

IN THE
CONTINUUM

Vol. V. No. 6

Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

Anno XC, 1994 e.v., Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler



The College of Thelema
Founded in Service to
the A.:A.:

COLLEGE of THELEMA



Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

Do what thou wilt shall be the whole of the Law.

In our present century, we are bombarded from all sides by the media. There are talk shows, dramas and advertising on T.V. and in the magazines and papers some of the same themes prevail. Advertisers seek to sell their products by appealing to an untamed sexual instinct in the consumer. As a result, there is a good deal of confusion in the minds of many persons who equate love with unbridled sex, pornography, or simply the pride of being male or female and how one attracts the opposite sex.

But there is a difference that many people do not see between love and the animal sexual urges. For instance, one can love one's family, one's parents, one's children, one's friends and co-workers, one's work, one's avocation outside of work, the phenomena of natural things, the growth of plants, the vagaries of weather. One can love sports and a body which feels healthy and strong. Or one could love the earth itself, the sky, the ocean, the land, the animals. One can love one's own higher self or other parts of the psyche and most of all one can love the Holy Guardian Angel. But a person cannot have sex with all these things.

On the other hand, let us review a little what happens when a person is overcome by animal sex. He might become a sex pervert and harm women or little children. He might become violent and add to the sorrows of domestic violence, sometimes leading to murder and death. In a milder form, he may show jealousy and extreme possessiveness and have the urge to be in charge of his family at all times. Many other twisted psychological factors may be in this picture to complicate the matter, but there it is, it is sex gone wild, an animal instinct which has not been faced, understood and controlled. In the final end, the animal in man must be transformed into something higher and better, into a more spiritual and more perfect life.

The BOOK OF THE LAW has much to say on this subject. One would think that a thorough knowledge of its contents and an attempt to live to its advice would solve some of the problems of the animal person - the "dog" mentioned therein. For it is true, as adepts have known all through the ages, that a person must first refine the self, bring to light the primitive animal self which lurks

in the unconscious psyche of many persons, hidden from view, and therefore, never faced and purified by work on these primitive urges. In the past such autonomous functions assured man's survival when he faced overwhelming odds in the life and nature around him. But today these functions still exist and are no longer controlled by religions all over the world. Therefore, they break forth and take their toll in human suffering and in lost lives.

It is necessary to have a great experience of love in order to advance from the primitive persons to higher states of evolution. For has not love been declared that it is our Law? Have not old religions stressed this fact, such as the saying in the Bible, "God is love"? Many of the old religions stressed love in very different ways but most of the time it became an effort to love the more advanced and perfect parts of human life.

When a young person falls in love, he or she does not realize that they are projecting a perfect image of themselves upon another person. In Jungian terms, when a woman is very close to a man's ideal, or his anima, he falls in love with her. The same is true for a woman, when someone comes along who approximates her ideal of the animus, she will fall in love. At first there is bliss, as many of our popular songs attest to, but when the bubble of imagination or projection is broken, the trouble begins. The loved person may insist on being themselves and at this point quarrels may begin since the partner has been misled, or so this partner thinks.

To truly love, a person must withdraw this projection of his or her own perfect self and see the partner for what he or she really is. When one can allow the partner this freedom and still love, then we can say that this is love and not a projection. This happens over and over again. Those who chase the opposite over and over again, are truly in a primitive state and unaware of what they are doing. To complicate matters, primitive urges for sex surface and in some cases, this sexual urge must have satisfaction with many different partners. It becomes all mixed up with love and a great deal of confusion results.

But LIBER AL seeks to set the matter in a different light. There is much instruction about love and how one should view it. We are to love Nuit, for one thing. This seems a mysterious saying to those who have no knowledge of higher states of consciousness or who are involved with one person only, or perhaps has been chasing many different partners in a vain attempt to find the star center of the true Self.

The vast majority of people have the spirit divided from the body. Many do not know that spirit exists. We have sunk unto a dreadful materialism. The uncontrolled intellect of man has not been guided by spiritual principles or by love and more primitive

unconscious and autonomous factors have held sway and mankind gives in to uncontrollable greed, inertia and apathy, ignorance, animal sex and aggressiveness and selfishness. There is a primitive urge to preserve the self against the onslaughts of other people and of life itself. In short, in this case, there is little or no attempt at love. Such attitudes would in the end destroy humanity as the planet is now so overcrowded that these primitive urges serve to destroy rather than to lift mankind to an understanding of the need for evolution and greater work and struggle to bring this about. And yet mankind must know, face and understand these animal urges, these factors which have been pushed down into the unconscious, these autonomous instincts and transform their power so that their energy may be used for the benefit of all. Love, one could say, in one sense is the uniting of things diverse.

In terms that even a child might understand, it is love when one loves one's play or one's work or one's everyday tasks and responsibilities. If a person has a job which he hates, original primitive inertia and laziness must be overcome and the job must be changed to suit the real person which exists within the outer shell. If this cannot be done, then it is of no use to search around for a belief system which will satisfy one's own shortcomings. Such behaviour will only lead to psychological imbalance, or in due time, to a good deal of misery, death of the soul and spirit and perhaps end in fanaticism, hatred, insanity, and war, either in the outer world or war in the world within the person.

In this century, women are seeking to free themselves from the yoke of male or fatherly domination which was characteristic of the last paternal age. They want to be persons in their own right and to enjoy the privileges of being on an equal footing with males. Though their psychology is different, it does not mean that they should be subdued by male aggression. Women perhaps have paid a great deal of attention to love. Their archetype is known to us through the utterances of Nuit, who is love in its purest essence. They know it is not love when another person indulges in sexual harassment, which often includes invitations to have sex which have not been asked for or even hinted at. The informed person knows that this is only an attempt to prove the superiority of the ego, an attempt to exert power over another person. In some cases, a person may be dominated by sexual urges in such a wild fashion that one suspects that kundalini has been aroused and has stuck at Svadisthana, and does not go further. The person who has allowed this to happen is in danger of becoming a sexual pervert and of mixing his animal sex in with what is known about love. In recent news this has happened to persons who have pretended to be great spiritual gurus. Obviously, there is no refinement of the sex urge when such a person grooms young girls at the puberty stage to become his "marriage" partners. This is the sad fate of those who do not understand the power of the unconscious

forces and who have never tried to understand and purify various factors in the make-up of his own person. He does not understand his emotions and does not understand himself. This sort of effect has happened often in the history of the world and in a great many cases, too numerous to account, it is the male who goes off the deep end in this fashion.

LIBER AL states clearly in Chapter I, v. 41, "There is no bond that can unite the divided but love: all else is a curse. Accursèd, Accursèd be it to the aeons. Hell." It is indeed a hell of one's own making to misunderstand love and get it mixed up with other extraneous factors, such as pride, revenge, domination urges, mental confusion, animal sex and a host of other factors. Also, hell can refer to the hidden factors in the unconscious which must be brought to light, understood, purified and used in a positive, life-giving fashion rather than in a fashion based on ignorance which in time destroys the soul and the spirit.

The subject of love is extremely vast, it is the very basis of the appearance of life on earth and elsewhere. It is our job in this age to understand it in all its facets and complexities and to practice it in our lives, for this is the path to evolution of the individual and the transformation of him from a material being into a spiritual being.

To this end, a person interested in travelling on the spiritual path should know and practise those sentences in LIBER AL which revolve around love, for in no other way can he attain to the Knowledge and Conversation of the Holy Guardian Angel. Each person must perfect himself and refine his instincts and conquer the animal and unconscious forces which impel him to be of an order of life lower than the animals. Each person has a spirit which must not be destroyed by wrong attitudes and a misunderstanding of love. In short, this is the main task of those who call themselves Thelemites.

Love is the law, love under will.

Soror Meral

KHING KANG KING

The Classic of Purity

Being
LIBER XXI.

First written down by me, KO YUEN. in the episode of the
Dynasty of Wu and now made into a rime by me -

ALEISTER CROWLEY

The Tao that can be told of is not the Absolute Tao.
The Names that can be given are not absolute names.
Lao-Tzu

PART I

Lao Kun the master said:
Tao is, devoid of form -
Yet Heaven and Earth are brought to birth,
And nurtured by its norm.

Tao hath no will to work;
Yet by its way of heaven
The Moon and Sun rejoice to run
Among the starry seven.

Tao hath no name; its word
Is growth, and sustenance
To all; I aim to give it name:
Tao (Heaven prosper chance!)

Tao hath twin phase, with Teh:
The silent and the stressed.
Of motion, those; of these, repose
Sublimely manifest.

Heaven moves, pure silence he:
Earth rests, beneath the strain;
Shuttle and loom, as word and womb,
Their mystery sustain.

Pure motion maketh rest
As silence maketh stress.
If man were still, then heaven should thrill
With earth to nothingness.

Self loveth silence, yea,
But mind distracteth it.
Mind loveth rest; but passion's pest
Allures the trembling wit.

If man restrain desire,
His mind will cease to roll,
And mind's release allow pure peace
Of silence to the soul.

The senses will not soil;
The thought will not upstress;
Nor poisons (greed, wrath, dulness) breed
Their triform deadliness.

Men earn not ease of Tao
For their desires' disease;
Because their mind is not refined
Of thought by killing these.

If one should slay desires,
His mind and body seem
No longer his, but phantasies
Danced in a wanton's dream.

Slay mind, slay body, slay
The external: matter goes.
Then space remains: renew thy pains!
Up! front the final foes!

Slay space; then naught abides.
Hold not thine holy hand!
When naught gives back before the attack,
Serene thy silence stand!

All's rest, devoid of mark;
How should desires fix tooth?
When they are past, thou surely hast
The silence of the truth.

Flawless that truth and fixed,
Yet apt to each appeal
Nature and sense to influence -
The magnet to the steel!

Oh! this true touch with all
Elastic and exact
That yet abides above their tides -
The silence free from act!

He that hath this shall come
Little by little, a breath,
So floweth he now, to truth of Tao,
Wherein he vanisheth.

Men style him Lord of Tao,
Yet he hath none to Lord.
Hid motive he of all that be:
Enough for his reward!

He that can comprehend
This doctrine may transmit
This sacred Tao to men that vow
Themselves to fathom it.

PART II.

Lao Kun the master said
The Adept in skill of soul
Hath never an aim; the bungler's shame
Is that he gropes a goal.

Who most possess the Teh
Conceal their magick power;
Who least possess exert their stress
Seven times in every hour.

These, who cling fast to powers,
Who guard them, and display
Their magick art - they are not part
Of Tao nor yet of Teh.

Men win not truth of Tao
Because their minds are wried,
The mind uncursed, the self's perturbed,
And loses tune of tide.

Lost, the external lures;
They turn to seek it; then
All things perplex, confuse, and vex
Those miserable men.

Disordered thoughts arise;
Body and mind grow sick,
Disgrace and fear grow year by year
To their climacteric.

Wild, they are tossed about
Through life and death; they quiver,
Sunk in sea-stress of bitterness,
And lose the Tao for ever.

The true, the abiding Tao!
Who understandeth hath;
Who hath the Tao is here and now
In silence of the Path.

THE EVOCATION

by

Aleister Crowley

From the abyss, the horrible lone world
Of agony, more sharp than moonbeams strike
The shaken glacier, my cry is hurled,
As the avenger lightning. Swiftly whirled,
It flings in circles closing serpent-like
On the abominable devil-horde
I summon to the mastery of the sword.

In my white palace, where the flashing dawn
Leaps from the girdling bastions, where the light
Flames from the talisman as if a fawn
Glode through the thickets, where the soul, withdrawn
From every element, gleams through the night
Into that darkness palpable, where They
Lurk from the torment of the light of day.

Swings the swift sword in paths of vivid blue;
Rings the sharp summons in the halls of fear;
Flames the great lamen; as a fiery dew
Falls the keen chanted music; fierce and true
Beams the bright diamond of the crowning sphere
None may withstand the summons; like dead flame
Flares darkness deeper, and demands its name.

Mine eyes peer deeper in the quivering gloom -
What horrors crowd upon the aching sight!
Behold! the phantom! Icy as the tomb,
His head of writhing scorpions in the womb
Of deadlier terrors; how a charnel-light
Gleams on his beetle-frame! What poison drips
Of slime and blood from his disastrous lips!

What oceans of decaying water steam
For his vast essence! And a voice rolls forth
With miserable fury from that stream
Of horror; "Thou hast called me by the beam
Of glory, by the devastating wrath
Of thine accursed godhead; tell me then
My Name! Thou hardiest of the Sons of Men!"

-
1. A plate bearing the Names of God appropriate to the work in hand, with other symbols of power, worn by the exorciser upon his breast.

