

Hope

against Despair

Hope as he teaches it: placed in the Intimate Christ; the real hope set against the mechanical hope that waits on time; despair and losing heart as its opposite; the optimism of the Arhat; and Arcanum 17, the Star of Hope, in his own words, from the fifty-two books

65 passages · 17 books · 12 sections · 5 parts

Samael Aun Weor · in his own words

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He uses the word sparingly, and this is a short book because of it. Where he names hope as a virtue he never means waiting for things to get better. He places it in the Christ within and in the one who works on himself, and he gives it its own Arcanum, the seventeenth, the Star. Despair is named as its opposite where he sets the two against each other.

The first part is where our hope is: *"All our hope is concerned in the Intimate Christ." "The one who works on himself has hope in the Intimate Christ."*

The second part is the real hope: *"The mechanical hope of people serves no purpose." "… authentic faith, the real hope and the legitimate love."*

The third part is despair: *"An Initiate can feel sadness, but he will never reach desperation." "Persevere and do not lose heart."*

The fourth part is optimism: *"The mind of the Arhat must cultivate optimism and happiness." "…words of hope and strength."*

The last part is Arcanum 17, the Star of Hope: *"The hieroglyph of Arcanum number 17 is the radiant star and eternal youth." "Everyone who wants to incarnate the Star must work with the Essence of Life contained in the two sacred vessels."*

What is in it

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THE MAP

Five parts: where our hope is, the real hope, despair, optimism, and Arcanum 17, the Star of Hope

Tap a part to go to it. Below, the eight-pointed star of Venus over the two vessels of gold and silver; the caption is his own words, from the passage it links to.

All our hope is concerned in the Intimate Christ
PART ONE · 8 PASSAGES

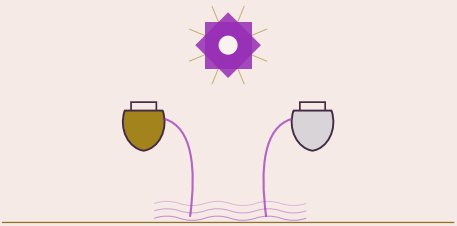
The real hope
PART TWO · 11 PASSAGES

Sad but never desperate and discouraged
PART THREE · 22 PASSAGES

Optimism and happiness
PART FOUR · 9 PASSAGES

The Star of Hope
PART FIVE · 15 PASSAGES

THE STAR OF HOPE



"Everyone who wants to incarnate the Star must work with the Essence of Life contained in the two sacred vessels"

Tarot and Kabalah, 1978

Part One – All our hope is concerned in the Intimate Christ

4 passages

1 The Intimate God is our resistance and our hope

These passages set hope in the inner Lord rather than in anything outside. In prison, among men maddened by anger, he does not lose hope because the Intimate illumines his conscience; hope rests on the Christ who must live the whole Cosmic Drama within.

I am full of an immense joy because I have taken away the torch of fire from Baphomet. Who can stop me in this bright and triumphal march? Here in this jail I have heard several inmates protest maddened by anger and full of desperation. I do not protest, I do not lose hope, I do not get frightened, because my conscience is illuminated by the "Intimate" and at the core of my being shines only "the one" who is totally just.

Secret Notes of a Guru, 1952

The Intimate God is our resistance and our hope, our strength and our reality.

Pistis Sophia Unveiled, 1983

Hope is in the Intimate Christ, in the Martyr of Calvary

Pistis Sophia Unveiled, 1983

All our hope is concerned in the Intimate Christ.

Pistis Sophia Unveiled, 1983

May all that which the red demons of Seth have wickedly prepared fall upon them. Hope is in the Intimate Christ, in the Martyr of Calvary, who must live the complete Cosmic Drama within the Boddhisattwa.

Pistis Sophia Unveiled, 1983

4 PASSAGES

11 The one who works on himself has hope in the Intimate Christ

Hope belongs to the one who works on himself. Whoever begins to observe himself already shows some hope and can change; whoever does not work loses his soul, and in times of anguish only those who have dissolved much of the ego give hope.

The one who works on himself has hope in the Intimate Christ.
PISTIS SOPHIA UNVEILED, 1983

But when someone accepts that he really has a psychology, he begins to observe himself. The one who begins to observe themself, already shows some hope, already, in fact, becomes different from the others. Someone who is observing themself, unquestionably, can change if they want to. But as long as they do not begin to see themselves, they will continue with the Consciousness asleep, in profound darkness; and that is regrettable.

