

# IN THE CONTINUUM

Vol. V, No. 9

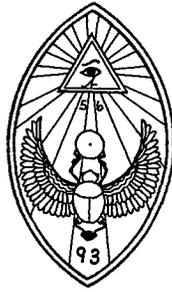
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

Anno XCII, 1996 e.v., Sun in 0° Aries  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA., 95965  
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The College of Thelema  
Founded in Service to  
the A.:A.:

# COLLEGE of THELEMA



P.O. Box 415  
Oroville, CA.  
95965

Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

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

The College of Thelema has as its guiding purpose, that each person should "Know Thyself" as the ancient Greek injunction was so right in saying. This has echoed down the centuries as it is an invaluable bit of advice. For this reason, the College asks each student to write an autobiography which would aid the student to an understanding of his/her own life, motives and direction towards accomplishing the True Will. First, though, the student is often a discoverer of his finite will, his purpose in life, why he/she has come to earth to accomplish a certain task. This task is different for everyone and often when a person is not aware of what is happening in the life, the task is clouded over with all sorts of emotions and actions which have nothing much to do with the central purpose, or so it seems.

But there are past lives to consider and an accumulation of karma and a distinct way of relating to events for each person. For instance, in most cases, folks choose their own parents. This is the beginning of this life's journey and what happens between child and parent is, of course, very useful in understanding what happens later. If there is trouble between child and parent, that is a clue that some sort of reaction has been set up in the past and something needs to be set right. If persons hate each other, they come again into life closely associated so that the hate can be worked out. Sometimes abuse might happen because the person involved was an abuser in the past or might become one in the future. Each incident is a lesson so that each person might turn to the higher spiritual side of him or herself. But those who carry grudges and bad memories are blocking the learning and the knowledge of this lesson.

Those who love each other are also closely associated in various lives. This accounts for the fact that friendships or love affairs might seem to spontaneously emerge out of the welter of life events. Sometimes an attachment to another person must be broken so that new lessons can be learned. Sometimes a wealth of learning is available from those who are loved. Life is a school and we are all here to learn our own true way.

All mixed up in this equation are the actions of the Holy Guardian Angel, who may suddenly step in to events or projects or thinking and administer ordeals as needed or perhaps aid the person to achieve to His Knowledge and Conversation. But each individual must make the effort on his/her own to achieve a knowledge of what is meant by certain events and where they have led in the future.

This issue of IN THE CONTINUUM is the next to the last as the issues will end with Volume V, no. 10. I thought it might be of interest to let my students and readers know some of the events of my life, which are unique to me, but which led me in the right direction, so that before long I did achieve to the K. and C. of the H.G.A. and have had this guidance for the rest of my life whenever needed.

Whenever needed; this is something to keep in mind. One day a student mocked me by saying he did not have to worry about any of his actions as the H.G.A. dictated them all. I turned in a quick mood and said, "He does not tie your shoelaces for you!". This small remark was meant to show that a person must struggle and work to achieve this state of consciousness. We are all of us responsible for our own phenomena and it is only when we go too far astray that we are aided by the intercession of the H.G.A. But we must be alert to the opportunities and the whisperings which are given to us. I often say that listening to the intuition is the first step. And, of course, in the work one must do, much work must be done in meditation.

So then, my first step into Thelema came about because I was bored with my job in the bank. I hated to be shut away from the world all day and could not commune with nature in any way. That is one of my peculiarities, a love of nature, of trees, and growing things.

To alleviate my boredom, I attended night school for an acting class. This decision was made because of an unfortunate incident when I first attended Junior College and I had been torn between art classes and acting classes. The acting class was my choice for night school and there I had Regina Kahl as the teacher. She had been on the stage as an opera singer but usually in minor roles as her voice was a contralto.

At the end of the semester she invited the whole class to attend a small play in their house on Winona Blvd. as she had a ready-made stage in the attic. This was where the Gnostic Catholic Mass had been performed for many years. Regina's decision to put on a small play was allowed only once, but I did not know that at the time. Much later it was forbidden by Wilfred and Jane as the atmosphere for the Mass was polluted by this use of the dais, etc.

Our drama class had a very fine evening as Regina loved to entertain and was at her best on such occasions. As I was about to leave on this fine summer night, a small man talked to me and asked if I had ever heard of Aleister Crowley. I said I hadn't and at that he began to recite some of Crowley's poetry to me. I was intrigued as my life had been too short of intellectual people and this I needed. Regina and Wilfred, for it was he who recited the poetry, invited everyone to attend the Mass which was given every Sunday night. As I walked away I knew I had to know these people better, and so began my long acquaintanceship with Thelema.

After that, I attended many Sunday evening masses and also found a lover, Paul Seckler, who attended as well and who was also a drama student in Regina's classes. In due time, Paul and I were married. But before that happened and while I was still working in the bank, I moved into a small room that Regina and Wilfred were anxious to let. The household needed the extra money from boarders.

I spent many puzzled reading sessions with some of Crowley's writings and many evenings were spent with Wilfred explaining things having to do with Thelema. It took a very long time to catch on to the complexities of Crowley's writings and thought and to this day I am still unraveling the meanings in certain Holy Books. But this is the way it should be, when LIBER AL and certain other Holy Books are meant to last for at least two centuries.

Paul and I had our first baby, Stella, and about two months later he ran away. I was destitute and didn't know which way to turn or how I was to support my baby. Wilfred showed up one evening at the house where I boarded and offered a position as housekeeper for their house on Winona Blvd. Since I was anxious to be with my baby and suspicious of baby sitters who might not do the right things, I was very happy to accept the position. This job had no salary as they could not afford it. But they took care of visits to the doctor for Stella and some of my minor needs and I had a roof over my head and good food in my mouth and my baby was with me and as a further bonus, Regina's students often came to Mass and we had lovely summer evenings in the house with discussing various matters as young people do. I lived there for two years and attended Mass every Sunday night. I learned much from Jane and Mary K., her sister, who was a nurse but not a Thelemite.

That is how it all started and from the first I was intrigued by the Tarot but I did not own a pack of Tarot cards until they were finally printed in 1973. It was Jane and my study of Tarot and various other subjects which kept me there in spite of Regina and her wild outbursts of temper. A great deal happened in my life later, but I never gave up my study of Thelema. I joined the O.T.O. in 1939, and the A.A. in June of 1940 with Jane as my teacher.

Over the years, I studied occult subjects, Psychology and Astrology and gained some experience with these matters. Meanwhile, my marriage having failed badly as my husband ran away when our three children became too much for him to support, I went on Aid to Needy Children and when my smallest one, my son, went to first grade, I went back to college. In six years I graduated with honors and an M.A. and managed to bring up my growing children by myself, usually arranging that my college studies were done away from home in the same hours that the children were in school. After graduation I found a job in Northern California and taught art in High School for twenty years.

Even before retirement, I was the one mainly responsible for the new growth of the O.T.O. from a very dormant state. This was because I invited Grady McMurry out to California. He had been working in Washington, D.C. It wasn't very long before I discovered he was an alcoholic and relied on other people to do any work needed for the O.T.O. He could not pull it off by himself. There is a long story here which I shall write. So then, I did all the necessary work for initiations at which he presided and looked quite important in the flowing robes I had made for him. I also had in mind to start a College of Thelema but soon found that Grady knew very little about occult facts and made some very serious blunders. We parted after six years and I was on my own.

But I am certain that the H.G.A. had guidance for me in his actions as it wasn't very long before my successor was found. Just as I had succeeded Jane Wolfe, so now I had a successor, and not one but several. In the Spring of 1973, I started our publication, IN THE CONTINUUM, which was admired in various countries around the world. I knew what it meant to be utterly bewildered by Crowley's writings and what it meant to be a student lost in a welter of great works. I never forgot this experience and so when I started the College of Thelema, I addressed the problems of the beginning students. I did the same for IN THE CONTINUUM and that is why so many write in and say how helpful it has been to them. For this, I am grateful, I feel I have accomplished a task which was mine alone, which had to do with my True Will and some of its workings in the finite Will. Now it is time to wind up this publication and turn to the story of my life, which quite a few persons have asked me to write. Meanwhile, the story of Jane Wolfe, which has been published in I.T.C., will some day be published in book form. I think that the attainment of those who travel the path previously, can be of some assistance to those who wish for help in their own path. May you all succeed to attain to the Knowledge and Conversation of the Holy Guardian Angel.

*Soror Meral*

A LITANY

The ghosts of abject days flit by;  
The bloated goblins of the past;  
Dim ghouls in soulless apathy;  
Fates imminent, and dooms aghast!  
O Mother Mout,<sup>1</sup> O Mother Night,  
Give me the Sun of Life and Light!<sup>2</sup>

The shadows of my hopes devoured,  
The crowns of my intent cast down,  
The hate that shone, the love that lowered,  
Make up God's universal frown.  
O Lord, O Hormakhou,<sup>3</sup> display  
The rosy earnest of the day!

The mighty pomp of desolate  
Dead kings, a pageant moves along;  
Dead queens unite in desperate,  
Unsatisfied, unholy song.  
O Khephra,<sup>4</sup> manifest in flesh,  
Arise, create the world afresh!

The silence of my heart is one  
With memory's insatiate night;  
I hardly dare to hope the sun.  
I seek the darkness, not the light.  
O Lord Harpocrates,<sup>5</sup> be still  
The moveless centre of my will!

My sorrows are more manifold  
Than His that bore the sins of man.  
My sins are like the starry fold,  
My hopes their desolation wan.  
O Nuit,<sup>6</sup> the starry one, arise,  
And set thy starlight in my skies!

- 
1. Mout, the Vulture Goddess of the Womb of years.
  2. "Mother, give me the Sun!" This, the tragedy-word of Ibsen's "Ghosts." served as inception - by reversal - of this poem.
  3. The Dawn-God.
  4. The Beetle-Headed God, who brings light out of darkness, for He is the Sun at Midnight.
  5. God of Silence. Usually shown as a child.
  6. The bowed Goddess of the Stars. Shown as a naked woman, her hands and feet on the earth, the arms and legs much elongated, so that her body arches the firmament.

In darkness, in the void abyss,  
I grope with vain despairing arms.  
The silence as a serpent is,  
The rustle of the world alarms.  
O Horos, Light in Darkness, bless  
My failure with thine own success!

My suffering is keen as theirs  
That in Amenti taste of death;  
Not mine own pains create these prayers,  
For them I claim the living Breath  
O Lord Osiris,<sup>8</sup> bend and bring  
All winters in thy sign of Spring!

Poor folly mine; I cannot see  
Save from one corner of one star!  
So many millions over me;  
So many, and the next,<sup>9</sup> how far!  
O Wisdom-crowned Ta-hu-ti<sup>9</sup> lend  
Thy magic; let my light extend!<sup>10</sup>

I cannot comprehend one truth,  
My sight is biassed, and my mind -  
One snake-skin thought is of its youth;  
Grows old, and casts the slough behind,  
O Themis,<sup>11</sup> Lady of the plume  
Shed thy twin godhead in the gloom!

