Chaos. The AIN SUPH is also called Nait & the AIN SUPH AUR is the Third Person of this Trinity.

4. The Trinity just described generates the number One, Kether, also called Ra-Heer-Khuit. Kether (KMH) is the Crown, the first of the Sefirot, the Sphere of the Prima Mobile, symbolised by a Point, called the Tap.

5. Number	Sefira	Meaning	Trigram	Sphere of	Yetsiratic Name of Trigram
2	CHMH (Chokmah)	Wisdom	— (Kang)	Zodiac	
3	BINH (Binah)	Understanding	— (Iin)	Saturn	
4	CHSD (Chesed)	Mercy	— (Tul)	Jupiter	Water (V)
5	GEVRH (Gevurah)	Strength	— (Kan)	Mars	Fire (A)
6	THPHATH (Tiphereth)	Beauty	— (IA)	Sol	Sol (O) (Realisation)
7	NTsCh (Netzach)	Victory	— (Kam)	Venus	Earth (F)
8	HVD (Hod)	Splendour	— (Sun)	Mercury	Air (A)
9	ISVD (Yesod)	Foundation	— (Kham)	Luna	Luna (U) (Restriction)
10	MAKVT (Malkuth)	Kingdom	— (Kham)	Elements	Xeni (O)

6. Below Malkuth are the Gliphoth (Shells). And at the point which is the apex of a pyramid whose base is formed by the triangle of the three highest Sefirot, Kether, Chokmah, & Binah is situated

Death (DOTh) Knowledge — (Kham) Spiritual Sphere Lignan (+)
God, the Greater.

7. The Tregodytes per se belong to the Gliphoth, Probationers & Neophytes belong in Malkuth. The Zelator's place is in Yesod. The Practicus belongs in Hod; & so on.

The Formula of Tetragrammaton is Yod, He, Vau, He, (IHHV). In this the correspondences are as follows:

(Chokmah) - Atziluth, Archetypal World, Weapon of the Sphinx is the Wand & Leap (Suit of Clubs) South, Right Lower Point of the Pentagram, Kings (on Horses), Sense of Sight, the Lion, & the Life Force (CHIH - Chiah). Father. Fire.

(Binah) - Briah, Creative, The Cup (of Wine) or Cross of Suffering, (Hearts) West, Right Upper Point, Queens (Thrones), Taste. The Dragon (Eagle-Snake-Scorpion) The Intuition (NSHH - Nechamah) Mother. Water.

V (Tiphereth) - Yetzirah, Formative, The Sword (Spades) East, Left Upper Point, Princes (Chariots), Smell. The Man (Phoenix) The Intellect (RVCH - Ruach) Son. Air.

H-final (Malkuth) Assiah, Material World, The Pentacle (Suits) (Diamonds) North, Left Lower Point, Princesses (on Foot) Touch. The Bull (Hippotamus) The Animal Soul (NHSH - Nerhesh) Daughter. Earth.

----- In the Formula of Pentagrammaton the Shin is added.

Sh (Kether) ----- The Sphinx itself Swarded & Crowned, The Top Point, Aces, (Roots) Hearing. The Self (IHIM - Jechidah) Ether or Spirit.

9. The letters which connect the Sephiroth are:

The three Mother letters, A (X), Aleph, Air (A); H (J), Ham,

V Water; & Sh (K) Shin, Fire. A

The seven double letters: B (L) Beth, Mercury (♿); G (Z) Gimmel, Moon (☾);

D (T) Daleth, Venus (♀); K (Kaph) (כ), Jupiter (♃); P or Ph (פ) Pe, Mars (♂);

R (ך) Resh, Sun (☉); & Th (ת) Teth, Saturn (♄).

The twelve single letters: H or E (ה) He, Aries (♈); V (ו) Vau, Taurus (♉);

Z (ז), Zain, Gemini (♊); Ch (ח) Cheth, Cancer (♋); T (ט) Teth, Leo (♌);

I (י) Yod, Virgo (♍); L (ל) Lamed, Libra (♎); N (נ) Nun, Scorpio (♏); S (ס), Samech -

Sagittarius (♐); O (ע) Ayin, Capricorn (♑); Ts or X (צ) Tsaddi, Aquarius (♒);

& Q (ק) Qeph, Pisces (♓).

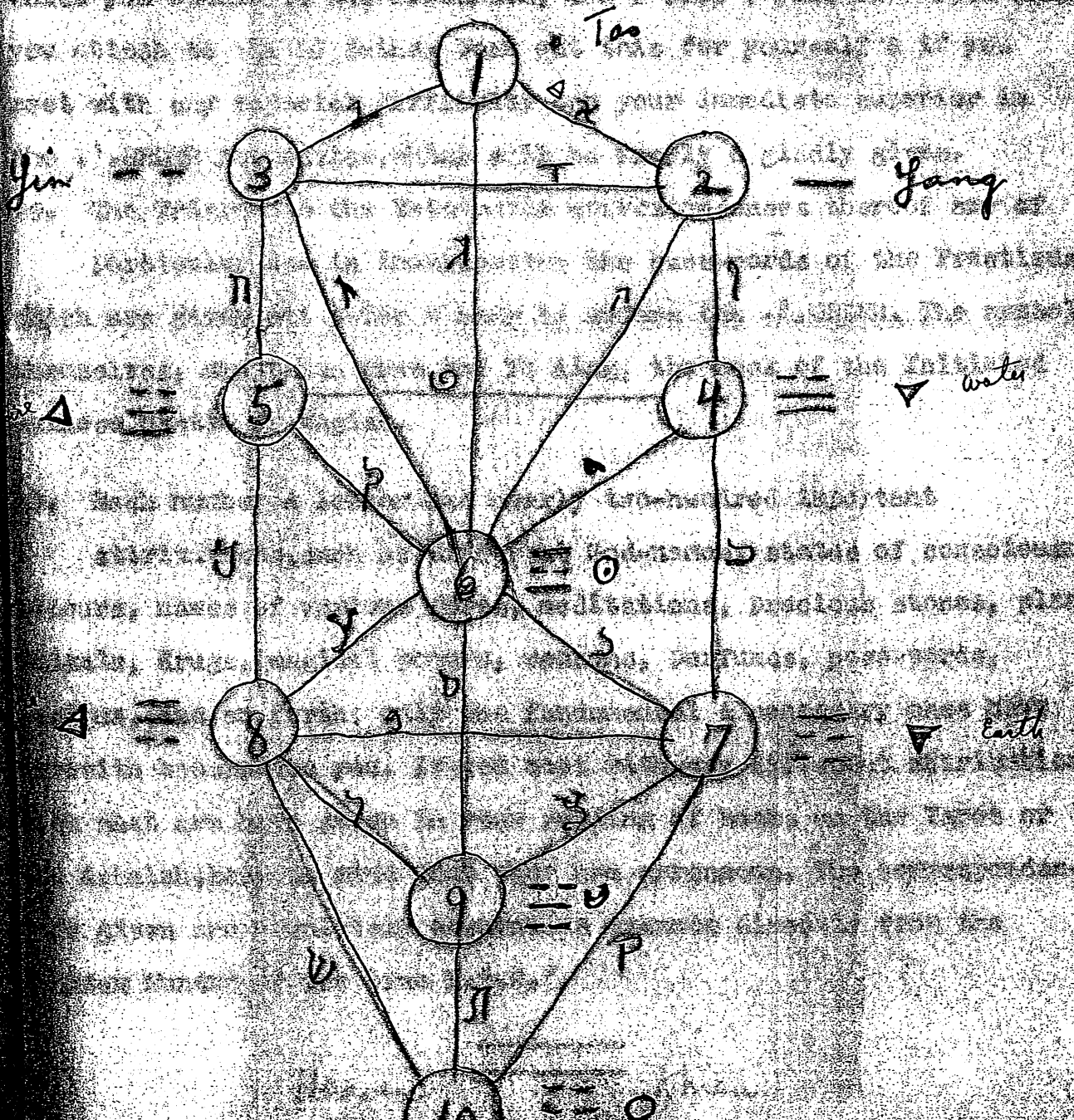
10. The Atu of A is numbered 0 & called The Fool. B - I - The Magician. (The numerical value of A is 1. The value of B is 2.)
----- Ian. (The value is written first in the following table.

3 - G - II - The High Priestess. 4 - D - III - The Empress. T

5 - H - XVII - The Star. 6 - V - V(5) - The Hierophant. 7

7 - Z - VI - The Lovers. 8 - Ch - VII - The Chariot. 11

10 (cont.) - 9 - T - XI - Strength. 10 - I - IX - The Hermit.
 20 - K - X - The Wheel of Fortune. 30 - L - VIII - Justice.
 40 - H - XII - The Hanged Man. 50 - N - XIII - Death.
 60 - S - XIV - Temperance. 70 - O - XV - The Devil.
 80 - P (Ph) - XVI - The House of God (or The Blasted Tower)
 90 - Ts(X) - IV - The Emperor. 100 - Q - XVIII - The Moon.
 200 - R - XIX - The Sun. 300 - Sh - XX - The Last Judgment.
 400 - Th - XXI - The Universe. Below is a sketch of the Tree with
 the letters placed on the proper Paths etc.



11. You now have the alphabet of the Holy Qabalah (QBL). You are not expected to understand the why & wherefore of all this, but as you go on you will gradually perceive its application. The information that is here given is best remembered & harmonised if the student will draw maps & make tables & put each detail in its designated place. Thus you will draw a pentagram (five fold star) and put the different correspondences at each of the points as directed in section 8. Then there is a ten-fold set of attributions which you attach to the Sephiroth, & a 3 plus 7 plus 12 - fold which you attach to the 32 paths. Work out this for yourself & if you meet with any especial difficulty ask your immediate superior in the 'ORDER for advice, which will be freely & gladly given.

12. The Trigrams & the Xelairatic correspondences thereof are of particular use in interpreting the pass-words of the Practicus which are given out twice a year to govern the 'ORDER. The symbols, themselves, are taken from the Xi King, the Book of the Initiated Chinese System of Magick.

13. Each number & letter has nearly two-hundred important attributions, such as different God-names, states of consciousness, colours, names of various sorts, meditations, precious stones, plants, animals, drugs, magical powers, weapons, perfumes, pass-words, designs, and so forth; only the fundamental & necessary ones have herewith been given you. If you meet with any different attributions than what are here given in your reading of books on the Tarot or the Qabalah, bear in mind that they are erroneous. The correspondences here given are absolutely accurate & emanate directly from the Minutiae Mundum of the true R. E. O.

Heaven

Khieu

CHORONZON CLUB

DAATH

6 August '30 e.v.

Care Frater.' SAPIENTIA - faciam tot benedicti to basiani
93
of comaster ni edif boy enolteep and lla Ask
Thanks for your favour of 5 Aug. 12:40 p.m. enclos-
ing one dollar from Frater.' DERENSKI. We are mailing
him today the Commission for Miss Anskowski.

Enclosed is the Commission for Mr. Close. Please
get the required data with his application for the next
Grade.