"Thy name is - stay! thou liest! I discern
Th Thee no terror that my spells evoke.
Begone, thou wandering corpse of night! return
Into thy shadowy world! My symbols burn
Against thee, shade of terror! Go!" It spoke
"Yea! I am human. Know my actual truth
I am that ghost, the father of thy youth!"

"Poor wandering phantom!" the exultant yell
And wolfish howling of all damned souls
Pebbles from the ravening jaws and gulfs of hell:
Leaps that foul horror through the terrible
Extinguished circle of the burning bowls.
Then I remember, fling the gleaming rod
Against him; "Liar, back! For I am God!"

Back flung the baffled corpse. But through the air
Looms the more startling vision in the night;
The actual demon of my work is there!
Where is the glittering circle? Where, ah, where
The radiant bowls whose flame rose fiery bright?
I am alone in the absolute abyss;
No aid; no helper; no defence - but this!

My left hand seeks the lamen. Once again
Fearless I front the awful shape before me,
Fearless I speak his Name. My trembling brain
Vibrates that Word of Power. I cry amain;
"Down, Dweller of the Darkness, and adore me!
I am thy Master and thy God! Behold
The Rose of Ruby and the Cross of Gold!"²

"I am thy Saviour!" At the kindling word
Up springs the dawn-light in the broken bowls;
Up leaps the glittering circle. Then I heard
A hoarse shrill voice, as if some carrion bird
Shrieked, mightier than the storm that rocks and rolls
Through desolation; "Thou hast known my Name.
What is thy purpose, Master of the Flame?"

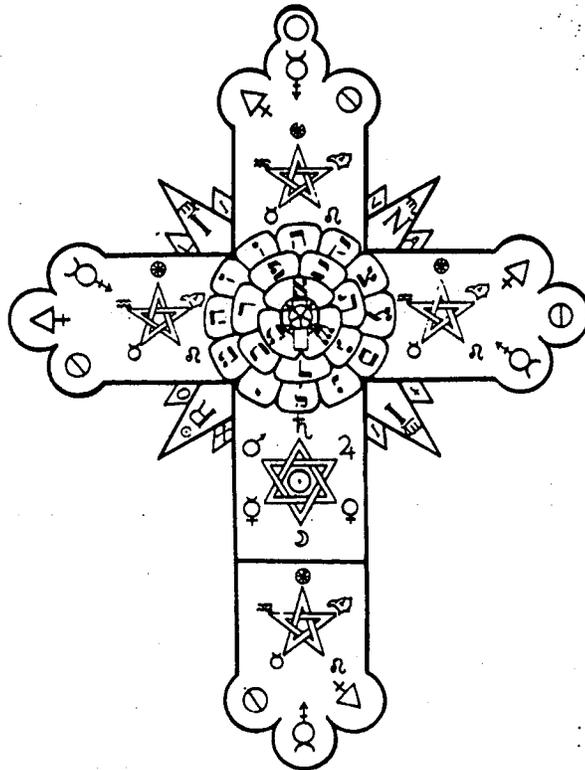
I made demand; through long appalling hours
Stayed he to tempt and try my adamant
Purpose; at last the legionary powers
Behind him sank affrayed; his visage lowers
Less menacing; his head is turned aslant
In vain; I bid him kneel and swear; the earth
Rocked with the terror of that deadlier birth.

2. "Ave Frater!" Rosae Rubeae." "Et Aureae Crucis." Greeting
of the Rosicrucians.

He swore: he vanished: the wide sky resounds
 With echoing thunders; through the blinding night
 The stars resume their courses: at the bounds
 Of the four watch-towers cry the waking hounds:
 "The night is well": slow steals the ambient light
 Through all the borders of the universe
 At that last lifting of my strenuous curse.

Slow steals the ambient light; white peace resumes
 In planet, element, and sign her sway,
 The twisted ether shapes itself; relumes
 The benediction all the faded fumes
 With holier incense: in the fervid way
 All nature rests; with holy calm I blend
 Blessing and prayer at the appointed end.

From THE COLLECTED WORKS



Projections and the Shadow

Marcus M. Jungkurth

*"This thing of darkness
I acknowledge mine"*
— Shakespeare

*"That which we do not
bring to consciousness,
appears in our lives as
fate"* — C.G. Jung

Everything with substance naturally casts a shadow, and the ego stands to the shadow as light to shade. The term shadow has been used by Jung as early as 1912, while still under the influence of Freud's theories, to characterise 'not recognised desires' and 'repressed portions of the personality'. In his later essay "On the Psychology of the Unconscious", Jung speaks of the personal shadow as *the other* is us, the unconscious quality of the same sex, the other that embarrasses or shames us: "By shadow I mean the 'negative' side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the content of the personal unconscious." (1917)

Since then, the shadow goes by many familiar names: the lower or repressed self, the little ego, inferior personality, the dark twin or brother in myth and bible, the double, alter ego, or id. When coming face-to-face with our dark side, we use metaphors to describe the encounter with the shadow: the dark night of soul, wrestling with the devil, descent to the underworld, fighting one's demons, or even midlife crisis. Jung said that we all intuitively understand what is meant by the terms shadow, or alter ego. And he added, joking: "And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector." We all have a shadow — or is it rather the other way round? Jung smiled again when giving his reply: "How do you find a lion that has swallowed you?"

The existence of or necessity for a shadow is a general human archetypal fact, since the process of ego formation — the clash between collectivity and individuality — is a general human pattern. For the sake of completeness I should add that the shadow is projected in two basic forms: individually and collectively. Latter form is seen, in its most general form, as the enemy, scape-goating, and the personification of all 'evil' — to Christians, the witches are in league with the devil; to anti-Communist Americans, the USSR was the evil empire; to members of Ku-Klux Klan, blacks are subhuman, to Nazis, the Jews, and to Neo-Nazis, just anyone from abroad. Currently we observe a revival of religious prejudices and racial conflicts with much violence resulting therefrom which may be considered an eruption of the collective shadow. Just turn on the TV news and you will see the collective shadow at work. Its mythological representations are the devil, archenemy, tempter, fiend or double. In this essay, however, I will solely focus on the individual shadow and its relationship with the ego to propose an approach to work on projections by including them into the much wider scope of shadow-work and integration.

We may refer to the individual shadow as simply the thing we have no wish to be. But how does this shadow develop? When we were one or two years old, we had what R. Bly termed a '360° personality', energy radiated from all parts of our body and our psyche. We were a ball of energy, alright — but one day we had to discover that our parents disliked certain parts of that ball. "Can't you sit still?" Or: "It is not nice to try and beat your brother." Behind us we have an invisible bag, very much like you find it depicted on many Tarot designs of the Fool. The parts of us our parents do not like, we put into this bag to keep our parents' love. "Don't touch yourself there!", and we put our sexuality into the bag. "Why do you play such stupid games? Do something useful!" — and our creativity is disposed. "Boys don't cry!" — and away with the boy's female side. Later we go to school, the bag already being quite large. The teacher urges us: "Good kids don't get angry over such little things" — and we put also our anger into the bag. And so on, ad infinitum. According to Bly, "we spend our life until we're twenty deciding what parts of ourselves to put into the bag, and we spend the rest of our lives trying to get them out again." And the longer we wait and choose to ignore the bag, its contents remaining repressed, the more we have to expect that they will have turned hostile to the person opening the bag: "But the substance in the bag turns on a personality of its own; it can't be ignored. ... The substance in the bag feels angry, and when you see it, it is shaped like an ape, and moves like an ape." (R. Bly, 1988) Robert Louis Stephenson's *Dr. Jekyll and Mr. Hyde* is an outstanding example in literature, well describing the relationship between the ego and a strongly repressed shadow.

When we have put a lot in our private bag, we have as a result little energy. The bigger the bag, the lesser the energy. Although some people may by nature have more energy than others, we all have more than we can possibly use. But where did it go? If we had to put our sexuality into the bag as a child, we obviously have lost a lot of energy. When a woman had to put her masculinity into the bag ("nice girls don't play in the mud!"), she lost energy with it, and so on. And with this it should also become clear why Jung stated: "The truth of the matter is that the shadow is ninety percent pure gold." The shadow becomes hostile only when he is ignored or misunderstood.

As we have seen, the personal shadow develops naturally in every young child. Many forces play a role in forming our shadow parts, ultimately determining what is permitted expression and what is not. Parents, siblings, teachers, and even friends create a complex environment in which we learn what is kind, proper, moral behaviour, and what is mean-spirited, shameful, and sinful. While we positively identify with ideal personality characteristics as politeness or generosity, which are reinforced in our environments, we shape what has aptly been termed a 'New Year's Resolution Self' (W. Brugh Joy, 1990). At the same time, we bury those qualities which don't fit our self-image, such as rudeness or selfishness. Ego and shadow, then, develop in tandem and create each other out of the same life experience. The shadow acts like a psychic immune system, defining what is self and what is not-self. All the feelings and capacities that are rejected by the ego and exiled into the shadow contribute to the hidden power of the dark side of human nature. However, not all of them are what we usually consider to be 'negative' traits. According to L. Frey-Rohn, this dark treasury additionally includes our infantile parts, emotional attachments, neurotic symptoms, as well as our undeveloped talents and gifts. The

shadow, she says, "retains contact with the lost depths of the soul, with life and vitality — the superior, the universally human, yes, even the creative can be sensed there." (1965)

I am painfully aware that these views are somewhat unpopular amongst many spiritual movements today. To strive for the light, to identify with the eternal good, is seen as the solution and ultimate goal of development. However, "a spiritual life can't save you from shadow suffering" warns S. Wagner. One primary purpose of religion is, and always has been, to define the shadow, to set the world of darkness against the world of light, and to prescribe human moral behaviour accordingly. The one who claims 'I am the Light' is, as a consequence, forever sundered from his dark brother, the Devil, who contains only shadow. As can be observed for participants especially of the New Age movement, the shadow has indeed been conspicuous by its absence. Seekers are often led to believe that, with the right teacher or the right practice, they can transcend to higher levels of awareness without dealing with their more petty vices or emotional detachments. In this respect, I take it as a good sign that recently the shadow of new age spirituality has nevertheless begun to rear its ugly head: many so-called gurus are now tumbling from their pedestals and reveal their all-too-human foibles.

How, then, do we get to know this 'other' side, the shadow? We cannot look directly into this hidden domain, which is dangerous, disorderly, and forever in hiding, and which above all by nature is difficult to apprehend: "The unconscious cannot be conscious; the moon has its dark side, the sun goes down and cannot shine everywhere at once, and even God has two hands. Attention and focus require some things to be out of the field of vision, to remain in the dark. One cannot look both ways." (J. Hillman, 1962) The shadow does, however, appear in daily life. Psychoanalyst M. Tuby (1963) suggests six ways in which we meet — even unknowingly — the shadow every day:

- In our exaggerated feelings about others ("I just can't believe he would do that! I don't know how she could wear that outfit!")
- In negative feedback from others who serve as our mirrors ("This is the third time you arrived late without calling me!")
- In those interactions in which we continually have the same troubling effect on several people ("Sam and I both feel you have not been straightforward with us.")
- In our impulsive and inadvertent acts ("Oops, I didn't mean to say that.")
- In situations in which we are humiliated ("I'm so ashamed about how he treats me.")
- In our exaggerated anger about other people's faults ("She just can't seem to do her work on time!" "Boy, he really lets his weight go out of control!")

We would add a seventh way to meet the shadow, that is in humour — such as dirty jokes or slapstick antics — which express our hidden, inferior, or feared emotions. In

general we may state that at such moments, when we are possessed by strong feelings of shame or anger, or we find that our behaviour is off the mark in some way, the shadow is erupting unexpectedly.

However, it would certainly be an oversimplification to say, everything is projection and, therefore, the shadow-work in the inner world — taking responsibility for our own negative feelings — is all we need to do. Also, there are certainly occasions for outrage which are real, valid reasons for negative feelings, as e.g. when being confronted with genocide, rape, or murder. Thus, we will have to honestly decide in each case of a strong emotional response what it is about.

On the lintel pieces of many ancient Greek temples such as the now destroyed temple of Apollo at Delphi, we can find a famous inscription which the temple priests had set into the stone : "Know Thyself". The advice of the priests of light may well be rephrased as 'know all of yourself', or put even more precisely with respect to our context, 'know especially the dark side'. This is a very good point to start. On the other hand, let me emphasise again that shadow-work is by no means the whole of individuation: when striving to know one's Self, Jung's approach was to *first* work with one's individual shadow, always a figure of the same sex, and *then* to proceed the work of individuation through engagement with the contrasexual archetypes, the anima or animus, respectively, in order to equilibrate the eros and logos functions.

