



# IN THE CONTINUUM

Vol. V, No. 7

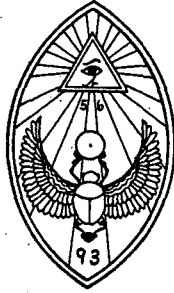
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

Anno XCI, 1995 e.v., Sun in 0° Aries  
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



Spring Equinox  
1995

Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

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

Many times in a season we repeat this sentence but do we readily know how to live it? Not many would-be Thelemites realize that the above sentence means severe self-discipline. The will is single and is not a bundle of whims, wishes and wants.

As an example, think of a person training to be a violinist in a great orchestra. This person must practice many hours of the day, no matter the state of health or what may be wished for at the moment. It may be that the musician must give up bad habits which jeopardise his health, for with bad health, he would certainly not reach his goal. He may not smoke, for instance, nor allow himself to be overcome by drugs or alcohol, nor give in to the whims of partying until late at night. He must hold himself to the single task of learning the violin and how best it might express the music which is to be played by his orchestra. He must study music in many of its forms for many hours of the day, even apart from playing his instrument. All this takes a great deal of self-discipline and most people who utter the above sentence have no idea of such discipline.

Further, our musician must have supplied himself with a roof over his head and food in his mouth. Sometimes when I talk to any tyro or beginner in our discipline, they are astounded by such words. But this is only common sense. How can you do your will if you are starving and homeless? So the first step in accomplishing the will, whether it be the finite will as with our musician or the infinite will which is the next step for mankind, the Knowledge and Conversation of the Holy Guardian Angel, these simple beginning steps must be taken.

Unfortunately, some beginners in Thelema think that the idea of the will does mean whims, wishes and wants and even worse, they insist on this for themselves and for others. They might say: "This is what I will" as they bother another person or actively oppose another person in their way of going. I have heard that one or two might even say: "This is what I will, therefore you have to obey what I want of you." This is extremely dangerous when

applied to the practices of sex. It could lead to violence on the part of one person and enslavement on the part of the other.

With this truth then, that if a person wants to accomplish his or her own will, he or she may not interfere with the rights of others, let us look at the problems of persons who live in close proximity to one another. This could be a shared household or a community or a marriage or any type of liason between two or more persons. Living by this law of Thelema becomes extremely difficult from day to day when one sees the same person all the time and when one is not informed that the traits and habits one objects to in the other person are probably projections on the part of the person who gets angry or upset.

The problem of projections occurs almost day to day and hour to hour for most people. The trait that makes a person angry is usually a trait he has pushed down into his own unconscious because he is ashamed of it and has been trained in some fashion that this characteristic is not polite or is not accepted by society or is a flaw in his own character. So when this sort of pressure is brought to bear on any person, the despised trait is pushed down and an attempt is made to ignore it or to pretend it is not there. When such a trait pops up in another person, then he denies its existence in himself but shows anger or annoyance at another.

Let us take a simple example from a shared household. Each person ideally should clean up after himself and not leave any of his traces of laundry, eating habits, or dirty dishes around. Nor, if he smokes, should he inflict his smoking habits on others. Nor should he play loud music in the night which disturbs the sleep of others. Yet I have seen all of these things happen in a so-called Thelemic household. There are many other things which might happen in close quarters which actually deny the rights of others to do "their own thing" as it were. These are all very simple examples and yet in order to really live the law of Thelema, one must pay extreme attention to such small matters. It does not do any good to meditate in one's chosen hour if one has been yelled at for infringing the comfort and rights of others.

Further, in order to truly live this law of Thelema, one must be ever vigilant in small matters before the larger issues may be addressed. This is indeed self-discipline and one must become proficient in the first steps before one can expect to go on with one's will, whether finite or infinite.

In this age, the idea of Magick or of Mysticism or of doing the Great Work has captured the imagination of a great many persons. These ideas have become glamorous to a large segment of the population and I have heard some say that the Great Work is all that

matters to them and therefore, they will take advantage of anyone who will support or aid them in this goal. But this is not living the law of Thelema in an honest fashion and each person must be ultimately responsible for himself and not rely on others to help him, or push him, or whatever, the weakness may be.

As explained, the Great Work begins with the perfectly ordinary task of supporting oneself. Then comes the task of learning how to live the law of Thelema in everyday life, hour by hour and of capturing the moments when one is upset at other persons due to projections. In short, one must refine the character and not by the former methods of suppression and blindness to what one is in a very real sense. One must begin to study one's own reactions and understand and control those reactions and emotions which are veritable stumbling blocks in one's chosen path. Even such work as this is a lifelong task but if accomplished, surely the whole person will be strengthened. If one is to live the law of Thelema, one must be strong. This is no idle phrase, for in one way or another, this strength or the lack of it will get tested over and over again.

If a person belongs to the O.T.O. or the A.A., the above development of strength becomes crucial. Suppose a person has an ambition to rise to higher Grades in the O.T.O. This is an outer Order, of course, and higher Grades mean more and more service is asked of the aspirant. In order to aid other persons, one must be very strong in oneself. The O.T.O. could not do its work in the world if it was led by weaklings and lazy persons. Therefore, when it is part of the ambition of any person to have a higher Grade or to take the next step in the Order, his service to the Order and to other persons is looked at carefully before the next Grade is conferred. Of course, those who operate only on whims, wishes and wants and who interfere with the rights of others, may not make it to the next step. I have seen many of these problems surface over the many years I have been connected to the O.T.O. and many of the most glaring mistakes have led to expulsion, which is only right. But then, some mistakes of occult crazies or those who do not understand Thelema but are caught by the glamour, have also become very laughable.

In the A.A. the service to others is even more demanding and difficult. For each person in this Order is led on by the highest of aspirations towards spiritual enlightenment. There can be a very delicate soul problem for each individual which the O.T.O., as it is a political and social Order, could not address in efficient fashion. Therefore, the A.A. remains very small but the persons who achieve the higher Grades in this Order have even more inner power than does many persons in the O.T.O., no matter how high their Grade might be. Further, the work for the A.A. which has been assigned by Therion has to do with a very serious work upon one's own character and a mastering of various disciplines which

are essential to the path towards the Knowledge and Conversation of the Holy Guardian Angel. For remember that the "God will not dwell within a vehicle poorly prepared", as Therion put it so wisely and so correctly.

When one begins to get the first whisperings of the H.G.A., it might be through conscience which is peculiarly one's own type and not dictated by another, and by intuition. These whisperings need to be obeyed if further progress towards spiritual enlightenment is to take place. For instance, if your conscience says you must get up a half hour earlier than usual in order to meditate, then this instruction must be obeyed. Otherwise, a person would get nowhere at all. Now ask yourself, how many times have you ignored the dictates of conscience or of intuition?

These first intimations of the voice of the Angel might eventuate in the actual experience. I can scarcely describe to you the wonder and ecstasy of this experience, but certainly many persons around the world have tried. All of the pain and work that you experienced to gain this goal are as nothing when it occurs. So now in our sentence, after the first experiences have worked their way through you, our sentence becomes a matter of "Do what THOU wilt." One obeys the voice of the Angel and one does the work in the world which He has foreordained for you. This happens to very few at the present but it is the next step for mankind and when more and more persons achieve this illumination, our world will not suffer so much from wars and spoilations of earth, air and water. Some of the selfish interests of the person only out for material gain will be balanced off by the truly Illuminated in all countries.

There is a grave danger here when one has attained to the K. and C. of the H.G.A. Some persons are so unbalanced that they now think they must impose their own experience on others and thus they form some sort of religious and usually bigoted sort of community which destroys the individual will of the persons within it. This phenomena has occurred often in modern times. I refer you to the recent news which describes how others may even die in their slavery to the person who declares himself so spiritually superior that all beneath him must obey. This is pure ego. No one escapes this effect of ego unless the experience of crossing the Abyss is gone through and all that one is and has is destroyed in the manifestation of the boundless depths of the Universe - in our terms, of Nuit.

The problem of ego gets stronger and stronger as one advances on the spiritual path. It also gets more subtle and can be observed in various ways. One of these ways is through projections.

When a person criticises or deprecates the appearance of ego in another person, we can be sure that it is their own ego speaking which is now being challenged. The very idea that one is pure and now free of ego reactions is a false one. Let me repeat, a person could not see any failing on the part of another if he did not have this same failing within himself which he wishes to push down or hide as he is mostly ashamed of its appearance in his life and in his thoughts and actions.

So the person who has finally achieved the K. and C. of the H.G.A. must immediately face this demon and conquer it from day to day until the final step of crossing the Abyss can be achieved, if at all for this life.

Now I have tried to put down in clear language some of the wonders and some of the difficulties and some of the horrendous pitfalls in this path to spiritual enlightenment. I am only making things overly simple perhaps, but certainly many others on this Path have done it better and more completely. I can only say to the Thelemic beginner, learn from the best of books, observe and control your own self or in other words, "Know yourself", work hard with your psychological knowledge not only for yourself but for others whom you must serve, and certainly listen to the voice of your own conscience and your own intuitions. Further, and as an essential part of your work, let Love guide your every move.

Love is the law, love under will.

*Soror Meral*

Notice: THE MYSTICAL & MAGICAL SYSTEM OF THE A.:A.: by James A. Eshelman has been revised and new material added to it. Therefore, the price has had to be changed accordingly. Information about this document is placed at the end of this issue of I.T.C.

ORPHEUS.\*

The old Egyptian spell!  
Stir, then, poor children, if ye can! Ah me!  
(Sings)

Unity uttermost showed,  
I adore the might of thy breath,  
Supreme and terrible God  
Who makest the Gods and death  
To tremble before thee -  
I, I adore thee!

O Hawk of gold with power enwalled,  
Whose face is like an emerald;  
Whose crown is indigo as night;  
Smaragdine snakes about thy brow  
Twine, and the disk of flaming light  
Is on thee, seated in the prow  
Of the Sun's bark, enthroned above  
With lapis-lazuli for love  
And ruby for enormous force  
Chosen to seat thee, thee girt round  
Of planets choral in their course!  
O thou self-formulated sire!  
Self-master of thy dam's desire!  
Thine eyes blaze forth with fiery light;  
Thine heart a secret sun of flame!  
I adore the insuperable might  
I bow before the unspoken Name.

For I am Yesterday, and I  
Today and I tomorrow, born  
Now and again, on high, on high  
Travelling on Dian's naked horn!  
I am the Soul that doth create  
The Gods, and all the Kin of Breath.  
I come from the sequestered state;  
My birth is from the House of Death.

Hail! ye twin hawks high pinnacled  
That watch upon the universe!  
Ye that the bier of God beheld!  
That bore it onwards, ministers  
Of peace within the House of Wrath,  
Servants of him that cometh forth  
At dawn with many-coloured lights  
Mounting from underneath the North,  
The shrine of the celestial Heights!

\*Much of the following invocation is a free rendering  
of several fine passages in the Egyptian Book of the  
Dead.



He is in me, and I in Him!  
Mine is the crystal radiance  
That filleth aether to the brim  
Wherein all stars and suns may dance.  
I am the beautiful and glad,  
Rejoicing in the golden day.  
I am the spirit silken-clad  
That fareth on the fiery way.  
I have escaped from Him, whose eyes  
Are closed at eventide, and wise  
To drag thee to the House of Wrong; -  
I am armed! I am armed! I am strong!  
I am strong!  
I make my way: opposing horns  
Of secret foemen push their lust  
In vain: my song their fury scorns;  
They sink, they grovel in the dust.

Hail, self-created Lord of Night!  
Inscrutable and infinite!  
Let Orpheus journey forth to see  
The Disk in peace and victory!  
Let him adore the splendid sight,  
The radiance of the Heaven of Nu;  
Soar like a bird, laved by the light,  
To pierce the far eternal blue!

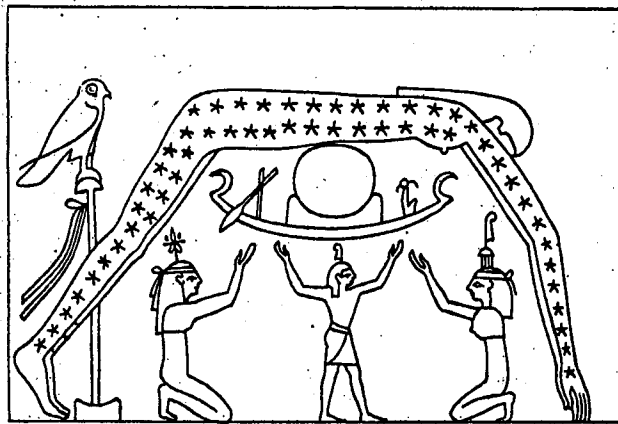
Hail! Hermes! thou the wands of ill  
Hast touched with strength, and they are shivered!  
The way is open unto will!  
The pregnant Goddess is delivered!

Happy, yea, happy! happy is he  
That hath looked forth upon the Bier  
That goeth to the House of Rest!  
His heart is lit with melody;  
Peace in his house is master of fear;  
His holy Name is in the West  
When the sun sinks, and royal rays  
Of moonrise flash across the day's!

I have risen! I have risen! as a mighty  
hawk of gold!  
From the golden egg I gather, and my wings  
the world enfold.  
I alight in mighty splendour from the throned  
boats of light;  
Companies of Spirits follow me; adore the  
Lords of Night.  
Yea, with gladness did they paeon, bowing  
low before my car,  
In my ears their homage echoed from the  
sunrise to the star.

I have risen! I am gathered as a lovely  
 hawk of gold,  
 I the first-born of the Mother in her ecstasy  
 of old.  
 Lo! I come to face the dweller in the sacred  
 snake of Khem;  
 Come to face the Babe and Lion, come to  
~~measure force with them!~~  
 Ah! these locks flow down, a river as the  
 earth's before the Sun,  
 As the earth's before the sunset, and the God  
 and I are One.  
 I who entered in a Fool, gain the God by  
 clean endeavour;  
 I am shaped as men and women, fair for  
 ever and for ever.

(Excerpt from LIBER QUARTUS VEL MORTIS by  
 Aleister Crowley.)