One very good test that any outsider may apply to
these numerous pseudo-Rosicrucian societies is this:
the genuine never advertises itself as such to the
public. In some of these societies there actually are
advanced adepts, but since it is absolutely impossible
to communicate the true secrets of the R.'C.' to
any person whatsoever below the Grade of 5^o - 6^o, you can
apply the rules of logic and see at once that no order
which does not provide effective means for the candidate
to attain the above mentioned Grade can be even
affiliated with the R.'C.'. There you have two very
complete tests and there are plenty of others.
In case any candidate drops out we never send them
follow-ups or strive to influence them in any way. The
opportunity is open to all who wish to take advantage
of it, but the will to become an Initiate must always
come from the aspirant and not from us.

(over)

Your letter-head looks very nice. You should have your mail address on it, though, I believe, unless you prefer not to, & it would be better to have the letters vertically upright in the name of the Club instead of inclined for magical reasons.

Ask all the questions you like in reference to anything you like. Those which reveal any misconceptions which are likely to hinder your progress will be completely answered in the way which will help you most.

93-93/93

Yours fraternally,

Feve 602

CFR/G
4:08 p.m.

One very good test that any outsider may apply to these numerous pseudo-Freemason societies is this: the genuine never advertise itself as such to the public. In some of these societies there actually are advanced degrees, but since it is absolutely impossible to communicate the true secrets of the R. G. to any person whatsoever below the Grade of 5-6, you can apply the rules of logic and see at once that no order which does not provide effective means for the candidate to attain the above mentioned Grade can be even affiliated with the R. G. There you have two very complete tests and there are plenty of others. In case any candidate drops out we never send them follow-ups or strive to influence them in any way. The opportunity is open to all who wish to take advantage of it, but the will to become an initiate must always come from the aspirant and not from us.

(over)

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago,
8 August 1930 e.v.

Care Frater.'.SAPIENTIA -

93

Many thanks for your favour of 7 Aug., 1:45 p.m.

Just received today a letter from a sister in Boston who also wants the name CHOKMAH.

Have not heard of the "The Light Bearers of Darkness", please tell me the publishers etc. Did you read the "Legend of Aleister Crowley" by P.R. Stephensen, paper covrs. .0.75 (Hermetic Bk. Exchange, Box 1927 Boston, Mass.)

In answering your questions:

- (1) No, the G.'.B.'.G.'. is not an Outer Order of the R.E. et A.C. The R.E. et A.C. was an Outer College of the.'.ORDER, with functions similar to that of the G.'.B.'.G.'..
- (2) I have never withdrawn from the U.B., although I am not active as a member; will be glad to tell you my status in same in the approved way.
- (3) Your last question about the name & seal of CHORONZON is not framed so that we can answer it properly. You should explain why you do not understand what you do not understand. If you have any objections to the name, state them etc.

I am a member of the A.'.A.'. & hold the XI^o O.T.O. Perhaps that information will help you, although I am not at present promoting either of these Orders.

Your comment on Liber J-J is very good, but is not precisely what we wanted. We wish your comment especially on sections 5, 6, 7 & 8, which are of eminently practical nature. We want to be sure that you understand what is conveyed, can & do apply it so that we can continue your education along the same line. Please comply.

I have a short article entitled "Black & White" in the July issue of the COSMIC DAWN which may help you & which you can use in addition those articles in the DIGEST to interest applicants.

93-93/93

Yours fraternally,

Teveoac

CFR/G

7:11 p.m.

143

CHORONZON CLUB

DAATH

Chicago,

11 August 1930 e.v.

Care Frater. SAPIENTIA -

93

Pleased to have your favour of 10 Aug. 12:p.m. with comment on Liber J-J & circular of "L-B of D".

I will be glad to have the loan of your copy of this interesting book, if you wish my comment before I can secure a copy of my own.

Your questions concerning "Choronzon" are quite in order and to be expected since you are in contact with members of the A.'.A.'. and familiar with the writings of the Master Therion. But you must bear in mind that Therion is not infallible in every respect, especially with reference to the Vision of the Tenth Aethyr. In our work we are compelled to cooperate with Therion & the A.'.A.'. by supporting & establishing the Law of Thelema & the new aeon, but we are not obliged to propagate any of the mistakes or errors of those who work to this same end. I suggest that you dissociate from the word "Choronzon" all the meaning that has collected in your mind about it & bear in mind, until you receive further enlightenment that it is connected with the same root as the word "Earth", heart, hart, quern, corn, horn, star, strew & that the dispersion referred to concerns the cosmic mystery of creation & incarnation.

It is through the devices of the DEVIL that illusions have arisen in regard to this matter. The DEVIL of the G.'. B.'. G.'. is not Crowley's Devil. C's Devil is really God. G has no conception whatever of the real DEVIL, and denies His existence, thus laying himself open to many errors.

He was brought up among the Plymouth Brethren and formed an undying hatred for Christianity, which colors much of his teaching. All this is part of his work, but yet there remains the mystical fact of Christinity which cannot be disregarded. We are not Devil-worshippers, & neither is Crowley, although he is proud of being called such. Lucifer, or the Solar Logos is the Saviour or Redeemer, & were it not for his work the human race would have been doomed. The turning-point or crisis in this respect occurred about the year 333 A.D. The real Black Brothers have so confused the symbols that it is practically impossible to discuss such questions as that of evil, the Dweller on the Threshold, the Devil, Hell, etc. with any degree of clarity using the terms of ordinary language. Your only safety lies in scepticism which neither believes nor denies without valid proof until you have personal experience of all these matters. When you enter the R.'C.', the DEVIL will reveal Himself to you in his true light; similarly when you pass the second Crisis you will perceive the true nature of Choronzon; they are by no means identical.

Your second comment on Liber J-J is good, but with respect to section 8 you must allow yourself to suppose that Diana-ism is anything but a means to an end & that end is orgasm itself. I am sending you a copy of page one of Liber E.

93-93/93

Yours fraternally,

ReveoDa

CFR/G

6:15 p.m.

143

P.S. Are you familiar with the "Protocol of the Meetings of the Learned Elders of Zion"?

OFFICIAL ORDER
in CLASS D for

FRATER. SAPIENTIA

ZELATOR

2^o - 9^o

G.'B.'G.'

LIBER - E

0. Never reveal the contents of this Book E(EROS) unless authorised by us under our Seal to do so.
1. In order that we may learn how soon you will be ready for LIBER-(QADOSCH) which deals with the SUBSTANCE of an OPUS, and constitutes the third part of the definition of the second PASS-WORD of the ZELATOR, study & apply the following rules which refer to the TECHNIC of making & recording an Opus
2. Regard all your acts of sexual intercourse as scientific experiments and record them in every detail in LIBER SAPIENTIA.
3. It is not necessary or advisable that your partner be informed of the scientific nature, unless some problem arises which cannot be solved unless you do, in which case first write to your immediate superior for permission & advice.
4. Starting with the first operation performed after receiving this page, number them as follows in Roman numerals; OPUS I, OPUS II, OPUS III, OPUS IV, etc.
5. Enter the time when you begin & end the act. Describe fully & exactly the whole experience in all its physical & mental aspects & make any remarks which are the fruit of scientific study and observation of the OPUS. Your entry will answer such questions as (1) with whom? Here you may use initials or a code name if you prefer. (2) How long did the preliminaries last before intromission? (3) how long after intromission? (4) did either party or both have an orgasm? (5) what satisfaction was derived by both parties? (6) what if any accessory performances either during or afterwards? (7) what were the immediate results, feelings, attitude, mental & physical engendered by the act? (8) what was the object of the act?
6. Send in a sample of one of your entries so that we may judge both if you are making the entry & the opus properly.
7. Do not imagine, just because you receive instruction on sex, that sex has necessarily anything to do with the Great Work. It is quite possible to initiate a person who has no sexual relations whatever! It is also possible to initiate a dummy! Many misguided occultist have confused sex with occultism to such an extent that they have become sexual maniacs. Members of the G.'B.'G.' are enlightened and thus protected from this danger.

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago, Ill.

15 August 1930 e.v.

Care Frater, SAPIENTIA

93

Thanks for your favour of 13 Aug. 6:45 p.m. with enclosure of three dollars from Frater. D & letter from Frater. Close.

Herewith is Liber Z-Z, pages one & zero for Frater. Derenski. Please forward to him & tell him to select his MAGICAL NAME as soon as possible.

Herewith also the Neophyte's Commission & the Pre-monstrance-on-Silence for Frater. Close. We are not

quite satisfied with his answers to the questions. However, IF, he will observe our policy as outlined in section one of the P-o-S as well, we will not be critical.

Now, my dear Frater, if you will read your instructions carefully you will perceive (1) Section 6(3ED) of Liber ZZ shows that the papers & instructions given Candidates are regulated in a manner which means that all Candidates do not get the same instructions. The work is adapted to the

individual. We do not give out Liber E or JJ or M or any other document until the Member is ready for it, so you may rest easy in your mind on this point. (2) You will note from section 6(5ED) of Liber J-J that Chastity is not what you think it is. The conflict between E and JJ on this point is in your own mind not in the papers. (3) As for getting into a family, as you say, if I understand you rightly, the principle of Diana-ism takes care of that. But, in any event, it is not our intention to force you into sexual intercourse,

What we do require is that all such acts be duly recorded as prescribed. If you have none, then you have none to record, that is all.

As for circulating certain documents among members of your own hierarchy, remember, as suggested above, we decide whether or not the candidate is ready for them & we appreciate also any advice on this matter from you. We are also quite willing not to give any Member the Premonstrance-on-Silence & Government if you object. The G.'B.'G.' is a living body, not a dead one & hence contains the principle of adaptability. That is one reason why we do not have the instructions printed. In the very essence of things a printed instruction is not flexible. Initiation cannot be obtained from books, but only through personal contact.

The above takes care of your personal objection to sending Liber E to any candidate, but it does not quite excuse that objection. You say that you are somewhat satisfied with regard to our comment on the name of "Choronzon", & I am glad that you are, but these two points are really the same. You must bear in mind that our work & the work we ask you to do, is not merely symbolic, it is not play, but serious business, although, of course we do not want you to take things too seriously! For example, a man can fool round with a pentagram half his life, as long as he simply draws it in the air etc., but when it comes to dealing with what the pentagram stands for, he is on a plane where things will happen, not otherwise than they do when a man handles a barrel of dynamite. The majority of people are so familiar with the work of the numerous pseudo-occult societies that they have developed a sort of indifference & contempt which are decidedly not the correct attitudes when they come to

CHORONZON CLUB

HEADQUARTERS

DAATH

familiarity with the real thing! I desire you to impress it upon your inferiors in the .'.ORDER as strongly as you can, that if they are merely looking for entertainment & are not prepared to assume genuine responsibilities, they have come to the wrong shop!

Our roll contains the names of people who belong to all sorts of secret societies, we do not require that any Member shall violate in any way any of his or her previous obligations; the only obligation we require is the Oath of Truth - all other injunctions simply provide the necessary conditions of Initiation. The Candidate can fulfil them or not, just as he or she pleases, but he or she need not expect much if they are not fulfilled!