It must also be understood that the shadow is not the whole of the unconscious personality. According to M. von Franz, it rather "represents unknown or little-known attributes and qualities of the ego — aspects that mostly belong to the personal sphere and that could just as well be conscious." (1974) And that is, what our task is about: to open the bag and make conscious what is hidden there. And that again is, where individuation starts.

As has already been set forth, the term shadow refers to that part of the personality which has been repressed for the sake of the ego ideal. Since everything unconscious is projected, we encounter the shadow in projection — in our view of 'the other fellow'.

We further quote von Franz: "When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people — such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice; inordinate love of money and possessions — in short, all the little sins about which he might previously have told himself: 'That doesn't matter; nobody will notice it, and in any case other people do it too.'" (1974) Especially in love relationships, many of which are instinctively based on 'meeting the opposite in one's husband or wife', projections tend to be exchanges — trades, as it were, of denied parts of the self, which both members of the couple have agreed to make. Then each sees, in the partner, what cannot be perceived in the self — then struggles, ceaselessly to change it. According to M. Scarf (1982), "this *shifting of an intrapsychic problem* (i.e. a problem within an individual's mind) *to an interpersonal conflict* (i.e. a difficulty that two people are having) occurs by means of projective identification." I

don't need to expand on the disastrous consequences this mechanism will sooner or later bring about.

If, then, you feel an overwhelming rage coming up in you when a friend or your spouse reproaches you about a fault, you can be fairly sure that at this point you will find a part of your shadow, of which you are unconscious. It is, of course, only natural to become annoyed when others who are 'no better' criticise you because of shadow faults ... Furthermore, the shadow does not consist only of omissions. It shows up just as often in an impulsive or inadvertent act. Before one has time to think, the evil remarks pop out, the plot is hatched, the wrong decision is made, and one is confronted with results that were never intended or consciously wanted.

In my practical work, I often found that projection is misunderstood as something which is always 'wrong': we are wont to project our unconscious personality traits haphazardly onto just any person who, on his or her part, has got nothing to do with it. The reproach 'you are projecting' has become an accusation with which we may simply dismiss what the projecting person has said or done. Von Franz, however, suggests that projection is rather like shooting a magic arrow. Only if the receiver has a soft spot to receive the projection, it sticks. When projecting our anger onto a dissatisfied mate, our seductive charms onto a good-looking stranger, or our spiritual attributes onto a guru, we hit the target and only then the projection holds. Therefore, each projection will carry at least a grain of truth.

To work on our own projections, I therefore propose a wider, less limited approach by including individual shadow-work. For a practical approach to get insight into the nature of our shadow we could use a fivefold pathway, as follows:

1. Soliciting feedback from others as to how they perceive us.

After any situation involving communication or transaction with other people we will invariably have an idea as to how we managed this situation, how we were perceived, which impression we made. Usually we don't bother to verify this as we are convinced that the other persons involved see us exactly the same way we see ourselves. Now let us try the experiment and solicit a feedback: How did *you* perceive me?

This method is very effective to get an insight about ourselves, but at the same time the very thought is likely to be threatening. We would much rather continue to assume that others see us precisely as we see ourselves. If not, they certainly project, don't they? Whether or not it the other can accept your feedback will therefore largely depend on *how* you give it.

Of course, this technique works best with persons who know us well, say friends, spouses, siblings, or colleagues. Naturally this matter is a two-way street: if I can see clearly your shadow to which you are blind, then it must follow that you likewise can see my shadow to which I am blind. Usually we are wondering why the other cannot see in his/her personality what is so obvious for us and all others.

For instance, suppose you elicited my feedback, and I told you I perceived you as being opportunistic in a situation we were both involved in, and your spontaneous reaction would be to say: "what the heck are you talking about — this is the last thing I want to be". Then we may take this as a fairly substantial clue that we just

have met a true shadow trait which, however, we still have to undermine by further evidence and observation.

2. Uncovering the content of our projections.

We define projection as an "unconscious mechanism that is employed whenever a trait or characteristic of our personality that has no relation to consciousness becomes activated. As a result of the unconscious projection, we observe and react to this unrecognised personal trait in other people. We see in them something that is part of ourselves, but which we fail to see in ourselves. We make both negative and positive projections. Most of the time, however, it is the undesirable dimensions of ourselves that we see in others." (W.A. Miller, 1989)

Thus, we should first focus our attention onto realising where we have a negative projection — the projected issue is unconscious to us or repressed, causes aggression and prejudices, etc. — and where we project consciousness contents we are also aware of in ourselves. In the latter case, we usually hit the target more accurately, in other words, the projection expresses some grain of truth.

The simplest method is to list all the qualities we do not like in other people, as, for instance, greed, selfishness, ambition, bad manners and so on. When this list is completed — it may be quite long — we go about to extract those characteristics which we not only dislike, but hate or despise. This shorter list will provide us with a fairly accurate image of our individual shadow which, however, will be hard to accept.

This provides us with a 'negative' list, and we may employ the same method to extract those qualities which we may positively project. What do we admire so much in the other, in the hero or superman, the guru or ideal spouse, what we do not have?

3. Examining our 'slips' of tongue and behaviour, and investigating what is really occurring when we are perceived other than we intended to be perceived (misperceived behaviour).

Everyone knows these slips of tongue or unintentional misstatements that cause us no end of embarrassment. Especially when apologising that this was absolutely not what we intended to say and meant, we may be sure the shadow has had his scene. Such 'apologies' demonstrate that while consciousness proposes, shadow often disposes.

Slips of behaviour are even more revealing. We say "the devil has ridden me" after we exhibited a behaviour which seems totally alien to the generally perceived nature and disposition of ourselves. This phenomenon can be observed most often after a certain amount of alcoholic beverages. I recommend the movie "Blind Date" as an excellent illustration.

The third slip of misperceived behaviour is when, for instance, I held a lecture and found I presented myself very congenially to the audience. Afterwards I get the feedback, I "came across very sarcastically". It is useful to accept this feedback as a hypothesis which may be proven wrong. It may, however, as well be true.

4. Considering our humour and identifications.

People who strongly deny and repress the shadow generally lack a sense of humour and find very few things funny. Watching a comedy movie or slapstick,

then, we laugh about the misfortunes of others which may be considered a form of repressed aggression. Of course we all know that it is bad taste to delight in another's pain or misfortune, yet most of us find the antics of a person on ice skates for the very first time exceedingly funny. Also comedy serials like 'Stan Laurel & Oliver Hardy' or 'The Three Stooges' apply here. The Chinese, however, go as far to say that we seriously harm our hearts by indulging in this form of 'humour'.

Another point to consider in this respect is for instance to observe which strange mutations take place when watching sports events. Particularly in contact sports we may find intense shadow expressions. Suggestions bordering on murder may be made by otherwise gentle people: "Kill that lousy bum! Don't let him get away with that, break his arm!" are shouts typically heard in wrestling or catch-as-catch-can contents.

5. Studying our dreams, daydreams, and fantasies. Useful to discover what our shadow is about and how it acts. What is in the bag we carry around with us all the time?

In dreams, the shadow usually appears as a figure of the same sex as the dreamer. Usually we react to it with fear or disgust. Another very common reaction is to try to avoid any confrontation, and we strongly sense that it is in pursuit of us. It may also appear as an indistinguishable form, something we cannot even see or only very vaguely, something we intuitively fear and want to escape. As the confrontation with the shadow, however, is necessary if we want to find out what it is and what it is about, we are caught in a vicious circle: we will most often react in dreams in exactly the same manner as we do in daily life, that is, we instinctively avoid the confrontation. The only way out here is to either employ the technique of dream incubation — targeting your problems to solve problems and generate new ideas — as developed by G. Delaney (1988, 1991), or to learn wakeful dreaming where our body sleeps but our consciousness is awake, and where actions can be consciously guided.

Another, probably more easy method is to analyse our daydreams and fantasies. As it is almost impossible for the conscious mind to remain affixed on some concentrative function all the time, we all spend a good deal of time in daydreams. What, then, do we think about when there is nothing to think about? Where does our mind go, what images and fantasies invade our thoughts? These daydreams may be quite contrary to the persona we usually wear, and therefore most people do not like to talk about their daydreams or even prefer to deny them at all. By such denial, however, we may miss yet another opportunity to know ourselves. We may have fantasies about wealth, sex, power, or violence — schemes we are often unable to accept on a conscious level but which nevertheless create a good deal of fascination when fantasised. We may see us as achievers of the impossible — the shadow stands ready to share its gold if we will but encounter it and reflect on it.

Although the points laid forth above may leap out like a general cure or prescription, it must be concluded that the shadow is a very personal thing and unique to each person. Each of us must pursue our own path of entering and following through. Thus, there can be no generalised procedure, but I nevertheless hope that the recommendations given can be helpful for a start.

References

- Bly, Robert : *A Little Book on the Human Shadow*, Harper & Row, 1988
- Delaney, Gale : *Breakthrough Dreaming*, Bantam, 1991
- Delaney, Gale : *Living Your Dreams*, Harper & Row, 1988
- Frey-Rohn, Liliane : *Evil from the Psychological Point of View*, Spring, 1965
- Joy, W. Brugh : *Avalanche: Heretical Reflections on the Dark and the Light*, Balantine Books, 1990
- Hillman, James : *Friends and Enemies: The Dark Side of Relationship*, Harvest 8, 1-22, 1962
- Hillman, James : *The Myth of Analysis*, Harper Perennial, 1978
- Hillman, James : *The Dream and the Underworld*, Harper & Row, 1979
- Jung, Carl Gustav : *The Fight with the Shadow*, Listener, Nov 7, 1946
- Jung, Carl Gustav : *Collected Works, Vols. 1-20*, Princeton University Press, Bollingen Series XX, 1953-1990
- Jung, Carl Gustav : *Answer to Job*, Routledge and Kegan Paul, 1952
- Miller, William A. : *Your Golden Shadow*, Harper & Row, 1989
- Sanford, John A. : *The Shadow Side of Reality*, Crossroad, 1984
- Scarf, Maggie : *Intimate Partners: Patterns in Love and Marriage*, Random House, 1982
- Singer, June : *Boundaries of the Soul*, Doubleday, 1972
- Tuby, Molly : *The Shadow*, The Guild of Pastoral Psychology, Guild lecture 216, London, 1963
- von Franz, Marie-Louise : *Shadow and Evil in Fairy Tales*, Spring Publications, 1974
- Whitmont, Edward C. : *The Symbolic Quest*, Princeton University Press, 1978
- Zweig, Connie & Abrams, Jeremiah, eds. : *Meeting the Shadow*, Tarcher/Perigee Books, 1991

THOTH TAROT AND ASTROLOGY

Chapter IV

In the Introduction to this study found in Vol. IV, No. 10 of I.T.C., there were some charts printed to aid in your studies of the Tarot and the Zodiac. The chart titled "The Placement of the Cards Upon the Zodiac Wheel", I have printed many times. I shall assume that the student has this well in mind or at least can refer back to the above mentioned issue of I.T.C. The other two charts I shall reproduce again to aid you in your studies and in your understanding and thus make them even more familiar to you than they might have appeared at first.

We have now come to a consideration of the zodiac signs which are described by the last three circles or rings shown on "The Placement of the Cards Upon the Zodiac Wheel". These last three rings include the Court cards, the Trumps which describe a zodiac sign among other things, and the small cards. We could say that the Trumps are the spirits of the zodiac signs to which they are attributed, the Court cards are the souls of the signs, and the small cards are the bodies of the signs. Thus we have a description in three parts such as the Alchemists used when they indicated that most of nature had this triune aspect of body, soul and spirit.

When an analysis is made of the cards on the zodiac, the Trumps have meanings which go beyond physical life in a body and describe archetypes and also various psychological states which are affected by the appearance of an archetype in one's outer life, in dreams, visions or phantasy. They also describe states of consciousness which finally appear in concrete form as we make our own Universe. This is apparent when one follows the Trumps from the top of the Tree of Life down to the bottom. But considering them as a ladder to climb from the bottom of the Tree and as states of consciousness to be achieved on the pathway to full Illumination, they take on many different meanings. In short, their influence comes from and leads to spiritual realms and show many of the forces which lie in the personal unconscious and in the collective unconscious. They are difficult to understand in a mundane manner but their influence is nevertheless quite marked in any one zodiac sign.