Shu supporting the boat of the Sun-god beneath the sky-goddess Nut.

# THE CHYMICAL JOUSTING OF BROTHER PERARDUA

WITH THE SEVEN LANCES THAT HE BRAKE

## *He slayeth Sir Argon le Paresseux.*

Now Brother Perardua, though he was but a Zelator of our ancient Order, had determined in himself to perform the Magnum Opus, and to procure for himself one grain of the Powder, one minim of the Elixir, and the Tincture of Double Efficacy. Not fully did he yet comprehend the Mysterium of our Art, therefore imposed he upon himself the painful sevenfold regimen. For without the Bell of Electrum Magicum of Paracelsus how should the adept even give warning to the Powers of the Work of his entry thereunto?

Yet our brother, being of stout heart — for he had been a soldier in many distant lands — began right cheerfully. His head that was hoary with eld he crowned with five petals of white lotus, as if to signify the purity of his body, and went forth into that place where is no field, nor any furrow therein; and there he sowed a scroll that had two and twenty seeds diverse.

## *He slayeth Sir Abjad the Saracen.*

Nor for all his care and labour could he gather therefrom more than seven plants, that shone in the blackness; and each plant beareth a single blossom that hath seven petals — one would have thought them stars; for though they were not of a verity in themselves brilliant and flashing, yet so black was that wherein they grew that they seemed brighter than suns. And these were placed one above the other in a single line and straight, even according unto the seven centres of his intention that he bare about him in the hollow tube that hath thirty and two joints.

## *He slayeth Sir Amorex le Desirous.*

These plants did our brother Perardua pluck, as the mystic rites ordain; and these did he heat furiously in his alembic, yet with vegetable heat alone, while he kept them ever moist, dropping upon them of his lunar water, whereof he had three and seventy minims left of the eight and seventy that his Father had given him; and these he had borne upon a camel through the desert unto this place where he now was, which is called the Oasis of the Lion, even as the whole Regimen that in the end he accomplished is in the form of a Lion.

This then his Lion waxed exceeding thirsty, and licked up all that dew. But the fire being equal thereunto, he was not discomforted.

## *He slayeth Sir Lionel the Warder of the Marshes.*

So now indeed he had wrought the first Matter to a pitch of excellence beyond the human; for without trouble was his tincture thus beautiful. First, it had the crown and horns of Alexander the mighty king; also it had wings of fine sapphire; its fore part was like the Lion, whereby indeed it partook of the highest Virtue, and its hinder quarters were as a bull's. Moreover it stood upon the White Sphere and the Red Cube; and it is not possible for any Elixir to exceed this, unless it be by Our path and working.

## *He slayeth Sir Merlin the Wizard.*

Yet our brother Perardua — and by now he was right skillful at the athanor! — determined to attain to that higher Projection of our art. Therefore he subtly prepared a Red Dragon, or as some alchemists will have it, a Fiery Flying Serpent, whereby he should eat up that Sphinx of his, that he had nourished with such ingenium and care.

Now this Red Dragon hath seven fiery coils, proper to the seven silver stars. Also was his head right venomous and greedy, and eight flames were about it; for that Sphinx had two wings and four feet and two horns; but the Serpent is one, even as the King is one.

*He slayeth the Great Dragon called Stooing or Twisted.*

Now then is this work utterly burnt up and abolished in that tremendous heat that is in the mouth and belly of the Dragon; and that which cometh forth therefrom is in no wise that which went in. Yet are these twelve the children of those two-and-twenty. So when he had broken the cucurbite, he found therein no trace of the seven, but a button of fused gold — as we say, for it was not gold . . . .

Now this button hath twelve faces, and angles twenty-four salient and reentrant; and Our Egyptian brethren have called it the Pavement of the Firmament of Nu.

*He slayeth King Astur of the Arms Argent.*

Now this metal is not in any wise like unto earthly metals; let the brethren well beware, for many false knaves be abroad. Three things be golden: the mineral gold of the merchant, that is dross; the vegetable gold that groweth from the seed of the scroll by virtue of the Lion; and the animal gold that cometh forth from the regimen of the Dragon, and this last is the sole marketable gold of the Philosopher. For, behold, an Arcanum! I charge you, keep secret this matter; for the vile brothers, could they divine it, would pervert it.

This mineral Gold cannot be changed into any other substance by any means.

This Vegetable Gold is fluidic; it must increase wonderfully and be fixed in the Perfection of the Sphinx.

But this our Animal Gold is to this mighty pitch unstable, that it can neither increase nor decrease, nor can it remain that which it is, or seemeth to be. For even as a drop of glass unequally cooled flieth at a touch into a myriad fine particles, so also at a touch this gold philosophical dissolveth his being, oftentimes with a great and terrible explosion, oftentimes so softly and subtly that no man may perceive it, be he never so acute nay, as a needle for sharpness or for fineness as a spyglass of the necromancers!

Yet herein lieth the core of the matter that in this explosion aforesaid naught whatever is left either of the seven or the twelve or of the three Mother seeds that lie concealed therein. But in a certain mystical way the Other Ten are shadowed forth, though dimly, as if the Brazen Serpent had become a Sword of Lightning. Yet is this but a glyph; for in truth there is no link or bond between them.

For this Animal Gold is passed utterly away; there is not any button thereof, nor any feather of the Wings of the Sphinx, nor any mark of the Sower or of the Seed. But at that Lightning Flash all did entirely disappear, and the Cucurbite and the Alembic and the Athanor were shattered utterly . . . and there arose That which he had set himself to seek; yea, more! a grain of the Powder, and three minims of the Elixir, and Six drachms of the Tincture of Double Efficacy.

. . . . Yet the brethren mocked him; for he had imperilled himself sore; so that unto this hour hath the name of Perardua been forgotten, and they that have need to speak of him say in right joyaunce *Non Sine Fulmine*.

*The Chymical Jousting of Brother Perardua with the Seven Lances That He Brake* is Liber 55, an A. . . A. . . Document in Class C. This alchemical allegory was written by Aleister Crowley, but its subject — at least allegorically — was one of his Probationers, Capt. J.F.C. Fuller, "a soldier in many distant lands."

Fuller's Probationer motto was *Per Ardua*. However, as Cancellarius of the A. . . A. . . he also held the honorary grade of Adeptus Minor, for which his motto was *Non Sine Fulmine*, the last three words of the document. (It is as "N.S.F., 5<sup>o</sup>=6<sup>o</sup>" that Fuller's imprimatur appeared on many early A. . . A. . . documents.) Obviously it is not an actual story of Fuller himself, since he never passed beyond Probationer.

Fra. A.H.

THE CHYMICAL JOUSTING OF BROTHER PERARDUA WITH THE SEVEN LANCES THAT HE BRAKE. (A short commentary on some of the meanings hidden in this essay by Aleister Crowley.)

"SEVEN LANCES". There are seven steps in the middle pillar of the Tree of Life; Malkuth, the Universe, Yesod, Art, Tiphareth, the Priestess, Kether. "One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth". LIBER LXV, Chapter I, verse 9. This chapter is attributed to Earth.

"He slayeth Sir Argon le Paresseux". Argon is from the Greek and means bright, white, swift, not working. The Greek letters add to 224. "Paresseux" is a French word meaning a sluggard, a lazy fellow.

"Sevenfold regimen". Seven steps of transformation in the Middle Pillar.

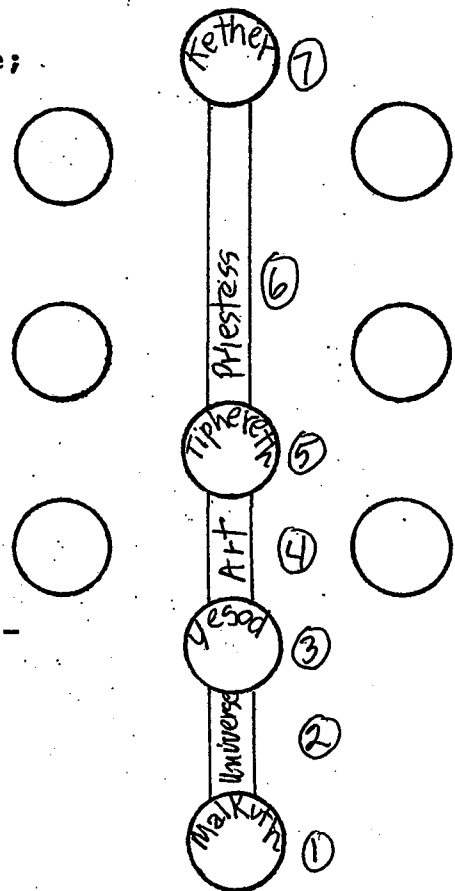
"Bell of Electrum Magicum of Paracelsus" Electrum in its ancient meaning was an alloy of gold and silver. Or, in other words, of the Sun and Moon. (Notice this in many Alchemical treatises with pictures to illustrate the meanings.)

"Five petals of White lotus". White means purity. Five refers to the five senses experienced by a physical body. These senses must undergo purification.

"Scroll that had two and twenty seeds diverse". 22 Trump cards in the Tarot.

"He slayeth Sir Abjad the Saracen". Abjad adds to 18 by Hebrew Qabalah, and one of the meanings for this number is "antique serpent". "Saracen" a member of any of the Syrian nomads of the Roman Empire, or, an Arab. or a Muslim.

"Seven plants, that shone in the blackness:" Blackness refers to the night sky. Seven refers to the seven planets to be seen at night. "Seven petals on each of the seven plants would be  $7 \times 7 = 49$ , a number of Venus. Love is the key to further transformations. "One above the other in a single line and straight". The middle pillar. Also the chakras.



"hollow tube that hath thirty and two joints." Thirty two vertabrae, when counted in a certain fashion. Tree of Life based on thirty two as well, : ten spheres and 22 paths, all called paths for convenience.

"He slayeth Sir Amorex le Desirous". French word is "amoureux" plural for unmoral. "Desirous means desire, wish, longing. French word is desiraux, meaning desirous, anxious, eager. Oneworks without lust of result, in other words. Spell Amorex as:  $11+40+70+200+7 = 298$ . By Hebrew Qabalah, some of the meanings are - Amen aar, or Amen our Light, and Son of the Gods.

"Alembic" 1. A vessel with a beaked cap or head formerly used in distilling. 2. Anything that transforms, purifies or refines.

"vegetable heat - moist - lunar water". All these refer to Yesod the sphere of the Moon.

"three and seventy minims" Three the number of Gimel, which refers to the Priestess, equivalent to the Moon. Seventy refers to the Devil, Ayin, a reference to the earthy and spiritual values of sex. Meditation on these two Trumps will yield new understandings. "Minims" means the smallest unit of liquid measure, about one drop; also, very small or insignificant.

"eight and seventy that his Father had given him" All of the Tarot cards number to 78.

"borne upon a camel through the desert". This is a reference to Gimel, the Moon, as a path.

"Oasis of the Lion". Leo is the sign of the Lion ruled by the Sun. This refers to Tiphereth, which is accomplished in the end, The Supernal Triad yields two results and one of these is Vau, or Tiphereth, the Sun.

"licked up all that dew." By Hebrew Qabalah, add  $4+5+6 = 15$ , or the Tarot Trump of Ayin, the "Devil".

"He slayeth Sir Lionel the Warder of the Marshes". By Hebrew Qabalah, spell Lion as  $30+10+6+50 = 96$  with meanings of AL ADNI, a name of God. Also the secret counsel of the Lord spelled mem, vau, daleth, yod, he, vau, he. EL can be 35 and add this to 96 and it becomes 131, a title of Kether, also turn, roll. Perhaps also a play on words, Lion of EL or AL, the name of THE BOOK OF THE LAW.

A warder is a person who guards things, a watchman or a caretaker. Marshes probably refers to the fact that the Path of Samech named "Art" crosses the horizontal path of Mars, named "The Tower", where much gets destroyed. The Crown and horns of Alexander refer to the Fixed sign or the Sphinx of Aquarius, which is equated to Air and thus is mental or of the thinking quality, the intellect, peculiar to mankind. The wings of fine sapphire refer to the Eagle, attributed to Scorpio, and is the fixed sign attributed to Water, thus to the emotions. The fore part "like the Lion", is attributed to the Fixed sign of Leo, which is Fire and represents the power of daring, the power to do or to get things done. The hind quarters are of the Bull, which is Taurus, attributed to Earth and to material forms and practicality. This is the Will of the Sphinx, in its entirety one says "To know, to will, to dare and to keep silence." The red cube has 6 sides, thus refers to Tiphereth, which is the 6th sphere. It also represents male creative energy which results in dominion over matters of the earth. Red is the color of the Lion in Alchemy and white the color of the Eagle. Thus with the white sphere, we have a representation of female energy and the two combined make up the union of the two opposites with which Alchemy is concerned.

"He slayeth Sir Merlin the Wizard." Now the Aspirant has reached Tiphereth, the sphere of the Sun and the magician himself is to be slain as if one stops here, the rest of the Tree of Life cannot be attempted.

"Athanor" is again an alchemical term which means that it is a digester furnace with a self-feeding fuel supply contained in a tower-like contrivance, ensuring a constant, durable temperature. This is like the constant heat of the body in which the transformations take place, also like the heat of the womb.

Thus, alembic is masculine and athanor is feminine; The Red Dragon or the Fiery Flying Serpent is formed from the energies of Tiphereth, wherein the steady information is given to the Aspirant through the Knowledge and Conversation of the Holy Guardian Angel. This development in turn destroys the Sphinx which was formed at Samech.

"Seven fiery coils proper to the seven silver stars." The fiery part belongs to Tiphereth, the sphere of the Sun and the seven silver stars belong to a manifestation of Nuit, or of the feminine. The symbol for the A.A. includes the mystery of Babalon who is the representative of Nuit. The Red Dragon has eight flames about his head. In Sepher Sephiroth there are three meanings for love for the number eight. Also of importance is that Scorpio is the eighth sign of the Zodiac and represents love in the meanings of the Sphinx, which are also Liberty, Life, Light and Love. The Serpent or the Dragon is attributed to Scorpio - love.