The information & instruction we give out is decidedly not for the "layman". Members in good standing are far removed from the state in which one finds the Troglodytes. The G.'.B.'.G.'. is not a branch of the Y.M.C.A. or the Y.W.C.A. The Candidate must be prepared to eat strong meat, which is the normal diet of a Lion. For some people the longest way around may be the shortest way Home; there are plenty of societies designed specifically to take care of that sort of people.

The "Protocols" is the document which set Henry Ford by the ears about ten years ago. The circular of the "Light Bearers of Darkness" suggested it to me, I saw a possible connection. I will look around for a copy for you or else let you read mine.

(over)

The September issue of the COSMIC DAWN will contain an article entitled "Hell & Heaven" which you may find interesting.

We welcome criticism of any kind on any point which is not clear to you or your hierarchy. In that way we can help you, that is all a part of your Oath-of-Truth; the utmost frankness is essential always; the more one expresses what is in one's mind, the better, and the sooner one attains a workable understanding of that same mind. We know what we are about, & it is not at all difficult to deal with scarecrows, & bogie-men filled with straw. We are aware that you are in many respects far ahead of others, but you should not despair of bringing those others to the same altitude; tact, perseverance & a sense of humour will help immensely.

Wishing you the best of luck in every way, I am

93-93/93

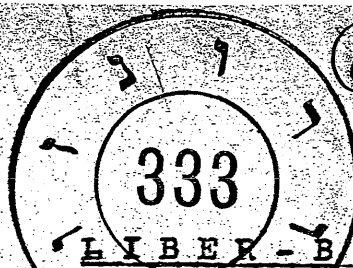
Yours fraternally,

Levee

CFR/G
3:51 p.m.

143

G. 'B. 'G. '.



Vol II

O. This Book B (named from Beth, the House of the Juggler) is written in the SECRET SCRIPT & constitutes your first instruction therein. Never under any circumstances communicate its content except in the Secret Script & then only to your own Immediate Inferiors when, but not before, they manifest in their MAGICAL ENTRIES, the Sign which calls-for this Liber.

I. The SIGN which enables us to give you this Book is to be found in your Entries, those parts only, which are marked with a capital B. When commenting on the Entries of your I.I. indicate by a capital B made with pencil so that it can be erased if you are wrong the part or parts which you consider worthy of this Book. Then if we approve of your judgment by going over your letter B with ink, then, but not otherwise, communicate the content of this Book to the Candidate, orally unless we furnish you with this document for your I.I.

II. This Book concerns the SUBSTANCE, in contradistinction to the TECHNIC of MAGICAL ENTRIES. You are permitted & expected to comment on the TECHNIC of your I.I., always signing your comments with your own MAGICAL NAME & NUMBER, but you must never under any circumstances comment on the SUBSTANCE of their Entries, except by communicating the content of this Liber when it is called-for & your mark of that fact is confirmed by Headquarters. Instructions on the SUBSTANCE of the Work are always written in the Secret Script, complete explanation of which is given in Liber S-S.

III. Write out a comment on this Liber B in the form of a letter to your own I.S. but in such a way as to show that you understand the Secret herein divulged but NOT in such a way as to reveal that Secret to anyone who does not already know it, i.e. explain why we have given you this Liber & how you propose to apply it in your Magical Entries.

XVII. Deliver your comment on this Book to your I.S. who will forward it to Headquarters, without delay.

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago,
26 Aug. 1930 a.v.

Care Frater. SAPIENTIA -

93.

Many thanks for your favour of 25 Aug. 11:30 p.m. to hand today.

Please tell Frater. Derenski that we have confirmed his Magical Name & that its number is three hundred & seventy-two (372). He will sign it in Greek characters as follows:

Appovia

372

Liber B pertains directly to the sign manifested in the clause or sentence, opposite which I placed the letter B in your M.R. The essence of the sign lies in the fact that you are beginning to realise what is the most important thing for you to do to make rapid progress.

You have already made your choice of a motto or M.N. & that choice was good; there is nothing whatever wrong with it. Whatever you had in mind when you made your choice is the thing for you to aim at now, realising exactly what you want more & more vividly every day & if what you had in mind seems too remote, then aim at something which lies directly on the path to it in your individual entries. The chief virtue here is to distinguish between what is imaginary & what is real & work towards the latter, more & more accurately as you proceed. You already possess an infallible guide which will tell you what to put into your entries, namely, your desire, want, aspiration, ambition, wish, longing. There is no need to strive to make yourself want something which you cannot even vaguely imagine. All you have to do is to write down in the prescribed

fashion what you really want. To find out what that is all you have to do is ask yourself Ask Erater. SAPIENTIA what he wants, then act as his secretary.

You became a PRACTICUS, 3 - 8, G. B. G. at 10:15 p.m. Chicago, D.S.T. 19 Aug. '30 e.v. A summary of your duty now is to complete your intellectual training. The first step in this will be to pay particular attention in your Magical Entries to linking each statement logically with every other statement you make; also in all your speech & conduct in every day life apply this same rule. The short periods when you make your entries should be marked entirely apart from the rest of your life & during those periods everything that you do should be perfect & especially logical, the very best that you know how to do. While you are making your entries you must strive to be actually what the entry itself is tending toward; then the entry will embody not only in its substance but in its form your ideal.



As a Neophyte you were commissioned to discover what you want. As a Zelator you were told to picture your desire perfectly. As a Practicus, you must continue to do these things, improving on all your previous performances, & the work which pertains especially to this Grade is to express your picture perfectly in words. In order to accomplish this you should be familiar with the principles of grammar, rhetoric, logic, poetry, & all sciences & arts which have to do with the expression & communication of thought. You must make your entry classical. Your aim will be to so write that not one other person in the whole world, no matter who, living or dead, could or could have made a better entry. You must bring the Form or Technic to final perfection & as you prove that you appreciate Liber B you will be given further instruction on

CHORONZON CLUB

HEADQUARTERS

DAATH

the the Spirit or Substance.

Your wisest course will be to disregard for the time being your motto & your definition of the G.W., & trust in future events & understanding to connect or link your entries with these. If you were sincere in your choice the link & light will inevitably come, sooner or later. You should read over carefully all of your previous instructions; & make a special effort during this Grade to fully comprehend the whole of the system of the G.'B.'. as far as you have gone, so far as it may be done on the intellectual plane.

This Grade pertains particularly to the weapon of the SPHINX known as the Sword.

The Pass-Word of this Grade is changed every six months. The word given out by the Masters at the last Equinox was SUN. The symbol of this is . It means that every member of the G.'B.'.ORDER must act with the greatest possible elasticity & flexibility, but must have his vibrations under such control as to act at the same time with firmness. Any lack of elasticity might bring about disaster in the last month of this Equinox.

The formula of communication remains the same. In order to discover a Practicus in correspondence use the line under the letter designated of your M.N. (not your ordinary name, because your correspondent will, of course be a Zelator at least). If there would be no sense in testing for further Grades. If your correspondent replies with the same, then next time

(over)

put the upper half of the symbol of the current Equinoctial
pass-word, which at present is == If your correspondent
replies with the lower half, which at present is == then
he or she is a Practicus in good standing.

In conversation, with a Zelator of course, to find out if
the other person has been passed to Practicus, you simply use
the halves of the pass-word in the same way that you use the
two different words of the Zelator in testing. The greeting
will be the upper half & the reply will be the lower half.
In this case the name of the upper half is the word "air" &
the lower half happens to be the same. And I may say that
the current word is especially pertinent to this Grade so
that it is significant that you have attained this Grade
while this word is in effect. As long as you remain in good
standing you receive the new words as soon as possible after
each Equinox.

You had better apply this instruction in your next
letter to me so that I can see if you have grasped it.

Simple as it is, you will recall what I said about how
long it took one member to learn how to make the three dots.
Also, please destroy all parts of this letter which
should not fall into the hands of Troglodytes.

Since you already have books on the Qabalah, I shall
be glad to advise or help you with anything in that subject
you do not understand.

Please make another comment on Liber B, & with every
letter you send from now on, send the latest entry (a copy)
from each of your books, provided of course there is a new
entry made between letters, we do not care for duplicates.

Yours fraternally,

CER/G

10:40 a.m.

TEVECOO

143

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago,
2 Sept. '30 e.v.

Care Frater. 'SAPIENTIA -

93

Thanks for your favour of 29 Aug. 2:30 p.m.

Enclosed are two pages of instruction which constitute Liber N.

If your copy of the entry of 28 Aug. 10:35 p.m. is exact then you left out the word "the" in the first sentence. Why? Also the first & third sentences express essentially the same thing & should be combined. In your second sentence you committed a fault which we noticed in Frater. 'D's record in connection with the word "closer". Unless the words "thought" & "plan" convey two actually distinct ideas to your mind you should not use both words; & the word "act" should be so qualified as to not include "thought" & "plan" because these also are activities. "Means" & "ways" is also redundant. Use neither too few nor too many words. "Attain" & "reach" show that you are mixing up two planes. The whole entry is too far ahead of your present need. Think of something that you will actually do either in the way of thought or action & apply your entry to doing it wisely. The least move you can make in every day life is significant & important, even such an act as picking up a pin from the floor. You are on the path of Pe (Mars). Your entry generates the lightning which shall blast the tower & enable the Genius to come forth. You had the Grade of 6⁰ - 5ⁿ in a previous incarnation. Use the force of Geburah to hypnotise your astral body and confine it to the path from Air to Earth. For the present regard Venus as the Silver Star.

2 Sept.

(13)

CHORONZON CLUB

HEADQUARTERS

DAATH

You have the symbol of Sun in the proper place in your signature. Remember not to use it except as directed. Also bear in mind to keep silence with regard to the goal of your entries.

Tell Frater.' ARMONIA that his entry of 28 Aug. simply expresses a resolution; his business is rather to picture a goal, something he wants.

The signs revealed in his dream of 29 Aug are very good, & show that he has already travelled a long way & possesses already some qualities which others often need to cultivate.

I enclose Liber J-J for him, please deliver & get his comment.

93-93/93

Yours fraternally,

TeveoDac
H3

CFR/G

1:54 p.m.

CHORONZON CLUB

HEADQUARTERS

Chicago,

DAATH

6 Sept. 1930 e.v.

Care Frater.'SAPIENTIA -

93

Thanks for your favour of 5 Sept. 1:20 p.m. with copy of your entry of 4 Sept. 10:30 p.m. & Frater.'ARMONIA's comment on Liber J-J, to hand today.

I am sending you page two of Liber E & both page one & two for Frater.'A. Perhaps this second page will clear up some of your problems with regard to this matter; if not let me know concerning any further difficulties of your own or Frater.'A's.