THE FIFTH GOSPEL · THE WONDERS OF AWAKENED CONSCIOUSNESS · *Public Lecture – 1975*

Master: "For what profit is it to a man", says Jesus the Christ "if he gains all the treasures of the world, and loses his own soul? It would be better for him to not have been born, or to hang a millstone to his neck and throw himself to the bottom of the sea". These are words of the Nazarene. He who does not work on himself, loses his soul, submerges in the Infernal Worlds until Second Death; he is a hopeless case.

THE FIFTH GOSPEL · THE NEED TO CRYSTALLIZE THE SOUL · *Second Chamber – Mexico City – January 1977*

Those who are to be taken to the chosen site, obviously, must have dissolved the Ego or, at least, most of it. Those who have at least eliminated fifty percent of the undesirable elements that we carry inside us, can be selected, because if in times of anguish, they worked on themselves, they give hope. It is possible that then, on that solitary island, they will devote themselves fully to eliminating the

other fifty percent. But those who will not have worked in any way on themselves, will not be able to be selected and will perish.

The Fifth Gospel · Transcendental Exhortation Addressed to the Missionaries

Part Two – The real hope

6 PASSAGES

1 Authentic faith, the real hope and the legitimate love

Real hope is placed in the Consciousness, beside authentic faith and legitimate love. The inner factor that gives rise to faith, hope and love could once be called upon to disintegrate what is undesirable, and it has since degenerated; the short counsels here ask that hope be kept and lived.

Better Have Faith, have Love, have Hope and practice Charity!

LOGOS, MANTRAM, THEURGY, 1959

In other times, when the terrible results of the abominable Kundartiguador organ had not been specifically developed, it was possible to appeal to the inner factor that originates the impulses of faith, hope and love to motivate the force or forces that could disintegrate incipient subjective elements.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

It is certainly painful that that factor, originator of the inner impulses related with faith, hope and love, could have degenerated radically.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

> *"Joyful in hope, suffering in tribulation, be thou constant in thy prayer."*

PISTIS SOPHIA UNVEILED, 1983

Lunar greed is transformed into hope and altruism.

ESOTERIC COURSE OF KABBALAH

Indeed, we are wrong in the mind, in the memory, with all that our parents teach us at home, the teachers at school, our little friends on the street, etc. Besides creating an absurd personality, we are getting unbalanced with this false data of those who are in a hypnosis state of the real Consciousness, to such an extent that the real Consciousness remains cornered, remains underestimated. In it are contained, for example, the attributes of authentic faith, the real hope and the legitimate love; there is religion, wisdom; also, those particles of pain of the

Father who is in secret, who suffers for our mistakes. But this data is progressively relegated, introduced into the depths wrongly classified by the famous contemporary psychologists as sub-consciousness, and some define it as human infra-consciousness, taking as real Consciousness the result of all the information we have received during our first years. An artificial, false Consciousness is formed, which is the one that is imposed everywhere.

The Fifth Gospel · Serious Consequences of Human Hypnotism · *Third Chamber – Mexico City – 1973*

5 PASSAGES

11 The mechanical hope of people serves no purpose

Against real hope stands the hope that waits for time, evolution or a comforting institution to do the work. Neither time nor the mechanics of evolution saves anyone, and the Saviour warns against putting off the mysteries to another circuit of lives.

The mechanical hope of people serves no purpose. They think that with time things will get better. Our grandfather and great grandfathers thought that way; however, facts have arrived to precisely demonstrate the opposite of this.

Treatise of Revolutionary Psychology, 1975

Those who hope to reach the solar state through the mechanics of evolution fool themselves and condemn themselves, in fact, to a devolving degeneration.

Treatise of Revolutionary Psychology, 1975

The mechanical evolution of Nature
saves nobody; time saves nobody.

Esoteric Course of Kabbalah

What we are stating here is not understandable by the fickle mind. The fickle mind reads this chapter and then forgets it; it reads another book, then another. To that end, our fickle mind tends to end up joining any institution which sells us a passport to heaven, that talks to us in a more optimistic manner, that assures us of comforts in the beyond.