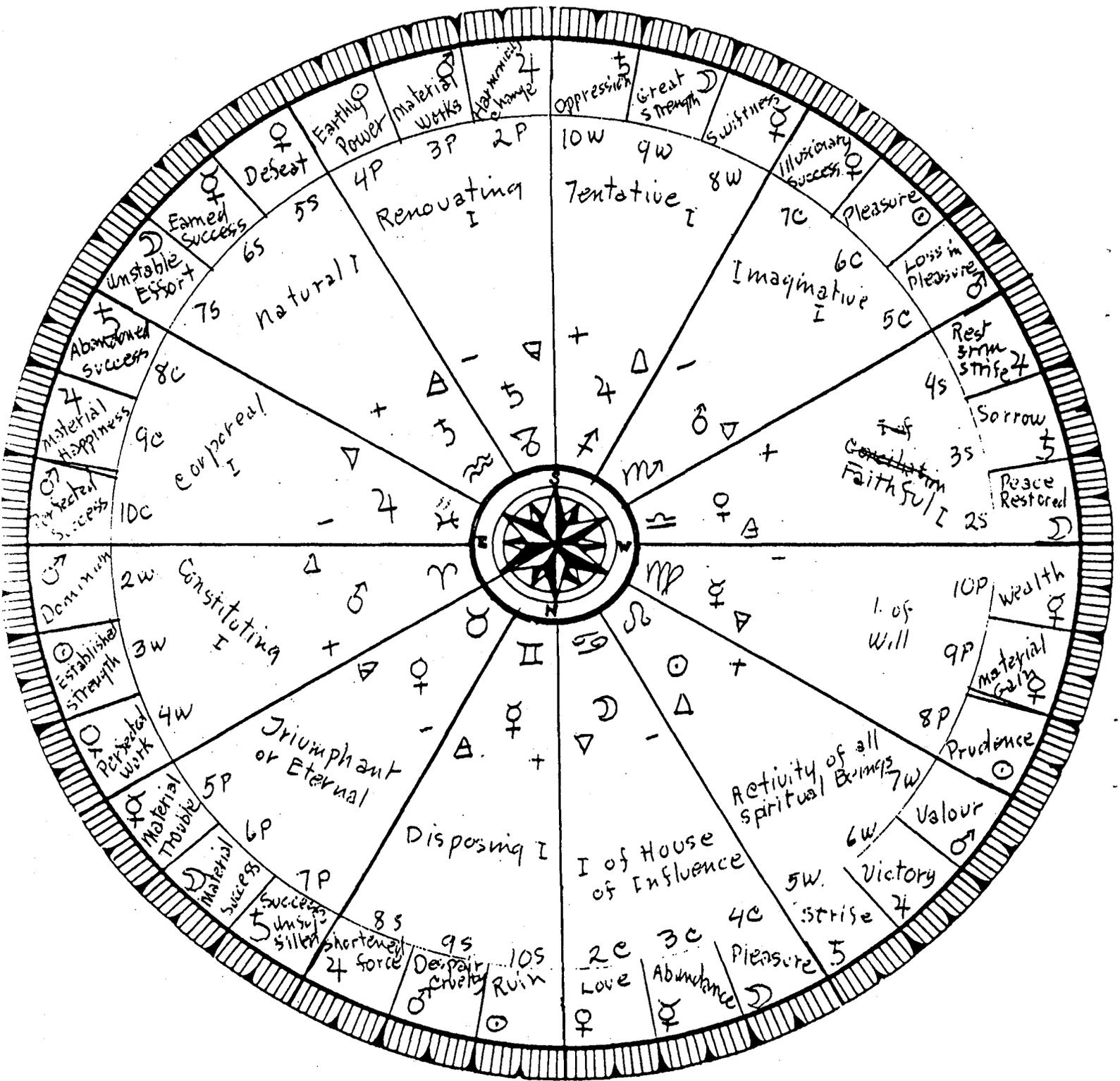
The Court cards are much closer to our understanding and have been described by many students of Tarot as certain kinds of personalities. Some of the descriptions even specify the coloring of faces and bodies. But this could hardly hold true when one is considering a person not of the white race. We will have to discard such descriptions and simply look at each Court card as the soul of a particular zodiac sign and rely upon psychological descriptions which hold true for humanity at large.

The Court cards are also peculiar in that they do not describe the whole of a Zodiac sign but rule from 20° of one sign to 20° of the next sign. This was probably an attempt to compensate for the precession of the Zodiac as seen against the far-distant stars. This has been explained earlier. But when we consider how the Court cards describe each 20° of a sign and how the last decan of each sign is therefore different from the first two decans, we shall have to rely upon our own sense of what is right in the analysis of our own horoscopes. I might add that over many years and after the study of many different horoscopes, the Court cards really do describe matters in just this way.

Then, as noted previously, the small cards are distributed around the Zodiac wheel in a very understandable fashion. All of the Cardinal signs have the twos, threes and fours of the small cards, all of the Fixed signs have the fives, sixes and sevens of the small cards and all of the Mutable signs have the eights, nines and tens of the small cards. Further, each small card has a ruling planet placed therein which reflects the placement of that planet on the Tree of Life. The order of these ruling planets also refers to the speed of a planet around the Sun. So we start off with Saturn, then Jupiter, then Mars, and these are outside the orbit of the earth. Next comes the Sun which affects the earth in such a great fashion that it becomes our object of worship and the source of our life. Next the planets which lie inside the orbit of the earth; these are Venus, Mercury and then the Moon which has also a great influence on us and moves fastest of all the bodies in our consideration.

As we work with these charts, we notice that there is an ordered pattern. This order has been shown in the Tree of Life, in the Qabalah, and in the order of the Tarot cards. Other sciences have order to them. When a person can grasp the over-all order shown in any discipline, the study of the details of that discipline becomes easier to understand. The more order that is apparent in the furnishing of the mind and the intellect, the more is a person closer to his true genius. In the study of the unconscious forces which has been the realm of depth psychology, a person is advised to bring the incoherent (seemingly) unconscious forces up to the control of consciousness. This has been the pattern of evolution through the ages. Man in a primitive state, did not have much order in his thinking and in his behaviour but was the slave of primitive instincts which he did not understand and only gradually did some sort of understanding and control of these instincts become possible so that he could develop a civilization and evolve into a more perfect human being.

In our study of a zodiac sign, we will try to meld the influences of the Trump, the two Court cards affecting that sign, and then the three small cards which make each decan of each sign different from the other parts of the sign.



ARIES

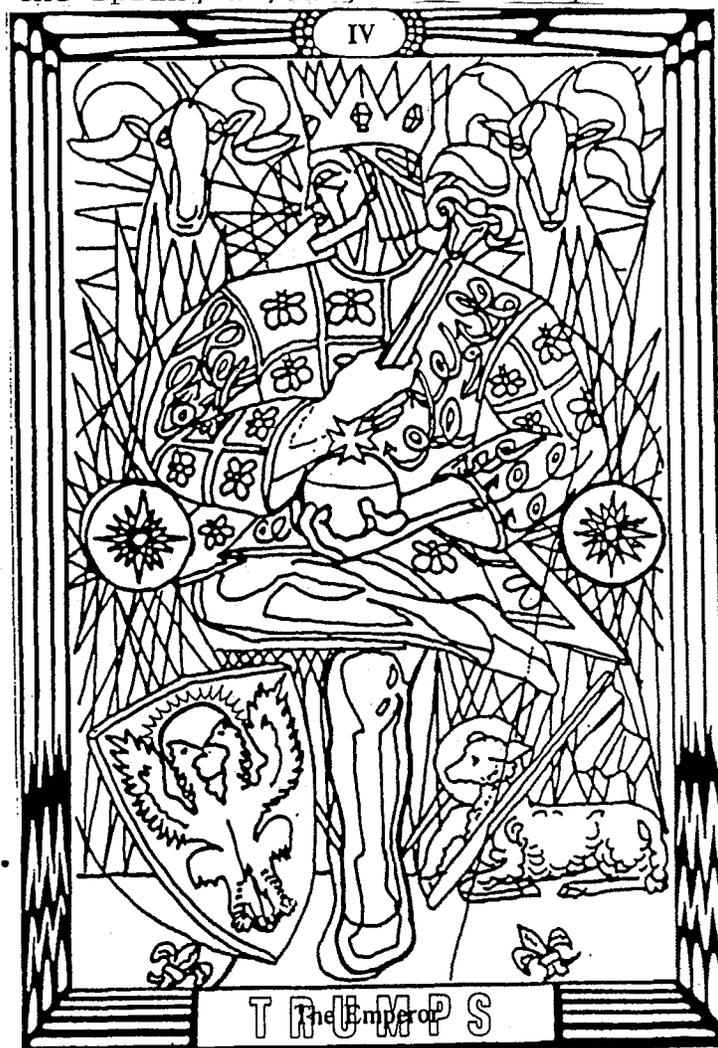
The first sign of Spring is Aries, which is a Cardinal Fire sign. That is, all the energies of the meanings of Fire are started in this sign. Cardinal signifies the first onrush of the element in its most affective mode. Aries rules the head and fittingly its key words are "I am". This sign is interested in truth and ideation.

The Emperor is the spiritual meaning of the sign. He is shown seated upon a throne with the emblems of rulership in his two hands; a globe with the cross of life upon it, and a sceptre with a rams head to show that he rules by might, by force and fire. A subdued lamb is at his feet on one side and a shield with two eagles on the other. The two opposites are joined due to his power of dominion and the force of the Sun is seen behind their heads. The Sun is exalted in Aries and Mars rules the sign. His colors show various shades of red for Mars and gold for the influence of the Sun.

This is a positive sign and with its appearance in the year, all the forces of the Sun and activities of Mars aid the new growth of plant life in the Northern hemisphere. Also, many persons are stirred by the energies of Spring to awaken from the quiet of winter and to start things anew. Then certain people begin to think of mating as the proverb states: "In the Spring a young man's fancy turns to love."

The Emperor epitomizes power and authority, rank and rulership. He gives the laws which other men must follow; his ideas become the norm of his time. In the past Aeon, Emperors and Kings ruled without question and were considered to have the authority of God behind their every edict. The "divine right of kings" idea has been overthrown in this aeon and so now the Emperor rules over the sign of Aries and lends his meanings to the character of an Aries person.

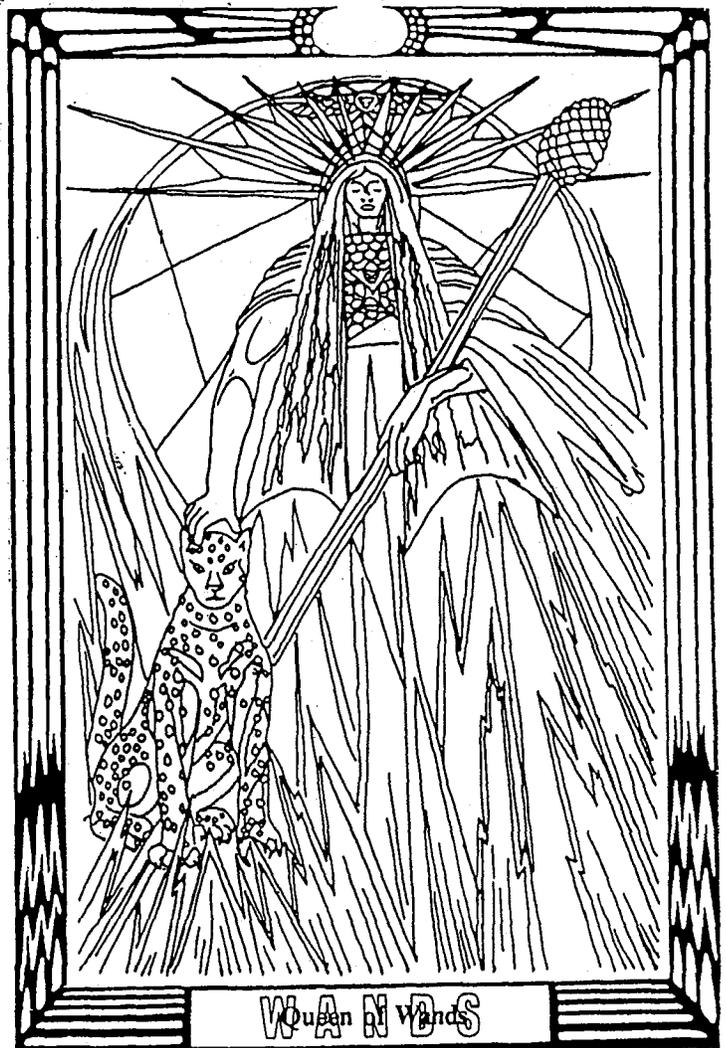
The Aries character desires to be the leader in his or her group, be it family or work situation or any other grouping of persons. This person likes to be authoritative and ambitious, competitive and rational. He is given to inductive reasoning which rests upon known experiences.