"He slayeth the Great Dragon called Stooping or Twisted"

This is the path of Gimel, which crosses Teth, or "Lust" and shows the Lion-Serpent being ridden by Babalon on the Tarot Trump number eleven. The last horizontal path of Daleth, "The Empress," or Venus is also crossed by the Trump of the "Priestess". When two opposites unite, there is a result which is called Vau, or the child. Thus Yod + Heh produces Vau and the final Heh. The union can only happen through the powers of love,, thus the heat of the Dragon. The twelve are the Zodiac signs and the two-and-twenty are the Trumps of the Tarot. The cucurbite is the closed vessel that has been harboring the results of the union of the two opposites. It has been gently heated until the final result is formed and when the work is complete, it is then broken. The button of fused gold was the result of the union of opposites and the twelve faces are the twelve zodiac signs. This is symbolized by a 12 pointed star, the salient angles pointing outward and the inner angles turning to the center.

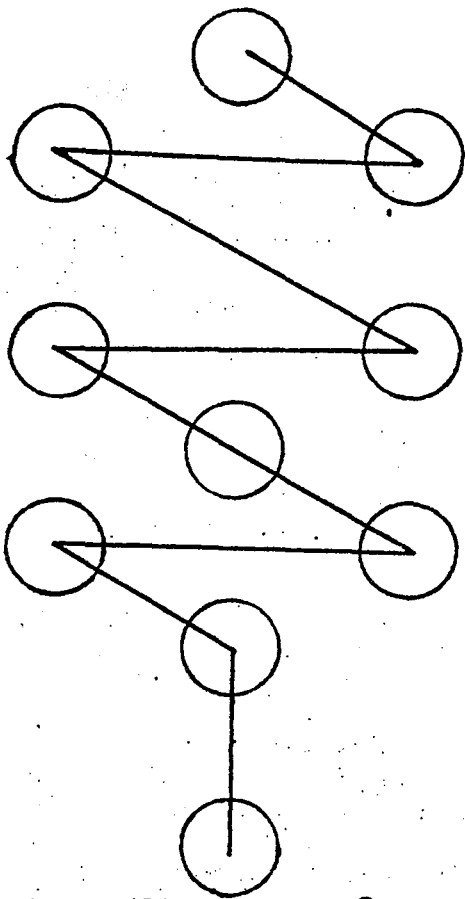
"He slayeth King Astur of the Arms Argent." Astur refers to a Star and Argent means silver. Thus we have the A.:A.: which is symbolized by the name of Argentæum Astrum and its 3 dots thus: .: refer to the three Supernals. The three explanations of the gold refer to the three worlds or states of the Alchemist. Mineral refers to the Body and Vegetable refers to the Soul, or the various meanings of the Ruach with its six spheres. Therefore, there are six meanings for the vegetable gold and the perfection of the Sphinx is the key to their perfection. Since there are so many spheres representing the conscious mind, etc., they are necessarily fluidic. The Spirit of the Alchemist is Animal Gold as only man seems to have a Spirit which is singular for each person. Spirit or Animal Gold is referred to the Supernal Triad and there follows an explanation which is difficult to understand as very few humans can attain to this state. The explosion which occurs at Kether, when the Adept has transformed everything into pure Spirit, leaves nothing behind. The seven are the planets, the twelve are the Zodiac signs and the Three are the three mother letters, Aleph, Mem, & Shin, thus the three elements of Air, Water and Fire. The other Ten are then formulated and the spheres of the Tree of Life are "shadowed forth" as A.C. puts it. The Brazen Serpent climbs up the Tree, reaches to Kether and becomes the Sword of Lightning. A grain of the Powder refers to the Unity which is achieved. The three minims of the Elixir are the three Supernals and the Six drachms of the Tincture refer to Tiphereth, into which the Adept is thrown for the time being and this is Double Efficacy as the whole matter has been achieved by the union of two opposites. These could be: the union of subject and object, the union of man and God, or the union of Man and Woman and the method in all these is Love.



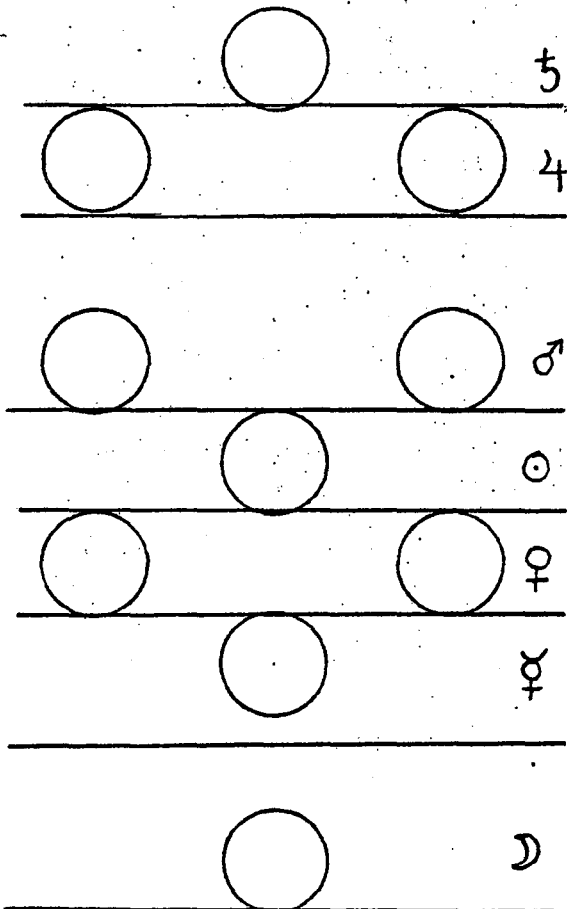
There are divergent opinions as to what these Seven Lances might be in this Allegory. Frater A.H. believes that they are the seven spheres of the Tree of Life which are attributed to the seven planets. Soror Meral thinks they are the seven steps up the middle pillar which end in Kether. There are also seven levels on the Tree of Life which are marked off only by the spheres and the twenty two Trumps are not noted very much in this scheme. But the Allegory takes note of the Trumps in the number twenty two and of the Spheres with the number ten. Since the notes by Frater A.H. are incomplete, even though extremely interesting, they are not included in this study. Much research must be done to discover just what was in Crowley's mind when he wrote this for THE EQUINOX, Vol. I. However, too many times the student has been perplexed by hidden meanings in Crowley's writings and this is especially true of some of the early works. Later, he began to write in a more understandable fashion when he was writing BOOK 4 and LIBER ALEPH ( however, this too is obscure in part), also for THE BOOK OF THOTH, which is quite clear in most of its sections and is a classic in its own right.

Full credit must be given to Fraters A.H. and H.B. for the excellent research they have undertaken in the publications which they produce. Posterity owes them both a debt of gratitude.

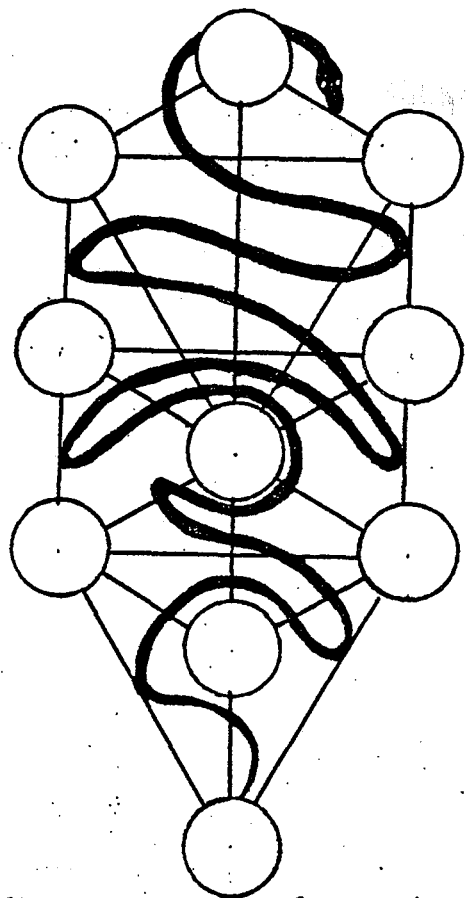
The bulk of this Commentary on Crowley's Allegory of the Seven Lances has been done by the editor of IN THE CONTINUUM, Soror Meral.



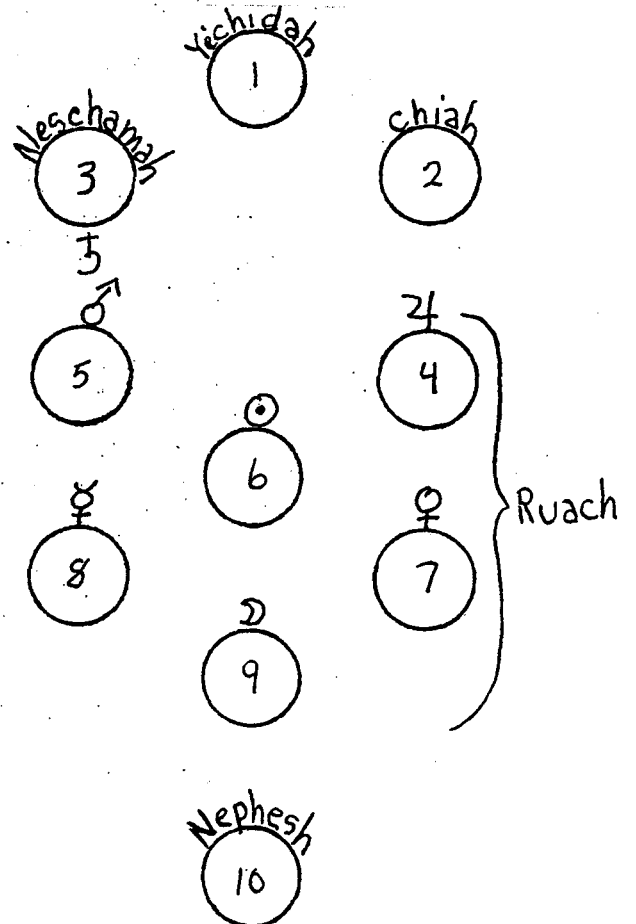
The Flaming Sword



Seven Planes of Tree of Life



The Serpent of Wisdom



The Parts of the Soul

## THOTH TAROT AND ASTROLOGY

### CANCER

Cancer is a Cardinal, Water sign. This means very strong emotions for Cancer people as water rules the emotional life and Cardinal always denotes the first onrush of activity for the element thus affected. There is a great wealth of emotional drive with these people. The keywords for this sign are "I feel" and indeed the Cancer people have such deep emotions that sometimes they find it difficult to know that they have decided on a course of action almost completely tied into emotional urges. There is great power with the way they can feel. However, most of the time this is hidden from view for it is known that Cancer is equated with the crab and wears a shell of protection upon its back. Because of the desire for protection, Cancer people may appear to be overly quiet. But this is also balanced by a fine sense of drama. Quite a few Cancer persons have been able to act on the stage or in the movies as they can take on the characteristics needed for persons in the play with great fervor and can make an audience feel with a character. This happens in normal life as well and the Cancer person whom you know may be putting on an act in order to hide the deep wells of sensitivity.

The Moon rules Cancer and is strong here as it is one of the Lights. The rulership of the Moon emphasizes the emotional life as this is the sphere of the Moon. There is an ebb and flow, a flux and reflux, an expansive period and a time for hurt withdrawal. This is characteristic of Moon changes, from waxing and then to waning phases. The Moon, when placed in certain ways in a horoscope, also rules the public. Its influence can be seen in certain popular methods of thinking, of behaviour, of speech, of song, and the like. In a few years, these fads fade out and are forgotten. So also, besides acting, some Cancer persons are very good at showmanship and understand the public moods and current psychology.

Cancer persons are active at assimilating and redistributing sense impressions. One could expect them to work with any thing which appeals to the senses, such as beauty products, home decorating, the food industry and cooking as the sign of Cancer rules the stomach.

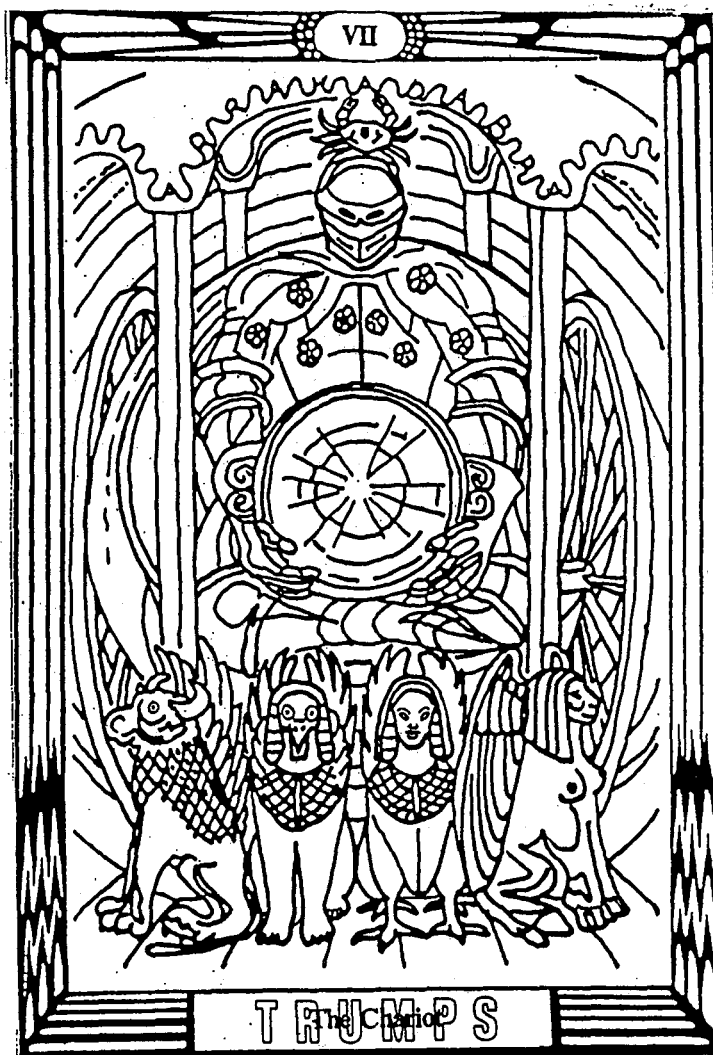
Cancer persons can also have the ability to compose various elements into a unified whole. They are great at gathering experiences and amalgamating them into a wholeness of viewpoint. These people are quite receptive to outside influences and the moods of others around them. They absorb ideas and conditions and convert them to their own use. They are also mediumistic and reflective when the aspects in the horoscope are easy. They can be dreamy, with a mild temper and they respond well to sympathy, kindness and approbation. Indeed they need these positive emotions and have a happy home life if the partner can supply these attitudes. They have a desire for a comfortable home life and, like the crab with its shell, if given a chance, they will always weave some sort of home about themselves.