Treatise of Revolutionary Psychology, 1975

> *Mary continued again and said unto the Saviour: "My Lord, if the faith and the mysteries shall have revealed themselves, - now, therefore, if souls come into the world in many circuits and are neglectful of receiving mysteries, hoping that, if they come into the world at any other circuit, they will receive them, will they not then be in danger of not succeeding in receiving the mysteries?' The Saviour answered and said*

unto his disciples: "Herald unto the whole world and say unto men: Strive thereafter that ye may receive the mysteries of the light in this time of affliction and enter into the Light-kingdom. Join not one day to another, or one circuit to another, hoping that ye may succeed in receiving the mysteries if ye come into the world in another circuit."

Pistis Sophia Unveiled, 1983

The mechanical evolution of Nature saves nobody; time saves nobody. It is necessary to be born, and this question of being born is and will always be an absolutely sexual problem. All those who want to be born must work with the sap of life contained in the two sacred vases that the nude woman of Arcanum 17 holds in her hands.

Esoteric Course of Kabbalah

Part Three – Sad but never desperate and discouraged

8 passages

1 An Initiate can feel sadness, but he will never reach desperation

Despair is named here as a failing of the one on the path. The Initiate keeps control of himself, may be sad but is never desperate, and fails the tests of Justice and of the air if he despairs before accusers or over what he loses; despairing over the experiences of life wastes the very material of the work.

55. There is the need to achieve complete control of ourselves. An initiate can feel happiness, but he will never fall into the frenzy of madness. An Initiate can feel sadness, but he will never reach desperation.

Igneous Rose, *1954*

56. He who is desperate about the death of a beloved being, still does not serve as an Initiate, because death is the crown of everyone.

Igneous Rose, *1954*

7. That one, who protests before his judges and accusers, fails the Test of Justice. 8. Those that despair before their judges and accusers, fail the Test of Justice. 9. We must remain indifferent before praise and condemnation, before triumph and defeat. 10. "I am not more because I am praised, or less because I am condemned, because I am always what I am." (Kempis).

Christ Will, *1959*

Those who despair because they lose something or someone, those who fear poverty, those who are not willing to lose what they most love, fail in the trial of the air. The candidate is thrown into the depths of a precipice. The weak cry out and return terrified to the physical body. The victorious are received in the Chamber of the Children with celebration and welcome.

The Perfect Matrimony, *1966*

...the sage can be happy but never filled with an insane frenzy, sad but never desperate and discouraged

Treatise of Revolutionary Psychology, *1975*

Desire is a substance that separates into many substances. These substances of desire manage to deceive the mind and the heart. He who despairs because his wife has left him for another man, was not actually in Love. True Love demands nothing, asks nothing, desires nothing, thinks nothing, only wants one thing; the happiness of the beloved. That is all. The man who loses the one he loves only says, "I am happy that you have found your happiness. If it is with another man that you have found it, I feel happy that you have found it."

The Perfect Matrimony, *1966*

Control is different; the sage can be happy but never filled with an insane frenzy, sad but never desperate and discouraged, calm in the middle of violence, abstinent in the orgy, chaste when amidst lust, etc.

Treatise of Revolutionary Psychology, *1975*

People believe that the Path of Realization is like playing soccer or like having fun with a game of tennis. People have still not learned how to be serious. Commonly, people get involved in these studies with the purpose of obtaining powers in a few months, and when they see that patience and effort are needed, then, despairing, they go away in search of some other school, and thus they pass their lives flying like a butterfly from school to school, from lodge to lodge, from center to center till old age and death without having attained absolutely anything.

Esoteric Course of Kabbalah

But to attempt to become an inhabitant of the planets of the Lord without having eliminated the Ego is absurd; wanting to eliminate the Ego by renouncing to the experiences of life or protesting against them, or despairing, or identifying with each event, is stupid, because the didactic material for self-realization does not come from anywhere else, but from the experiences of life.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

4 passages

11 Strong temptation, despair and desolation

In hours of desolation the counsel is to turn inward. One who is desperate over a problem has forgotten his Inner Self, the ego defeats the soul by submerging it in desperation, and the remedy offered is to remain in the innermost centre and remember the Self.

> *"Resign and deny yourself everything. However, the real denying is difficult in the beginning, easier in the middle, and very placid in the end. You will know that you are very far from perfection if you do not find God within everything. You will know that pure, perfect and essential love consists of the Cross, in voluntary denying and resignation, in perfect humbleness, poverty of the Spirit and abhorrence of yourself. "It is important to enter and remain in the innermost part of your centre, while in times of strong temptation, despair and desolation, in order to see and contemplate only God who has his throne and quietude in the depth of your soul.. .You will discover that impatience and bitterness of the heart are born from the bottom of the sensitive, empty and less mortified love. When the soul is profoundly humble and is truly mortifying and despising herself, then, she knows true love and its effects."*

The Aquarian Message, 1960

For example, a person who is desperate about some sentimental, economical or political problems has obviously forgotten his Inner Self.