The Emperor signifies cosmic law and order imposed upon what seemed to be chaotic nature. He rules over the unseen contents of unconscious forces which might unseat his authority. He signifies a ruling mental activity in humanity and classifies and orders the world around him.

Next let us consider the influence of the Queen of Wands upon the first two decans of Aries. Wands refer to Fire among the elements and the powers and activities of Fire have set off the energies of Spring.

The Queens are shown as seated upon thrones and the Kings are upon horses. The Kings represent the swift and non-lasting beginning of a force and the Queens represent its stable development. All the Queens rule over 20° of all the Cardinal signs, that is, they influence the first two decans of the sign. One might wonder why the Kings are not in the Cardinal mode but let us consider the peculiar power of women: which is not very often considered due to the influences of the last paternal age. In many primitive societies, it was the woman who could not give in to apathy and sloth. She was responsible for bringing forth the children and then for taking care of the infant until a certain age when it could be relied upon to act as an adult and be responsible for itself. Further, she was usually the one to plant the seeds in the earth, to nurture them and to help in the harvest. She also had to prepare the food. She was the giver of life, the revered mother of all that lived, she gave nurturance and sustenance to her group or family. Because of these tasks, she worked continually. Men as hunters could relax when the prey was caught, killed and eaten and so he could give in to inertia and allow a greater rulership of the primitive autonomous functions of the needs for sex, sleep, food and shelter, etc.



In this age, women are still the life-givers and the ones who supply sustenance and nurturance to their families. If both parents work, she has been known to shoulder the care of the household, the children and her husband while he exerts his right to relax after a hard day at work. She is also much more interested in the psychological welfare of those around her and has a positive emphasis and understanding of emotions. She is also the one who is more interested in spirituality than is her mate as she is positive on the spiritual plane while he is negative in this plane.* So it is no wonder that the Queens start off the first 20° of every Cardinal sign.

The Queens upon their thrones show us the stability of women in contrast to the instability of men upon their horses. But the Kings represent the first onrush of the Will and are related to Chokmah with all its meanings. The Queens are form, which is much more stable than the force of the Kings. The Kings on horses, or men, do not always have to take on the responsibility for what they have started but women or Queens must always do so in order to bring new life into the world. Since we are considering a mixture of forces and forms as we work with each zodiac sign and since the Court cards represent the soul, or matters much closer to our understanding, the Queens must start Cardinal signs due to their peculiar qualities and functions.

All the Queens are attributed to Water as they are feminine and Water and Earth are representative of feminine signs. The Queens also represent the second He of Yod, He, Vau Hé and they are also attributed to Binah, which is the beginning of forms that have been started by the Will and Wisdom of Chokmah.

So our Queen of Fire ruling the first two decans of Aries is Water of Fire, thus suggesting a softening of the activities of the element Fire. She is called the "Queen of the Thrones of Flame". Her nature is adaptable. She can apply steady force to an object and has a steady rule, which befits a throne. She exerts a great attractive power and is usually well liked, is kind and generous when not opposed.

However, if there is a difficult aspect to the placement of the Sun in Aries, there can be impatience, obstinate behaviour, a revengeful and domineering nature and some tyranny. She would be apt to turn against another person without sufficient cause.

Her symbols include a leopard, which is a great cat and walks alone and is known to suddenly leap upon its prey. She is also armed for combat with her mail made of scales. Her wand with a conical head hints at earthly ceremonial magic.

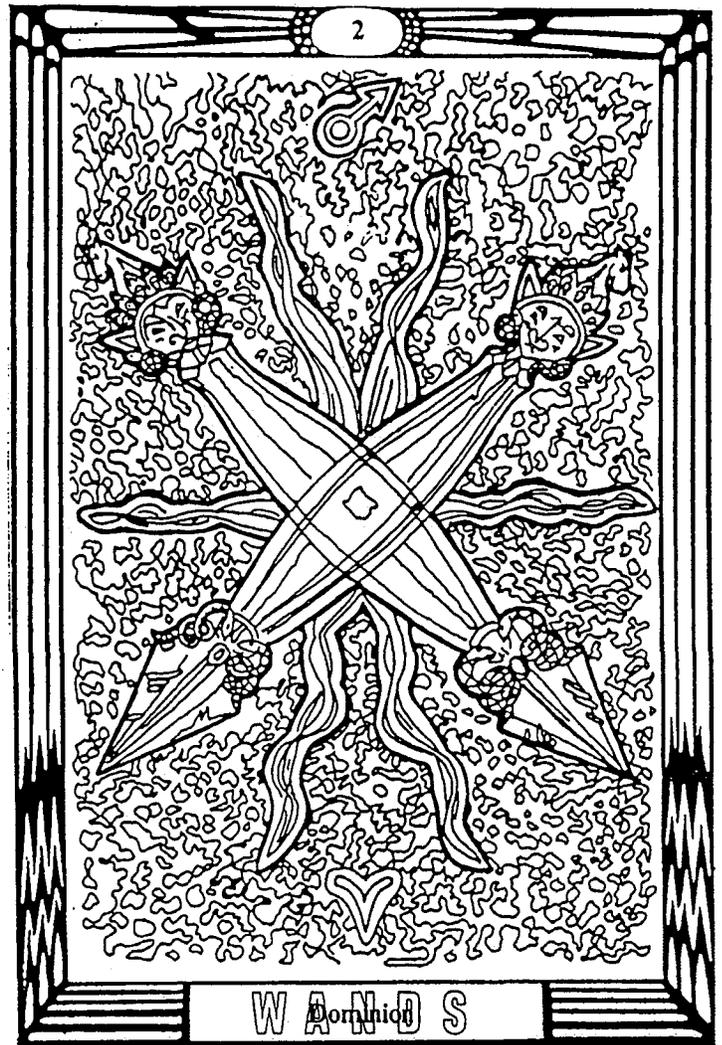
* See I.T.C., Vol. II #6 for an analysis of the basic natures and functions of men and women.

The first decan of Aries is ruled by the two of Wands and as a two, it partakes of the Will and Force of Chokmah. It has as ruler the planet Mars, suggesting more force and fire, and is named "Dominion". In this decan we blend the influences of Mars as ruler of the whole sign of Aries, and of the Queen of Wands. So this first decan is extremely Mars-like, courageous, with a great deal of strength. There is domination, rulership here with some harmony of rule and with justice. The person will be bold and fierce, shameless and resolved, generous, proud, sensitive and very ambitious.

If there are difficult aspects to the placement of the Sun in this decan, the person may show a revengeful nature, be too proud and restless, unforgiving and obstinate.

There are two dorjes in the center of this card, This is a Tibetan symbol which symbolizes power. As you can easily see, with the double Mars influence, the power would be great. One must also refer to the symbolism of Mars, both as a sphere and as a pathway, named "The Tower" or "War". The other end of each dorje has a spearlike point which symbolizes destruction. Sometimes the old must be destroyed in order to make way for the new. Six flames emanate from the square center. The six refers to the Sun, which is exalted in Aries.

The middle decan of Aries is called the Three of Wands and as a three, it partakes of the nature of Binah, thus its influence is softened by an introduction of a feminine element. This decan is ruled by the Sun and is rightly named "Virtue" since it partakes of the influences of Sun and Mars.



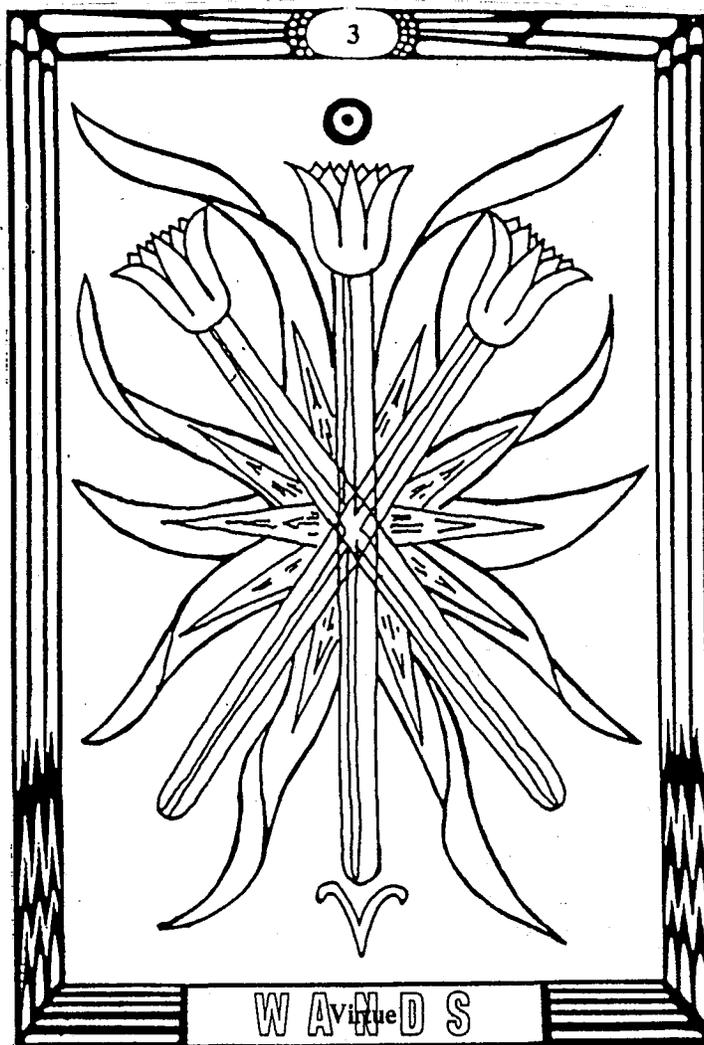
There are three lotuses blossoming near the top of the card, which is a symbol of the energies of Mars and the warmth of the Sun to bring plants into growth and flowering. Since Binah has an influence, the lotus is shown as partaking of her nature as it has an open cup form.

On the positive side, there is a great deal of strength and established force. Also there is a realization of hope due to the Sun influence. This is success after struggle and completion of labor. There is nobility here, wealth, power and generosity.

But if there is a negative aspect to the placement of the Sun in this decan the native can show too much pride and conceit. There could be insolence and obstinacy and a good deal of arrogance. Such qualities are often seen when the Sun is badly aspected. In this decan they are pronounced in effect.

The influence from Binah generally brings growth and form. She establishes the energy of the first onrush of the Will emanating from Chokmah. She must nurture such energy and give it form which then transforms itself on its descent through the spheres of the Tree of Life. Such an effect as this of Binah can give a clue as to what a person could do if afflicted by a negative aspect to the Sun in this decan. Negative effects need to be transformed if a person is on the road to an evolution of the soul.

The last decan of Aries is the four of Wands and is ruled by Venus. It is notable that no longer is the Queen of Wands ruling over this decan but now we have the Prince of Disks who rules over the first 20° of Taurus. The ruler of the sign of Taurus is Venus. One might say there is here a double Venus effect and so the decan is named "Completion", or "Perfected Work."



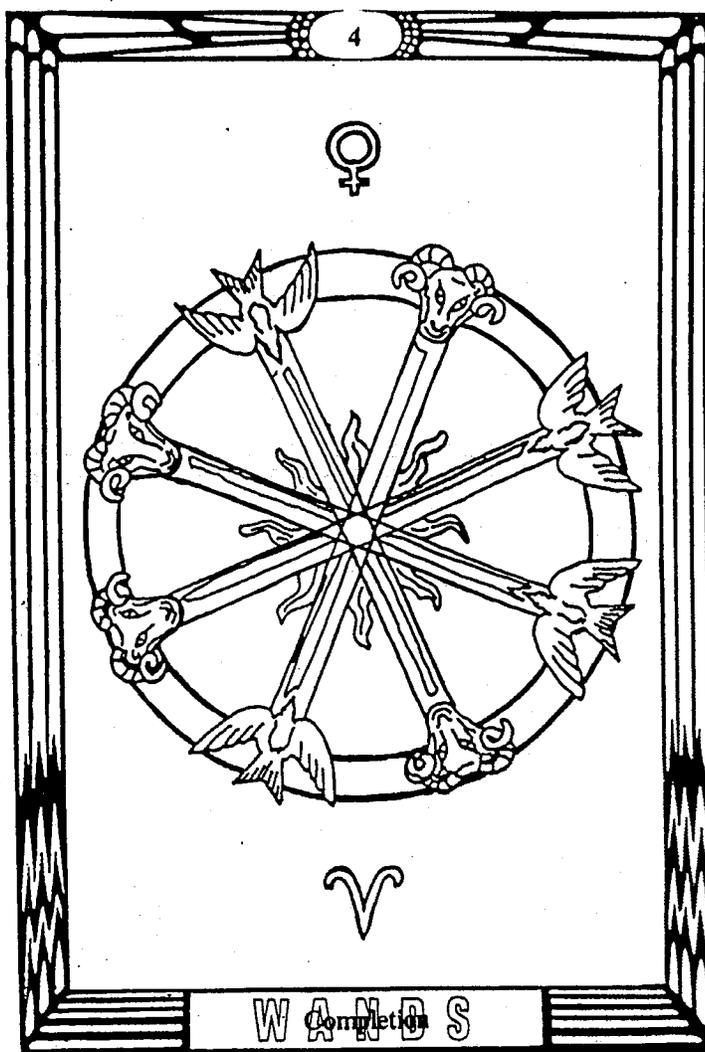
The circle in the middle represents a complete symbol, and has no beginning and no end. This whole symbol is closely allied to other symbols of the circle and the cross. There are the four dorjes of power, strength and will but they are softened at the opposite end by the doves of Venus. The dorjes all touch the edge of the circle, thus suggesting by their placement a circle divided into eight parts, which is a natural number emanating from a four. Thus there are eight flames in the center as this is still a decan influenced by the rulership of Mars in Aries. As the dorjes cross, a small Sun is formed in the middle.