Since they like to feel secure, these persons are often great

at protecting the self from unwanted influences and often love to be surrounded with ideas or objects which give off the message of protection. Also the tenacity of the crab is proverbial and this is also true of Cancers. This tenacity shows up for home and partner when these are fortunate, and for certain emotional stances which work for them and which they therefore would be loathe to give up.

The Tarot card equated with Cancer is "The Chariot". Here a mailed and heavily protected figure with a crab as the crest of his helmet is issuing forth from the realm of Binah, where forms and images have their beginnings. Above his head is the word which symbolizes the Great Work and its completion - "Abrahamadabra". For its meanings, one must look to the number 418 which appears in this publication many times and of course, in the works of Crowley. As the word issues from Binah, it hints of the supernal triad, mostly unknown to the public and the reward for great spiritual development known to us as "having crossed the abyss."

The figure carries a grail or receptacle in which shines the very essence of life itself. He (or she?) is also protected further by a blue canopy, which hints at the blue of the sky and thus of Nuit and of the great mother from which he emerges. There are four posts or pillars to hold up this canopy, which carry on the idea of the four elements. These four elements are mixed up and are not in a pure state as they seem to carry forth the chariot. But they are not very active and they seem to point in different directions. The surge of life is varied and different for each person. Here we have another idea about the changeability and the adaptability of the Cancer person. This is also a hint that the purpose of a Cancer person may be hidden or mixed or perhaps accomplished in a roundabout fashion. Another characteristic of the crab is that it walks sideways and doesn't seem to go in a straightforward fashion to its goal.



"The Chariot is placed between Binah and Geburah, which is the sphere of strength and severity and is equated with Mars. The energy of Mars is needed to bring forth the forms and beginnings of life which emanate from Binah. There is often a hint of the same kind of patterns in the Cancer person. They have a good deal of inner strength and can exhibit Mars action when challenged. They have been known to get quite aggressive when the inner self is threatened.

With "The Chariot" we have presented the spiritual side of the Cancer person. Remember that spirituality is not often expressed in a whole and understandable fashion as it sometimes needs a great deal of development to understand this side of oneself in depth. It is easier to know the second part, the soul.

This is represented by the Queen of Cups who rules the first two decans of Cancer. She, too, is mysterious in that she is veiled by diaphanous clouds around her figure and head. It is very difficult to know her as she is mainly of a reflective nature. She reflects other persons to themselves, just as quiet water can reflect back the face and figure of those who peer into it. In this way, she also has an armor, but it is one of mist. She is protected by her almost invisible presence. The waters of emotions are at her feet and upon them float water lilies which receive their sustenance from the mud beneath. By her knee is a bird which must delve for its food into that same mud with its long beak. She holds a shell which is a form of protected life under the water or sea. All of life once emerged from a combination of water and earth but also with the aid of sun and air, of fire and intelligence. So behind her head is a pale disk which represents the sun veiled by the fog which it induces when shining upon an expanse of water.



The Sun of life is seen through veils and this is appropriate when we consider that the next zodiac sign, Leo, is ruled by the Sun.

When the soul of a person is represented by the placement of the Sun in a horoscope in the last decan of Gemini or the first two decans of Cancer, the person with this placement often enjoys a great deal of popularity and is well liked by other people. This is due to the fact that the associates of such a person can see themselves reflected in the Queen of Cups. But if the person so looking into this mirror has already some very difficult aspects to the character, this reflection of himself to himself can be very unsettling. A mirror reflects anything presented to it. For this reason, these Queen of Cups people must be very careful in their choices of friends and acquaintances. They can be unduly affected by the moods and behaviour of others and can take on too much of various emotional stances which are deleterious to both persons.

The Queen of Cups is imaginative, poetic, kind and good-natured. But she is also dreamy and sometimes doesn't seem to be very practical. Also it is possible that the imagination may be stronger than feeling.

If there is an affliction to the placement of the Sun in these decans, the person could be unwilling to take trouble for another person. There could be too much immersion in a world of dreams and unreality. This placement of the Sun is affected greatly by other aspects as it is a very sensitive area of the zodiac.

One can get drowned in adverse reactions to the emotional life. Emotions are represented on the Tree of Life by the sphere of Yesod, which is ruled by the Moon and which also represents the autonomous functions of the human. Certain types of emotions enabled mankind to survive the challenges of life on earth but some of these reactions have been outgrown in a sophisticated and advanced society. Cancer persons can be affected by both useful and harmful emotions. Their main task would be to know the difference and to work to control those primitive reactions which no longer apply to present day living. There is only one emotion which is of the highest calibre and which leads to spiritual enlightenment and this is Love.

The first decan of Cancer is ruled by Venus and since this is a Cardinal sign, all of the Cancer decans are numbered from two to four. This first decan is fittingly called "Love". The number two relates to Chokmah, which is Will and Wisdom so this card refers to "Love under Will". Two streams of water issue from the lotus at the top which is supported by two dolphins who are attached to the lotus arising directly out of the waters of the emotional life. The two streams of water flow into two cups which then overflow with their bounty. This small card represents the harmony of male and female in a perfectly placid situation with the calm waters around them. These opposites radiate an intensity of joy and ecstasy. When the Sun is in this decan the native can radiate harmony, mirth and

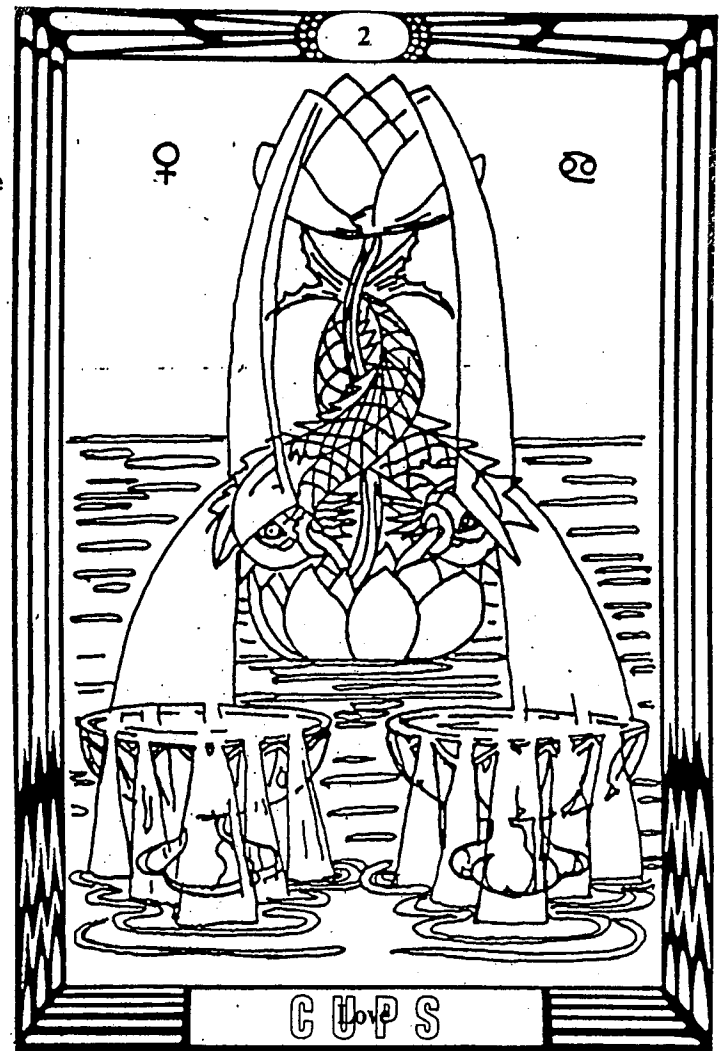
subtlety. But if the Sun is poorly aspected then the native can be foolish and be a victim of dissipation. The native could waste his or her resources or those of others, whether material, emotional or mental. There could be folly and silly actions,

If the aspects in the horoscope are difficult, the person could be a victim of drink and drugs. For this reason, these sensitive people should be very careful with such substances. The first decan gives the message that many difficulties in life can be ruled and eventually harmonized by Love.

The second decan of Cancer is ruled by Mercury and it is numbered the Three of Cups. The threes refer to Binah, which gives form to the Will and so this card is named "Abundance". The three cups are studded with the seeds of the pomegranate. There are eight lotuses in the card, which refers to the sphere of Hod attributed to Mercury. Four of the lotuses support the cups, the middle one has another growing out of it. Four of the lotus flowers jet forth water into the cups as the top cup is favored by two of them. Water flows from one cup to the other and finally down into the water from which they emerge.

Here the fruits of love are enjoyed as they are mixed in with the intellectual capacities symbolized by Mercury. Pomegranates have been a symbol of plenty from ancient times, a symbol of the bounty of the earth and of nature. In this card, love and will are conjoined and the result is full of plenty, of fulfillment.

This small card endows the native with the Sun placed in this decan with liberality, a good deal of merriment and if other planets in the horoscope are favorable, there can be success. Sometimes this success occurs without the native working for it to any great degree. This in itself would be a danger, for the negative side of this decan would be an expectation of success and the good things of life without making an effort. The native could skate on his good luck and forget that one must be endowed with a backbone which

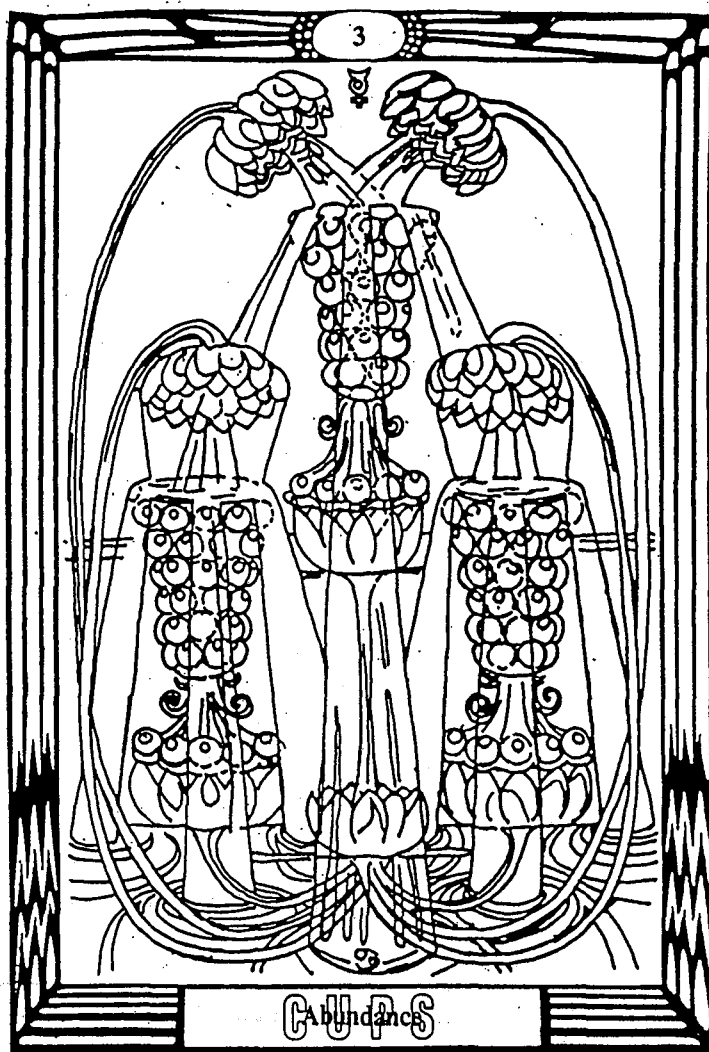


is only formed by effort. The nature could be too happy-go-lucky so that disappointment, when it arrives is not clearly understood and not dealt with in an efficient fashion. The native thus afflicted would be apt to drown sorrows in drink or drugs. All this would depend on other aspects to the Sun and also on the influence of the Moon in the horoscope.

There is always a positive and a negative effect for every planet, every sign, every aspect in any one horoscope and the small cards also are influenced by this law. If the card is so joyful and happy as is this one, if it is full of abundance, then a lack of these qualities would leave the native almost without a defense. They could too easily be blown about by the winds of fortune. This native expects life to be happy and is usually poorly equipped to deal with it when events turn out not to his liking.

There is a great deal of sensuality indicated by this decan and the person could love pleasure of all kinds. This person is also kind and needs love greatly. If this is not forthcoming from associates, family and offspring, there could be deep disappointment and an irascible temper might surface. Also because Mercury rules this decan and Cancer is a water sign, there could be quite mysterious ideas coming from these people. The intellect would be clouded over with emotions from time to time and the person could have difficulty adjusting to harsh realities of life and perhaps seek escape in one way or another.