Treatise of Revolutionary Psychology, 1975

Few are the ones who know how to take advantage of during times of rigorous temptations, discouragement and desolation; one must appeal to the intimate remembering of the Self.

Treatise of Revolutionary Psychology, 1975

The ego, the Self-willed hates Pistis Sophia. Thus, by submerging her into Chaos and into desperation the Self-willed defeats her.

Pistis Sophia Unveiled, 1983



10 PASSAGES

III Persevere and do not lose heart

The same counsel is given on many occasions: to the student of astral travel, of the Jinn state, of Theurgy and of self-observation, to the one who cannot yet work in the Ninth Sphere, and to the brothers in the struggle. Failure on a first attempt is a reason to repeat the exercise, never to give up.

51. Persevere and do not lose heart. Light your seven eternal candlesticks.

IGNEOUS ROSE, 1954

8. Persevere and do not lose heart my son Throw your crown at the feet of the Lamb. 9. You have received the crown of life, oh Arhat!

IGNEOUS ROSE, 1954

6. There are festivities in all the temples; there is joy, and the star of HOPE shines through. 7. Forward my brother, Forward and do not lose heart.

CHRIST WILL, 1959

Students should not become discouraged because of the fact that Theurgy is a science for Gods, exclusively of the Gods. There is always a step where one begins. Nobody could ascend to the University without first having been in an inferior School. Therefore, we have to begin by practicing in the Astral Plane. Later, one can work in very elevated Worlds, and converse, like Lamblichus, with the Sidereal Gods.

LOGOS, MANTRAM, THEURGY, 1959

If the devotee fails in the experiment, if he does not achieve the Jinn state on the first try, then he must not lose heart. He can get into his bed and repeat the exercise as many times as there are hours and minutes in a night.

THE YELLOW BOOK, 1959

...not to lose heart in the struggle, to continue forward firmly

The Fifth Gospel

Then, the Initiate should not despair because he has not opened the astral chakras with the first Serpent. They are only opened by the third Serpent, that of the Astral. With the first, only counterparts of the physical are opened in the Intimus. Bear in mind that the Intimus is the counterpart of the physical.

The Perfect Matrimony, *1966*

Those who cannot work in the Ninth Sphere, for some very grave reason, must not become discouraged. They can disintegrate twenty-five percent, and even fifty percent of their psychic aggregates by working individually on themselves.

Pistis Sophia Unveiled, *1983*

If in spite of all the clues which we have taught in order to consciously travel in Astral body you have not achieved it yet, then do not feel discouraged. Study chapters 16 to 21 of my book entitled: The Secret Doctrine of Anahuac.

Occult Medicine and Practical Magic, *1978*

My dear brothers, here I have spoken at the present time only to tell you not to lose heart in the struggle, to continue forward firmly, to meet to write the new curriculum in accordance with the instructions I have given you in this recording, but that you meet.

The Fifth Gospel ·Essence of the Gnostic Pedagogy ·*Lecture given to the brothers of El Salvador – Mexico City – 1975*

In the beginning, this harsh discipline of the painful and bloody journeys, of the tortures of the path, is appropriate in order to be forged from the beginning as one should be forged: in battle! We must not lose heart in the matter of psychological self-observation. As one self-observes, one discovers how many

"I's" he had, "I's" that he ignored he had; one is astonished when one self-discovers.

The Fifth Gospel · Work Taste and Life Taste · *Third Chamber – Mexico City – 1976*

Part Four – Optimism and happiness

5 PASSAGES

1 The mind of the Arhat must cultivate optimism and happiness

Short aphorisms from the Igneous Rose ask that optimism and happiness go into every activity and be understood, not merely felt. Yogis, likewise, are to live among others with happiness and optimism.

101. Optimism and happiness must be combined with all our activities.

IGNEOUS ROSE, 1954

104. The elemental magic of the cinnamon is found intimately related with the forces that restore, fortify and comfort the life of children, adolescents, women, and elders. 105. The mind of the Arhat must cultivate optimism and happiness.