How ugly is this life of mine!  
How slimes it in the terrene mud!  
Clouds hide the beauty all divine,  
The moonlight has a mist of blood.  
O Hathoor,<sup>12</sup> Lady of the West,  
Take thy sad love to thy breast!

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7. The Hawk-headed Lord of Strength, the  
Avenger of Osiris' death.

8. The Redeemer by His suffering.

9. Thoth, the Ibis God, Equivalent to the  
higher Hermes.

10. Khabs am Pekht again.

11. Goddess of Justice.

12. Goddess of Beauty and Love.

Even the perfumes of the dawn  
Intoxicate, deceive the soul.  
Let every shadow be withdrawn!  
Let<sup>13</sup> there be Light, supreme and whole!  
O Ra,<sup>13</sup> thou golden Lord of Day  
The Sun of Righteousness display!

The burden is so hard to bear.  
I took too adamant a cross;  
This sackcloth rends my soul to wear;  
My self-denial is as dross!  
O Shu,<sup>14</sup> that holdest up the sky,  
Hold thou thy servant, lest he die!

Nature is one with my distress,  
The flowers are dull, the stars are  
pale,  
I am the Soul of Nothingness,  
I cannot lift the golden veil.  
O Mother Isis,<sup>15</sup> let thine eyes  
Behold my grief, and sympathise!

I cannot round the perfect wheel,  
Attain not to the fuller end.  
In part I love, in part I feel,  
Know, worship,<sup>16</sup> will and comprehend.  
O Mother Nepthys,<sup>16</sup> fill me up  
Thine own perfection's deadly cup!

My aspiration quails within me;  
"My heart is fixed," in vain I cry;  
The little loves and whispers win me; -  
"Eli, lama sabacthani!"  
O Chomse,<sup>17</sup> moon-god, grant my boon,  
The silent pathway of the moon!

Beyond the Glory of the Dawn,  
Beyond the Splendour of the Sun,  
Thy secret Spirit is withdrawn,  
The plumes of the Concealed One.  
Amoun,<sup>18</sup> upon the Cross I cry,  
"I am Osiris, even I!"

13. The Hawk-headed God, the Sun in his  
strength.

14. The Egyptian Atlas - a rebours.

15. Nature; the beginning.

16. Perfection: the end.

17. See previous explanations of moon-symbolism.

18. The Supreme and Concealed One. Osiris,  
justified by trial, purified through  
suffering, can at the moment of his cruci-  
fixion - which is also his equilibration -  
attain to him.

O Thou! the All, the many-named,  
The One in many manifest;  
Let not my spirit be ashamed,  
But win to its eternal rest!  
Thou Self from Nothing! bring Thou me  
Unto that Self which is in Thee!

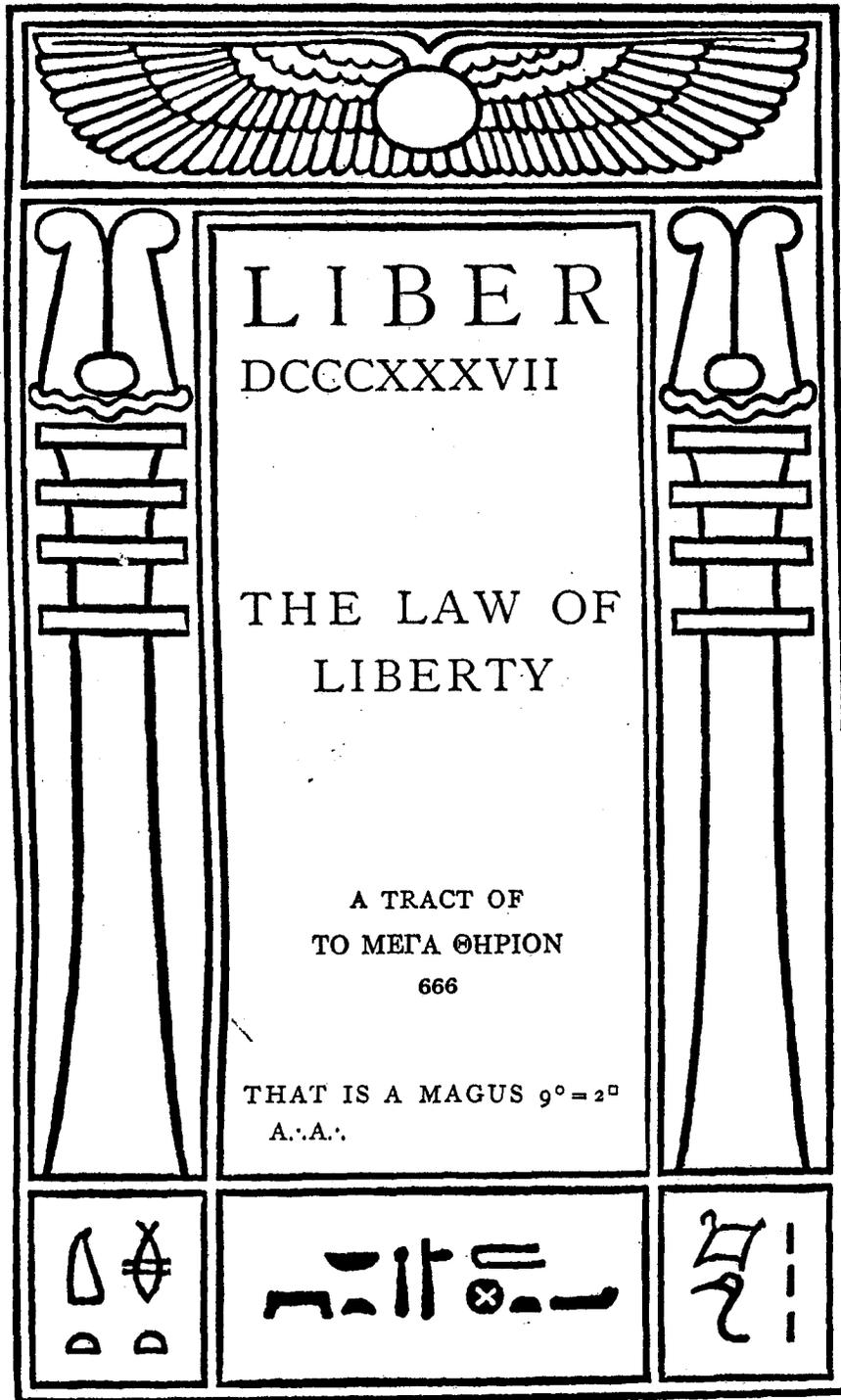
Aleister Crowley (from Collected Works).

#### THE TWO LOVES.

What is my soul? The shadow of my will.  
What is my will? The sleeper's sigh  
at waking.  
Osiris! Orient godhead! let me still  
Rest in the dawn of knowledge, ever slaking  
My lips and throat where yon rose-glimmer-  
ing hill,  
The Mountain of the East, its lips is taking  
To Thy life-lips: I hear Thy keen voice thrill;  
Arise and shine! the clouds of earth are  
breaking!

The clouds are parted, yes! And there above  
I bathe in ether and self-shining light;  
My soul is filled with the eternal love;  
I am the brother of the Day and Night.  
I AM! my spirit and perhaps my mind!  
But O my heart! I left thy love behind!

Aleister Crowley (from Collected Works)

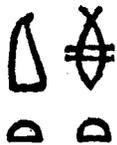


LIBER  
DCCCXXXVII

THE LAW OF  
LIBERTY

A TRACT OF  
TO ΜΕΓΑ ΘΗΡΙΟΝ  
666

THAT IS A MAGUS 9° = 2°  
A.:A.:



A. . . A. . . Publication in Class E



93	10° = 1□	} Pro Coll. Summ.
666	9° = 2□	
777	8° = 3□	
D. D. S.	7° = 4□	} Pro Coll. Int.
O. M.	7° = 4□	
O. S. V.	6° = 5□	
Parzival	5° = 6□	
V. N.	Præmonstrator	} Pro Coll. Ext.
P.	Imperator	
Achad	Cancellarius	

# LIBER DCCCXXXVII

## THE LAW OF LIBERTY

A TRACT OF TO MEFA OHPION 666.

THAT IS A MAGUS 9°=2°, A.:A.:

[The quotations in this essay are from Liber  
Legis—The Book of the Law.—Ed.]

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

I. I am often asked why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II. I write this for those who have not read our Sacred Book, the Book of the Law, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: "Every man and every woman is a star." We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to

## THE EQUINOX

us men and women: "Come forth, O children, under the stars, and take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: "For I am divided for love's sake, for the chance of union."

"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some "sin" should cut us off from "grace"? By no means.

"Be ye goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines, and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me."

This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being "immoral," you are not "risking your immortal soul"; you are fulfilling the precepts of our holy religion—provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace

## THE LAW OF LIBERTY

mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. "But ecstasy be mine and joy on earth; ever To me! To me!"

Again She speaks: "Love is the law, love under will." Keep pure your highest ideal; strive ever toward it without allowing aught to stop you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess: "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Is not this better than the death-in-life of the slaves of the Slave-Gods, as they go oppressed by consciousness of "sin," wearily seeking or simulating wearisome and tedious "virtues"?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you; come unto me!" And thus She ends:

"Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me!

## THE EQUINOX

To me!" And with these words "The Manifestation of Nuit is at an end."

III. In the next chapter of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

Hadit tells us of Himself: "I am the flame that burns in every heart of man, and in the core of every star." He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us:

"We are not for the poor and the sad; the lords of the earth are our kinsfolk."

"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."

"Beauty and strength, leaping laughter and delicious languor, force and fire, are of us." Later, concerning death, He says: "Think not, O king, upon that lie: That Thou must Die: verily thou shalt not die, but live. Now let it be understood: if the body of the King dissolve, he shall remain in pure ecstasy for ever." When you know that, what is left but delight? And how are we to live meanwhile?

"It is a lie, this folly against self—Be strong, man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

Again and again, in words like these, He sees the expansion and the development of the soul through joy.

## THE LAW OF LIBERTY

Here is the Calendar of our Church: "But, ye, O my people, rise up and awake! Let the rituals be rightly performed with joy and beauty!" Remember that all acts of love and pleasure are rituals, must be rituals. "There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the Book of the Law. A feast for Tahuti and the children of the Prophet—secret, O Prophet! A feast for the Supreme Ritual and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! Feast! Rejoice! There is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu." It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

"Dost thou fail? Art thou sorry? Is fear in thine heart?" He says again: "Where I am, these are not." There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. "Wisdom says; be strong! Then canst thou bear more joy. Be not animal: refine thy rapture! If thou drink, drink by the eight-and-ninety rules of art; if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all."