The influence of the Prince of Disks hints at a fixed state as all Princes rule over the main part of fixed signs. Here the emphasis is on earth, practical and material matters and also a love of beauty brought on by the influence of Venus in the decan.

The decan shows us a perfection or a completion of a work which was brought about by much trouble and labour. The person having the Sun in this decan will be subtle, clever, with a good reasoning faculty. The Conclusions are drawn from previous knowledge and experience. There will be a tendency to mirth and an enjoyment of beauty. There is also a graceful manner and a generally pleasing personality.

But if the Sun is afflicted in this decan there could be an unreliable person, one who is unsteady because of over anxiety and hurried and unthinking action. Also the person could be insincere.

The main work shown as completed here has been accomplished by tact and gentleness as signified by the Venusian influence. All of the fours are attributed to Chesed, which is the beginning of known form, that is, it is part of the consciousness of behaviour in life. Chesed is on the Pillar of Mercy and is also a benevolent King. So this decan partakes of this nature as well.



TAURUS

It must be noted that reams of materials have been written on each sign by various Astrologers but not many have divided their observations of the characters of various persons into a division of the zodiac called decans and very few have tried to tie the Tarot cards into Astrological understanding. Therefore, it would be wise for the student to take up a good book which includes a description of the Sun signs and add to his knowledge in this way. Some of the various descriptions will really apply to one decan or another but they are usually all lumped together.

All of nature is built up of opposing forces. Thus we have in the structure of the atom, a positive charge and a negative center. This rule is seen in the Zodiac. We have considered a Fire sign, Aries, as having a positive force and now we see that Taurus, an Earth sign, is attributed to the negative side of nature. Taurus is a Fixed sign, as it appears in the middle of the trinity which refers to Spring and the onrush of new life. Its animal is the bull, who was revered for its fecundity in ancient times and the emblem looks somewhat like the head of a bull, as it is a circle with two horns on top. But the horns also symbolize the powers of the Moon which rules over the ebb and flow of life and has been revered from earliest times. Also the bull becomes one of the symbols used for centuries to emphasize the power of the earth as one of the four cherubs or elements which are made up of fire, earth, water and air.

The keywords for Taurus are "I have" and the sign signifies a general obedience to the laws of nature and is also concerned with sensations which are brought into sentient life by the senses. In a simple form, we could say concern with seeing, hearing, touch, taste and smelling. This sign rules the neck and often with very good aspects here, the person is able to sing and will have a very good voice. Also, since Venus rules the sign, there would be an interest in artistic pursuits, mainly the plastic arts.

The spiritual side of this sign and also the archetype is the Hierophant. He is seated upon a throne which signifies his un-moving and stable nature. Bulls make up the throne and also the elephant, which is one of the largest beasts on earth and very powerful. Thus also signifying the power of the Hierophant who brings an access of new power and teaching to the earth. Around him are the four cherubs and in front there is the woman girt with a sword, that is: she has now achieved the sword of intellect.

The fruit of their union is the small child dancing within a pentagram on the chest of the Hierophant. This also represents a certain achievement in integration when a person is able to marry the opposites within his or her own soul and thus be concerned

with inner growth, with the next step in evolution and with what Jung calls "integration". Though this is a zodiac sign attributed to the earth, it shows the work to be done to achieve higher spiritual states. Around the Hierophant are drawn hexagrams and pentagrams, thus showing the marriage of the five and the six, the union of earth nature with the spiritual nature. This Trump shows what is possible for a Taurus person or one who has the Sun in Taurus or who has this sign with many planets within it.

The hint at a high illuminative state might be rather surprising to some students as Taurus has been so tied to earth in so many analyses of the sign. But we are born into the earth with the possession of an earth or physical body and our task is to transcend the limitations of the physical life and to achieve a higher spirituality. To aid us in this task, there is a Hierophant or many in each aeon who assists humanity to achieve higher states of a conscious life, in short, to rescue unconscious autonomic functions where they lie unknown by the more primitive persons and to bring these primitive states into the use of consciousness, thus adding to the growth of the human soul. This work also adds much more psychic energy for the use of the evolving person and such an one need not be swayed by unruly emotions and animal urges which in the past have aided in the task of survival. Now the autonomous functions of the animal state can be used in a conscious fashion to aid the growth of the individual, rather than swamping him with intolerable and unruly forces which sometimes also destroy him. Even today we can see these forces at work in undeveloped individuals who give in to the use of force to exert his self-will to survival of himself but not for the survival of anyone else. We see the misuse of sex which nature meant to be used in other ways, of greed, of apathy and indifference and a host of other functions which added to the survival



of the fittest but which now must be controlled due to the explosion of humans upon the earth and to the spread of communications and also of diseases, of knowledge about the world and an ongoing growth which must be faced and mastered.

It may be a matter of surprise to many Taureans that they have the qualities and abilities to work with the Hierophant who rules over fixed religious thought for long periods of time. But since the Moon is exalted in Taurus and Venus rules the sign, there is a love of the beautiful which aptly aids the development of religious thought. Further, since these are fixed earth persons they are capable of steady effort. They are often quiet, and hold solid values which aid the good of humanity. There is also a rather conservative attitude and a great sense of dignity. But since this is a fixed sign, the attitudes change very little. They can be patient enough to wait and work for plans to mature and also have an enormous reserve energy. So on the positive side they are persevering and steadfast and self-reliant.

But on the negative side, with the Sun poorly aspected, a Taurean can be quarrelsome, clumsy, secretive and stubborn. He or she could pay little attention to the opinions of others. The attraction to possessions can turn out to be against the welfare of others, such as industrial pollutions of various sorts or of the acquisition and use of property which does not accord with the welfare or the ecology of the place.

The soul of the Taurean nature is represented by the Prince of Disks. His title reads "The Prince of the Chariot of Earth" and he rules over the first two decans of Taurus. All the Princes represent the son or the outcome of the union of positive and negative, of father and mother, of Chokmah and Binah. They are related to Tiphereth, the center of the Tree of Life and thus to the actual shining center of each human being. But because they are the result of two opposing forces, they are much more stable than the forces that beget them. The symbol which is attributed to the middle pillar spheres is that of Air and so the Prince of Disks represents Air of Earth. Air is equated with intellect and intelligence and so we see here the application of intelligence to practical and earthly affairs.

He rides in a chariot pulled by an ox which he controls by two leashes lightly looped over his arm. The animal represents the unconscious autonomous system which is displayed by all animals and which still exists in humans. But whereas the animal lives out these natural forces, man must now harness them and will them to do his bidding.

The disk in his left hand presents a sphere and hints at the roundness of earth. There is a disk in front of him and again

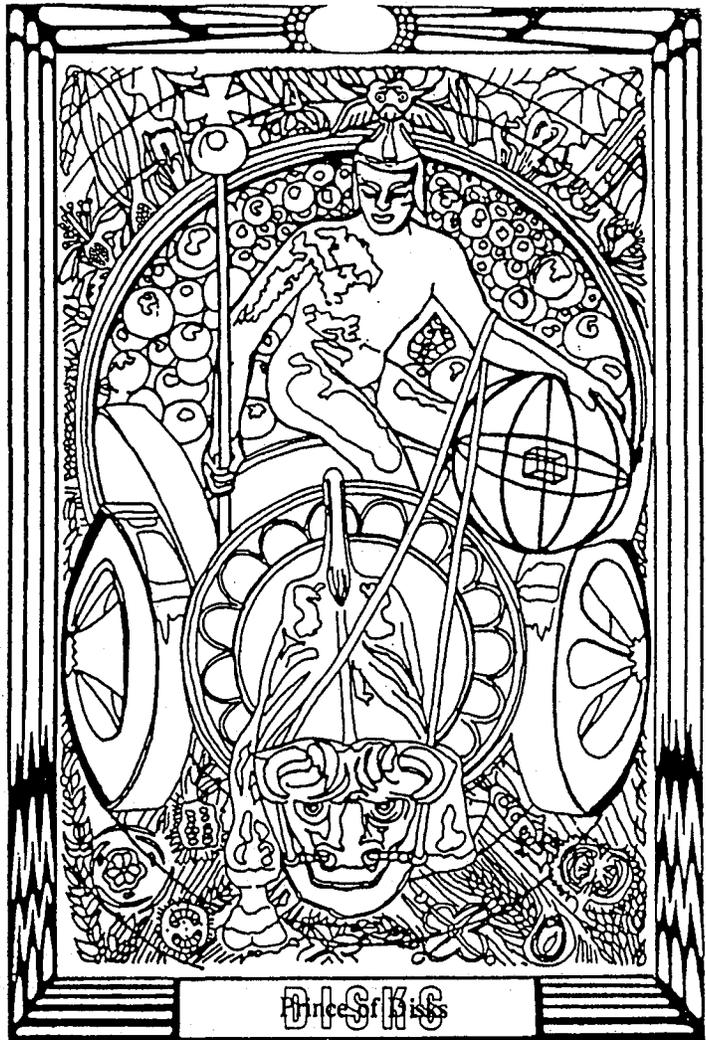
behind him. A disk or circle can also mean a closed system, a completeness which enfolds and holds the spirit and also represents the roundness of earth which holds spiritual beings within its confines. On the outer edges of the card there are growing shapes which suggest the burgeoning and growth of the earth in the Spring.

The practical work of this Taurus Prince brings an increase of matter whether for good or for evil purposes. His action solidifies things and he is steady, reliable and slow to anger.

But if the Sun is poorly aspected there can be a good deal of selfishness and the animal nature is poorly controlled. There could be too much materiality and a good deal of stupidity due to a lack of the ability to see any further than himself.

No matter in which way the character is oriented, there is great power within it, as the presence of the ox in this card denotes and also suggested by the bull on the top of the Prince's helmet. The cross on the top of the globe in his hand suggests the union of positive and negative and the pursuit of religious aims. A cross on top of a globe has also the meaning of a spiritual domination over the earth and is often carried in the pictures of kings.

The first Decan of Taurus is the five of Disks and since it is a five, it partakes of the nature of Geburah, which is ruled by Mars. Mercury is the planet attributed to this Decan and when we combine the thinking and intellection powers of Mercury with the energies of Mars, we have a title called "Material Trouble" or "Worry". The five disks are placed in an upside down pentagram to signify that materialistic elements are uppermost, and not the highest point relating to spirit.