The third decan of Cancer is ruled by the four of Cups. This decan is ruled by the Moon. Since Cancer is a Moon sign, this is a double effect of the Moon in this last decan. The card is named "Luxury". Since four refers to Chesed, which is below the abyss, and which begins phenomena which is understood by the normal mind



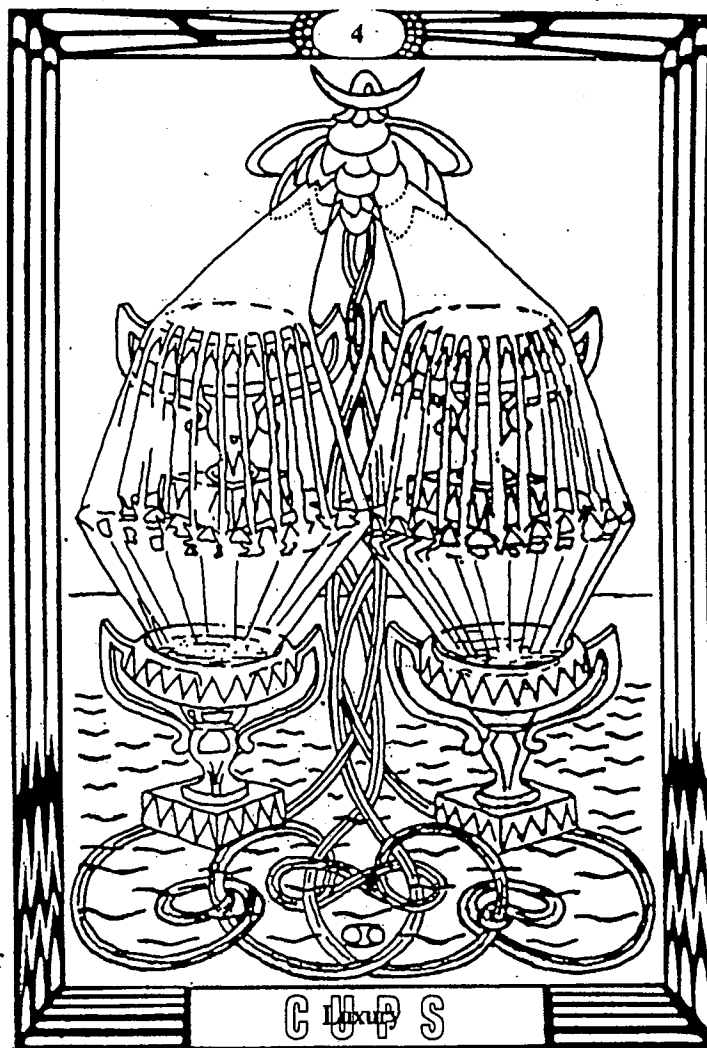


the original idea of love and its fulfillment takes on a more practical and limited quality. There is now only one lotus which has a double stem. This signifies the balance of the opposites and the consequently limiting influence.

The lotus sends water into the two cups at the top and these waters flow into the two cups at the bottom. But no water flows out of the bottom cups. There is a stagnation here of too much of emotionality and of psychic abilities. The success or pleasure enjoyed by the first two decans is now coming to an end. There is too much of an abandonment to desire and the seeds of decay have set in. On the negative side, this card indicates too passive a nature. Sometimes underhanded methods may be employed and there could be some sort of injustice coming to the surface.

The sea at the bottom of this card is now ruffled and is no longer so calm as in the former cards. The ability to mirror joy and happiness and love has been lost. The emotional life is troubled often and catastrophe could be brought on by an overabundance of pleasures and enjoyments and also by overwhelming emotional urges.

Also, since this is the last decan of Cancer, the soul nature has changed. This last part of the sign is ruled by the Prince of Wands. He is a combination of Earth and Fire. This makes a contradiction to the psychism and emotionality of the Moon influence. The presence of this Prince stiffens the nature and aids in giving a warm-hearted generosity. The softness of the double Moon influence is tempered and balanced by the energy of Will. The native now realizes that abundance comes about through effort and work. This character, therefore, is not so pleasing and soft as the other two Cancer characters. But also, there is conflict here between Fire and Water. This may surface in some of the negative behaviour of



this native. The person may exhibit cruelty and violence. There could be a measure of intolerance and stubbornness. The nature of the Moon is to show kindness to others and also to request the same treatment from those with whom he associates. If the nature is poorly controlled, the warring factors of the incompatibility of Moon and Fire will surface. This means that the person so affected can easily swing from one type of mood and action to another and thus bewilder those around him, and most of all himself. This last decan can indicate a very troubled and intricate type of person.

The Cancer person herein described will need to effect a balance between the activity and dominance of the will with the kindness and sensitivity of the Moon. Negative psychism and the indulgence in intoxicating substances should be avoided. The over-emphasis on the feelings and the urge to give in to moods and the tendency towards abandonment and an accompanying lack of responsibility can be strengthened by the presence of the Prince of Wands. Also, when difficulties seem to be overwhelming, their amelioration can be found in the Trump card which rules the sign and this is the "Chariot" which brings aid and sustenance directly from the Supernal Triad.

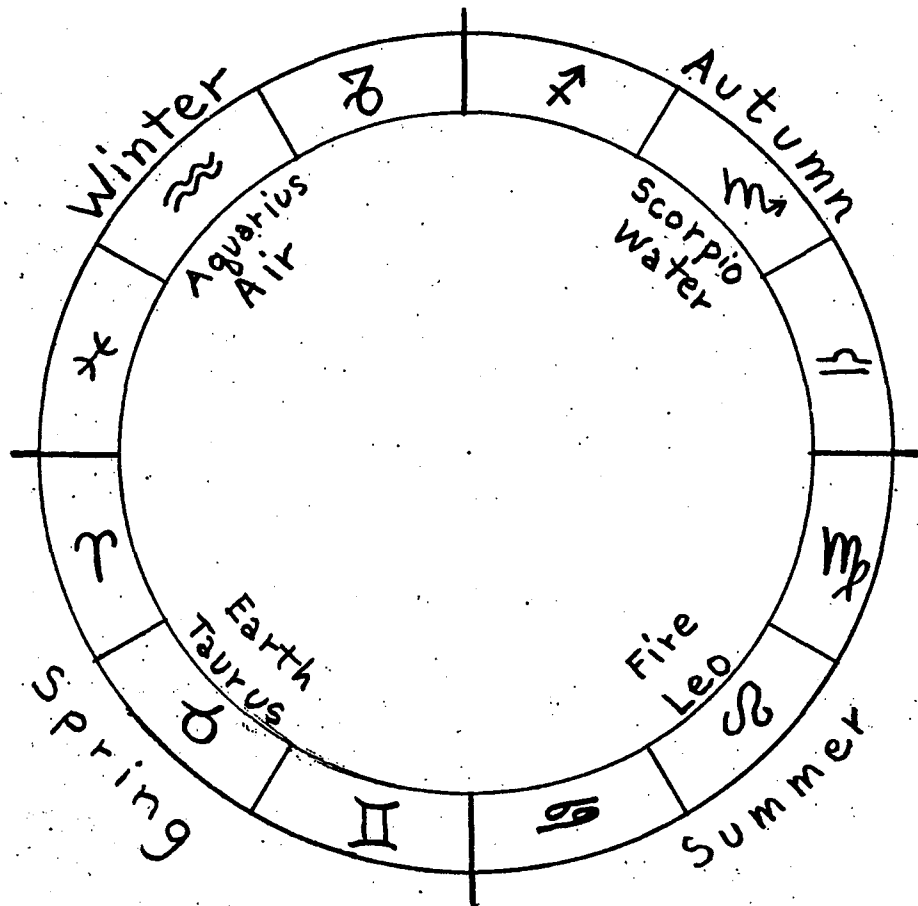


Diagram A

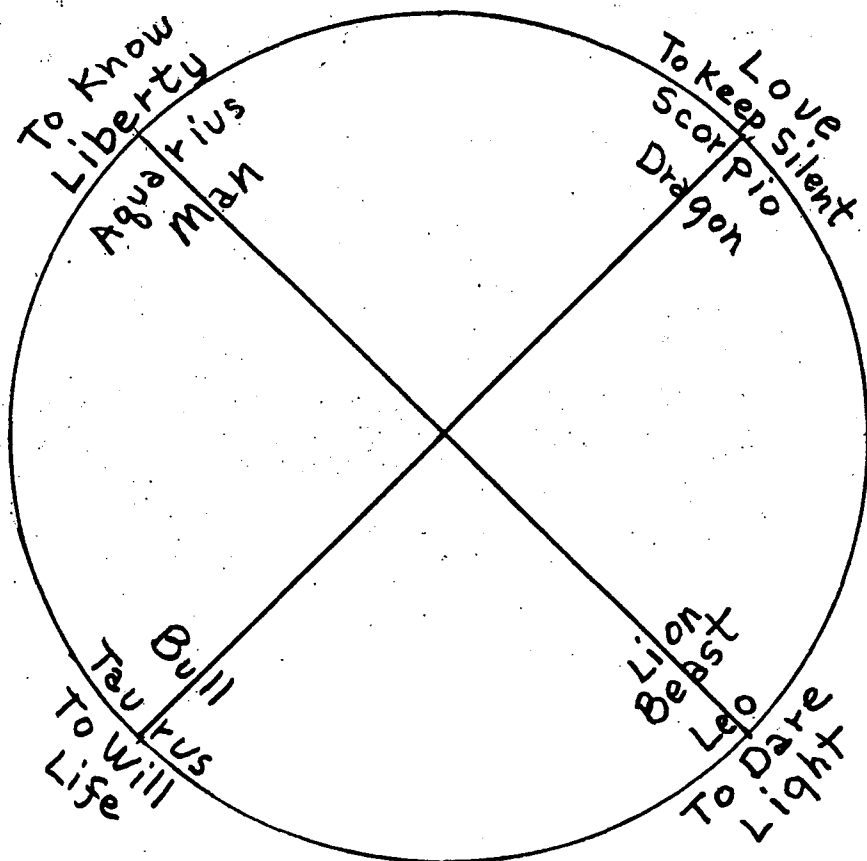


Diagram B

# TABULATION OF CORRESPONDENCES

## THE SPHINX

	LIFE	LIGHT	LOVE	LIBERTY
The Sphinx	Velle To Will (Energy)	Andere To Dare (Courage)	Tacere To Keep Silence (Soaring Subtlety)	Scire To Know (Intelligence)
Zodiac Sign	Taurus	Leo	Scorpio	Aquarius
Symbol	The Bull	Lion, Beast	Dragon or Woman-Serpent (Scorpion, Snake, Eagle)	Man or Eagle
Tarot Atu	V. Hierophant	XI. Lust	XIII. Death	XVII. The Star
Hebrew Letter and Number	Vau - 6	Teth - 9	Nun - 50	He - 5
Element	Earth	Fire	Water	Air
Quarter	East	South	West	North
Season	Spring	Summer	Autumn	Winter
Part of Day	Dawn	Noon	Sundown	Midnight
Liber Resh	Ra	Ahathoor	Tum	Khephra
Liber Reguli & Star Ruby	Therion	Hadit	Babalon	Nuit
Tetragrammaton	Final He'	Yod	He	Vau

## LEO

The fifth sign of the Zodiac is Leo which is ruled by the Sun. This is a Fixed, Fire sign and so is one of the cherubic powers. Fire is a positive force and with the influence of the Sun in this sign, this becomes the most powerful sign of the Zodiac. Fittingly, the lion is attributed to this sign as in mythology, the lion has been known to be the King of Beasts and rules over the animal kingdom. If we translate this mythology of the individual, we could say that the Leo person who is advanced and aware of all that this means, can rule over the animal kingdom within the self.

The four cherubs or powers of fixed signs are: to Know, to Will, to Dare, and to Keep Silence. This means simply, intellect, power of the will, the power to put the will into action, and love. It would be helpful to repeat here two diagrams which make the importance of the cherubic signs very clear.

In our diagram of the Zodiac we find a use of the words "I Will" attributed to Leo. Here the idea of the will is mixed up with the ideas of daring to put the will into action. The idea of willing certain actions has already been set and so the Leo person will act upon it. This makes it imperative to analyze the will before action takes place in order to be sure this Leo person is going in the right direction for his/her best growth. The only time the direction can be changed is before action sets in, for since this is a Fixed sign, the person will not be apt to change course. All of the Fixed signs are very slow to change.

Our diagram of the Zodiac also gives the words of harmony and polarization. Two opposites or different ends of a pole are harmonized in this sign. Contrasting principles or tendencies are a part of the Leo person. This becomes obvious when we analyze the positive and negative sides of the Leo.

The Leo person has a strong sense of dignity and self-worth. They are also impulsive and passionate and their ideas are usually large and majestic. On the positive side they are often regal in bearing and character and can be very loyal to friends or modes of action or ideas. They are big hearted and usually love people and humanity in general. Often they are oblivious to enmity from others and ignore such problems and go on their way with dignity. They can be sympathetic while at the same time being candid and forceful. Most Leo persons are fond of high honors and of high office in whatever line of work they may choose. They are determined to rise above the common horde and they strive to rule through strength and stability. They own a lot of enthusiasm and are liberal but also frank if there seems to be wrong-doing on the part of others. A Leo person is quite able to persevere through difficult conditions and show also a great deal of enterprise.

If a Leo is the negative type, that is, if the Sun is badly aspected in the horoscope, or in some cases, if a Leo rising sign is badly aspected, the persons can be arrogant and show a great deal of ostentation. They must have the biggest or best house or the most expensive cars or fine clothes and all the rest. This type of person can also over-reach in striving for higher states and social recognition in life. There might be unbending dignity and a dominating attitude. The ambitions might be unrealistic but the Leo will follow such misplaced ambition with resolution until ruin might be the result. This person can act from an emotional drive rather than using intellect or reason and the reactions might occur without counting the cost. There could be a high pride and an authoritative stance whether right or wrong. With much dogmatism, this person might believe in flattery and possibly could be ruled by such.

Leo people have usually a strong poetic instinct and often there is dramatic talent. The Leo person loves to be the center of interest in any group and will often behave so that others will notice his/her presence. Leos love beauty and display and show their glory and power as these might be reflected in their dress or home. They have a powerful constitution and their recuperation from illness is often very great. But each Leo must guard against laziness or the noblest part of the character could be destroyed.