## THE EQUINOX

Lift yourselves up, my brothers and sisters of the earth!  
Put beneath your feet all fears, all qualms, all hesitations!  
Lift yourselves up! Come forth, free and joyous, by night  
and day, to do your will; for "There is no law beyond Do  
what thou wilt." Lift yourselves up! Walk forth with us in  
Light and Life and Love and Liberty, taking our pleasure as  
Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to  
flight. "The word of Sin is Restriction," or as it has been  
otherwise said on this text: That is Sin, to hold thine holy  
spirit in!

Go on, go on in thy might; and let no man make thee  
afraid.

Love is the law, love under will.

## The Mockingbird's Song

Alone in the stillness, despair is my plight  
I stare through the window, despondent with grief,  
The morning is distant, long before light,  
Sleep has escaped, it flees like a thief  
And the mockingbird's song keeps watch through the night.

My Angel is gone, nowhere to be found  
Why so abandoned, why so betrayed?  
I long for the Presence, I am still bound  
By my oath of True Love; my Soul is dismayed,  
And the mockingbird's song bathes the dark with its sound

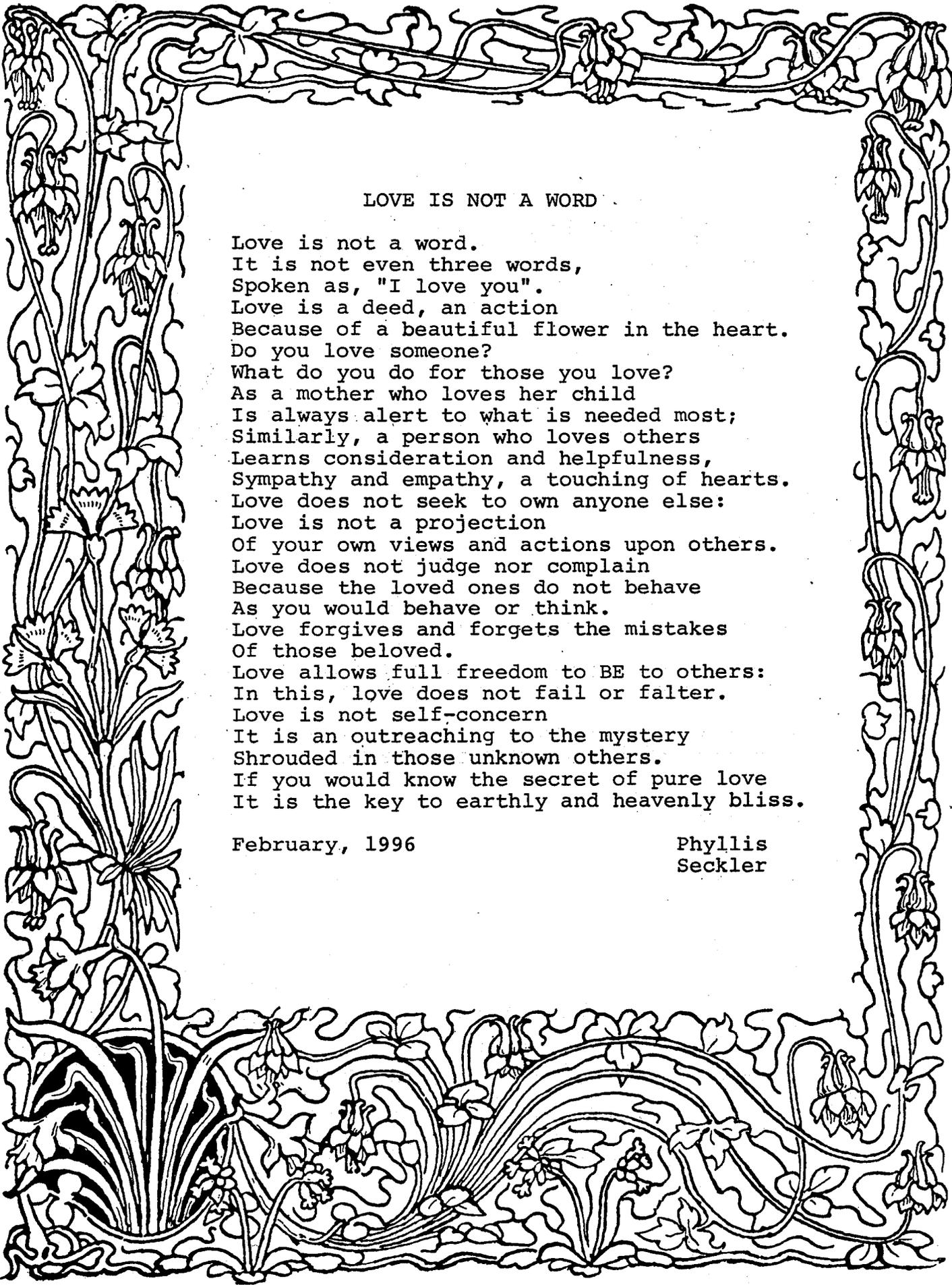
I was enraptured by a love of unspeakable power  
My heart was so full, I felt it would burst.  
I rage and I cry, I tremble and cower,  
My Angel, my Angel, oh please quench this thirst,  
And the mockingbird's song lilts forth from its bower.

So this is what's called Dark Night of the Soul  
The dryness, the feelings of utter unworth,  
I'm confused in the fog, I'm blind like a mole,  
Somewhere in this pit are the seeds of rebirth,  
And the mockingbird's song brings to focus my goal.

See the eastern horizon, the first hint of light  
The trees and the buildings stand out in relief,  
The yellows and pinks, a joy to my sight  
The bursting through Sun, intense past belief,  
And the mockingbird's song has quit for the night.

Anna-Kria King  
6/15/95, 12:25 a.m.





LOVE IS NOT A WORD

Love is not a word.  
It is not even three words,  
Spoken as, "I love you".  
Love is a deed, an action  
Because of a beautiful flower in the heart.  
Do you love someone?  
What do you do for those you love?  
As a mother who loves her child  
Is always alert to what is needed most;  
Similarly, a person who loves others  
Learns consideration and helpfulness,  
Sympathy and empathy, a touching of hearts.  
Love does not seek to own anyone else:  
Love is not a projection  
Of your own views and actions upon others.  
Love does not judge nor complain  
Because the loved ones do not behave  
As you would behave or think.  
Love forgives and forgets the mistakes  
Of those beloved.  
Love allows full freedom to BE to others:  
In this, love does not fail or falter.  
Love is not self-concern  
It is an outreaching to the mystery  
Shrouded in those unknown others.  
If you would know the secret of pure love  
It is the key to earthly and heavenly bliss.

February, 1996

Phyllis  
Seckler

## CAPRICORN

Winter starts with the Solstice, usually beginning about December 20 - 22. Now earth in the Northern Hemisphere takes a rest and many plants lose their leaves and are barren until they are to be awakened by the activities of Spring. Any activity occurs underground with the growth of roots in the cold earth where needed. This working in the dark occurs with some Capricorn types, as will be seen later. The weather is usually cold and the skies are grey and snow and rain fall to replenish the earth. This is the beginning of Capricorn which is a negative, Cardinal, Earth sign. The keyword for this sign is "I use" and its symbol is a goat leaping on the highest crags of the mountain, in short, a mountain goat. Capricorn is ruled by Saturn, the culmination of the planetary rulership for the zodiac and also, Saturn is associated with Binah and with the Trump named "The Universe". This sign rules the knees of the body, which carry a great deal of stress when humans walk upright.

It has by now become apparent that each planet rules two signs of the zodiac and counting from Aries at the beginning of Spring and going through the wheel, the first rulership is usually called a day ruler for that planet and the second rulership is called a night ruler. However, The Sun and Moon have only one rulership each as they are known as the Lights and these are the Moon for Cancer and the Sun for Leo. When Uranus and then Neptune were discovered, many thought that they had to be fitted somehow into the Zodiac and there were and still are, many different ideas about this. Only the test of time and much experimentation can place these rightfully on the Zodiac wheel. All the other planets up to and including Saturn have been observed for their effects on humans for centuries and have survived the tests of many experiments, so that we are now fairly certain as to how they might influence a person via the horoscope.

Capricorn's key words are stabilization and perfection. That is, matters concerning the workings of the psychology can become very stable and also perfected, just as the growth of plants and the earth are stable and perfected in the winter months. This is a sign for delving into the psyche with all that means, and perfecting some of the activities of the previous year. People understand this in a dim way and so make New Year's resolutions at the New Year which starts for the Western world, when Capricorn has been in effect for awhile.

As we have reviewed each zodiac sign, we have come upon the terms Cardinal, Fixed and Mutable. Capricorn is Cardinal and so represents the first onrush of earthy, practical matters. There is a great deal of energy which shows up in Cardinal signs and they all exhibit activity, power and energy at its highest for that quality.

For this reason, there is a good deal of striving to gain the top of the mountain, whatever that may mean to an individual Capricorn person. This striving and work is usually oriented towards very

practical and earthy goals. The native can adapt to every requirement to gain secret ends and the action is often largely from external motives. This native is thoughtful and serious with reflection a good deal in thinking processes. Also there is a good deal of conservation of vitality and a careful attitude towards most events and ideas of the world around him. But also the Capricorn is capable of organization on a large scale and is also alert to take advantage of circumstances or the weaknesses of others.

On the positive side, Capricorns are conservative and diligent with the subjects they tackle or the events which they manage. They are industrious and often acquire much in the way of worldly goods. Capricorns are persistent and ambitious, for the top of the personal mountain must be reached or the goals for life must be achieved. They can be diplomatic and subtle and often are very good organizers of actions and events which concern them.

On the negative side, there might be a scheming and melancholic personality. This native gains whatever is desired by cunning rather than by force. Also, he might appear to be humbly submissive to those in power but underneath there is an unceasing effort to gain power so that others may kowtow. Also, the negative Capricorn might hoard worldly goods or money, and be known as a miser. Everything gets tied up in a desire to accumulate and this tendency might also appear in the personality and in outer behaviour.