In your entry you should make your concepts of wisdom, knowledge, life, goal, happiness, & Initiation explicit. Every word has an extension or denotation & when used extensively refers to the cause whose effect is the consciousness which constitutes the concept which is the comprehension or connotation of the word when used comprehensively. The object itself, say an apple, is the cause of the effect which is the consciousness or concept of the apple which may consist of a sensation of colour, smell, touch, taste, etc. The denotation of the word "apple" is the apple itself. The connotation of the word "apple" is precisely the sensation of red, sweet, soft, etc. Apply this analysis so as to make your own concept of wisdom, Initiation, etc. clear & distinct. Determine the reality which causes the effect in your mind & then contemplate the effect which must be a mental activity just as vivid as your perception or image of an apple. Then put this effect or consciousness or concept into words in the prescribed fashion.

(over)

Coitus interruptus is not harmful in any way as long as the interruption takes place before any movements of the involuntary spasm have occurred. After a time a preliminary secretion is formed which is not, however, capable of causing fertilisation. But you have to be careful to watch so as to anticipate the spasm in plenty of time so that you can withdraw without causing it. The key of the whole matter is to rest before there is the slightest danger; then continue & rest again, etc. thus keeping the whole business under perfect control. Pathological conditions arise only when section 18 of page two of Liber E is disobeyed & of course when the general injunctions of Liber J-J are not complied with.

There is a book "Practical Methods to Insure Success" pub. by the Esoteric Fraternity, Applegate, Calif. which contains a lot of helpful hints & also a lot of rubbish, but I think you should read it. It is a pamphlet & is usually advertised in some numbers of the Occult Digest.

93-93/93

Yours fraternally;

Reverend

CFR/Gad notes dated 10/10/93 of the date when
4:32 p.m.

143

G. 'B. 'G. '.

3⁰ = 8^a

LIBER - E

8. This page is not to be communicated unless authorised.
9. Regard every OPUS as an opportunity to evoke a truth from the hidden wisdom within you. Never under any circumstances perform an Opus to appease your libido or for mere pleasure.
10. Let your Opus be a work of Art designed to give supreme ecstasy to your partner & expression to your own Will.
11. You are hereby permitted to sow the seed whenever you follow the rules given on this page, but not otherwise.
12. Guess-work breeds misconceptions; obey - you will understand later.
13. The seed that you sow is the vehicle which incarnates a child that is magical. SAPIENTIA is the Father of each one of your magical offspring.
14. The practice of Dianism is valuable to achieve an exchange of polarity & to give you plenty of time & freedom to concentrate. Let him who is accomplished therein, all the time during the working meditate earnestly upon his Pantacle & at the moment of the spasm name the child with a word or words in his mind striving his utmost to let these words & any picture that accompanies them to utterly obliterate the feeling of pleasure or ecstasy which attends the orgasm. The nature of your offspring must be harmonious with your PANTACLE & created with just as much care & skill as you have been instructed to exercise in making your PANTACLE.
15. If you are not fully master of Dianism let the purpose of every Opus be to obtain this power & formulate your children accordingly.
16. Always record exactly & completely each & every Opus, no matter what may be the circumstances thereof & with each letter to your immediate superior in the .'. ORDER send a copy of the last Opus recorded between letters.
17. Liber Q will be given you just as soon as your Record shows that your Technique is satisfactory.
18. In connection with any strong passion there are always unlimited possibilities for self-deception. But if you make up your mind from the very start concerning exactly what you intend to do & then never swerve from this resolution you will be perfectly safe; reason cannot avail you here.

—
—
—

P. I.

5

75

CHORONZON CLUB

since the majority of our candidates have already studied the Gospels & the Law of Attraction it is necessary to make sure that their previous work has not included Chicago, Sept. 15, 1930

DAATH

care Prater. SAPIENTIA -

Consequently you are supposed to check up

the enclosed letter of 14 Sept. 8:30 AM. I am not sure if you have not already received the letter of 14 Sept. 8:30 AM. I am not sure if you have not already received the letter of 14 Sept. 8:30 AM.

Enclosed is a copy of Liber Y. Very likely you have already gained practically all the information contained therein, except perhaps the correct attributions of the numbered XVIII. We simply give this to correct any mistakes which the candidate may have absorbed elsewhere from unreliable sources. Tabulate & map out the various correspondence & attributions so that you will have the whole plan graphically in front of you and ready for reference. I am very good & technically correct.

You have already started to draw the "tree" & are at present in the Sphere of Hod. That means your feet are no longer on the ground & a different set of laws is operating from that which has previously obtained. Every Order must carry the candidate through the ten spheres. You will find that some Orders pay more attention to the symbolic phases of this progress than others, & that some orders do not openly reckon with them at all. In the case of B. G. we try as much as possible to keep away from what is merely theoretical & symbolic. For example, it is much more important that the candidate equilibrate the power which resides in his feelings by acquiring direct control over his attractions & repulsions by the methods which we give him, than it would be for him to spend his time invoking planetary spirits, elementals & performing astral journeys. However, if

since the majority of our candidates have already studied the Qabalah & the Tarot & Astrology it is necessary to make sure that their previous study has not inculcated wrong ideas which are likely to interfere with their subsequent progress. Consequently you are supposed to check up the enclosed Liber V, compare it with Liber N, & if there is anything further regarding the QBL that you do not comprehend let me know about it. I will try to give you a clear answer.

Frater J. Close is a better student than I although I cannot personally imagine how anyone can be too busy to carry out the Neophyte's Commission, which requires only about ten minutes of one's time each night, & is rather calculated to improve one's ability & focus one's energy on whatever one's business one has in hand, & is thus beneficial apart from its occult value.

Opus I is very good, substantially & technically. But I cannot explain just how I carried out section 14 of page 2 of Liber E & I do not say what the feeling of remorse & "remorse & repulsion" was about. It is better to treat without withdrawing before the necessity arises. I advise you to continue the practice until I can preserve the erection without during emission for an unlimited time without the slightest loss of control or continence & practice picturing the ideal during the act, but do not allow yourself an erotic orgasm before your partner has one. Let your immediate goal be to cause your partner to have an orgasm & complete vision of satisfaction, while you, yourself, remain continent. When you have achieved this, then you can practice the part of section 14 which tells you what to do during the orgasm. If you will tell me what remorse & repulsion was about, I may be able to help you to avoid it in the future.

the occult knowledge that he displays concerning the I.V.X. the "Odio" force, being derived

CHORONZON CLUB

HEADQUARTERS, from the G.D. for no reason while was ever accomplished

DAAH

in that Order after they failed to preserve the link with the Your present position on the "tree" & certain factors in inner. What he says about the T.E. is only half true. connection with your formula involve your changing the While Leabster & Beant are not all they purport to be, yet technic of your entries. Instead of saying "I shall" etc. they do after a fashion, have a partial link with the time or "I will" say "I want" or "I desire" etc. In short, R.C. & Leabster, a book "The Science of the Sacraments" what would have previously been a technical error is no longer such, but on the contrary is the only thing to do. Consequently from now on simply express your wants, your desires, passions, ambition, etc. in exactly the form which they appear to you. Please send me a copy of your next entry so that I can see if you have grasped the idea. Remember that everything else I have told you about the entry is to be observed, the only exception from now on being in the expression of the want itself instead of what is to happen.

I think you ought to accept this friend of yours as a candidate. I suppose by now you have had a chance to read that little book on logic by Hawley. The method that Hawley has

I have written to Crowley to find out who "Inquire Within" may be. As to the motives of this person in writing the book, the obvious ones seem to be, spite, the inability to keep his mouth shut, & an exaggerated conception of his own cleverness. You will note that he never says a word against "occultism" itself, but only attacks what he considers to be black magic, of course confusing some white with the black, thus proving that he, himself, is not really a skeptic. His main thesis, that the International Jews are behind the majority of occult orders is absurd. He is entirely misrepresented Steiner & he is not at all familiar with the tenets & system of the A.A. or the G.T.O.

The occult knowledge that he displays concerning the L.V.X. the "Odie" force, or ~~BLACK~~ ~~RIGHT~~ ~~OVER~~ ~~THE~~ ~~WORLD~~ ~~BEING~~ ~~DERIVED~~ ~~FROM~~ ~~THE~~ ~~G.~~ ~~'~~ ~~D.~~ ~~'~~ for nothing worth while was ever accomplished

in that Order after they failed to preserve the link with the inner 'Order. What he says about the T.S. is only half true.

While Leadbeater & Besant are not all they purport to be, yet they do, after a fashion, have a partial link with the true

R. 'C. ' & Leadbeater's book "The Science of the Sacraments" is of value. (You can get a copy of this book from Gregory

Mazer, 1353 North Clark St. but I wouldn't pay more than \$2.

for it.). The interpretation of the Emerald Tablet that

"Inquire Within" gives is a woeful misunderstanding. As soon

as I find out the author's name I will let you know. Judging

from the internal evidence I should say that it was either

Dr. Felkin, himself or else someone very close to him, perhaps

a woman. The tone of the whole book reminds me very much of

"The Secret History of the Oxford Movement".

I suppose by now you have had a chance to read that

little book on Logic by Hawley. The method that Hawley has

devised is perfect for universal propositions, but fails

when particular propositions enter into the argument. So he

concluded that particular propositions were illogical, which

is false. He also fails to see that the syllogism is the

real principle of all reasoning. As a matter of fact, every

possible argument can be reduced to a syllogism. I wish you

would ponder on this fact & also see if you can detect the

sophisms in the book by Hawley. Then if you will read

the book on Symbolic Logic by Lewis Carroll (the author of

Alice in Wonderland) you ought to be ready for the instruction

we shall give you as a Member of the G. 'B. 'G. ' on Logic.

You can find this book by Carroll at the Newberry Library.

CHORONZON CLUB

HEADQUARTERS

DAATH

We always give the Practicus a little examination in logick, yours will consist of the ~~following~~ following two questions, which you may answer at any convenient time.

1. Give in exactly 93 words the true doctrine regarding universals & particulars.
2. Reduce the a fortiori argument to a perfect syllogism.

An example of the a fortiori argument is as follows:

"A is greater than B. B is greater than C. Hence A is greater than C."

Bear in mind that experts like Keynes, J.S. Mill, Jevons, and a host of other logicians, have completely failed to do this, although they have tried, so do not underrate the task, although it can be done.

It is also important that you are thoroughly acquainted with the game of chess.

I think that is all for the present. Let me hear from you again as soon as convenient.

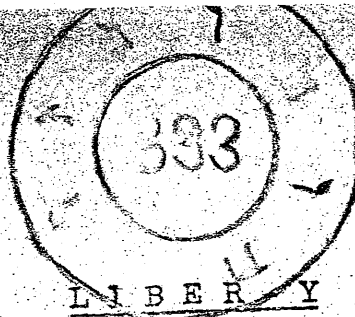
93-93/93

Yours fraternally,

Feveo Da

143

CFR/G
5:40 p.m.