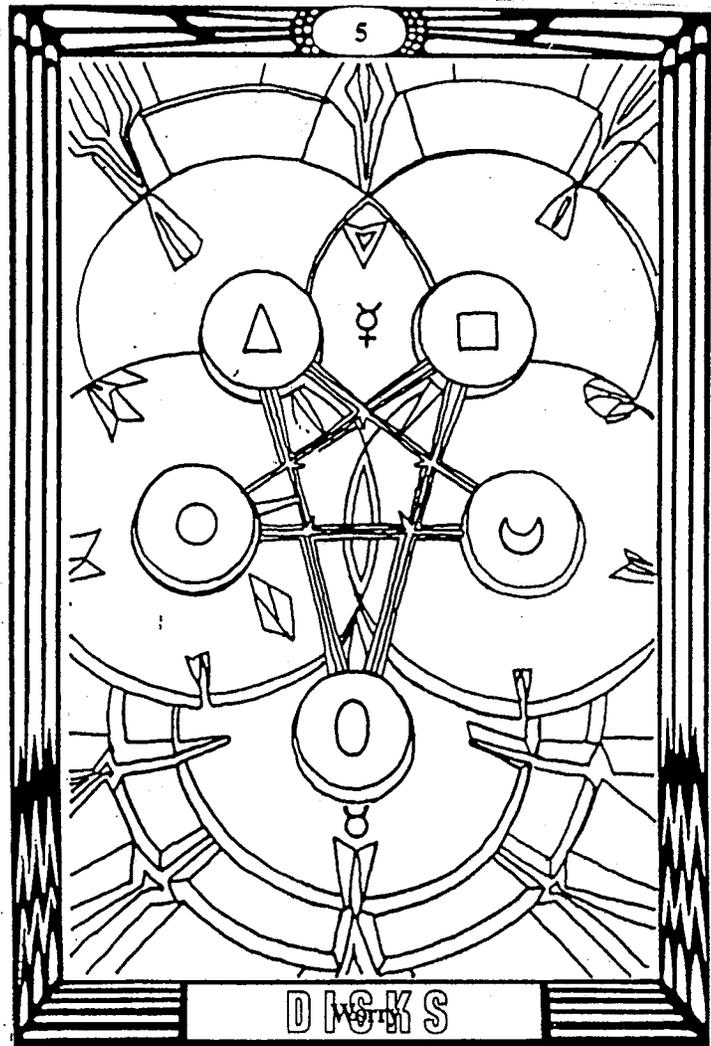


The positive meanings for this Decan are concerned with labour, toil, land cultivation, with building and knowledge of earthly things and their uses and powers. The person usually is careful, kind and imaginative. There is often a good deal of strain due to the disruptive influence of Mars, but the person has a well developed determination.

If there are negative aspects, there could be a loss of money, depending on other aspects in the horoscope. There could also be trouble with material things and perhaps poverty. But the nature is usually careful due to adverse fortunes. However, the person also could be harsh, stern and obstinate.

The middle Decan of Taurus is much better. All of the sixes refer to Tiphereth, the very middle of the Tree of Life and emphasizing the effect of the Sun. This Decan is attributed to the Moon. Six planets are seen on disks around the center which represents the Sun as it is a 49 petaled Rose, thus hinting at Venus, who is equated with the number 7 and $7 \times 7 = 49$. The Moon is exalted in Taurus so there is much harmony in this symbol and this leads

to a similar harmony in the character of the Taurus person who is born with the Sun residing in this Decan. Since this is an Earth sign, the meaning of the Decan is "Material Success", or simply put, "Success". There is success and gain in material undertakings and with it often power, rank and a noble spirit. The native is able to rule over other people because of these characteristics. He will be liberal and just in his dealings. He could be successful in business matters and enjoy prosperity.



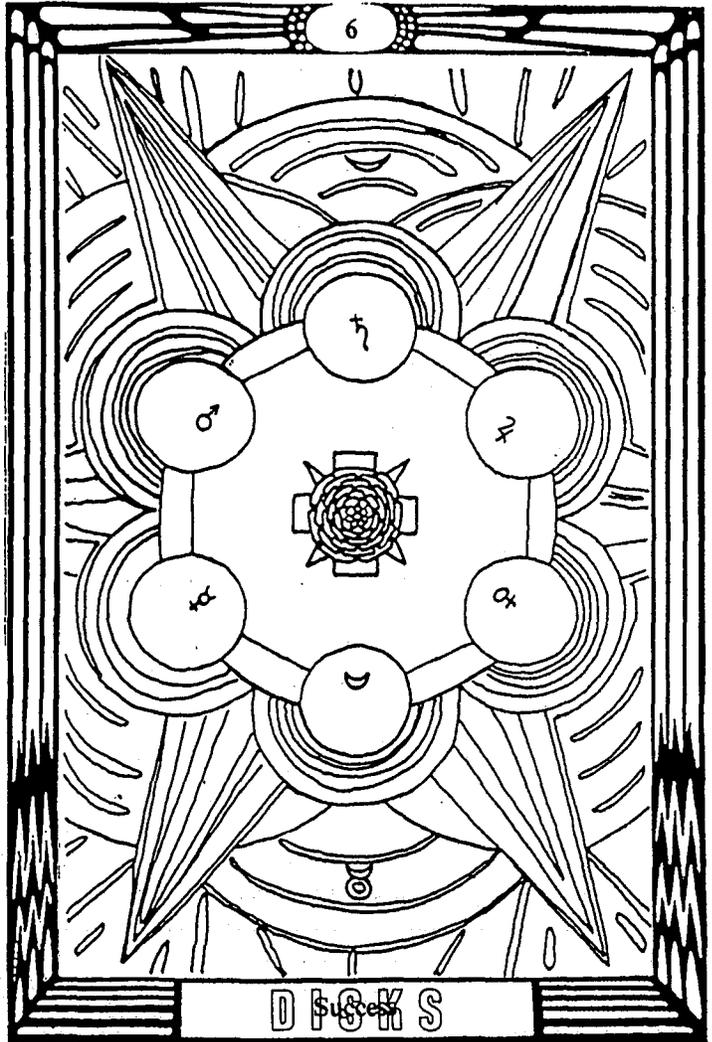
But since the Moon is the ruler of this Decan, it is possible that prosperity may fluctuate. However, the character is well balanced and can adjust to various situations.

If there is a negative aspect to the Sun here, the person could be purse-proud, too fond of possessions, even insolent and could take many matters to excess. He could lose prosperity by being too prodigal with his material goods or business doings.

It must be remembered that a synthesis must be made as one reviews the character of the sign as a whole and then the more earthy parts of the personality shown by the decans. If matters become too troublesome, there is always a way out, and that is to refer to the spiritual side of the sign represented by the Trump. In short, in order to solve difficulties one must try to live to the next highest level and transcend the trouble by referring to the highest in oneself.

The last Decan of Taurus is referred to the seventh sphere of Netzach which is equated with Venus. Since Netzach is not on the middle pillar, it gives confusion and trouble but in a rather different manner than the other spheres not on the middle pillar.

Since this is the last Decan the ruler over it is the King of Swords. Swords represent intellect, the activity and cleverness of the mind. Again we have an intellect applied to the affairs of the earthy Taurus and we might expect some success here. But the Decan is ruled over by Saturn, the great teacher of the Zodiac who brings delays and restrictions until a person learns whatever lessons are presented. The Decan promises that the person will be a cultivator of land, or perhaps invest in property or be very



concerned with material matters. Because of the influence of Saturn this Decan is called "Failure" or "Success Unfulfilled". But this is not the whole story as Saturn gives much needed lessons, which might be painful but which, if heeded, will bring greater growth to the native. The native is capable of much concentration on the life work and is steady and laborious. He has a serious nature but may be weighed down by difficulties in work or home. He is studious due to the influence of the King of Swords and is capable of a good deal of effort to attain the chosen goal.

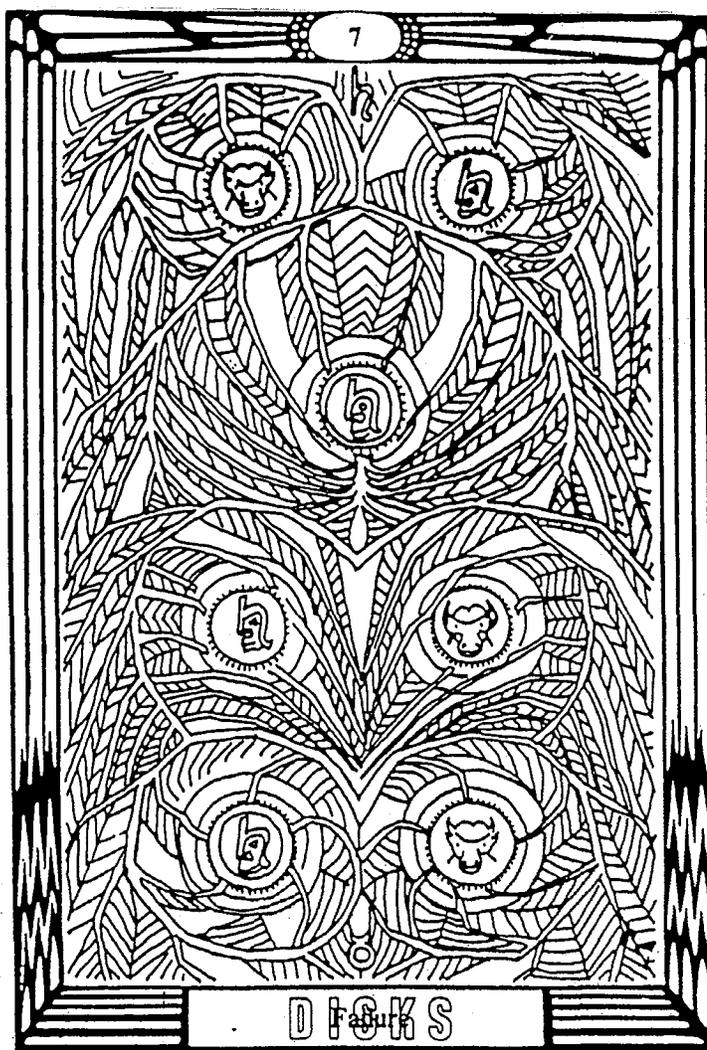
It must be remembered that Saturn appears in the sphere of Binah on the Tree of Life and his message is to transcend earthly troubles and ascend to the highest development of which one is capable. To this end, one endures ordeals and troubles which refine the character and if the intelligence of spirit is contacted, one is able to use all difficulties for one's betterment.

On the negative side of this Decan, if the Sun is badly aspected, the promise of success seems to fade into the background. Hopes can be deceived and crushed. There could be disappointment, even some misery and depression. It might also lead to little gain through much labour.

Generally speaking, this native will be very serious and there will be an attachment to matters which bring either emotional or physical security. What was learned in childhood may remain with the person for the rest of his or her life and change will come slowly.

The effects of Saturn are often disliked by many persons as humans resist lessons which seem so hard. But the effects of all this can be turned around by an

understanding of the process of learning and by an acceptance that one is more than a physical being but must travel and evolve ever upward in spiritual growth and expand one's understanding of the processes of life.



GEMINI

The third Zodiac sign of Spring is Gemini and this is a Mutable Air sign. Its symbol is "The Twins" and it rules the arms and lungs of the body. The keywords are "I Think" and the natives are concerned with motives and centrifugal motion, which means they have a tendency to move outward from the center of their being. Gemini is ruled by Mercury so this is a very intellectual sign and since it is an Air sign, it has a positive effect.

All of the Mutable signs are flexible and are cognizant of vibrations and can tune in to other persons around them and also to various types of events and to books and learning. They can effect change in thinking, behaviour and in their lives generally quicker than any of the other signs.

The hands are at the end of the arms and a Gemini person is often able to do many things with the hands, such as repairing various objects or creating new things which take hand work.

This is a dual sign and the Gemini person is able to relate cause to effect, to see two sides to any question and to recognise the opposites in nature and in the psyche: such as, being able to understand conscious and unconscious behaviour and thinking. Not only is the Gemini person dual, but many other natures may surface as there are seven entities of one type or another in the Tarot card.