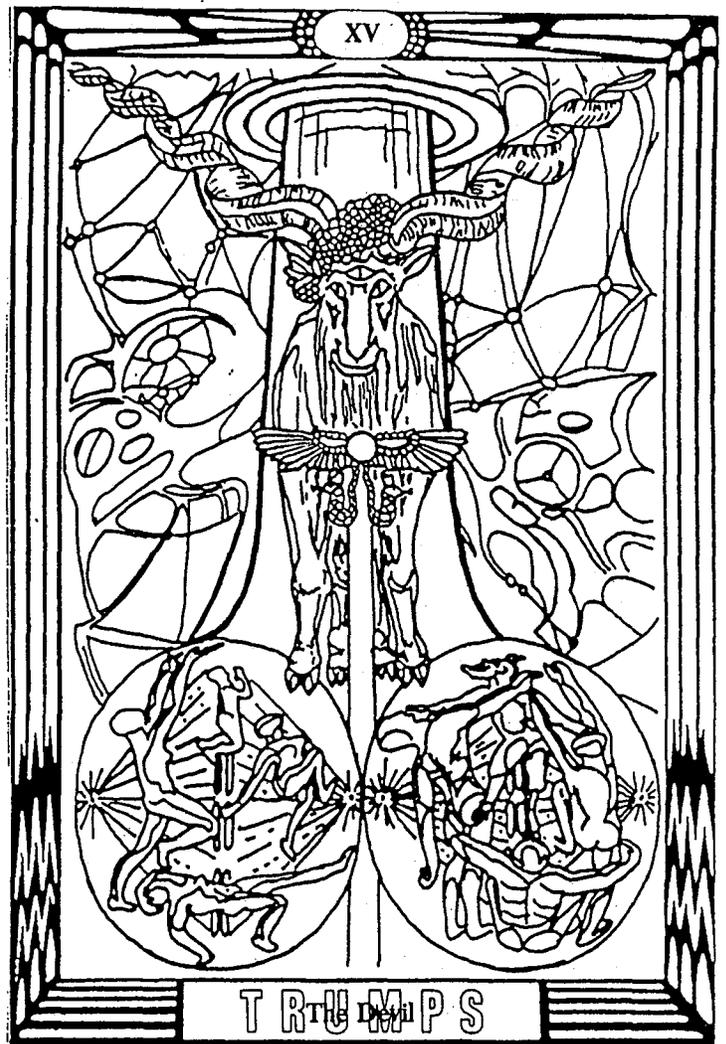
In the outer world, the Capricorn person is often the supporter and mainstay of the community and joins prestigious circles or clubs in order to enhance his authority. But underneath, this person is capable of mean behaviour which affects the weakest around him, and often these are women and children. This part of the Capricorn nature is kept very secret so that when it does surface, that the weak ones have been harmed, most people are highly shocked.

Often the women of this sign are social climbers and are perhaps not above using dubious means to achieve their prominence.

The spiritual side of Capricorns is represented by the Tarot Trump named "The Devil". At first glance, this may seem rather difficult, but hidden in Capricorn's nature is an aspiration to achieve high states of spirituality with using the mysterious parts of the physical body. The Trump shows the mountain goat with the twisted horns of pure energy. He is crowned with the grapes of Bacchus, which being fermented, produce wine and ecstasy. In front of him there springs up the wand of the chief adept, a winged globe with two serpents beneath, representing two opposites. These opposites are in the globes at his feet, one globe being female and the other male. These are as yet hidden forces, down under the ground or at the feet of the mountain goat. Also under the ground

are the roots of the tree which is growing behind the goat. This tree reaches into the heavens of Nuit - to the highest, and the ring around it at the top of the card represents Nuit or female force with all its spiritual meanings as well as what it represents in a more earthly and physical fashion. In plainer terms, the union of male and female forces can lead to the raising of kundalini. This is one way to achieve the godhead which can also be achieved by the union of God and man or by the union of man and object as in certain yoga practices. The use of these opposite forces leads to the opening of the third eye, or Ajna in more technical terms. This eye is seen on the forehead of the goat.

Since Saturn is the ruler of Capricorn, this sign not only rules the knees, but also the bones and joints. Saturn builds the stable skeleton upon which the various forms of the body are stabilized and supported.

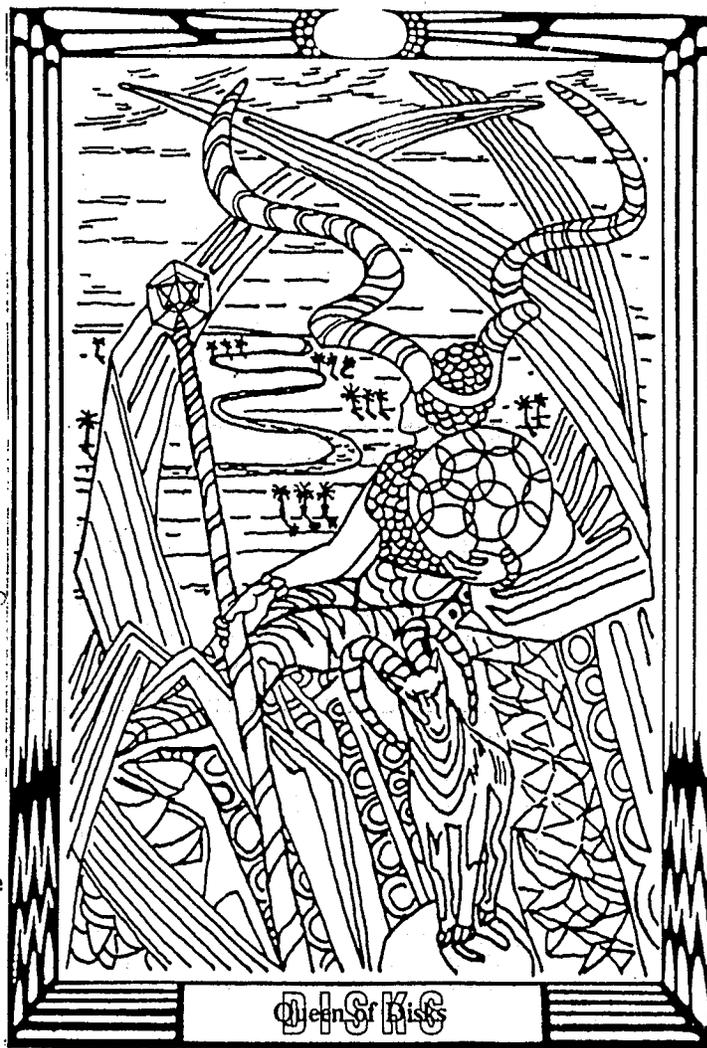


Capricorn people are constructive and stable, careful and organized. They are often cautious as well and may show a good deal of frugality and a desire to preserve and build up carefully from a solid foundation. They are serious thinkers and have reflective minds. Often they have a great interest in some aspect of religion and the better types may show a mystical trend. They are ambitious and have a well developed sense of responsibility. Along with their ambition to achieve the top of their mountain, may exist also good diplomacy, prudence, trustworthiness and steadiness. The characteristics previously mentioned before we studied this Trump may also include a certain loneliness of soul. This is not always appreciated by others but in order to function well, the Capricorn person needs love and affection to counter this loneliness brought on by aspirations higher than the usual run of folk.

When this person is a negative type with difficult aspects to the Sun, there may be scheming and a great deal of melancholy. Any gains in prestige may come by the use of cunning rather than

by force. Mars is exalted in this sign and the influence of both Saturn and Mars gives a driving power which might not be used to the greatest advantage. Saturn may bring on loneliness and perhaps depression and there may be deep moods and a hypersensitive nature. Mars might add a harsh and revengeful nature when the native is slighted. This type of native is apt to harbor grudges and does not easily forgive and forget. The native cannot bear defeat in the ambitions and may become morose if thwarted.

The Queen of Disks rules from 20° of Sagittarius to 20° of Capricorn. She represents water of earth and her title is "Queen of the Thrones of Earth." Here is pictured the soul quality of persons who are born with the Sun in this section of the zodiac. She is a benign Queen, though strong, who rules over a vast plain of earth cut by a river. On this plain some trees are growing to show that her influence has brought life out of a barren area. She is very interested in this scene and so her face is turned from the viewer. Her helmet shows the great horns of force which we noted in the Trump of "The Devil". Her armor is made up of disks or coins and she holds a large disk made up of intersecting disks. This hints at the interconnectedness of everything on earth, what can be sensed and those forces of which we are not usually aware. Her sceptre is surmounted with a disk which contains a hexagram within it. This refers to the life of the spirit which can be found even in the most material matters. In front of her is the goat of Capricorn, standing upon an eminence or rise in the contours of the earth, and around her are various living green forms.



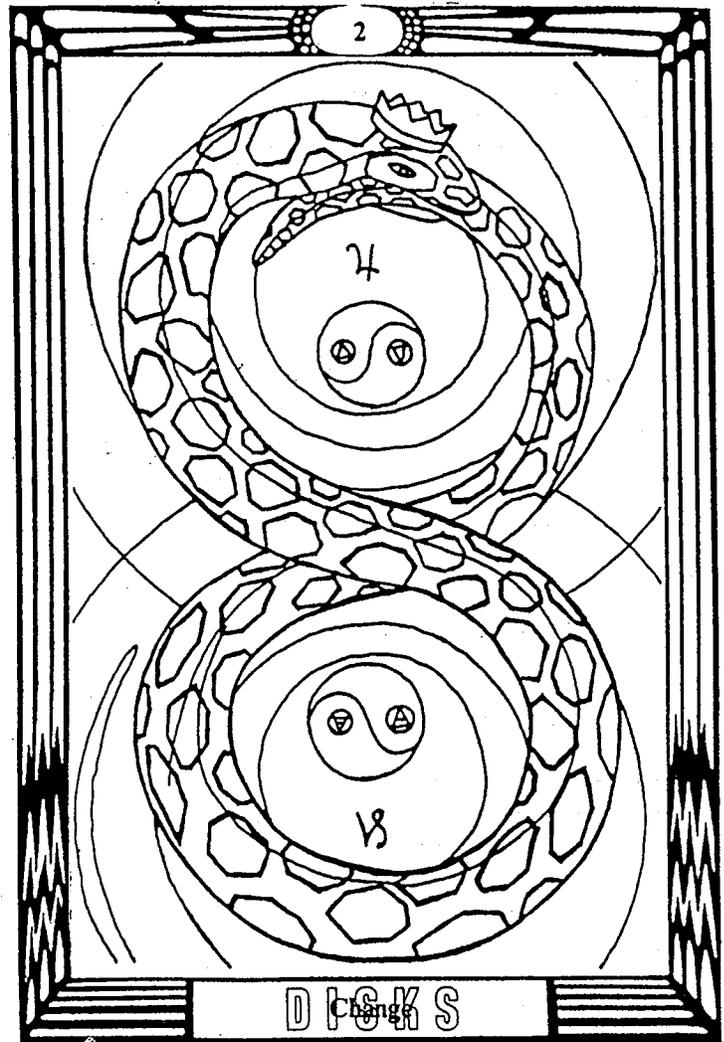
This Queen often displays impetuosity due to the effect of Mars which is exalted in this sign. She is also rather timid and is kind and charming. She has a great heart and is known to be quite truthful. People represented by this Queen are not particularly intelligent but make up for this lack by instinct of the

earth as they live close to natural forces. There is also a good deal of intuition and these two qualities serve them well, perhaps as well as intellect.

If the Sun is afflicted in this area of the Zodiac, there is a good deal of foolishness due to undecided issues. The person may be capricious and changeable, with many moods. There might be a good deal of melancholy and a desire to just skate along and not do anything very much. Saturn may lay a cold hand on will and activity and due to non-action, depression may set in which could be very severe. This native could be dull and servile and act as a drudge.