IGNEOUS ROSE, 1954

107. The mind of the Arhat must deeply comprehend the significance of happiness and optimism.

IGNEOUS ROSE, 1954

109. We must comprehend the significance of music, happiness and optimism

IGNEOUS ROSE, 1954

32. Yogis must live within society, se their brothers and sisters and living with happiness and optimism.

THE MYSTERIES OF FIRE, 1955

4 passages

11 Words of hope and strength

Pessimism takes away the wish to live and to be cured, while optimistic patients struggle to live. For that reason the physician is told never to leave a patient hopeless, since words of improvement are recorded in the subconscious and help the healing.

Melancholic and pessimistic persons think the worst of life and frankly they do not want to live.

Treatise of Revolutionary Psychology, 1975

Pessimistic patients, tired of so many doctors and medicines, no longer desire to be cured. Yet, optimistic patients struggle to live.

Treatise of Revolutionary Psychology, 1975

...optimistic patients struggle to live.

Treatise of Revolutionary Psychology, 1975

The physician's words are life or death for the sick person. A great amount of the physician's responsibility lies in their words, whether they employ their verb for constructive or destructive goals. No sick person should ever feel hopeless or condemned. The physician must always say to his sick patient: "you are improving," "you are being healed," "your healing is increasing," "your sickness is disappearing," "soon you will be better," etc., etc.

Occult Medicine and Practical Magic, 1978

These phrases remain recorded within the subconscious of the sick person. Consequently, the sick person will be rapidly healed. No matter how grave a patient might be or looks to be, the condition of his health must never be revealed as delicate or dangerous, etc. With these negative and destructive words, death is accelerated for the patient. When the patient is addressed with

contrary terms, with words of hope and strength, his health can totally improve and be cured.

Occult Medicine and Practical Magic, 1978

☆ Part Five – The Star of Hope

4 passages

1 The radiant star and eternal youth

The card of Arcanum 17 is described: a naked woman pouring the vital fluid from two vessels, one of gold and one of silver, with the eight-rayed star of Venus above her. Its esoteric content is called perfect Alchemy, the work with the Sun and the Moon by which the eight-pointed star is incarnated.

Arcane XVII (17). The star of hope. The eighth hour of Apollonius
Zodiacal Course, 1951

In the waters of life are two triangles; the positive, and the negative. In the middle section is a woman who is watering the earth with the two elixirs (masculine and feminine). Upon her head is a lotus flower indicating her developed chakras.
Tarot and Kabalah, 1978

In the upper part shines the eight-rayed star of Venus indicating that after the Initiations of Fire come those of Light. The hieroglyph of Arcanum number 17 is the radiant star and eternal youth. In this Arcanum a naked woman appears who sprinkles the vital fluid of Universal Life which comes from two vessels; one of gold and one of silver.
Tarot and Kabalah, 1978

If we carefully study the esoteric content of this Arcanum we discover perfect Alchemy. We need to work with the gold and the silver, with the Sun and the Moon in order to incarnate the eight-pointed star, the Morn ing Star.
Tarot and Kabalah, 1978

8 passages

11 One must work with Fire and Water to receive the Venustic Initiation

The eight-pointed star is Venus, and the Venustic Initiation is the highest part of the Arcanum. Christ, the Dawn Star, enters the Soul in that Initiation, which comes with the work of Fire and Water and with decapitating and dissolving the I; the Star of Hope is for the one who has never been fulminated.

Really, the eight-pointed star is Venus. Whoever obtains the Venustic Initiation has the joy of incarnating the Dragon of Wisdom (the Internal Christ).

Tarot and Kabalah, 1978

One must work with Fire and Water to receive the Venustic Initiation.

Tarot and Kabalah, 1978

The star crucified upon the cross is the Christ of the Abraxas, the Son of Man, the Verb incarnated.

Tarot and Kabalah, 1978

There is documentation about Venus the Morning Star in the Apocalypse of Saint John: "And he that overcometh... I will give him the Morning Star". (Apocalypse 2.26-28). "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Apocalypse 22.16). Christ is the Dawn Star. When one receives the Venustic Initiation Christ enters the Soul. When we decapitate and dissolve the "I", the myself, we then receive the Venustic Initiation. He who receives this incarnates his Star.