The Tarot trump named "Lust" shows the spiritual side of the Leo. This is the eleventh card of the zodiac and is placed on the middle horizontal bar of the Tree of Life. Both the placement and the number of the Trump indicate the very great importance of this card. Eleven is accented in THE BOOK OF THE LAW as it is a combination of five and six. Five refers to the pentagram or life in a material body and six refers to the spiritual parts of mankind. So in this card we see the Lion as the beast or the physical side and riding on him and also ruling him is the figure of Babalon which stands for the spiritual side of life. Babalon refers to the powers of Binah, which is part of the Supernal Triad and represents the beginning of the manifestations into form which are begun with Chokmah as Will and Wisdom and with Kether as the Prime Mover or Primum Mobile.

Crowley used seven heads for the Lion and the name of Babalon uses seven letters. One of the great ideas for this Aeon is the union of Babalon and the Beast, or in words for each person, the union of spirit and the material body. This force is already beginning in many walks of life as there has been a great upsurge of interest in the occult or formerly hidden knowledge. The word occult merely means hidden.

The tail of the Lion is both a serpent and the haloed head of the Lion itself. This refers to the awakening of kundalini up the spine of any individual ready for this experience, and the resultant crown when raised to Ajna and Sahasrara.

There is an instruction in this card for the use of sexual force for the attainment which is pictured here. But this force must be carefully used following the admonitions in Chapter I of LIBER AL when Nuit is speaking. She admonishes in verses 51 and 52 that the rituals of life must be always "Unto Me" and repeats this in several places in this chapter. The instructions and knowledge are clear and it will be the task of individuals in this Aeon to know them and to practice them. For only thus will the energies of the Aeon of Aquarius go as they should.

One might ask if this new Aeon is the Aquarian age, then how is it that Leo is so emphasized here? The answer to that is in the position of the earth as it moves around the sun. The Sun at the Spring Equinox is seen against the backdrop of Aquarius but the earth has moved into a space which is the opposite and that space is Leo. Therefore, in the last Aeon, that of Pisces, Mankind was admonished to believe without question and a high state of ecstasy was based on the emotional life. The emotions signified by Pisces, a Water sign, were a way to spiritual growth. On the opposite side of the Zodiac was the sign of Virgo and simply put, we saw many religions believing in celibacy for spiritual attainment. Thus we had monks and nuns and a separation of the sexes in various parts of the world.

In the age of Aquarius, we find the virtue of the union of two opposites as that is the way all of the Universe has been formed. We grow closer to the truth of the life forces. The Trump of "Lust"



gives another added dimension to our understanding of spiritual growth and evolution of the soul. Two opposites are conjoined but in a very high state of ecstasy. Indeed, in LIBER ALEPH the union of two opposites even in thought and idea is given as a method to achieve the highest states. Thus we need to consider both the super-consciousness and the subconscious forces (or shadow) in our workings.

Babalon holds the cup or grail of manifested life and this cup blooms with 10 stars and ten serpents around the edge. This is a reference to The Apocalypse of the Bible.\* It is also a reminder that there are ten spheres on the Tree of Life and with these ten we can trace the development of forms into material life from the unseen and mysterious forces of the Supernal Triad which began the descent into matter. There are also ten spheres floating in the background of this card. At the bottom of the Trump are pictured the saints who have given all of their lives to the work of enlightenment and evolution which benefits mankind. They are those who have attained to Binah after having crossed the Abyss, so that the personal life is gone and they become agents of the Supernal Triad. In other words, no longer are these saints divided into a person and the Holy Guardian Angel - thus manifesting two entities; they have become as the H.G.A. and are One through a complete union with this entity.

Note that Aquarius and Leo are both fixed signs and so this present Aeon of Aquarius is a very powerful one and is meant to turn mankind from a self-destructive course to other realms of high attainment and spiritual growth.

The Prince of Wands represents Air of Fire and rules from 20° of Cancer to 20° of Aquarius. He is called the "Prince of the Chariot of Fire" and all around him are flames. As is the case with all of the Princes of the Court cards, he rules over 20° of a Fixed sign. His influence is stable and not open to rapid change. His chariot is pulled by the Lion of Leo which he barely leads with the loose reins in his left hand. It is rather more like following the energies of the soul as pictured in this card. Behind his head is a halo with twelve rays and behind that a round shape of the Sun. At the top there is a winged head of a Lion which signifies his power of going and of doing and of daring.

The air quality here adds volatility and combined with Fire, there is also expansion. Air is related to intellect and Fire is related to action. So we would expect a very active intellect which finds expression in the various realms of life through the acting out of that which inspires the Leo person.

Upon his breast is the sigil of To Mega Therion as in his horoscope, he had Leo rising and emphasized this Zodiac sign in much

---

\* See BOOK OF THOTH on "Lust" pages 91 - 95



of his writings. Since the Sun is attributed to Leo, the Sun is also attributed to the sphere of Tiphereth. This is the sphere of experience of the Holy Guardian Angel and one's relationship to this spiritual guide. For a good understanding of this event, one should refer to LIBER LXV and LIVER VII. This was Therion's work in this world, to lead humanity to this experience as the next step in evolution.

In the right hand of the Prince of Wands he holds the Phoenix wand which refers to the attainment of Tiphereth in the system of the A.:A.:. This is a wand of Power and Energy and with these qualities the Leo person rules his area of life. The soul qualities of this part of the zodiac are swift and strong. There is a highly developed sense of justice, of what is right, and there is a good deal of nobility in the Leo person ruled by this Prince. He is generous and he scorns meanness.

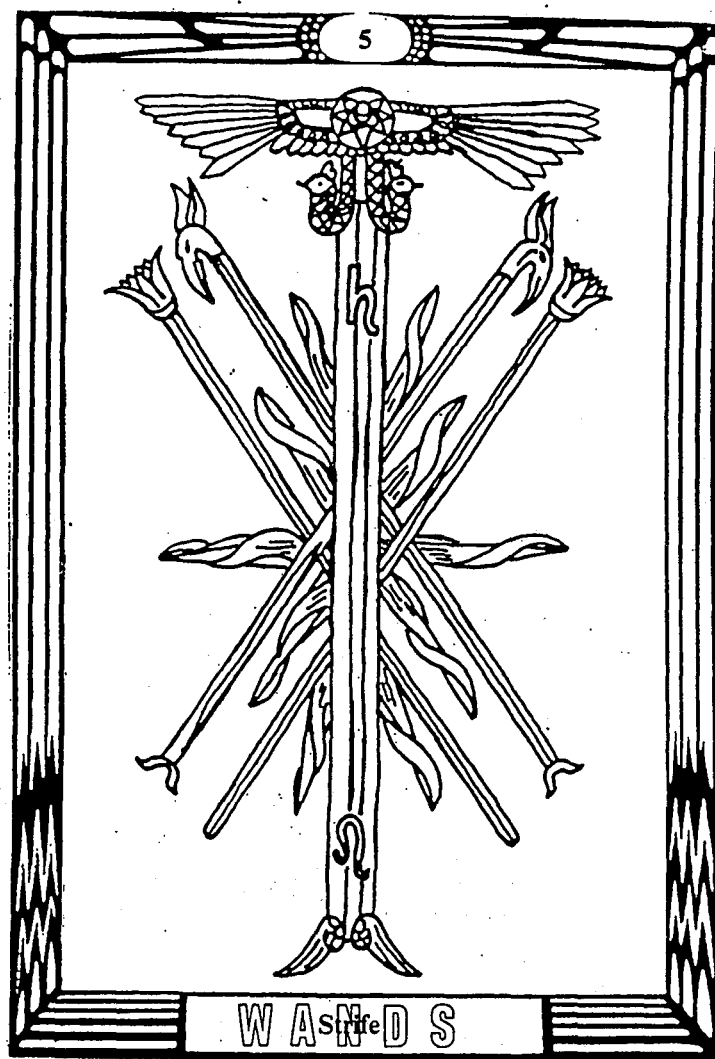
On the negative side, this Leo may act too swiftly without considering the consequences. His hastiness can lead him into trouble. If this occurs there might be violence, cruelty and intolerance. If other aspects indicate this, there could also be many prejudices and sometimes an ill nature. There is a possibility that some hesitation will set in due to learning from ill advised action, but this delay may be only over trifles. Also, the environment and the influence of others will have an effect upon the character. The Leo child should be shown the more noble side of life for that will set him on the right track. Once a fixed child is formed and aided in his soul growth, the lessons learned at an early stage will usually stick through life.

The first decan of Leo is the Five of Wands. Five refers to the energies of Geburah, which is ruled by Mars. This decan has Saturn as its ruler. Saturn is not compatible with either Mars or the Sun as Saturn is restrictive and brings on delay and consequent frustrations. Therefore, this small card is called "Strife" due to the



different energies. The card shows four of the wands cut across by a central one. Two wands have a lotus at their tops which refer to the fact that Saturn is equated with Binah, the feminine force of the Supernal Triad. Binah is often referred to as the "Great Sea". Two other wands show the powers of the person who has attained to Tiphereth as seen in the right hand of the Prince of Wands. Since this is Leo under the influence of the Sun, the effect of the Sun is not lost even when the restrictions of Saturn are in the picture.

As a signature of the finest which can be found with this card, the central Wand is topped by a winged globe which means the soaring of the soul above all of earthly existence. It refers to the top point of the pentagram which is "Ire", meaning to go and is a glyph which signifies the spiritual side of life. The signature or emblem of Therion is in the center of this globe as this was the decan of Leo rising at his birth.



The two serpents at the top represent opposite forces which have become intertwined and yet keep their original differences. At the bottom of this central wand are two wings which represent further the power of going attributed to Spirit.

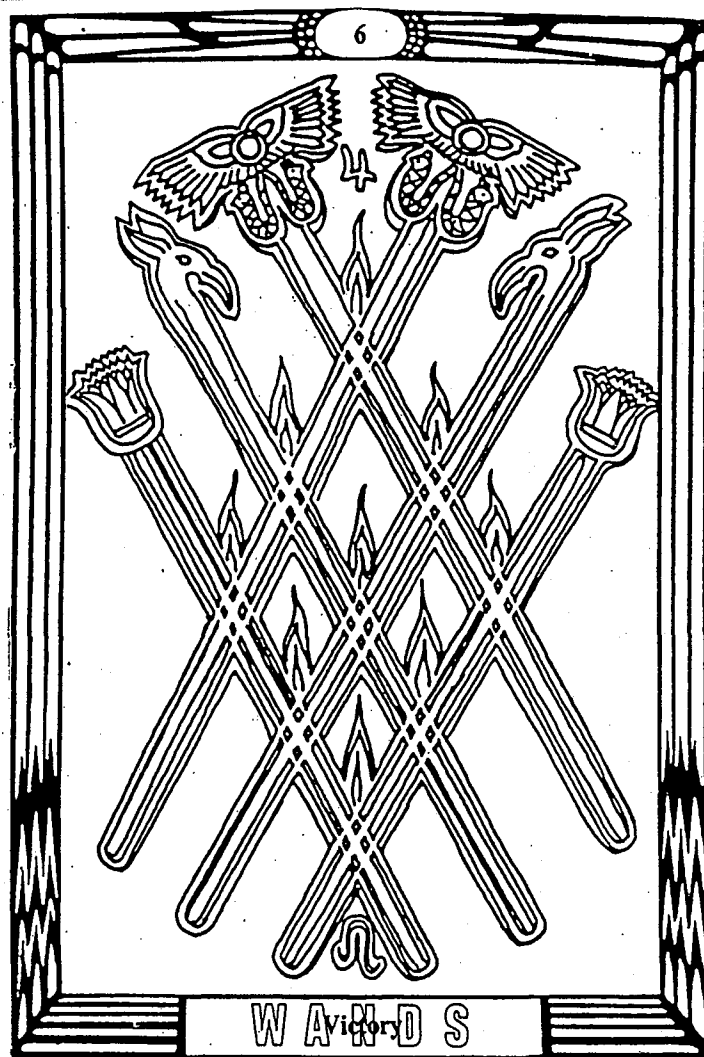
This is a powerful decan. Even though the native born in this part of the Zodiac may experience the lessons of Saturn and often be unhappy because of the frustrations involved, still Saturn lays a restraining hand on the extreme energies of Mars and the Sun. A purging through the fires of Mars and Sun occur here and if the native is well set for it, a great deal of growth can take place. This Leo person must watch that he/she does not become embittered by the restraints of Saturn. This planet is the taskmaster of the

Zodiac, the great teacher. With a Saturn influence, the native is very apt to realize that life is like a school, a place where one must learn things in order to survive, either in a spiritual sense or in a physical sense. The Leo person with the Sun or the rising sign in this decan is bold and strong and displays a great deal of generosity. There is an appreciation of life and often a sense of humour. Also, in spite of Saturn, there is a romantic streak to the character. Besides this, there is a great capacity for work due to the sobriety of Saturn. And too, there is a great enjoyment of life and a desire to live it to the fullest.

On the negative side, there could be an element of rashness and of violence if emotions are not well controlled and lessons have not been assimilated. Quarrels and fighting could break out due to the hasty actions of Mars energies.

The middle decan of Leo is ruled by Jupiter. This is the finest decan of all since Jupiter is quite compatible with the Sun. This decan is numbered six which refers to Tiphereth. As a result of the repetition of the influence of the Sun, the card is called "Victory". The strife of the first decan has been transcended and now all is peace after troubles.

There are now six wands crossing each other in this card. Two of them are the wands of the "Chief Adept" as described previously. Two are the wands of the adept of Tiphereth and show the heads of the Phoenix. This bird is a symbol of antiquity. It was supposed to burn itself up in fire at stated intervals and to arise anew from the ashes. This is really a description of the ongoing of the spirit of man when embarked upon the journey of initiation. Many ceremonies of initiation use the symbolism of fire and water as ordeals through which the aspirant must go. When the dross has been purged from his soul, he is fit for further progress. LIBER AL states this



matter clearly in Chapter I, verse 50. The ordeals are stated there and the first is: "The gross must pass through fire". The second ordeal is that of the intellect and Aquarius is an Air sign and so is equated with intellect. All of the Fire signs give some hint of what it means to be purged by fire but since Leo is the fixed Fire sign, its meanings are more stringent.