The first Decan of Capricorn is represented by the two of Disks. This Decan is ruled by Jupiter but the expansive and hearty influence of Jupiter is curtailed by the Saturnian influence of the sign. The card is titled "Harmonious Change" and the picture is of a serpent formed in the figure eight which is eating its own tail, thus the change goes on forever. Within the circles created by the serpent are the two disks of Chinese thought, the Yin and the Yang, the exact balance of forces. There are expanded disks behind the serpent, as though they were reflections of it on the water. The symbols in the top disk are of fire and air and in the lower disk of earth and water. All the four elements are here to show how one thing changes into another in an unending fashion. The twos are related to Chokmah, the beginnings of energy which are transformed into matter.

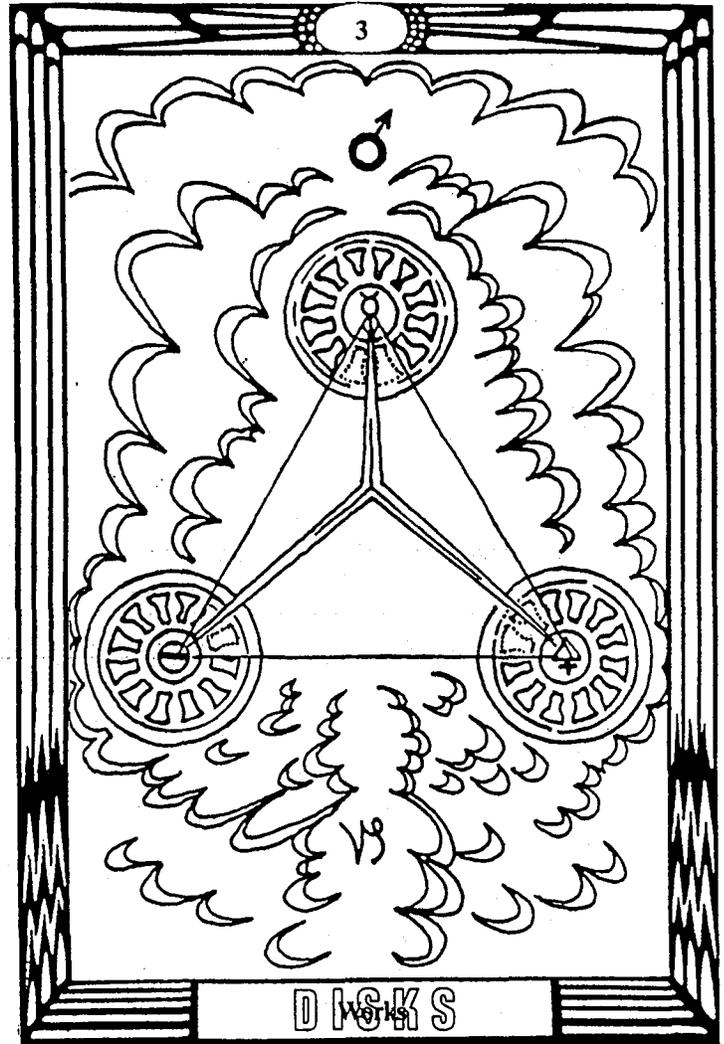
Due to the influence of expansive Jupiter and the influence of restrictive Saturn, the native experiences periods of gain and loss and a corresponding flux in the emotional life. There is weakness and strength portrayed in the same person. There may be elation and then melancholy, hopes may flower and then be dashed. This native is industrious and fortunate through prudent management. Sometimes there may be many



changes in the occupation and journeys may prove to be fortunate. Usually this native is kind and also talkative.

When the Sun is afflicted in this Decan, the native may be discontented and dissatisfied with any fixed condition in the life. This may show a wanderer, both with travel and with the mind, which finds it difficult to stick to any subject for long. The person can be unreliable and unaccountably foolish, wavering and inconsistent. With this goes a suspicious nature and perhaps a great deal of argument.

The middle Decan of Capricorn is represented by the three of Disks. This Decan is ruled by Mars and since this planet is exalted in this sign, we have a combination of the sober influence of Saturn and the activity of Mars applied to practical and material matters. So the title of the card is "Works". Three is associated with Binah which means that the unseen energy of Chokmah is being converted into the beginnings of form. There are three disks which each have twelve spokes, referring to the twelve signs of the Zodiac, seen in three different ways. The ways are represented by the alchemical signs of Spirit, the symbol of Mercury; Soul, the symbol of Sulphur; and Salt, the symbol of body. These are also Sattva, Rajas and Tamas and in Astrology are Mutable, Cardinal and Fixed signs. respectively. These disks are connected with a three sided pyramid whose apex is in the middle. These symbols represent the formation of earth and its influence on all upon it. These are basic laws of the Universe. To emphasize the symbology, the disks are placed upon the great sea of Binah as a background.

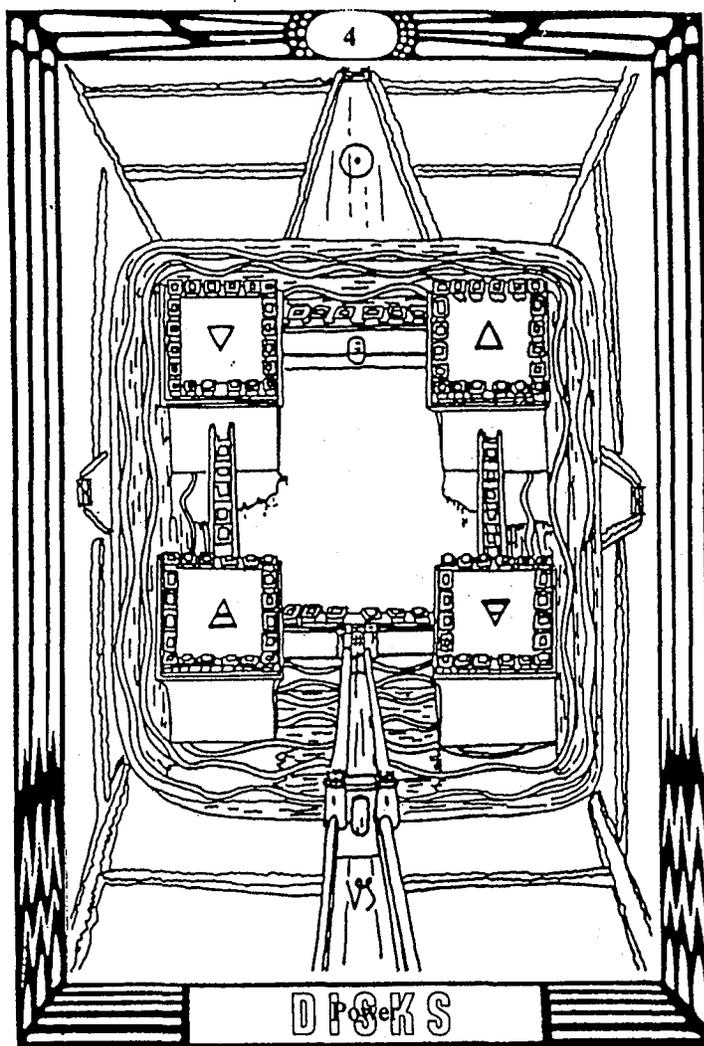


When the Sun is in this middle Decan of Capricorn, the native is a worker capable of great constructive force. He builds the material structures needed for the welfare of humanity and often can be an engineer or scientist. This person is often clever in business and may experience gain in commercial transactions. The emphasis is usually upon materiality and practicality. There is

also an increase of influence in his community. He often becomes a leader in some area of society. He desires and often obtains some sort of rank among his fellows.

If the Sun is afflicted in this Decan the person can become narrow and selfish and show a great deal of prejudice. He can be too commercial and too materialistic. He may even be one who thinks nothing of the pollution of the earth as long as his business flourishes. His vision is impaired and he may seek impossibilities.

The last Decan of Capricorn is now the four of Disks. The fours are related to Chesed and form becomes more manifest as it is below the abyss. This sphere is at the very top of the Ruach, which represents the conscious mind, the character which can be known for each person. Chesed is the sphere of Jupiter so we have a wonderful combination here as this Decan is ruled by the Sun. Its name is thus "Power". Now the Disks have become square and are towers in a fortification surrounded by water in a moat. Within each square are the symbols for Fire, Water, Air and Earth. This is another division of the Zodiac with which we have been working, as noticed. There are heavy walls connecting each tower and a bridge spanning the water with two towers guarding the access to the fortress. Two represents two different types of force as we noticed previously. Since this is the sphere of Jupiter, law and order are strong in the meaning of this Decan. Jupiter is a just judge, a king on his throne. Disorder is not welcome here and even the fields surrounding the fortress are guarded by walls in a pattern of four sides.



But now this Decan is ruled by the Prince of Swords who rules from 20° of Capricorn to 20° of Aquarius. He is Air of Air and the

soul emphasis has shifted from Earth to the intellectuality of Air. Air shifts and changes and the fortress can, under certain circumstances also shift and change, even while keeping its four-square rigidity.

This combination can show a person with strong capabilities, with a sharp mind applied to earthly affairs. Due to this there can be a great deal of material gain influenced by intellect and therefore success. . The native can be careful and orderly and also interested in keeping the status quo or law and order and will expend constant vigilance to see that matters do not get disorderly. This is earthly power completed and perhaps tied up in too much materiality.

When the Sun has difficult aspects in this Decan, there can be a great deal of prejudice and suspicion. The person can be discontented and may exert some power to break out of the laws of society. He may be covetous and think nothing of doing the other person out of worldly goods in one way or another. Often there may be little enterprise and ingenuity or originality. The power of this Decan may be entirely misused and the intellect which may fuel actions can be twisted in its purpose.

But in all this, it is not necessary for any person who has these problems to give in to them. Every planet and every Zodiac sign and every Decan has a positive and a negative side. Here is where the exercise of the will of the individual is brought into action. One may deliberately face any difficulty and turn it into a force which aids the person and humanity at the same time, instead of giving in to any destructive behaviour.

## AQUARIUS

The eleventh sign of the Zodiac is Aquarius which is a Fixed Air sign. In the Northern hemisphere this sign is in the middle of the winter, and fittingly, it is ruled by Saturn. Some modern Astrologers also like to give it a co-ruler in Uranus. Its key-word is "I know" and the sign works with differentiation and with universal service.

The Aquarius person is a lover of personal freedom and would resent enforced obedience in any form. Since this is an Air sign, this type would also be usually gregarious if the aspects point to this capacity. Often the Aquarian has it in mind to aid in the evolution of humanity through his aid which he gives to others. In this ideal, the Aquarian will often join societies and work for causes which aid others. This is a sign of truth and of sincerity and as a consequence the Aquarian does not like to act a conventional lie. Also the progress of science and perhaps a career in this field would be of interest to this person. Usually the Aquarian can't bear to see the suffering of others and has an inquiring mind which is also susceptible to inspiration and illumination. These persons are usually interested in education and new discoveries and will often make such discoveries with their own efforts.