Tarot and Kabalah, 1978

Arcanum 17, the Star of Hope, is for the individual who has never been fulminated

Tarot and Kabalah, 1978

The Star is the Son of Man, the truth. No-one can seek the truth. The truth cannot be known by the "I". No-one can search for that which he does not know. Satan, the "I", the ego which we carry within, is unable to know the truth. The truth cannot be studied, read, or recognised by the mind. The truth is absolutely different from all that can be read, studied or recognised by the mind. The truth advenes when we have decapitated and dissolved the "I".

Tarot and Kabalah, 1978

The various truths of people are none other than projections of the mind. Decapitate your own "I", dissolve it with rigorous purifications. In this manner you achieve the Venustic Initiation. Then you will incarnate the truth. The Verb will be made flesh in you. You will incarnate the Son of Man and receive the Morning Star.

Tarot and Kabalah, 1978

The vital part of this Arcanum 17 is in the Venustic Initiation, it is the highest part of this Arcanum and is represented by the eight-pointed star of Venus. If we carefully observe the symbol of Venus we find: THE CIRCLE; THE SPIRIT.

Tarot and Kabalah, 1978

Arcanum 17, the Star of Hope, is for the individual who has never been fulminated, for he who is capable of attaining the Venustic Initiation. If we add this Arcanum it gives us 1 + 7 = 8, the number of Job, patience, tests, suffering.

Tarot and Kabalah, 1978

3 PASSAGES

III The star that guides me from the inside

Each person is born under a different star in each life, yet the star of the Father within never changes. To incarnate it is the mystery of the Arcanum, reached through the essence of the two sacred vessels wisely combined and transmuted; the Arcanum signifies Hope and Wait.

Everyone who wants to incarnate the Star must work with the Essence of Life contained in the two sacred vessels which the naked woman of Arcanum 17 has in her hands.

TAROT AND KABALAH, 1978

Hope: The Star of Hope "Signifies Hope and Wait."

TAROT AND KABALAH, 1978

In each reincarnation, the human being is born under a different star. A sage once said, "I lift my gaze to the stars that have lent me assistance, but I always follow the star that guides me from the inside." Truly that star is forever the same; it does not change in any reincarnation. It is the star of your Father. What is important is for us to incarnate the star of our Father. Behold the mystery of Arcanum 17. When the sap contained in the vases of gold and silver is wisely combined and transmuted it allows us to obtain the incarnation of our star. The star crucified on the Cross is Christ.

ESOTERIC COURSE OF KABBALAH

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his teaching of it: hope by name (not the courtesy "I hope that"); despair, desperation, discouragement and losing heart, where a teaching stands near; optimism and pessimism; and the whole of the two chapters of Arcanum 17, with every naming of the Star of Hope. The paragraph either side of a core paragraph was taken where his sentence ran across. That returned **314 candidate paragraphs in 39 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 98.1% of the time and on the class 96.2%, and a third reader, who saw neither verdict, settled the 6 disagreements. 74 were judged printable. 6 of them were set aside as the same teaching kept where it stands in another of his books or another passage, and 3 were joined into the passage before them, where his sentence ran across several short paragraphs, so **65 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 88 were greetings, dates, editors' notes or narrative, 7 were false friends (the words in their ordinary, worldly sense), 54 named the subject only in passing, 9 belonged to another built work, and 52 were neighbours on another subject. 10 more were judged and not printed, and 20 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 9 ranges run over more than one paragraph.

42 passages also stand in a finished work, and every one is marked where it stands, the most in *The Intimate Christ* (7) and *Igneous Rose* (6). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw extraction of its own book, and the printed text against the paragraphs it joins, with no failures. Four mends: in Igneous Rose ¶1162 a scanner garble ("ac1iië") is read as "achieve"; in Pistis Sophia Unveiled ¶5529 a dropped letter ("f they come") is restored; and in Tarot and Kabbalah ¶610 and ¶620 two words split in two ("fe minine", "decapi tated") are closed up. Two headings inside a printed range (the card's "ESOTERIC SIGNIFICANCE OF THE ARCANUM" and the translator's chapter line in Pistis Sophia) are lifted out.

No editor's notes. The doctrine search over his passages and over every word of ours found nothing that needs one.

The eighth work of The Virtues. Each virtue is gathered on its own and named against the ego it replaces. Despair has no booklet of its own on the shelf; where it is only the swing of the pendulum it stays in *The Law of the Pendulum*. Passages shared with other works are printed here and marked, so a reader who comes to this one book has the whole teaching. The Virtues wear a warm pearl taken from the painting of the diamond on the pool, each virtue in its own colour; Hope's is the orchid of the morning star.