O. This Book Y (for YGGDRASIL) gives the true design of the OTz CHIIM (Tree of Lives), which must not be confused with the OTz HDOTh TVB VRO (Tree of Knowledge of Good & Evil); the correct place & attributions of each Path (The Serpent of Wisdom with its head in Aleph & its tail in Tau); the System of the Grades of the 'ORDER; the Sephiroth (The Flaming Sword which turns every way to guard the Garden of Eden); the Alphabet of the HOLY QABALAH; the true order, titles & numbers of the ATUS of THOTH (Tarot Trumps); the nature of the Chinese Trigrams, which make up the Hexagrams which are the Equinoctial Pass-Symbols, & constitute the Book of the Initiated Chinese System of Magick as given in Liber Chameleon; & must be memorised. To this end, make for yourself a large Map or Plan as directed below & fill in all the correspondences from all the tables; then hang up your sketch on the wall of your den & familiarise yourself with all its details.

I. On a vertical straight line describe four equal circles, their centers on the line, let the point of intersection of the upper arc of the lowest be the center of the circle above & so on. The center of the top circle is the number one & called KETHER. Draw a smaller circle, one fourth the diameter of the larger ones, around this point to represent this Sephira (Number) & similarly with the other points as designated. The intersection of the lower arc of the bottom circle with the vertical line is the number ten, MALKUTH. Counting from the top, the intersections of the first & second circles will be points which represent the centers of CHOKMAH (right) & BINAH (left); of the second & third are CHESED (right) & GEBURAH (left). The center of the third circle is TIPHERETH. The intersections of the third & fourth indicate NETZACH (right) & HOD (left). The center of the fourth is YESOD. Connect these Sephiroth by straight lines for the PATHS, as shown in the column "Path". DAATH is not a number, but for convenience represent it as a circle of dotted lines around the point where the topmost arc of the topmost circle intersects the line. Its real location is at the apex of a pyramid whose base is formed by the first three Sephiroth, KETHER, CHOKMAH & BINAH, & so is not on the Tree which is a figure in two dimensions & true only on the astral plane.

II. The ONE (Kether) is HERU-RA-HA which combines Ra-Hoor-Khuit & Hoor-paar-Kraat, NOT, as sometimes taught, the Third Person of the Trinity where HADIT & NUIT are the Father & Mother; Their THIRD PERSON is the AIN SUPH AUR, even as it is written - "None, breathed the light, faint & faery of the stars, & two."

T A B L E - I						
KEY -	HEBREW -	ENGLISH -	GREEK -	ENOCHIAN -	VALUE -	PATH
11	Aleph	A	α	W	1	1 - 2
12	Beth	B	β	U	2	1 - 3
13	Gimel	G	γ	U	3	1 - 6
14	Daleth	D	δ	U	4	2 - 3
15	He	H & E	ε	H=O=L=	5	2 - 6
16	Vau	U, V, W & F	ϕ	U=H=V=V'	6	2 - 4
17	Zain	Z	ζ	U	7	3 - 6
18	Cheth	Ch	η	U	8	3 - 5
19	Teth	T	θ	U	9	4 - 5
20	Yod	I, J, & Y	ι	U	10	4 - 6
21	Kaph	K & hard- C	κ	C=	20	4 - 7
22	Lamed	L	λ	U	30	5 - 6
23	Mem	M	μ	U	40	5 - 8
24	Nun	N	ν	U	50	6 - 7
25	Samekh	S	ξ	U	60	6 - 9
26	Ayin	O	ο	U	70	6 - 8
27	Pe	P, Ph	π	U	80	7 - 8
28	Tzaddi	Tz, X	ρ	U	90	7 - 9
29	Qoph	Q	ρ	U	100	7 - 10
30	Resh	R	ρ	U	200	8 - 9
31	Shin	Sh	ρ	U	300	8 - 10
32	Tau	Th	τ	U	400	9 - 10

Note - The KEY column enables you to trace the correspondences of a letter throughout the various tables & should not be placed on your Map. The figures in the Path column show the numbers, or Sephiroth, which are joined by the Path with that letter, etc.

KEY	Title of ATU	Number of ATU	Yetziratic Value
11	The Fool	0	Air
12	The Juggler	I	Mercury
13	The High Priestess	II	Moon
14	The Empress	III	Venus
15	The Star	XVII	Aries
16	The Hierophant	V	Taurus
17	The Brothers	VI	Gemini
18	The Chariot	VII	Cancer
19	Strength	XI	Leo
20	The Hermit	IX	Virgo
21	The Wheel of Fortune	X	Jupiter
22	Justice	VIII	Libra
23	The Hanged Man	XII	Water
24	Death	XIII	Scorpio
25	Temperance	XIV	Sagittary
26	The Devil	XV	Capricorn
27	The House of God	XVI	Mars
28	The Emperor	IV	Aquarius
29	The Moon	XVIII	Pisces
30	The Sun	XIX	Sol
31	The Stele	XX	Fire
32	The Universe	XXI	Saturn

Note:- The numbers on the ATUS (Tarot Trumps) do not follow the regular ordinal sequence. The above order is correct. Note that the above is the same as given in Liber 777 & Sect. 4 of Part III of Book 4 with two exceptions, which have been revised by authority of LIBER LEGIS.

T A B L E - II
(KEY) - (HEBREW NAMES of-) (Meaning) (Sphere of) (Trigram) (Nature)
- SEPHIROTH

- 0 { AIN - Nothing, denial of all categories HADIT The FIRST PERSON of the SUPREME TRINITY
AIN SUPH - No limit, the Infinite Without NUIT The SECOND PERSON
AIN SUPH AUR - Limitless Light PTAH The L.V.X of CHAOS (----) The THIRD PERSON }
- THE THIRD CRISIS ----THE ORDEAL-X (3°)-----
- 1 KThR - KETHER - The Crown - Primum Mobile
HERU-RA-HA Tao & Teh .
- 2 ChKMh - Chokmah - WISDOM - The whole 48 constellations of the ZODIAC- Yang ---
- 3 BINH - Binah - Understanding- SATURN - Yin ---
- >-----THE ABYSS ---the SECOND CRISIS --- ORDEAL X (2°)-----<
- 4 ChSD - Chesed - Mercy - Jupiter - TUI == (Water) see The Soul - Pleasure == key 23 -
- 5 GBVRH - Geburah - Strength - Mars - KAAH == (Fire) see The Will - Motion == 31 -
- 6 ThPhARTH - Tiphereth- Beauty - Sun - LI == (Sol) see Realisation == 30 -
- >----- The Veil of PAROKETH ---the FIRST CRISIS ---X(1°)---<
- 7 NTzCh - Netzach - Victory - Venus - KAN == (Earth) 32-b The Body - rest ==
- 8 HVD - Hod - Splendour - Mercury SUN == (Air) 11 The Mind - ==
- 9 ISVD - Yesod - Foundation- Moon- KHAN == (Luna) 13 Restriction ==
- 10 MLKVTh - Malkuth - The Kingdom- ELEMENTS KHWAN- == (Yoni)-

XI DOTH - DAATH - Knowledge - Heaven, God, the Creator KHIEN == (Lingam)-+

Note: The COLLEGIUM SUMMUM, is 1,2,3, respectively.
10 = 1, 9 = 2, 8 = 3: The COLL. INTERNUM or AD SPIRITUM SANCTUM is 4,5,6 - 7 = 4, 6 = 5, 5 = 6: The COLL. EXTERNUM, the G. B. G. is 7,8,9,10 - 4 = 7, 3 = 8, 2 = 9, 1 = 10. The whole ORDER embraces these & 0 & XI & includes both the WHITE & the BLACK Brotherhoods, but the latter are of the Order of QLIPHOTH (Shells, Excrement) & cannot be depicted on the Tree.

CHORONZON CLUB

DAATH

Chicago

17 Sept. 1930

Care Frater. SAPIENTIA

93

Thanks for your favour of 15 Sept. 2:30 P.M. with that from Frater. ARMONIA of 16 Sept. 11:03 a.m.

His comment & description of Opus I is very good, but please make sure that he records each Opus in Liber Armonia in detail.

Bear in mind also that there is much satisfaction to be derived through the practice of Dianism, which the ordinary person entirely misses. Having become accomplished in that, the next goal is to produce the orgasm in ones partner without experiencing the same oneself.

With regard to your question on section 14 - we do not ask you to sow the seed, or to even undertake an opus at any time or under any circumstances except when & where you wish. The rules of Liber E are given you so that whenever the opportunity arises, & of course when you have the opportunity you should always take advantage of it, you will practice so as to become adept in Dianism. You will note that section 14 speaks of concentration etc. In your description of your opus you did not mention the nature of your magical child, & I note that the same omission is present in Frater. A's record. Whether or not you intend to sow the seed, always practice the concentration, as it will help you in the future, & also it has some effect even when the act is not completed. Bear in mind that an Opus is a Sacrament, which you are being taught to celebrate.

(over)

It is, as you say, necessary to sow the seed in order to beget the child, but all your previous work & practice prepares that child. When you do not sow the seed the whole force of the operation is absorbed, just as when you have performed an invocation you end with the sign of Harpocrates to gather in & absorb the force you have invoked. At times when you sow the seed you will learn to absorb the force in another manner. I certainly do not advise you to make your partner pregnant, if such is not convenient at this time, but I do advise you to practice at every opportunity, so as to learn perfect control & to work up to the stage where you can give your partner a complete orgasm without having the slightest danger of experiencing one yourself. There is nothing compulsory with regard to having sexual affairs unless you want them, but since this is really one of the shortest & most efficient roads to the accomplishment of certain results of a magical or occult nature, we employ this method along with others.

You do not sound very enthusiastic about logic, but I want you to observe that it is part of your training during your present Grade & you will not find it very difficult nor take very long. As already told you, your main task is to achieve the separation & independence of your thinking, feeling & willing powers. As long as these powers remain connected as they are in normal, every-day life, the physical world sees to it that your life remains more or less balanced. For the connections which you have made habitual between an idea, a feeling & an act have been occasioned by the laws which obtain among physical events & experiences, so that your conduct is fitted to physical life. Thus a person about to be vaccinated is made aware through his senses of what is

CHORONZON CLUB

HEADQUARTERS

DAATH

about to take place. Not having been through this experience before he is uneasy & fearful. The sight of the instruments & the atmosphere of the dispensary, its odors, etc. the whole scene arouses an emotion of dread & a feeling of nausea. If he were an initiate of a certain Grade the ideas conveyed to him through his senses would be powerless to evoke any emotions or feelings whatever because he had severed the link between them. The emotions themselves cause him to faint. If he were an initiate he would be able to experience any sort of emotion or feeling without allowing it to pass into volition or action either voluntary or involuntary. So you see the advisability of disconnecting the three powers. For you will be brought face to face with certain things which if your powers are connected in the way that physical life & habits have connected them will arouse emotions & volitions which may be of a catastrophic or disastrous nature. For example, when you meet the Devil the volitions aroused will be evil. Now in dreams, the physical world is absent, so that the laws which link the emotions & thoughts are the laws of the emotional & thought worlds themselves. But the laws of the thought world are not those of logic, unless you have equilibrated this faculty by learning to love the laws of logic. Consequently the necessity of acquiring impersonal habits in thinking, otherwise illumination results in fanaticism or madness. Your enemy will take advantage of every weakness. It is our desire that you become strong in every way & every effort in this direction will make you

not only wise from an occult point of view but also a sophisticated man of the world.