More of the positive traits usually include versatility and some wisdom. There is also nobility of thoughts and conduct. Sometimes there is an artistic ability and great refinement. This person usually displays strong likes and dislikes, but even so there is a great deal of friendliness and of the act of giving freely to others in some fashion as this is refreshing to the Aquarian personality. Some of the very progressive ideas are downright visionary and very inventive. Some might work, and some might not, but the Aquarian has to find out for himself. This is a determined character since it is a fixed sign. Sometimes some of the underlying motives and thoughts will become very fixed and nothing will seem to change the mind of this person.

On the other hand, some of the minor thoughts which may lie in the realm of speculation and a rapid exchange of ideas could be very changeful. If the thoughts do not have much to do with the underlying fixedness of the person's ideals, then they can be fun to play with and may lead to much discussion and arguments with others. But also, there is a practical streak and the Aquarian can be the most practical of all the Air signs.

If the Sun is badly aspected here, a negative Aquarian may result who is not practical at all but has a chaotic nature. This could be a dreamer and with unsound judgment about his ideas and if they would work or not. This could also be the signature of an anarchist and one set against society when his ideas are not accepted.

The Aquarian also dislikes criticism and usually manages to go his own way in spite of everything which might militate against it. This native can be sensitive to personal remarks and would not necessarily be very neat with his outer appearances since he lives in a world of ideas and abstractions and does not like to give time to fussiness. Also the circulatory system might be poor and the person may have trouble with blood pressure and some diseases which affect the circulation in the body.

Aquarius is ruled by the Tarot Trump called "The Star". This is the seventeenth card in the Tarot deck and it has been placed near the top of the Tree of Life, leading from Chokmah to Tiphereth. Since this card had to be switched from its position in the old aeon which had it in the lower part of the Tree and then led from Netzach to Yesod, there has been a great deal of confusion on the issue which was stated in LIBER AL VEL LEGIS, "Tzaddi is not the Star". This confusion has been straightened out by my work on "The Trumps of Thoth and Astrology" and in various other places. So now the sign of the next Aeon, Aquarius, has the letter Heh attributed to it and its placement is therefore different.

The Trump represents the human process of bringing the energies of the stars, of outer space, of Nuit, down to earth. This activity brings life to the earth and a greater appreciation of spiritual matters which is now the task for this next aeon. Also, since Saturn rules the sign, the uses of various spiritual and mystical forces become more widely known and are put to practical uses. Our new age of Aquarius has led humankind to an understanding of the subtle aspects of the body and spirit. We can learn more easily about the aura and the chakras and can take a hand in developing our own natures to a very refined and spiritual state. No longer does humanity have to lean on established religion which demands that everyone just believe and don't ask questions. Now the way is open for all to find out the truth of human nature and of the human spirit on their own. Each person has the ability to tap into the subtle forces which govern life here on earth and like this Trump, can pour the



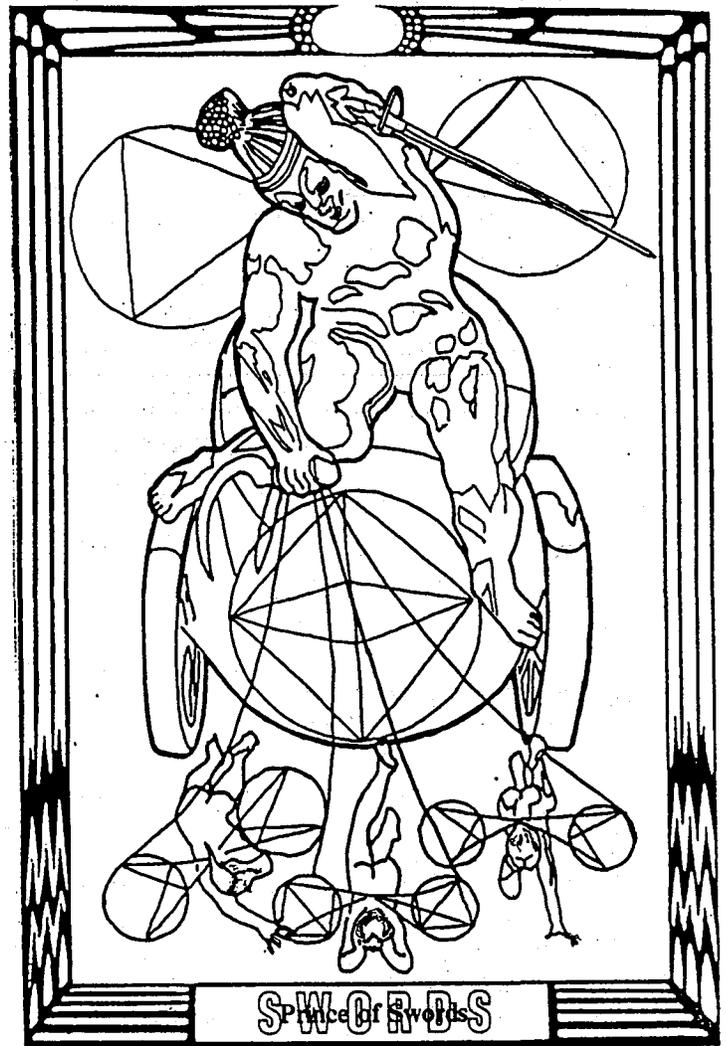
energies from space and from many of the unknown realms of energy surrounding the earth upon their own heads, upon their refined and noble natures and with these new discoveries much benefit to mankind can be sought and used. There is now an explosion of interest in books on occult subject matters and also in learning from attendance in classes on psychology, healing, the chakras, yoga systems of various sorts and various other activities too numerous to mention but which deal with occult forces. Occult, remember, means hidden. Much of the powers and splendours of these forces have remained hidden so they would not be abused by the ignorant. Now much has come to light and many begin to experience higher states of consciousness which are named in various fashions. Some use the term "cosmic consciousness", some say there is an influx of light, some say they see a guardian of light, or the Holy Guardian Angel, some term this higher state illumination. The terms are many but the main development is the same. We are not materialistic beings, we have a soul and a spirit and both may be developed and worked on to give us greater freedom of thought and action and greater powers in our own lives.

Some negative Aquarians might mis-use the knowledge of these subtle forces. This is always a danger at every stage of the development of humanity. When the negative side of Aquarius is evident we see phony psychics, misguided analysts and psychologists, bumbling Astrologers, with no real experience to back up their ideas. We see people who see UFO's (true or not?), those who believe in a world underneath the surface of the earth, those who speculate on what life in space might be like and on and on. If they have harmed others in some way, such as in certain branches of Satanism or in violent societies of Wicca, or in religious beliefs gone wild, then of course their karma becomes heavy and must be worked out. But along with the ideal development of the perfected human, there is always a lot of false thinking, quackery and outright misuse of the understanding of former secret powers.

The developed Aquarian is interested in the freedom of humanity from all such as these and much more. Social injustice, individual rights within a framework of law, and those actions and ideas which benefit humanity as a whole are the provenance of the developed and dedicated Aquarian.

The Prince of Swords rules from 20° of Capricorn to 20° of Aquarius and represents Air of Air and is thus primarily intellectual and very strongly so, at that. His title is "Prince of the Chariot of the Winds". He is seated upon a chariot which is drawn by three small figures which are winged to suggest that they are true denizens of the air. The Prince is trying to guide them with his sword raised in a menacing manner, but they are mindful to go in every direction possible. This symbolizes how difficult it is to control the ideas and thoughts which occur to one.

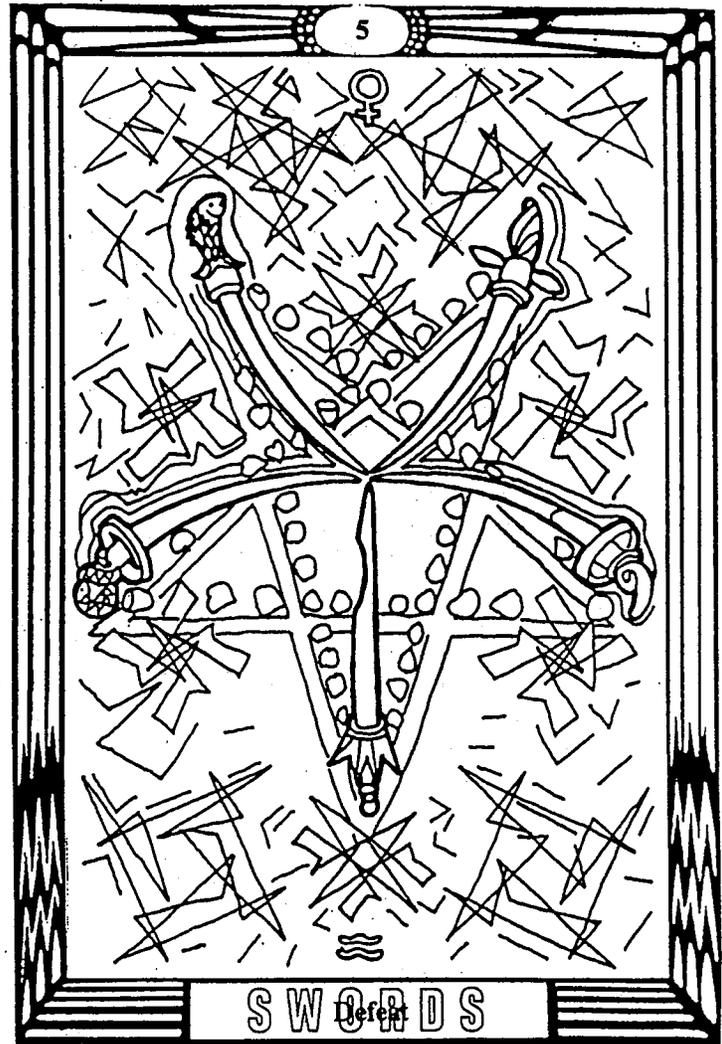
All of the Prince figures in the Trumps are related to the Vau of Yod He Vau Hé and thus they represent the result of the union of the two first forces, they are the children resulting. For this reason they all have the influence of Tiphareth, the sphere of the Sun. Behind the Prince are three Suns and his chariot is also round like the Sun as are the wheels; and the wings of the children count to six, which is a number of the Sun. The Prince has the head of a child on the top of his headgear, referring also to the fact that he is related to the Sun. His spheres and the background are cut by triangles in various positions and also by various straight lines which end in triangles, thus representing the intrinsic nature of scientific thought. But he also carries a scythe in his lower hand and with this he cuts down any ideas he or others may have. After all, this area of the zodiac is ruled by Saturn who is often depicted as the old man with a scythe. The Prince is representing the birth of new ideas and also their death. It does not matter much to an Aquarian if his ideas let loose upon the world succeed or fail, for he has other ideas with which to repair any of those which do not work. It is very difficult for any persons who wish to argue with an Aquarian, for he changes his thoughts and actions at a moment's notice and can scarcely be counted on to hold fast to any opinion or any standard idea. He is, above all, a pioneer in thinking and it would take a very unusual horoscope to find here someone who sticks to an idea until it can benefit humanity. But this does happen and quite a few great thinkers and leaders and foreword looking individuals are born in this sign. This is a sign of a revolution in human ideas and thinking and is not to be relied upon to stick to anything too fixed or authoritative or conservative. He is out to change the old ways and sometimes in a helpful fashion and sometimes in a malicious and impractical way. This would depend on the aspects to the Aquarian Sun. If negative, this person can be distrustful and suspicious



and firm in any enmity he may gather. For after all, this is fixed air and underneath the fireworks of various ideas there is some sort of fixed idea which is ruling the native against all costs. The negative Aquarian can be harsh and obstinate, and can plot against the welfare of others. Because he is not sure of what he really thinks, he can hesitate and be unreliable.