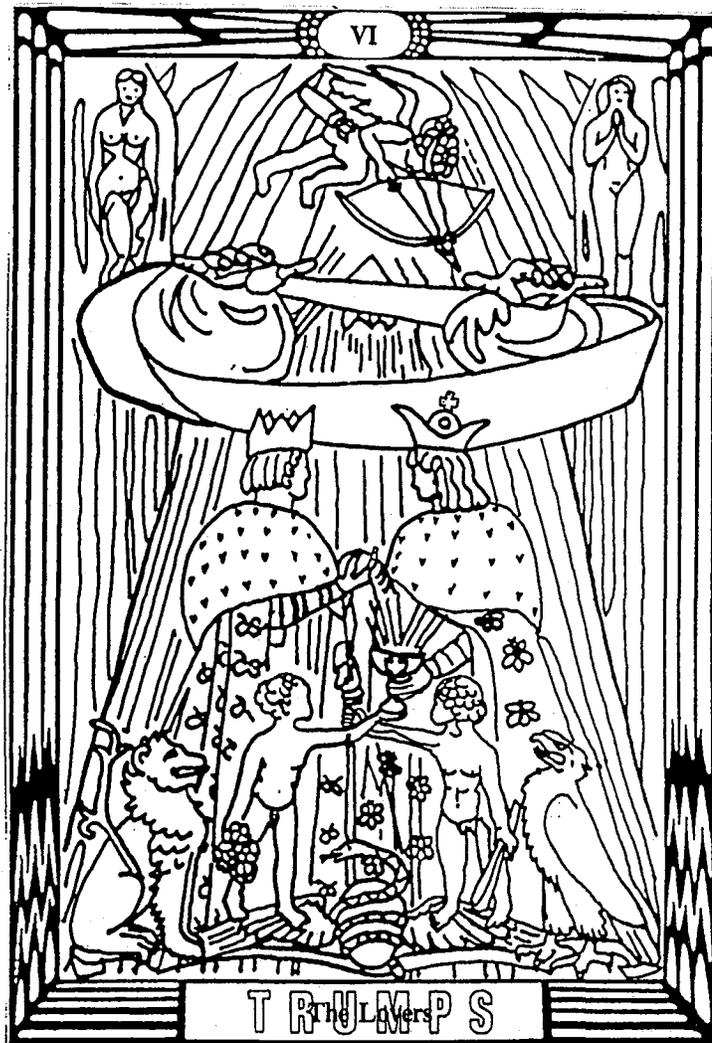
Sometimes the effect of all that intellectuality can make a Gemini person pretty shallow and apt to skate over subjects, so that they know a lot about many things but often do not apply themselves to details or deeper investigations. They are a restless type of person and may quickly leave situations not to their liking or which rub their sensitivities the wrong way. They are versatile and apt to change occupations several times. There is also a good deal of intuition and a fondness for learning in general.

On the positive side, they are alert and pliable, volatile and changeable with great powers of mental expansion. There is often a constant flow of ideas through conversations and writing and communications of all sorts. They also have enough initiative to start new things.

But on the negative side, they can be inconsistent, too talkative, scattered and unable to concentrate well. Often they can't be pinned down to any one mode of action or thought as they are too changeable and like the air, they sway and bend over actions and ideas. They could also lack heart and be shallow in love and be insincere.

A Gemini person constantly draws on nervous energy so nerves are a problem with these people. They need to rest adequately as their general constitution is not robust. Also since Gemini rules the lungs, there may be trouble with this area of the body and it would be wise never to smoke or breathe foul air.

The spiritual and archetypal side of this sign is indicated by the sixth Trump named "The Lovers". There are two opposites or twins in several places in this Trump. The King and the Queen are embarked upon a true Alchemical marriage. She holds the cup of water and he holds the sword of intellect. Below them are the twins which spring from their union. One has in his hand some roses and also aids in holding the cup. The other touches the sword of intellect and carries a club which is a more primitive form of will than is the wand of the deck. The red Lion and the white Eagle of Alchemical symbolism are in front and two different female figures are at the top which represent Eve and Lilith, the positive and the negative ideas of feminity. Blessing the marriage is the spiritual father which is achieved through the union and at the top is the angel of love with his bow and arrow. The winged egg is surrounded by a serpent at the bottom. This signifies the ability to go which is typical of the Khas or center of every person and the serpent means many things, such as the powers of kundalini and the continual ebb and flow of life and its powers over aeons of time.

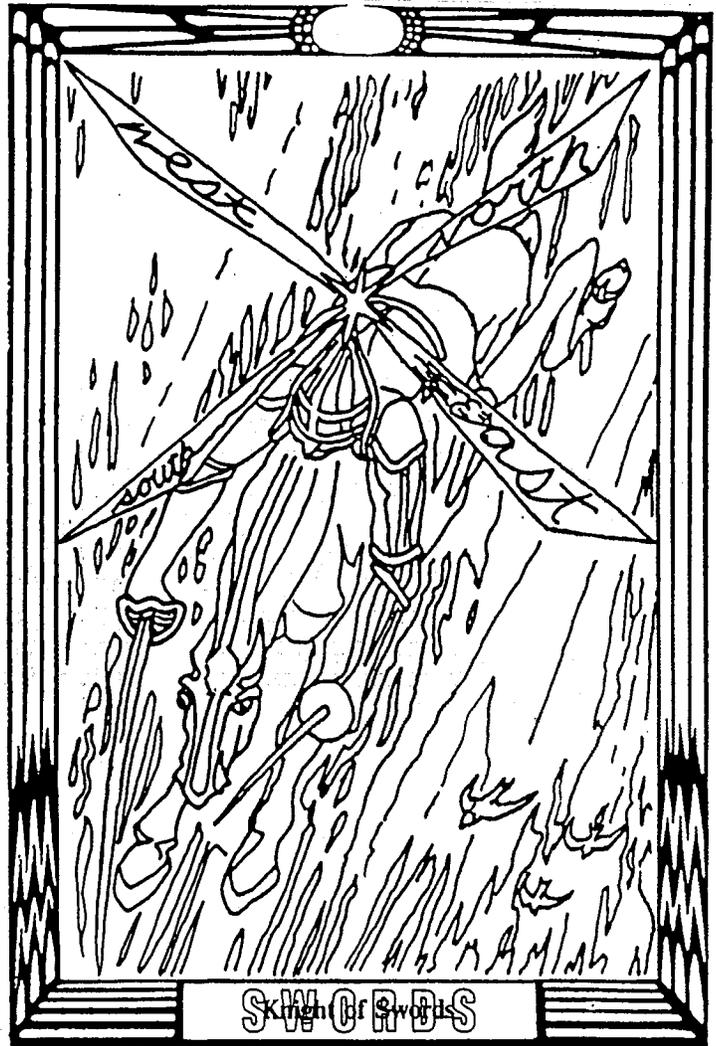


The whole Trump suggests that a Gemini person can marry the two opposing sides of his nature, the physical and the spiritual, or the conscious and unconscious and thus achieve integration or illumination.

This Trump has also been titled "The Children of the Voice, the Oracle of the Mighty Gods." A Gemini person is capable of a good deal of intuition springing from Binah in the Supernal Triad. Also, such a person can accomplish the marriage of opposites which are fundamental to thought and to life on the earth. It is not that every Gemini does this, but in view of the difficulties in the Decans ruled over by the eight, nine and ten of Swords, this is a possibility for their solution. To express this succinctly, a Gemini person would be well advised not to lead a purely physical and/or amaterialistic type of life.

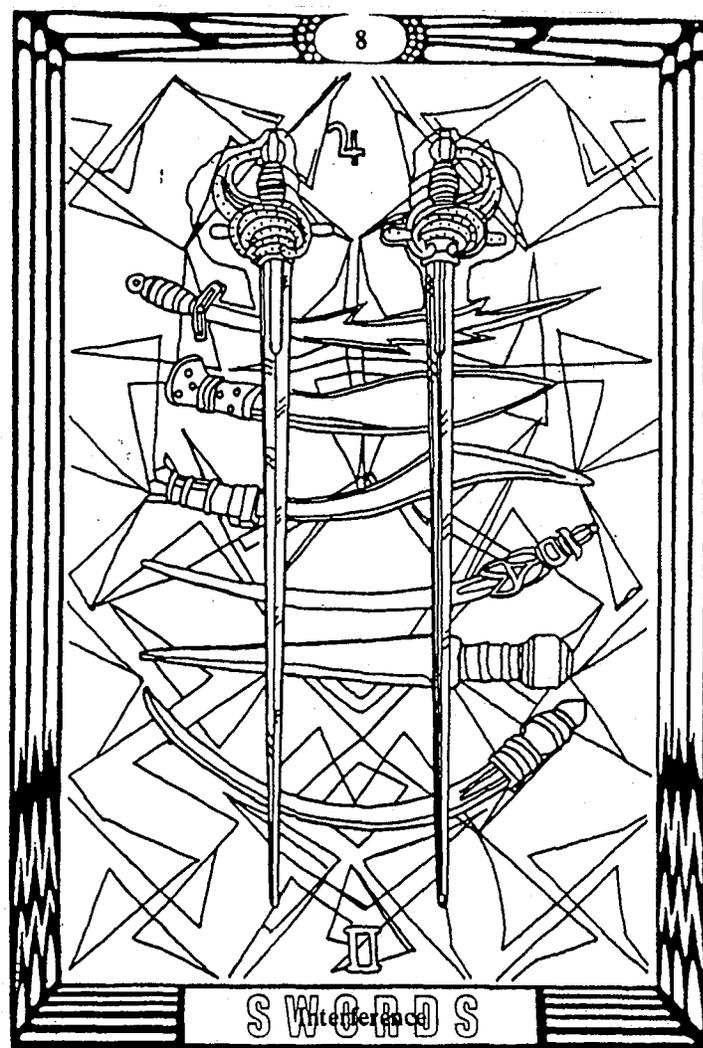
The soul of this sign is indicated by the "Knight of Swords". He rules from the last decan of Taurus to 20° of Gemini. His action is swift and unstable. He is here today and gone tomorrow. The wings on his head indicate this swiftness of motion and the birds in the lower part of the card speak of the air through which he rides. The Knights or Kings are attributed to Fire, so he is Fire of Air. His title is "Lord of the Wind and the Breezes, King of the Spirits of Air".

In his positive mode he is active, clever, subtle, fierce, even delicate. He has a great deal of courage and is skilfull with ideas. He carries two different types of swords which hint that he can very well play with opposing and quite contrary points of view. He is also quite apt to change suddenly and thus bewilder others who are more stable in character.



If there are negative aspects this Knight might be inclined to domineer through his arguments and ideas. He often feels he is very right, even though his opinions may change tomorrow. He can also overvalue small things and become petty. There would be a streak of deceit and craftiness. This would be a slippery mind and much depends on the dignity of the Sun placement and of other factors in the horoscope.

The meaning of the first Decan is shown by the eight of swords, which is called "Shortened Force" or "Interference". All the Eights are attributed to Hod, ruled by Mercury and thus signifies intellect. The ruler of this Decan is Jupiter and the expansive nature of this planet is applied to intellectuality. All of the swords in this card are very different from one another, showing how the mind can play with so many different ideas, in fact it goes overboard due to the effects of Jupiter expansiveness. There could be too much force applied to thinking, thus overdoing it. But if this is a positive Sun placement, the person could have patience in detailed study and use great care in some matters. Like Jupiter, the person would be fond of giving and receiving presents. The native can be generous and quite clever with an acuteness of observation and thought. This native will admire wisdom and try to achieve this for himself.



On the negative side, there would be too much force applied to small matters and too much attention to detail at the expense of higher principles and more important items. There could be malice, pettiness, and unwise gossip. There could also be disorder and too much impulsiveness and the native could be domineering. The native would not have strong feelings of affection and would be narrow, restricted and selfish. Any wisdom gained could be applied in an unworthy fashion.

The middle Decan of Gemini is still ruled by the Knight of Swords and the planetary ruler is Mars. Here is Mars energy and aggressiveness applied to matters of the intellect. Though this might make a very active mind, the Trump is called "Cruelty" and also "Despair". All of the nine swords are dripping blood and this time, they are all the same kind of sword.

Invocation of Astarte

Astarte, Thou Goddess Holy and Beloved, Thee
Do I invoke! Born from the Waters of the Sea,
Oh Lady of the Stars, Mistress of the Moon,
In the Bliss and Spirit of the Mystical Swoon,
Goddess of Love, to unite with You as One
Thy Priest is fervently calling Thee to come!

Oh Asherah Qarnajim, Astarte of Two Horns,
I am Baal, Thy Mate, Thy Rose with thorns,
Thy Bridegroom, Thy Lover, Thy fiery Mate,
Come and unite with me, let us share our fate.
Descend upon me, Thy Lord and Heavenly Host,
Oh let us perform the Miracle of the Holy Ghost!

Ashtoreth, Spirit of Nature, Thou Holy Tree,
Thy Love be as sweet as of the Honey Bee!
Astarte adored, I am burning in your Desire,
Oh Lioness, let us kindle the Serpent's Fire,
Two embracing in Love, float united as One,
In the mystical union are we reduced to None.

Oh Astarte, Ashera, Ashtoreth, Thou Rose of Sharon,
At Thy Sacred Temple betwixt the Cedars of Lebanon
Thy Lover Baal awaits Thee, yea, come hither and kiss
the Wingéd Sun. Oh Purple Snake, rise Thou in Bliss
To the Highest Peak of Joy. Shan't we cross the Line?
Let us attain to the Throne and Place of Grace Divine.

Astarte and Baal, together now we dance and sing
In our marriage feast, rejoice as Queen and King.
Oh Holy Astarte, Red Lion's Blood and White
Eagle's Tears mingle. In the Light of Starry Night
To Beauty's dominion we rise: until in Nuit's Fold
We give birth to our Child, the Philosophical Gold.



Poem and drawing by Frater אריאור