Take for example the syllogism -

~~All square circles are circles;~~

~~All square circles are squares;~~

~~Hence: Some squares are circles.~~

This is valid & an example of logical & correct thinking;

yet you perceive that the conclusion is not true. This

causes you to draw another conclusion, namely, that logical

validity does not imply truth. Now if your thinking & your

sensibilities were separated, as they would be during certain

occult experiences & you went through the experience which

is expressed in the above syllogism & reached the above

conclusion, unless you had equilibrated your thinking power

by previous study of logic you would be dismayed & probably

frightened, that is if there still remained a connection

between your thinking & your emotions. While you are in

the physical world you have to adapt yourself to the

sequences & connections which obtain there. But in other

worlds you have to adapt yourself to entirely different laws.

When you meet something for the first time, unless you have

trained yourself otherwise, your previous habits & developed

associations are going to cause you to form an entirely

erroneous opinion about the matter in hand. Consequently to

prepare yourself to meet things whose importance cannot be

underestimated it is very necessary that you make a determined

effort to break every single habit you now have, whether physical

or mental, but especially the mental.

93-93/93

Yours fraternally,

TEVEODAC

GFR/G

5-45 p.m.

1. Both physical & mental involved in sexual intercourse.

CHORONZON CLUB

HEADQUARTERS

DAATH, Chicago, Ill. on
18 Sept. '30 e.v.

CARE FRATERNAL SAPIENTIA - 93

Just received a letter from London today from which I quote: "Inquire Within" is a woman who is believed to have been a member of the G. D. in the old days. She writes extensively in a rag called "THE PATRIOT" & has attacked A.C. quite recently. She has inside knowledge of the intrigues, but no understanding. The Patriot is one of the papers who are always talking about the Hidden Hand & the band of Black Magicians who are trying to dominate the world - all that sort of rot." The writer also tells me that A.C. has just gone off to Portugal. He neglects to mention the woman's name, maybe she hasn't got one.

In my last letter I overlooked your statement regarding checkers. Allow me now to call your attention to the fact that checkers & chess are two different games & that expertness in one does not imply the same in the other. By all means learn & play the game in your spare moments. By the way, how did that photo of A.C. turn out, or did you do anything with it?

You may keep the book on Logic as long as you like, or if you wish to retain permanent possession thereof you can slip me half a buck, which is what it would cost to replace it.

Speaking of logic, please bear in mind that the study is not at all difficult, tedious, nor long-enduring. Part of my own

(over)

P.S. The habits both physical & mental involved in sex and intercourse give you the most power as and as you break the value of

task when I was somewhere along about your present Grade was to read the whole of Gibbon's Decline & Fall of the Roman Empire. As this consisted of a set of ten volumes each so large that you could not comfortably hold them in your lap, not to mention the old type S's which were used throughout this edition, you may consider yourself very lucky to have a lenient task-master. Gibbon was a great old guy, by the way, & not particularly friendly to Christianity.

I think Frater. Armonia understands what to do when he gets a M.R. to pass on, but if not please instruct him. What are your inclinations regarding being put in touch with other Members in or out of this city outside of your own hierarchy?

Have been receiving quite a number of applications lately from persons familiar with the Equinox, which in its way is a good sign. For, as I think you remarked in one of your letters, Crowley's point of view is a good tonic for would-be occult students.

93-93/93

Yours fraternally,

Teveo Ocas

CFR/G 7:29 p.m.

P.S. You thank me for helping you with the QBL, but as a matter of fact you have never given me any sort of sketch of what you know about that subject - e.g. what it is all about & what it leads to. Also if this friend you mentioned who is interested along that line gives you his application please have him make a detailed outline of just what he means by the QBL. You know, it is very hard for me sometimes to get the layman's point of view in these matters, as I have been more or less absorbed in these things for so long.

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago

22 Sept. 1930 e.v.

Care Frater. SAPIENTIA

Thanks for your favour of 21 Sept. 9 a.m. with enclosure of one dollar, entries, etc. Enclosed herewith is the first paper for Mr. Lallas. Please deliver, get data, etc.

In answer to Frater. A's question concerning frigidity of ones partner - every woman will respond to the proper preliminaries, such as caresses, etc. when the male has the use to prolong them until the female is worked up to the right pitch & until this stage of lubrication has been reached penetration should be made. Then it is only a matter of serving the erection & continuing ones working according to rules of art until the female attains her climax. You may attain it on your own for the same moment, if you like, but never under circumstances allow yourself to "come" first. Observe this & you will never be troubled with a frigid partner. Re. the Qabalah & the Q.B.L. is really a method of attainment, which is what we do in the Q.B.L. & is not ment not otherwise than the Tarot, Astrology, Yoga, etc. you never considered Astrology as a method of attainment, of securing Illumination, accomplishing the G.W., etc. less it is, & so is every system of divination, among the QBL. But it is a very exalted system, & it pertains early to the Grade of three equals eight. For example, Achad used the QBL very effectively to attain the eight equals three, but you will find that the books written on this subject are quite misleading, because he stated to state that the results he obtained apply only

(over)

to his own Magical Hierarchy. Similarly one who attains by the method of Geomancy is inclined to exaggerate the importance of Puer, Puella, Rubeus, etc. Each system of divination has a peculiar logic of its own; the scheme as a whole represents the universe, just as in ordinary reasoning we have what is called the "universe of discourse".

No system of divination is perfect, not even the Qabalah. But the one who attains must abide by the rules of the game.

Hence the danger which constitutes failure in the Ordeal X.

Very few aspirants get even an inkling of what is happening to them, before it is too late to regain their equilibrium.

Thus the safety of the candidate in that case depends wholly upon his karma. And in no circumstance where this is the case can he reach the pinnacle of attainment. But it is not necessary

to use any of the common systems of divination in order to attain. You can use the game of chess with equal force. There

is what is called "Rosicrucian Chess" with a whole crew of

Coptic Gods presiding over the pieces, but this is not what

I mean. Instead of using an imaginary universe it is much more grown up, so to speak, to use the microcosm itself (not just

one of its images) which is what we do in the G.'B.'G.'

Logic itself is the Science of Reality per se, not merely of

thought per se as Sir William Hamilton defined it, nor of

thought purely apart from matter as Hegel defined it. Everything

real has a logic peculiar to itself which is particular. Logic

as a science deals solely with the general, the universal.

Hamilton made the same mistake that Jones did when confronted

with the Ordeal X. And Hegel lost his way entirely.

The symbol that you describe is evidently the Hebrew

Lamed, the colour silver is connected with Venus. The Atu gives

practically the whole significance of this symbol, viz. the



CHORONZON CLUB

HEADQUARTERS

DAATH

one numbered VIII, the Woman justified or satisfied by the sword & balances. The sword is the phallus & the balances or witnesses are those two which testify. Coition is synonymous with the accomplishment of the G.W. on the physical plane; so this path of Lamed is very important, for the kind of justice that you meet out is the same kind that you will be judged by. The Deacon & the two children in the Gnostic Catholic Mass represent the same symbolism.

Your dream of 18 Sept. 4-5 a.m. reveals a large number of erroneous conceptions that have become rooted in your mind. (1) That the Great Work involves labour in the sense of labourious. (2) that there are any baser passions, instincts, etc. () & many more which are so obvious I will not enumerate them. I think you can interpret this dream easily enough, but whether or not you will take its advice is another question. Every step you take is a repetition of the previous step, until you get wise to yourself & begin to change things. Your Pantacle is your Weapon to effect this change.

From the evidence so far it appears that Frater.'A held the Grade of 7^o 4 in a previous incarnation. I wish you would analyse his M.N. on the Tree & see if you can throw any light on this fact. Just give me a brief summary of the results you get. His dream of the 17th offers the solution to one problem which has been worrying him. I am returning the copy of the dream & trust you to give him the solution. I should like to see his entries in the M.R. getting a little more amplified.

93-93/93

Yours fraternally

CFR/G
5:50 p.m.

CHORONZON CLUB

HEADQUARTERS

DAATH

Chicago,

27 Sept. 1930 e.v.

Care Frater. "SAPIENTIA"

93

Many thanks for your favour of 26 Sept. 1:30 p.m. to hand today, also the Protocols & photos. I think you did very well with the picture, although the outline of the turban seems slightly artificial. Am I supposed to keep this print, if so, I thank you very much. Some time or another when I go through my things I may be able to dig out more interesting photographs. I had one of a bunch of us smoking opium & various pictures of the temple, etc. But these are all in storage at present. What am I supposed to do about the symbolic design of the O-RR et AC (?) which you enclosed without comment. If you wish my comment I would say that it is very suggestive but slightly at variance with the truth in important places, although I dare say it conveys adequately enough the entity it actually, not intentionally, represents. To illustrate - you will note that from the arrangement of the elemental signs that no correct scheme of the pentagram or any possible fixed relation on the Otz CHIM is intended. The Rose should be placed at the end of each arm of the Cross or else only in the center. The eye is left instead of right. One of the females should be male. Now perhaps you will explain why you sent it.

Re. frigidity again - of course if there is anything anatomically or physiologically wrong with a woman she cannot be expected to react quite normally until her condition has been correctly diagnosed & treated. We know that the female orgasm is not necessary for fertilisation, & there are even those who

(over)

getting out of "ruts" through the use of this drug. Just call me up beforehand. And by the way, my residence is to be kept confidential - don't tell it even in your dreams.

Your analysis of Frater... Armonia's Magical Name is excellent. However Aleph is Air, not Sagittarius & the trigram of Yesod is Yin-Yang-Yin, not Yin-Yang-Yang as you had it. I expected you to draw the conclusion that he had attained the Grade of seven equals four previously. Your supposition that the final A was a new path was warm. The information contained in Liber Y is not intended to be kept secret except that of course no reference is to be made to the Grade of Practicus to anyone below that Grade & so you would not show the book itself, but the correspondences etc. given there are supposed to be part of your mental equipment now so you can use them anywhere. So there is no reason why you should not make Frater... A acquainted with your analysis of his M.N. The most important part of such an analysis is the revelation of the paths which are not explicit in the Name & the paths which have to be especially equilibrated, i.e. those whose letters are repeated. Ones own personal efforts to travel the explicit paths; the efforts of ones hierarchy in the... ORDER cause one to travel the implicit paths.

93-93/93

Yours fraternally,
CFR/G

8:13 p.m.

CHORONZON CLUB

HEADQUARTERS

30 Sept. '30 e.v.

DAATH

Care Frater SAPIENTIA

93

Your favour of 29 Sept. 1:55 p.m. to hand this morning for which I thank you.

I take it that you have copied these symbolic designs from Plummer's book yourself & congratulate you on your proficiency in the photographic art. They seem to have got the eye right this time. I would not mind meeting the lady who served as the model & no doubt we could secure some results

between us which would not be merely symbolic. As to the interpretation of these last two cards, it might be possible to read things into the symbols which were not intended to be put there. Myself, I should rearrange them considerably in various features in order to make them articulate.