But usually, the finer side of Aquarius dominates and then there is a true love of humanity in general and one who must have the company of others around him. He loves to display his virtuosity in help to others and so can be quite firm in friendship and in relations to the opposite sex. He can be a faithful friend and partner. He is at his best when his high ideals triumph.

The first decan of Aquarius is ruled by the Five of Swords. All the fives are influenced by the sphere of Geburah which has Mars as its meaning. Also, this decan is ruled by Venus and here there is a difficult meaning to the influence of these totally opposed planets. Mars is fierceness and energy and severity so that life does not become too soft and easy. Venus is the opposite of this and works in terms of happiness, ease, love and luxury. Because of the warring influences, the background of this card is filled with sharp angles which are scattered everywhere and the pentagram of Geburah is upside down, as though to represent the victory of materiality over any humane thoughts or ideals which might be the prevenience of the Aquarian. The swords are curved or broken and each has a hilt with a different symbol on it. So this card is called "Defeat". The weakness of Venus combined with the severity and strength of Mars can be a weakness or an excess of strength which does not serve the finer purposes of this Aquarian. The intellect can be enfeebled by too much sentiment. The person can become a "bleeding heart" type and quite unaware that his kindnesses lead to the breakdown of character in others. Or there might be too much severity and again this

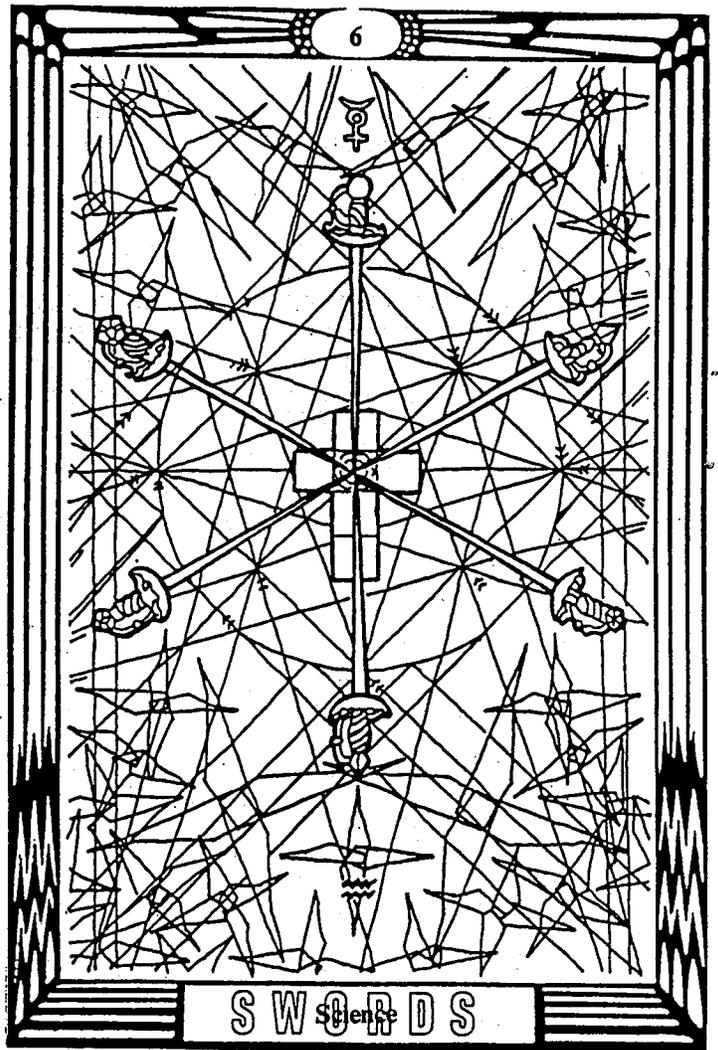


Aquarian could be quite unmindful that his careless thoughts and actions hurt and ruin others. When negative, there could be much corruption and treachery. As always, the antidote to what this decan means, is a development of the higher meanings of Aquarius which is represented by the Knight of Swords and especially by the Trump of "The Star."

On the positive side this native is laborious and eager to do his job. He is also clever and quick of thought and speech. Even though his pity is easily aroused, often it doesn't endure. On the negative side, there can be failure, defeat of purposes and anxiety due to this. Sometimes there is poverty coupled with avarice. Then there might be grief because there is no gain in the works or actions. This person might turn out to be a malicious gossip and bear tales and slander. This works out to be a separation of him or herself from friends and also separating friends from each other. The negative Aquarius can be cruel, cowardly and thankless for any favors given. Also there is a tendency to be unreliable.

The middle decan of Aquarius is the six of Swords. Since this is a six, it is equated with the Sun and Tiphereth. The decan is ruled by Mercury and so the card has the name of "Science". Here there is more success than in the previous decan and a greater use of the intellect. The swords are straight and point to the center of the rose on the cross. Three of the swords have a five petaled rose on the hilt. The hilt emblem on two others is like the point of a spear and the top sword has a round disk which symbolizes the sun. Also, there is a sun placed behind the rose cross in order to carry out the symbolism of the very balanced nature of Tiphereth. The triangles which represent the workings of the intellect now have meaningful shapes and are arranged in a balanced fashion in the card.

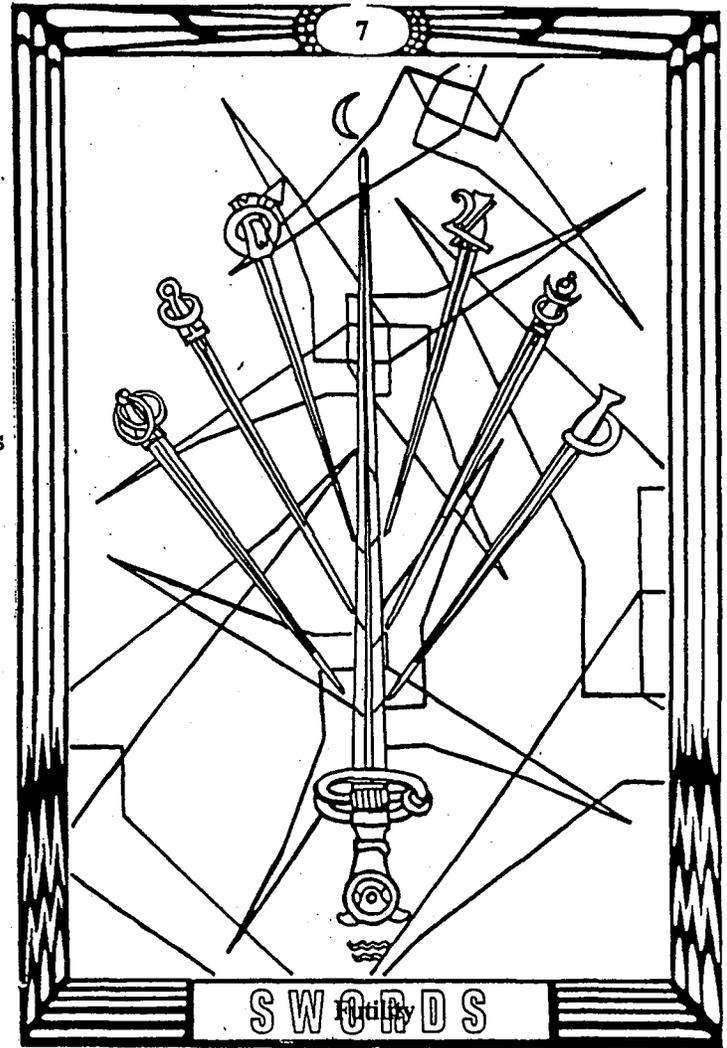
The old title for this card was "earned success". Indeed, this is the rule with scientific discoveries, for success usually arrives after hard work, anxiety and trouble. This native has a good self-esteem coupled with modesty. Also there is an appreciation of beauty and the arts.



There is great intelligence with the natives of this decan and plenty of patience in laborious undertakings. This decan gives a great humanitarian as there is here a perfect balance between mental (Mercury) and moral (Sun) qualities. This balance is difficult to maintain in a world which changes so much but it may still be evident in the work of this native, which might become a very fixed endeavour.

On the negative side, there might be a good deal of conceit and a desire to dominate others as this Aquarian can easily think he has all the right answers.

The last decan of Aquarius is the seven of Swords. All of the sevens have the influence of Netzach, the sphere of Venus. Since this sphere is not on the middle pillar, it has an unbalance in its meaning. The decan is ruled by the Moon, which does not combine very well with the influence of Saturn for the whole sign. The Moon is changeable and unstable and so this card is titled "Futility". Its old title was "Unstable Effort", which gives quite a clue as to the influence of the Moon on the character of this native. Also, now we have a decan which is ruled by the King of Cups, a symbol of much emotionality. The Moon is also a symbol of emotions and in this decan they are strong. Therefore there could be much vacillation and an emotional wish to compromise when the going gets too difficult. There is one central sword with a symbol of the Sun on its hilt. But it is being cut by the six other swords with the symbols of six planets on their hilts. On the left there are two Moons entwined, then Venus, Mars and Jupiter, Mercury and Saturn on the right. The background is made up of fairly orderly triangular shapes but they are scattered in an unbalanced fashion. This native often achieves a partial success but is apt to yield from emotional reasons when victory is apparent. This person also loves luxury and display



and is given to compliment others and also loves to receive compliments. There is often vacillation due to the Moon's effect and a wish to compromise, as though too much effort must be discontinued as it becomes too difficult. There is a great toleration of others, sometimes to the detriment of this person. There are times when this open-handed toleration could be disastrous. This would depend on the policies held and on a rather sharp viewing of the natures of other people if these policies could really succeed. If it is a policy of appeasement, this might not work as other persons can take undue advantage of those with too soft a heart.