The wands of the Chief Adept refer to the Adept who has attained to the Supernal Triad and the wands of the Lesser Adept of Tiphereth all refer to the great spiritual growth that is possible with this sign of Leo. The two wands with the lotus at the top refer to the calming influence of the feminine on the outstanding qualities of masculine Fire. Also, there are now nine steady flames emanating from the areas where the wands cross. These refer to the feminine energies of the Moon which is found in Yesod, the ninth sphere on the Tree of Life.

The person with the Sun in this decan displays a balance of ideas, an evenness of temperament and an expansion and generosity in action and belief systems. This Leo enjoys the pleasures gained through labour. He displays carefulness and a sociable avoidance of strife. There is here a love of harmony and beauty and benedictions from the spiritual life tend to flow into his orbit. This Leo is also capable of great love, whether for another person or for the Holy Guardian Angel or for some manifestation of life forms.

On the negative side, the persons born in this decan of Leo may show insolence. They may have too much pride and may be enamoured of all sorts of richness. They might also be too tied up into the idea of success due to their endeavours. Also, they may be ostentatious in appearance and in their surroundings.

The last decan of Leo is ruled by Mars. The balanced wands of the former decans are now crossed by a long club with distorted form. Fire spurts out in little bits of flame from the area where the wands cross. The Mars energy combined with that of the Sun is now almost uncontrollable. Also, since this is a seven of Wands, there is an influence from Netzach, the seventh sphere on the Tree of Life. This energy adds to the disruption as Netzach is attributed to Venus and all the loving qualities of that planet are lost in the overwhelming action of spurts of Fire.

The card is called "Valour" as now the person with the Sun in this section of the Zodiac has a good deal of fighting to do, not only in the world around but with the impulsiveness of his own energies which may in the end destroy him if he does not win the battles both on the inside and outside of himself.

Also this card is now ruled by the King of Disks, which is related to practicality and the earth. This King can be dull and much preoccupied with the things of earth. Agriculture and nutrition

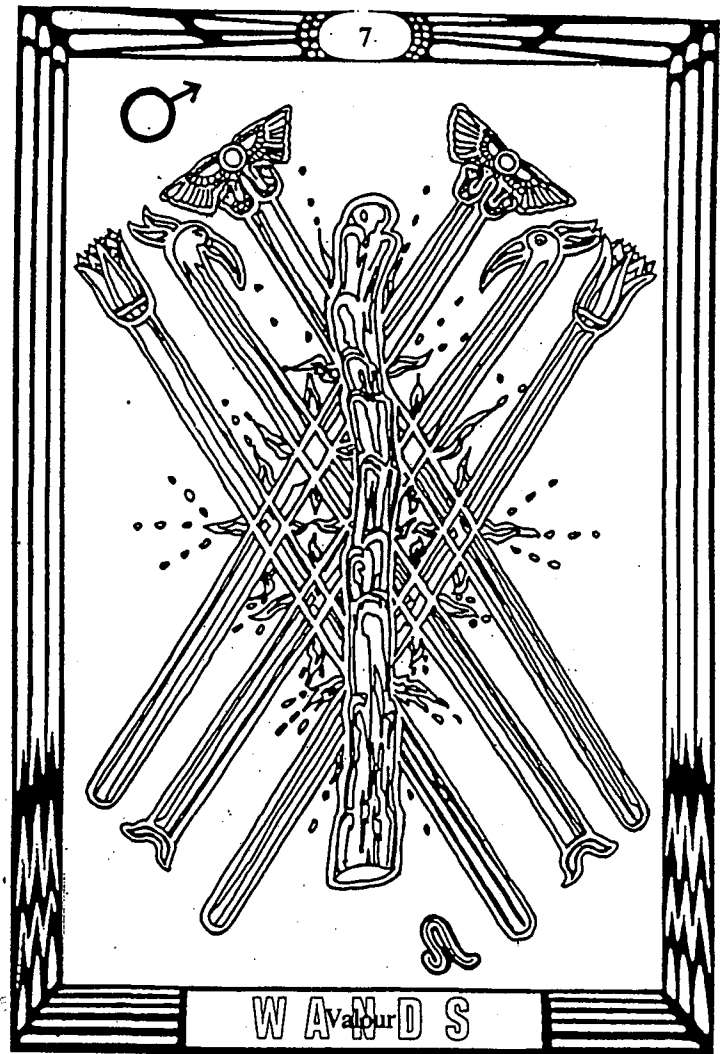
and health are part of his concerns. The patient and laborious attitudes of this King do not sit well with the fiery energy of Mars and the Sun which seek to break through all confinements and boundaries of any sort with action, even if ill advised.

Due to the heavy earth effects, the person with the Sun in this section of the Zodiac is apt to lose confidence. There is here a degeneration of the original energy of the Sun and Mars and cross purposes are set up, so that the person becomes the victim of his own warring forces..

On the positive side, the native can win the battle between these forces by the use of courage and valour and so victory is possible. Sometimes this victory comes about in small and unimportant ways. Sometimes the valour displayed has no systematic purpose. However, this native can influence his subordinates greatly and with their help can win some of the battles in the world. There is here still a great influence from the shining and generous Sun and this lends a certainty of approach.

On the negative side, the person is apt to experience many obstacles and difficulties and be opposed by many around him/her. There could be a good deal of quarreling and ignorance and unchanging attitudes and uncalled for anger which can destroy others or the native himself. There could be a good deal of pretence to hide the inner feelings of inferiority. Instead of applying his energies to the growth of himself, he is likely to blame others for his own behaviour and activate wrangling and fights.

The best way for a native with the Sun or rising sign afflicted here is to work on his own difficulties and try to live up to the promise of the spiritual side of the nature. Here would be true valour and a way to win the battles of this world.



## VIRGO

Virgo is a Mutable, Earth sign and is ruled by Mercury. With the influence of this sign, the powerful growth of the summer now becomes the harvest when all of the events and burgeonings which took place from Spring into Summer are digested and appreciated. This sign rules the bowels where digestion takes place for the most part and its keywords are "I Analyze". This is a sign where discrimination takes place and what is not useful to the life of the individual is thrown off. It is the sign which, at its end, marks the Autumnal Equinox.

The Tarot card attributed to this sign is "The Hermit" and his letter is Yod. This is the first letter of Tetragrammaton, so its importance should not be missed as an influence on this part of the Zodiac.

The Virgo person has great analytical ability due to the influence of Mercury. This planet often gives great flexibility in the hands and flexibility with thinking processes. A Virgo person often turns out to be an excellent craftsman in whatever line of practical crafts he/she may take up. The intellectual abilities run to analysis of various ideas and thoughts. This can become so strong, that the Virgo may not see the all-over picture but is immersed in the details to the neglect of a wider view. There is a saying about this: "Virgo cannot see the forest for the trees."

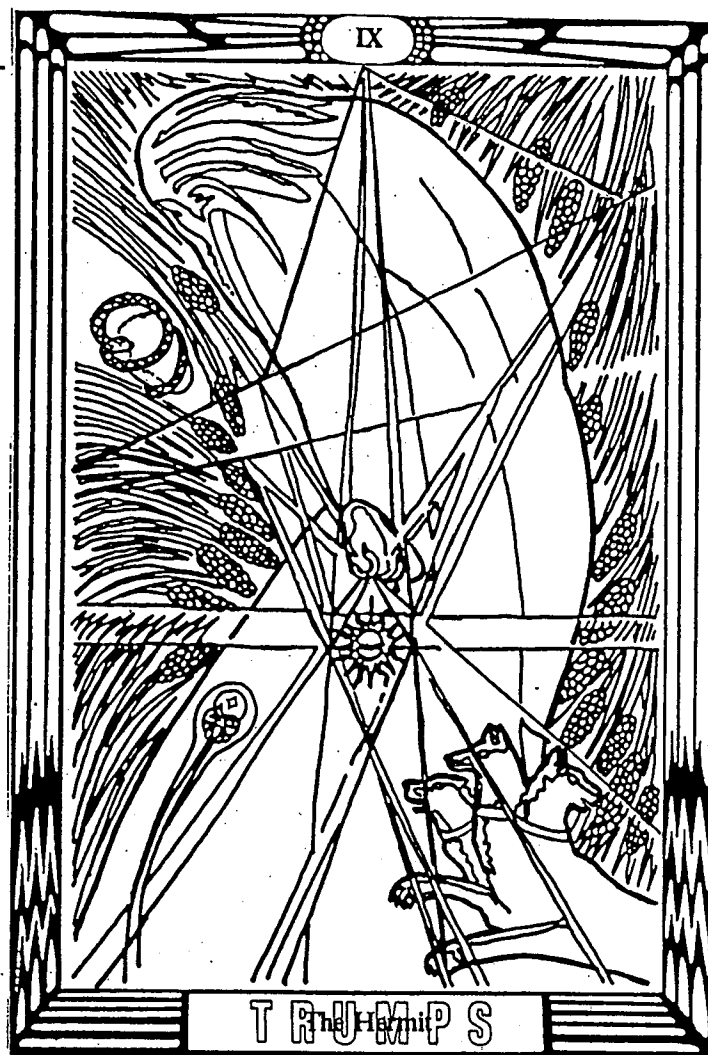
Since this is also an Earth sign, the Virgo is very interested in the products of the earth and may be involved in forestry, farming or gardening or similar pursuits. When this is the case, the fine mind of Mercury may refine and bring into practical use the efforts and ideas of others in these fields.

Sometimes there is a conflict between the reason and intellect of Mercury and the perfectly normal and physical human needs and experiences and patterns. This might lead to a rationalization of the emotions and also to a depreciation of earthiness.

On the positive side, the Virgo is considerate, and practical but at the same time critical of that which does not meet the ideas of perfection. As craftspeople, they might finish what others start while adding practical details of their own. These people like to acquire knowledge and are studious and mentally alert. Sometimes they prefer to work in a scientific field as their powers of analysis and work on details stand them in good stead. They are very patient with whatever they choose to take up and are also methodical and cautious. They have a great deal of ingenuity and can also be witty, fluent and discerning. With this, there is also a great deal of tact.

On the negative side, when the Sun has difficult aspects here, the Virgo can become petty and pedantic and can get lost in a wealth of detail. In this case, the person can feel very separate from other humans and could be fussy, critical and snobbish. The negative Virgo can also be very harsh in the treatment of others and if this person has worked his/her way up to be boss in the particular line of endeavour, he/she can be a hard master or mistress. Usually this type of Virgo is slow to forgive others when it is felt that a slight has been given or if there has been some sort of offense for some reason. There is also some self-pity and a tendency to magnify various ailments and to become a hypochondriac. This Virgo can be cold in love and not especially passionate or affectionate and there could be a good deal of self-centeredness.

The spiritual significance of this Zodiac sign is shown by the ninth Trump, titled "The Hermit". This is a mysterious figure as we do not see his face but mainly his long white hair which tells us he is very old. The Hebrew letter which corresponds here, is Yod, the first letter of Tetragrammaton. This letter refers to the Will and Wisdom of Chokmah which sets in motion the powers of Binah, the Hé following, and which ends in a manifestation of life forms. The Hermit carries a light in his hand which rays out through the card. In its center is placed the Sun. In an earth sense, the rays of the Sun have brought about the harvest of earth and even more, a harvest of spiritual ideas. Earth is represented in the background with the ripe sheaves of wheat ready to nourish mankind. The Hermit contemplates the egg surrounded by the serpent. This is a symbol of the beginnings of life for many forms, and especially human forms are first brought into manifestation by the serpent of the spermatozoon which unites with the egg of the female.



The Hermit carries the secret seed of life and this is another meaning of the Sun in the center of his lamp. This card and also the Zodiac sign, are also tied in with the idea of the Virgin, hence the name Virgo. The legend of Persephone is applicable here, as she was stolen from her mother Demeter by Pluto and taken to the underworld for six months of the year. The Trump and the sign both celebrate this event which happens in the natural world by the advent of the Equinox and by Autumn approaching when life goes into a quiet dormancy. To bring this legend into some focus, we see the three-headed dog of the underworld, called Cerberus, leaping at the feet of the Hermit. In psychological terms, the underworld can be equated with unconscious forces. Most of mankind is ignorant of the effect the unconscious has on their lives but sometimes humans are overwhelmed by such forces.

The Hermit and the Virgin both walk alone. Neither one is as yet mated to the opposite force. This is the beginning of future involvement with opposites, but not yet in evidence. This is symbolized by the letter Yod, which is not only Chokmah, a force which exists unmanifested, but also the topmost edge of Yod is said to equate with Kether, the Prime Mover. Often a Virgo person will manifest this aloneness and this virginity, for it is the knowledge of an inner Light which guides them and they have no need of another. There is an inner purity of aspiration in the highly evolved Virgo and a one-pointedness towards the goal of spiritual growth.

Virgo is the etherealized and refined force of the element of Earth, which started out with the vigor and activity at Capricorn, and became fixed and strong at Taurus and now with Virgo Earth becomes spiritualized. This is the case with all Mutable signs, as they all represent the fading out of the force of the original element and therefore, they have more flexibility and a greater understanding of the element itself.

The Knight of Disks rules from 20 degrees of Leo to 20 degrees of Virgo. He represents Fire of Earth as all the Knights correspond to the element of Fire. His titles are: "Lord of the Wide and Fertile Land, King of the Spirits of Earth." He sits on a horse which is not moving swiftly but is grazing on the ripened wheat shown in the card. He represents the culmination of the growth of vegetation which has taken place earlier in the year and he seems satisfied with the results of his labour as he gazes upon the hills turning from green to gold.

He holds a flail in his right hand which will be used to aid in the harvesting of the grains of wheat from the straw. In his left hand he holds a heavy and solid shield or disk and this is surrounded by a thin sunlight which follows the disk-like shape exactly. The strength of the sun at full summer is now mitigated and aids in bringing the harvest to its full fruition.



His helmet is the head of a stag but this is thrown back as he tends to the vegetation harvest. The stag represents the hunting of meat to round out the nutrition of the human with which he is absorbed. He is a solid figure, heavily mailed in armour, as befits his main occupation with earth and its bounty so that mankind may live and prosper.