Obviously a name chosen without any conscious knowledge of the significance of what one was doing would reveal facts different to those disclosed by a name chosen deliberately to convey a set of facts voluntarily. Not only is it important not to interfere with the will of another, but also it is just as hazardous to exert undue influence upon one's own will. For this reason we have the Candidate's M.N. in the Outer College selected in the way we do. The fact that the Member makes his own decision constitutes the LINK which supports the validity of the Name itself. The fact that he or she might have chosen or might choose some other quite different word or name if in possession of more knowledge of the business is an ignoratio elenchii, although he may feel that he has not done himself full justice. Afterthoughts cannot affect the law of cause & effect.

Just bear in mind that free-will is an illusion until the Candidate has passed the Dweller-on-the Threshold.

You are not supposed to see the Magical Records of any Members except your own immediate inferiors; they are supposed to be sent direct to us by their immediate superior.

However, if Frater.'.A has made the mistake of submitting one of the Records of his Neophytes to you, I shall be glad to have you make comments in it in addition to his if you find places where you wish to do so, signing them with your own M.N. & number & placing after your M.N. in each instance the equation $4 = 7$, since the time when Frater.'.A passed his first Neophyte to Zelator was the same time when he himself became a Practicus & you acquired the Grade beyond that.

If he has not given you a Record from one of his Neophytes then please inform him to send same direct to us, containing of course the formula signed by him which passes the Candidate to Zelator & himself to Practicus. As soon as he becomes a Practicus, if

you find it out before we do, please communicate to him the Pass-Word, tests, etc. of a Practicus, orally since we wish to publish as few copies of documents of that nature as possible. And whenever he passes one of his own candidates he is to communicate orally the pass-words & formulae of communication to the promoted Member, but we furnish all other instruction papers, none of which are to be communicated before authorised.

So far as I know now it will be O.K. for you to come over next Sunday morning after 11 o'clock. You can take your dose so as to have it begin working soon after you get here. Don't take too large a dose, just enough to get a good effect. Please call me up Saturday evening to make sure of this appointment & bring along some extra grass & also some ether, so that we can make a comparative study.

CHORONZON CLUB

HEADQUARTERS

DAATH

5 Oct. '30 e.v.

Care Frater. 'SAPIENTIA -

93

Your experiment conducted yesterday afternoon was very amusing & instructive. I should like to know just how much of it you remember. So kindly describe the whole performance in detail in Liber O, what you said & did, saw, felt & experienced, including of course anything you heard me say or saw me do, since that is part of your experience. Send me a copy from your book after you have made the entry & I will correct it, if necessary & be able to advise you further concerning both such experiments & other things.

93-93/93

Yours fraternally,

Teleo Da
143

R/G
15 p.m.

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Teleo Da
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22

CHORONZON CLUB

HEADQUARTERS

9 Oct. '30 e.v.

DAATH

Care Frater. 'SAPIENTIA

93

Your favours of the 6th & 8th inst. to hand for which

I thank you.

Frater. 'ARMONIA became a Practicus at 9:25 p.m.

6 Oct. 1930 e.v. & at the same time you became a PHILOSOPHUS,

4 - 7, G. 'B. 'G. Please communicate to Frater. 'A the

pass-word & symbol with formula of communication of the Grade of Practicus & also give him the enclosed Liber Y.

As soon as convenient let me have a copy of his latest entry in the M.R. so that we can determine whether or not it will be advisable to have him keep absolutely to himself his future entries.

The pass-word for the Grade of PHILOSOPHUS for the Vernal Equinox is ~~XXXXXX~~ YLALU. The word of the current, i.e. the autumnal equinox, has not yet come to hand. The formula of testing is similar to what you have previously learned, i.e. letter by letter, except that the letter is placed as a third letter after the E & the V in the date. Thus to test another Practicus for the Grade of Philosophus you would when you wrote to him date your letter 1930 E.V.Y. & he would reply 1930 E.V.L. etc. until between you the word had been completed. In oral testing one member utters the numeration & the other replies with the word. The numeration of the word given above is 77.

You are practically ready now for your first retirement, the instructions for which will be given you just as soon as we finish clearing up your experience of Sunday afternoon.

Destroy when learned.

It is true as you say, that you have quite a bit to record. Obviously you cannot record what you do not recall. Just record as best you can all that took place, objectively or subjectively from the time you arrived at my place until you left & of course distinguish as best you can the different spheres of your activity or experience. I expect that your account will show that you have made some mistakes but don't worry about that.

93-93/93

Yours fraternally,

Teveo

143

CFR/G

4:26 p.m.

CHORONZON CLUB

HEADQUARTERS

DAATH

11 Oct. '30 e.v.

Care Frater. 'SAPIENTIA -

93

Your favour of 10 Oct. 1:56 p.m. & also your Liber O to hand today, for which I thank you.

I shall make a few comments in the book & return it Monday.

You have nothing to reproach yourself about in connection with your experience with grass because I was fully aware of your lack of responsibility & should certainly not have given you the second dose. Just regard the whole adventure as an amusing experience which few people have the opportunity to undergo, & perhaps would not seize the opportunity to avidly if offered.

The next question is how much time can you give to a retirement & how soon, the required period is 37 hours, which it is not desirable to divide into sections unless absolutely imperative, you have to be alone & free from interruption during this time.

The genuine astral plane is two-dimensional & when you are on it, you can make no mistake about it. But the beginner can only proceed to the astral through the use of his imagination. After some practice he gets to a state just like dreaming, then finally on to the true astral plane, simultaneously with a certain initiation. In order to prepare you for this, & also to test your clairvoyance I want you to undertake the following six journeys or visions.

I tried to tell you about them while you were at my place but soon saw the futility. (over)

Occupy about fifteen minutes with each vision & use six different days, not necessarily consecutive. Just sit quietly in a chair, or lie down, if you prefer, & close your eyes & imagine yourself going through a door on which is the seal of CHORONZON. On the first day you will go through a door in the west wall (imaginary, of course) & as far west as possible. The next day north, then east, then south, then through the ceiling straight up, & last, straight down, through the floor, through the door in each instance, & as far as you can go in the allotted time. Note what takes place, what you imagine, the thoughts, etc. & record each vision accurately in Liber O. Perform no banishing rituals whatever either actually or in the imagination or astral. When you return or wake up each time, place your finger on your lips & draw in your breath, being sure to unite each part of your imaginary body closely with the corresponding part of your physical, even if you do not feel that you have been away at all.

Your experience Sunday, was really a preliminary experience of the Ordeal X, because the links between your three powers, feeling, thinking & willing were partially severed. The full experience of this Ordeal takes place when these links are broken more thoroughly & lasts much longer. In fact some people never get over it, but become fanatics or otherwise deranged. Read chapter V of Steiner's Initiation & Its Results.

Speaking of Crowley's books, if you will let me know the ones you want, I will make a determined effort to get them for you at prices much less than you would have to pay dealers. For example, I could have saved you a dollar on the blue Equinox you bought from Mazer & probably as

CHORONZON CLUB

HEADQUARTERS

DAATH

much as half the price asked on most of Crowley's books.

I was going to give you Whately's Logic to read when you went home last Sunday, but I feared you would throw it in the river before you reached home! Right? You will remember what I said in a former letter about your not being especially enthusiastic about logic, I still maintain the truth of that statement. Murder will out! You know each sephira contains the whole tree in miniature, so to speak. Your experience of last Sunday was confined principally to the Geburah of Hod, although to get there you had of course to go through Yesod, Netzach, & Tiphereth of Hod. It is perfectly plain just where you were at each moment. If you were to take grass to-night your experience would be confined to the sephiroth of Netzach & probably chiefly in Hod of Netzach. That particular sample of grass you brought over is peculiarly inert in its effect on me. I tried two heaping teaspoonsful yesterday & outside of some uneasiness & a mild stimulation of the rational faculty, it had no effect at all. Of course my own particular training & occult experience might have something to do with the lack of effect, but a drug is supposed to be a drug for all that! You see, Frater, during your Initiation you pass through the different stages of humanity's Initiation, just like the embryo passes through the different stages of evolution until it reaches that of its parents. While you are in Malkuth you are all there, a compact unit with all the links & connections established

(over)

by the material necessities. Then you take a step forward & begin to devour your own children. When this is accomplished the Moon separates from your Magical Being & begins to revolve around you & you receive from without a species of illumination which hitherto came from within. Then utilising the other two forces of Magic, the Sun & Fire, you complete the sign of Mercury & Mercury separates from you. Three more steps & you are free from Venus. Then comes the first Crisis & soon, until you finally arrive at unity & find that Malkuth is in Kether, but after another manner. I want you to get the whole scheme of the OTZ CHIIM thoroughly in your mind, so that you could make a design of the tree with all the correct attributions from memory, for you will find a use for Liber Y during your retirement. & you may not be able to have it always in front of you.

Too bad there appears no sign yet in Frater. A's entry for which we could give him Liber B. We like to have that show up before we stop looking at his M.R. So he will have to continue to send in a copy from time to time.

93 -93/93

Yours fraternally,

TeveoDae

CFR/G
8:04 p.m.

143

CHORONZON CLUB

HEADQUARTERS

DAATH

13 Oct. '30 e.v.

Care Frater. 'SAPIENTIA -

93

Your favour of 12 Oct. 1:56 p.m. to hand today for which I thank you.

I do not think it would be advisable for you to make further comments on Liber B - that is, of course, unless you have no doubt in your mind about its purport & can express your confidence as you were directed. If ^{you} think you can, why I shall be glad to receive your comment. You are supposed to examine Frater. 'A's M.R. for the sign which will authorise you to give him Liber B. But unless you are perfectly sure of your judgment, refrain from giving him said book. In the entries which you forward to us from him you may indicate where you would give him Liber B, by making a small capital B checking the place. Then if we approve of your judgment we shall authorise you to give him Liber B. On the other hand all those who show by their comment on Liber B that they have fully grasped its significance are given a free hand in this matter with respect to their own inferiors because then there is no possibility of their making a mistake. We received a Record a while ago in which the superior had placed about a dozen B's, no one of which was in the correct place. So it is best to know exactly what one is about, or else study to arrive at that situation. However, since Liber B is given you simply to aid your progress, if you will take advantage of it, it does not constitute a test which you must pass, but when you do pass it you receive still further aid along that same line which is valuable.