The King of Disks is pre-occupied with material things for he is well aware that without material sustenance, humans would soon fade from the earth. On the positive side he is laborious and patient. The intelligence of Mercury is applied to the practical side of life. Sometimes his success is also due to instinct and an imitation of nature. Often his intelligence is applied to agriculture in all its branches. This King is also capable of imagination and romance.

On the negative side, the Virgo person represented by the King of Disks for a soul quality, can be dull and heavy and display a lack of initiative. The person could be too avaricious and grasping at material things, forgetting the splendours of the meanings of the Hermit and the Virgin. In this case this person could display stupidity and be slavish in the following of custom, even to his own detriment. The person could be churlish, mean and surly and jealous of anything superior. Because Virgo often likes to deal with small details, the difficult aspects to the Sun in this part of the sign, could mean that the person would meddle in petty matters and interfere with any bounty which comes from his labour and that of others. This person could be frivolous as Mercury in a bad aspect can prove to be and show also some irresponsibility. There could be an overweening ambition and some of superstition when he fails to think for himself. It is possible too that he may waste time in idle dreaming.



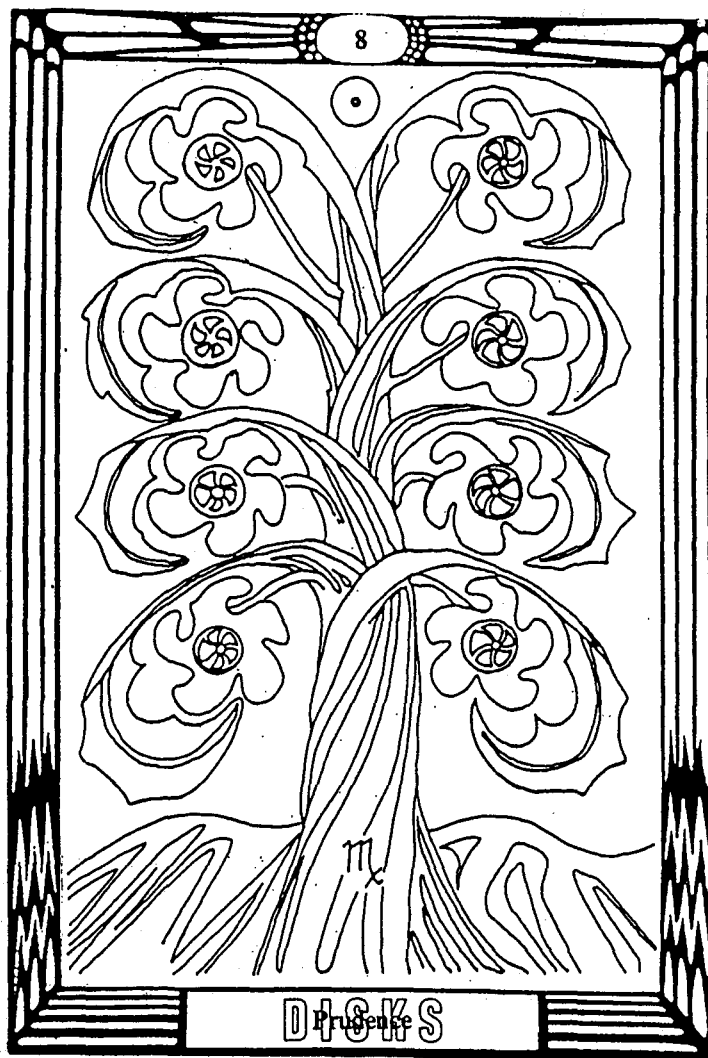
The Eight of Disks is ruled by the Sun. Also, all of the eights of the small cards refer to the sphere of Hod on the Tree of Life, which is the sphere of Mercury. In this card we have a double Mercurial influence combined with the power of the Sun. As Mercury is the ruler of Virgo, it lends its intelligence and capacity for learning and skill with the hands to the person born in this first Decan of Virgo.

The intelligence is often lovingly applied to material matters. These people make good craftsmen and sometimes this Decan will produce an engineer. Also, since there is much good sense in the use of money, the financier could be attributed to this Decan.

The disks on the card are arranged in a symmetrical fashion on a great tree which springs from the earth. They each have five petals, both surrounding and within the Disk. This suggests the spiritualization of material matters as the five petaled Rose becomes the Pentagram. This tree springs in a very strong and robust fashion from roots which are anchored to earth. The suggestion here is that each person must be anchored to earth in some fashion for his endeavours to work correctly.

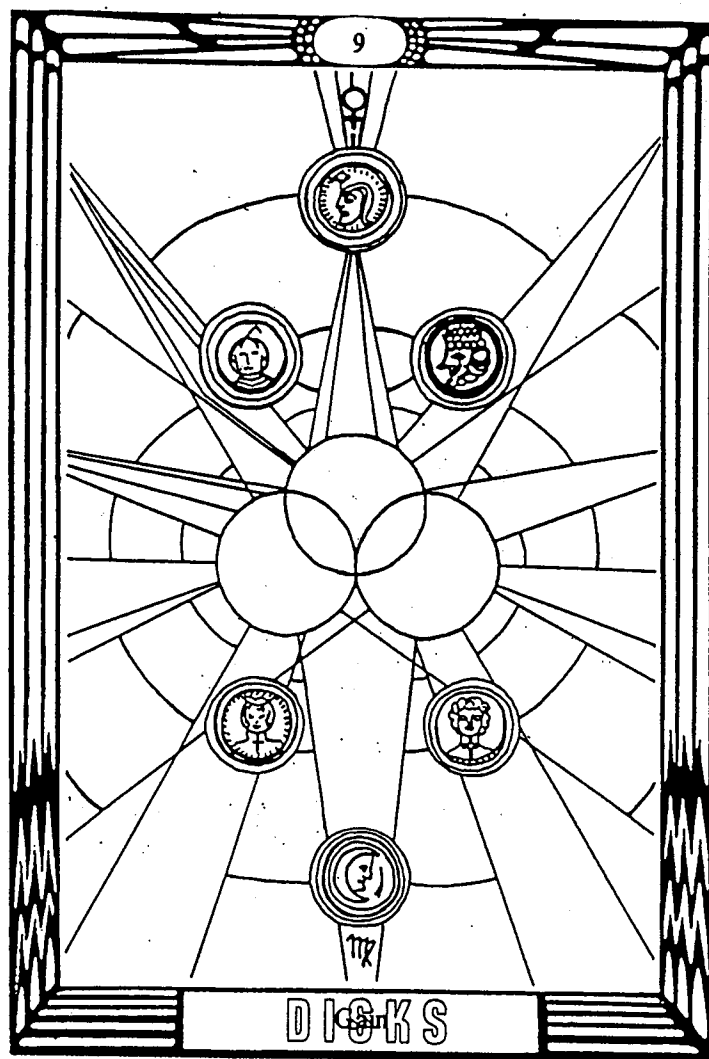
The interests of the common people moves this person. Also, there is industriousness and intelligent cultivation of the land. With the use of prudence, the native makes gains in ready money and material goods. Not only prudence, but cunning are brought into the work.

On the negative side, this person could hoard money or goods and be overcareful of small things at the expense of the greater over-all good for himself or others. There could be a mean streak and avariciousness. Perhaps a miser could develop if other Astrological aspects warrant it. There could even be a lack of enterprise:



The middle Decan of Virgo is another fortunate material area. The nine of Disks is concentrated here and its name is "Gain". This Decan is equated with Venus and since nine is the number of Yesod, attributed to the Moon, there is quite a feminine influence here. The Mercury of Virgo acts as does Mercury in any area of the Zodiac, it is influenced by any planet or other area of the zodiac in which it is posited. Mercury is changeable and like a chameleon, taking on the color of its surroundings.

In the center of this card are three intertwining circles which hint at the three gunas or Cardinal, Fixed and Mutable of Astrology or of Rajas, Tamas and Sattva in Hindue works. Also, there are three spheres in each section of the Tree of Life which have importance. These are the Supernal Triad, the middle Triad and the lower Triad which points downward and has Yesod at its tip. Consequently, the lowest disk has the Moon face within it. The other coins or disks picture Mercury, Venus, Mars, Jupiter and Saturn. All is arranged in an orderly fashion as Yesod is on the middle pillar of the Tree and is directly connected to Tiphereth, the sphere of the Sun.



All of the disks are very material and so this Decan signifies good luck with things of the earth, with money, with goods and the like. The persons born with the Sun in this Decan can enjoy popularity and favour from others. They also display good management which is probably a part of their attention to detail typical of a Virgo person.

On the negative side, this native can be covetous and indulge in envy and try to keep up with anyone he considers to have more or to be better than himself. In this endeavour he might indulge

# THE MYSTICAL & MAGICAL SYSTEM OF THE A. . A. .

by James A. Eshelman

## PARTIAL TABLE OF CONTENTS

### PRELIMINARIES

#### INTRODUCTION

*How it Works • Tree of Life •  
Brief History of A. . A. . • Light  
in Extension • Holy Seal of  
A. . A. . • Working the A. . A. .  
System • On Using This Book  
• The Lion of Light*

Liber Porta Lucis sub figurâ X

Postcards to Probationers

Editorial from *Equinox* 1:2

### THE ORDER G.D.

#### Ch 1 STUDENT

*An Open Door • Original  
A. . A. . Student Program • Lat-  
er Developments • College of  
Thelema & Temple of Thelema •  
Student Options • Expanded  
Reading List • Additional  
Grades of Studentship •  
Advancement to Probationer*

#### Ch 2 PROBATIONER

*Admission to the Probationer  
Grade • "The Book," Robe &  
Aspiration Name • Overview of  
the Probationer Work • Proba-  
tioner Syllabus • Advancement  
to Neophyte*

#### Ch 3 NEOPHYTE

*Symbols of the Neophyte Grade  
• Advancement to the Neophyte  
Grade • Neophyte Initiation  
Ceremony • Overview of the  
Neophyte Work • Neophyte  
Formula • Feast of the Equinox  
• Liber O • Building the Pan-  
tacle • Four Powers of the  
Sphinx • Mastery of the Astral  
Plane (Tav) • Ordeal of the  
Nephesh • Liber HHH & Divina-  
tion (Shin & Qoph) • Neophyte  
Syllabus • Advancement to Zel-  
ator*

#### Ch 4 ZELATOR

*Symbols of the Zelator Grade •  
Advancement to the Zelator  
Grade • Zelator Initiation Cer-  
emony • Asana & Pranayama •  
Forging the Magick Dagger •  
Liber HHH (Shin & Resh) •*

*Formula of the Rosy Cross •  
Other Tasks of the Zelator •  
Zelator Syllabus • Advancement  
to Practicus*

#### Ch 5 PRACTICUS

*Symbols of the Practicus Grade  
• Advancement to the Practicus  
Grade • Qabalah • Gñana  
Yoga • Control of Speech •  
Casting the Magick Cup •  
Expansion of Consciousness •  
Divination (Qoph) • Quickening  
of the Light (Tzaddi) • Destruc-  
tion of Thought (Peh) • Other  
Tasks of the Practicus • Practi-  
cus Syllabus • Advancement to  
Philosophus*

#### Ch 6 PHILOSOPHUS

*Symbols of the Philosophus  
Grade • Advancement to Philos-  
ophus • Devotion • Bhakti Yoga  
• Control of Action • Construct-  
ing the Magick Wand • Evoca-  
tion & Talismans (A'ayin) •  
Meditation: Mahasatipatthana  
(Nun) • Rising on the Planes  
(Samekh) • Class C Documents  
& the Philosophus Syllabus •  
Other Tasks of the Philosophus  
• Advancement to Dominus Lim-  
inis*

#### Ch 7 DOMINUS LIMINIS

*Liber Mysteriorum • Pratyahara  
& Dharana: Control of Thought  
• Equilibrium of Knowledge &  
Power • Lighting the Magick  
Lamp • Control of Intuition •  
Lumen in Centrum • Dominus  
Liminis Syllabus • Advancement  
to Adeptus Minor*

### THE ORDER R.C.

#### Ch 8 ADEPTUS MINOR (With- out)

*The Dove & the Rose • The  
Adeptus Minor Initiation • The  
Holy Guardian Angel*

#### Ch 9 ADEPTUS MINOR (With- in)

*The Voice in the Silence • Sym-  
bols of the Adeptus Minor Grade*

*• The Adept as Mystic • Specif-  
ic Tasks of the Adeptus Minor  
Grade • Path of Maim • Path of  
Lamed • Adeptus Minor Syllabus*

#### Ch 10 ADEPTUS MAJOR

*Love Under Will • Symbols of  
the Adeptus Major Grade •  
Magick Power • Sammayayamo:  
Right Energy • KAPH: Three  
Gunas • YOD: Self-Reliance •  
TETH: Babalon & the Beast  
Conjoined • Adeptus Major Syl-  
labus • Advancement to Adeptus  
Exemptus*

#### Ch 11 ADEPTUS EXEMPTUS

*Exemption From Incarnation? •  
Symbols of the Adeptus Exemptus  
Grade • Summit of Abiegnus •  
Bhakti Yoga • Adeptus Exemptus  
Thesis • Path of Zayin • Path of  
Cheth • Beyond the Rosy Cross  
• Conclusion*

### APPENDICES

App A Liber XIII vel Graduum  
Montis Abiegni

App B Liber Collegii Sanctii sub  
figurâ CLXXXV

App C One Star in Sight

App D Syllabi of Grades of Frater-  
nitas A. . A. .

App E Catalogue of Official Doc-  
uments of Fraternitas A. . A. .

App F A. . A. . Robes, Grade  
Signs & Officers

---

### TO ORDER:

Cost: \$25.00 US

Shipping: \$5.00 in North  
America (For other loca-  
tions, please specify request-  
ed postage class)

Make checks payable to:  
James A. Eshelman

Address:

College of Thelema  
222 N. Manhattan Place  
Los Angeles, CA 90004