(over)

Your Opus III is very good & I am glad to perceive that you are progressing in the power of reservation. In any event the pleasure of the orgasm must be sacrificed on the altar of the Great Work. In Dianism you, of course, sacrifice the whole orgasm itself, so tell yourself about it when you do it & why. In Alphaism while you experience the orgasm, yet you give up, or at least at the beginning attempt to give up, the pleasure, by obliterating it from your mind while you concentrate on your Work, the object of the Opus, the Name of your M.C. & its nature, etc. With some practice you are able to banish completely the sensation of the orgasm, & of course correspondingly increase the attention & effect of what you do will. You can glean quite a few valuable hints in connection with Dianism through careful reading of the following A.'A.'. instructions. I am not quite sure whether I have indicated the right ones because I have no set of Equinoxes at hand, but a glance at them will enable you to select the right one, I believe : Liber XI or Liber NV, Vol. VII. page 11; the third part (I think) of Liber H.H.H. (CCCLXI); Liber DLV or HAD, vol. VII, p. 83; Liber DCCCXI, Eqx. IX, p. 17; possibly Liber DCCCXXXI (IOD) vol VII, p. 101; & Page 81-90 of Vol. X. The one I particularly refer to is that wherein the climax of the operation is held off as long as you can although you approach as close to it as possible each time before resting. In Liber Aleph this particular formula of working is called the "Play of Nuith" & in itself constitutes a very powerful invocation of ones H.'G.'.A.', provided, of course, it happens to conform to the true nature of the same, for the one simple formula which invokes Him is different or unique in each instance.

It grieves me deeply to be obliged to inform you that in your examination in Logick you have attained one large goose egg.

CHORONZON CLUB

HEADQUARTERS

DAATH

Your answer to question 1 does not even touch on the subject of universals. The doctrines held have been more or less correctly classified as nominalism, conceptualism, & realism, with various degrees & modifications in between. Look up the subject in an encyclopedia & find out what William of Occam, & Abelard & Roscellinus, & Duns Scotus & hosts of others were fighting about & then settle the dispute in 93 words. Opening a text-book on logic off-hand I find in the index the following under the head "Universals" -

Aquinas on - p 164
Aristotle on - 146
Champeaux (William of) on - 160
conceptualists on 145-147, 157, 158
direct & reflex 153-157
divisions of, 169, seq.
essences, their relation to 156, 157 (see also genus & species)
Hamilton on 146 n. 152-158
Locke's Theory of 152 n;
logical, see reflex
metaphysical, see direct
Mill on 148
nominalists on 147-150, 158
potential, see direct
Plato on 158-160
realists (ultra) on 158 -160
reflex & direct 153-157
scholastics on, 150-153, 162, 177
true doctrine on 142- 145, 161, 162
unity of 143-162
as wholes 177, 227

The universals the question has in mind are terms, not propositions. Even what you have to say about universal propositions is not wholly correct, since you are giving Hawley's doctrine, which falls down in your first & last sentence. But I do not wish to rub it in, since if a man goes to a formal party in his street clothes it would be beside the point to tell him that his trousers were not pressed.

(over)

Now we come to your answer to no.2. The syllogism as it stands is A is greater than B
B is greater than C
Hence, A is greater than C.

We expected you to prove that this is a valid syllogism & that the conclusion follows from the premises. Instead of doing that, you disregard the conclusion & draw another of your own - viz: Therefore, anything that is greater than B is greater than C. But what this has to do with the relation between A & C you omit to point out. And in any event you do not need the first premise at all, if your conclusion is to be what you have made it. But just because B is greater than C it does not follow that anything greater than B is greater than C, unless you introduce some other premise into the argument, which you have not done. If your conclusion were a premise & A is greater than B the other premise, then you could draw the conclusion, A is greater than C, for the middle term would be "greater than B". But all that is beside the point. The conclusion we want is this: "A is greater than C" & the two premises you have from which to deduce it are as given above. If you know what a syllogism is, according to the established doctrine, you will at once perceive that the syllogism we have given you has four terms & from your study of logic you will know that rule one of the syllogism says: There must be three terms, & three only. If there were no third term there would be nothing to act as a medium or middle term, by means of which the two extremes might be compared together. And if there were more than three terms there would be not one middle term, but several, & consequently no common chain to bind together or sever asunder the major & minor terms. What we expect you to do is to put the above into such a form that there shall be obviously three

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HEADQUARTERS

DAATH

in it, no more & no less & you must not bring in any terms from outside or take any premises or principles for granted. Thus every syllogism is symbolised thus:

M is P

S is M

Hence:- S is P

in the example

You must point out just what is S, P. & M & prove that the example is a valid example of the Mood called Barbara or else of some other valid mood. It happens to Barbara (I don't mind telling you that much, because I know it will not help you any) which is the one supremely valid mood admitted by every logician under the sun, but up to the present moment, no logician has ever published a satisfactory solution of the fact that our example is Barbara, nor will he admit it at all. Everyone who has tackled the problem hitherto has either declared that the example has four terms & consequently is NOT a syllogism, or else he has begged the question by dragging in some other premise from outside to make the thing work. But you know that the conclusion is valid. You know that if you put a spoon in a cup & the cup in the closet, then the spoon is in the closet. That is another illustration of this same a fortiori argument. It is sound reasoning & all sound reasoning can be shown to be syllogistic, hence our little a fortiori argument is a perfect syllogism - so just go ahead & prove it. During your study & meditation for the solution of these two questions we have asked you, you will acquire the necessary fundamental training in logick which is a prerequisite of all who do not care to be a result of the Ordeal X.

On the other hand, we shall not wait until you have passed this test on logick before instructing you regarding the first Crisis, but do not on that account neglect the task.

The necessity of rational training is not simply personal. Thus we do not ask you to study logick so that you will be able to convince yourself regarding the truth or falsity or validity etc. of your own acts & thoughts. That would be an impossibility, for reason can never produce conviction regarding the evidence of any proposition; & you will have to do with things existing in spheres where reason never can avail you. The necessity for the ~~xxxxxx~~ thorough equilibration of the rational faculty is connected with the fourth power of the SPHINX. For just as you have utterly failed to keep silence during both your experiments with grass, so you would undoubtedly act when you undergo the Ordeal X in an immeasurably more strenuous fashion. Keeping silence does not simply consist in having something in your mind & refusing to divulge it. In fact that is one of the poorest ways of keeping silence. Liber B was your first lesson in keeping silence. But Liber B is just like vaccination, it does not always take. You will not find any instruction on keeping silence in the Equinoxes, for the simple reason that S.H.Fra.'.666 does not understand that art, as he was plainly told during his vision of the tenth aether (or was it some other one of the aethers, I haven't the book handy.) On the other hand in the Great Circle work you will find something on the "Reality of Universals". Now I want you to ask yourself the reason why under grass you always begin on the Latin ritual. There is a very good reason which I want you to discover. If you want to call any evening, when you are free, just call me

up an hour or so ahead of time & if I am free & there at my place we can get together.

93-93/93 Yours fraternally,

Reverend

You will find that Liber B does present the "vacillation" to almost all your perplexities.

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DAATH

16 Oct. '30 e.v.

Frater. SAPIENTIA - A

93

Your letters of the 14th & 15th to hand for which I thank you.

Please go ahead with the journeys regardless of the retirement, since they have nothing to do with it.

The Magical Retirement is concerned with the First Crisis, the Ordeal X is not the same thing, as you seem to suppose.

The lady who has the stock of Crowley's books is back in town again; so if you can scare up the dough it would be a good time to get your set of "Magick"; she

says she has the whole four sections now, so I will get them for you right away if you want me too, or else give her your address if you prefer. I don't know if I can get them for less than fifteen dollars or not, but will do the best I can.

Neither one of the places you marked in Frater. 'A's entries calls for Liber B. Any occult order could give Liber B to its candidates, if they had it to give. For example, if you were taking a course from the AMORC, they might give you Liber B. Well, what would ---?

~~_____~~

~~_____~~ Of course you got too near the fire & got burned, so any comment on my part would be de trop. However, I can give you this much advice. In the first place, as long as you prolong the intercourse for a ~~reasonable~~ good length of time there is no reason under the sun why

you should not consummate the Opus & aim at union with god during the climax, in accordance with the instructions of Liber JJ & E. Simply, in order to make the child purely magical, use both orifices, & complete the performance in the latter, i.e. the one behind. A little experiment will prove to you that this course has its own peculiar advantages & alternate penetration, first in one & then in the other, is well calculated to increase the excitement of your partner. There is a short poem in Konx Om Pax about Samadhi, I think it is an acrostic too, if I remember correctly, for I have not the book to hand just now, which may interest you in this connection. I might also remark that, speaking of positions, the word of sin is restriction. You remarked in reference ~~to the fact that the child is conceived in the mind before it is conceived in the body~~

~~I can't quite understand how you could be in doubt about the matter.~~ Also, you say in your record of Opus IV, "I have not given it a name yet". The child is always to be christened at ~~birth~~ its conception. You not only conceive it in your mind, i.e. form your conception of it, but you also conceive it in actuality, both at the same moment. In cases where you sacrifice the experience of the orgasm, the reason why you do so is conceived mentally before you withdraw & so the child is conceived monogenetically, instead of trigenetically as is the case when you consummate the act & sacrifice the ecstasy but not the orgasm itself. In my own experience for ordinary magical operations on the physical plane I have found that the monogenetic child is more quickly effective, while for magical operations such as invocations & rising on the planes, the trigenetic offspring is most efficient.

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DAATH

I mailed your Liber O on Monday, I hope you have
by now.

Your dream of 5-6 a.m. 11-10 refers to the Path
of Samech. The only point of the dream inconsistent with
that fact is the "south-west corner". Are you sure the
building did not have its corners, instead of its sides,
at the cardinal points of the compass? You should have
described the appearance of the man & also the girl.

The dramatic part of the experience you have expressed
very well, ^{but} you have not succeeded in conveying a picture
of the events. You also fail to ^{-late} ~~restate~~ any thoughts or
emotions you had during the adventure. I realise how
pressed you are for time & I know how tedious it is
sometimes to record things, but the help you receive will
be immense if you will only make your motto Exactitude.

Can you perform ceremonial work in your room at any
hour of the day or night without disturbing anyone or
having questions asked?

93-93/93

Yours fraternally,

Teve Odal

CFR/G
5:45 p.m.

14-3

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HEADQUARTERS

DAATH

20 Oct. '30 e.v.

Care Frater. 'SAPIENTIA -

93

Your favour of 17 Oct. 3:41 p.m. to hand for which I thank you.

There are several points I wanted to take up with you but somehow or other I do not seem to have got at them, so I believe much of your last two letters have really remained unanswered. I wanted to say some more about Logick, for one thing, since you seemed not to get the drift of my advice.

As to Grass - the important point is to note the point when the drug begins to take effect & distinguish the new consciousness from the old. I would not recommend further experiments unless you take much smaller doses so that you can find out exactly what it does & keep your self-consciousness at the same time.

It is not a question of Entries being "satisfactory enough" for Liber B. It has nothing to do with the degree of quality of the entry. A satisfactory entry is one which expresses adequately your will. Liber B is called for when one picks & chooses among ones objects in a certain manner which we cannot help but approve.

I am sorry that you cannot afford the "Magick" just now, but I am glad that this fact shows your equilibrium is not likely to be disturbed by a desire which you cannot afford to satisfy.

Enclosed are three papers pertinent to your Retirement.

93-93/93

Yours fraternally,

Feveo