On the negative side of this decan there is an inclination to lose just when success is in the offing. The effort seems to become too hard and therefore it is abandoned. Also this negative side can mean here is a person who likes to slight or insult someone else and what is said could be very insolent. The negative person can work as a spy on others and is inclined to betray confidences. Such behaviour might not be intentional, but the person should be aware and try to guard against it. There is a good deal of vacillation and unreliability and a streak which might make him untrustworthy.

Once a person is well advised of the negative possibilities which are spelled out in his sign and decan, there is no reason that these traits should dominate. All of human effort should lead to a perfecting of the nature. One does not need to live and act out the negative side which might show up in a horoscope but with the use of the will, one can lead a better existence. We are here on earth to learn, this is a school. From life to life each person must take steps toward perfection so that the vehicle will be well prepared for the advent of the Holy Guardian Angel.

## PISCES

The twelfth sign of the Zodiac is a water sign and its symbol is two fishes moving in opposite directions but tied together by a thread or rope. This is also a mutable sign and this finishes the triad of water with an understanding of emotional depths. Its key word is "I believe" and it is a sign of reconciliation and of universal love. This is the last sign of winter and it sums up all the development that preceded it. Jupiter rules in Pisces and some Astrologers would give a co-ruler to Neptune.

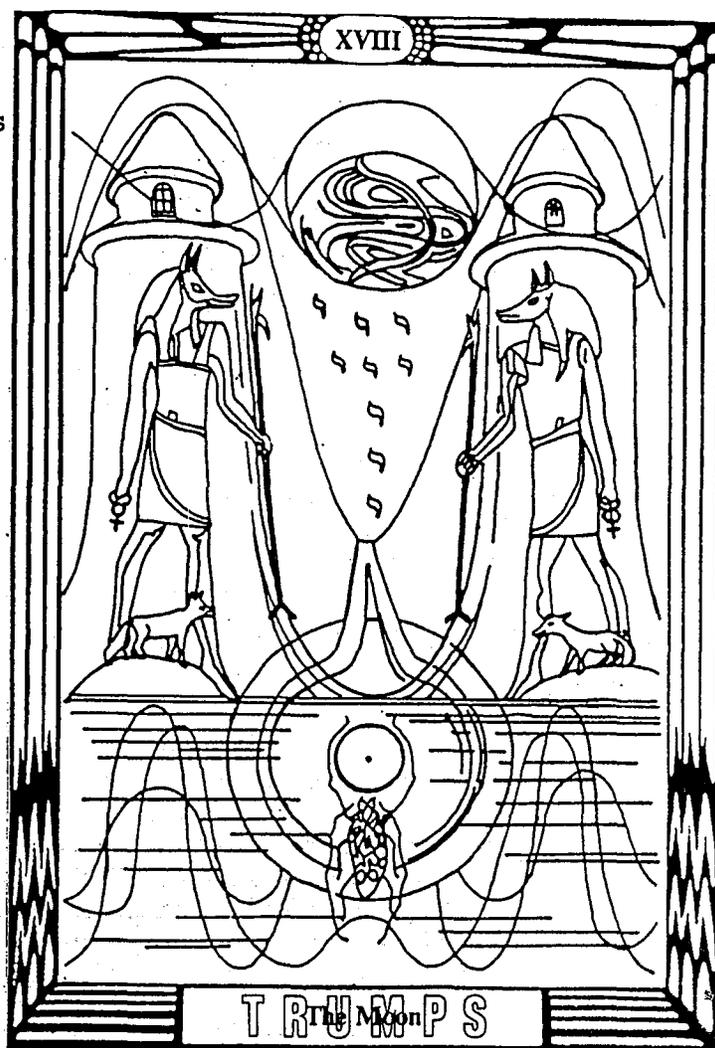
Pisces rules the feet. Sometimes dancers have this sign prominent. Since this is an emotional water sign, these people are very sociable but also sensitive. They have good imaginations and their dreams would be meaningful to them. The Pisces person is mystical and romantic and will mirror the environment in which he or she is placed like a lake. For this reason, environment is very important, that the negative emotions of life are filtered out. The Pisces person has the ability to become all things to all persons due to the watery, feminine and negative character. This native enjoys comfort and material things and will make efforts to acquire the goods of the world.

On the positive side, there is a good deal of compassion and some of this may flow into a liking for animals. There is also an inspirational nature with a good deal of idealism. Pisces prefers peace and is very sympathetic. Also natives of this sign are prudent and modest. There might be extremes of temperament and an ability to sense both the heights and depths in the their own natures and in the natures of those around them.

This native is also generous due to the Jupiter influence on the sign. There is also a tendency to be persistent and persuasive when some ideal strikes the fancy. There also can be artistic abilities and religious interests. This native is also charitable and hospitable. The destiny of the Pisces person lies in the own hands and the character must be developed by working on it or many undesirable qualities could hold sway.

On the negative side, the Pisces person could be too fanciful, and could chase various daydreams and cults or be a prey of others who promise something for nothing. The native could be languishing and impractical and prone to all sorts of worries. There could be a good deal of over-emotionalism and many tears at small events. The person could lack self-confidence and show indecision because of this. Sometimes action on various issues seems impossible to undertake and there might be a tendency to be too susceptible to suggestions from others. Drugs and drink pose a threat to this person and if good health is wanted, both must be avoided.

The spiritual side of Pisces is represented by the Trump with the title of "The Moon". The dual nature is shown by two towers and two figures of Anubis with a dog or jackal at their sides. The towers do not have an exit or entrance but only a window high up with a little light shining out of them. This card is the Sun at midnight even as Pisces is the last zodiac sign of winter. A scarab beetle is carrying the Sun in his claws but he is beneath the water still. His pathway lies before him which leads to a representation of the earth and a full Moon. Dripping down from the Moon are nine yods which represent the nine months of gestation for a new life. The letter Yod is the beginning of manifestation as it is the first letter of Tetragrammaton. The Trump tells us that all life has been manifested out of water. Since this is the case with this Trump, we can easily see that the dark will next lead to the dawn and what happens in the quiet of the night is just as important as the outer life which happens in the day. We can see that beneath the surface life is stirring and sleep and rest are still required to make it more strong. In sleep, the body is renewed and rested so that the activity of a new day can be faced and gone through. Also, the unconscious forces are more active at night and in sleep and if a major message is needed by a person, it often appears in a dream. Then some persons who have a large problem have been able to "sleep on it" as the saying goes, and in the morning the solution will be there, supplied by unconscious forces during the night.



The mountains in this card are transparent in order to represent the waxing and waning Moon. Humans are affected by the phases of the Moon, as is plant life and anything carrying a good deal of water, such as entities made up of water, and of course, lakes, streams and the sea. Water carries new life but is also very changeable and this quality can be seen in the Pisces character.

This card also represents the instincts which have ruled men and women since the beginning. The figures of Anubis represent

a conscious control of the instincts so that they aid us in our next step in evolution instead of devouring us with unleashed fury. Every person must travel this path towards an understanding of what rules him through instincts and other material hidden in the unconscious life. The path is difficult and sometimes dangerous to certain unevolved or primitive types. This Trump clearly hints at the necessity for living a refined life with ideals of the highest of human development always as a goal. The Pisces person needs the more evolved and finer religions as a guide in order to survive all the difficulties in life.

The qualities of the soul of Pisces are shown by the Knight of Cups, who rules from 20° of Aquarius to 20° of Pisces. His title is: "The Lord of the Waves and the Waters, the King of the Hosts of the Sea." Since Venus is exalted in Pisces, the King is graceful and is accompanied by a peacock to represent the beauty in this sign. He is winged to aid in the swiftness of his horse, who rides on the crest of the waves. Even so, the moods and emotional reactions of this native may be very swift and unpredictable. He carries a crab in hand before him which represents a certain aggressive quality to offset the sweetness and gracefulness of his character. He is sheathed also in mail for protection, quite like some of the crustaceans of the sea who build a shell around them so that they are not eaten by other forms of life. Also the face is hidden as though to hint that it is difficult to know a Pisces person, he wants to hide his extreme sensitivity from others so that he does not get hurt.

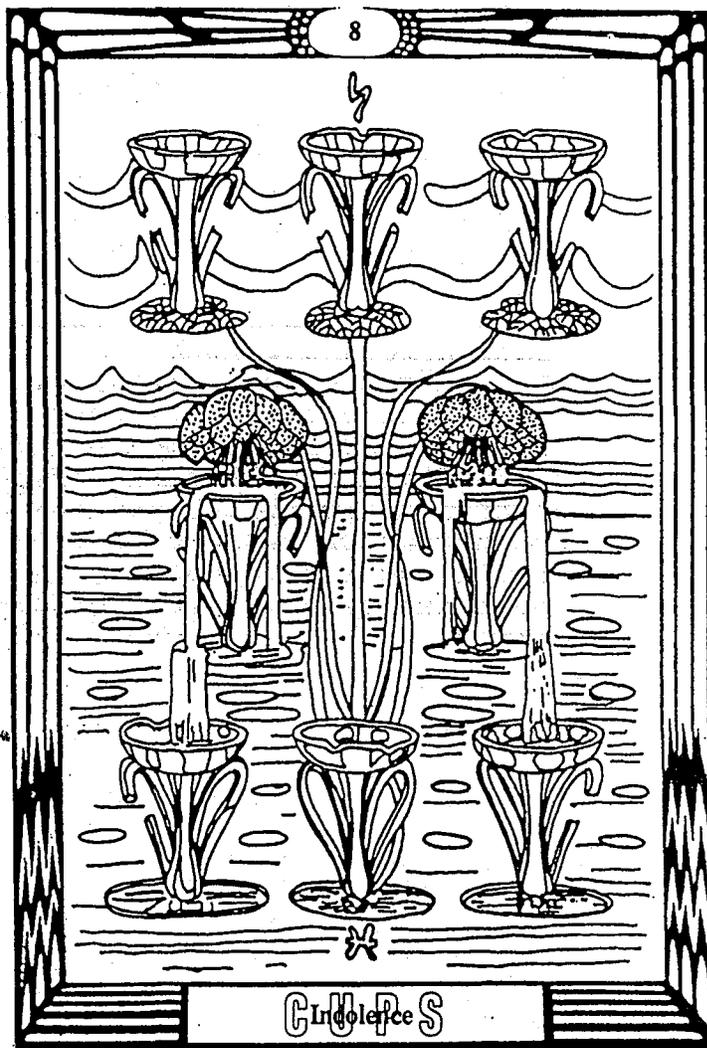


The native of the decans ruled by this Knight of Cups is graceful and amiable but also can be quite a dilettante and very difficult to pin down to any strong course of action. He is quick to respond to what attracts him and can whip up quite a lot of enthusiasm, but this is not likely to last as he is quite changeable. This native is very sensitive to external influences

and in some cases, there is an innocence and purity in the character.

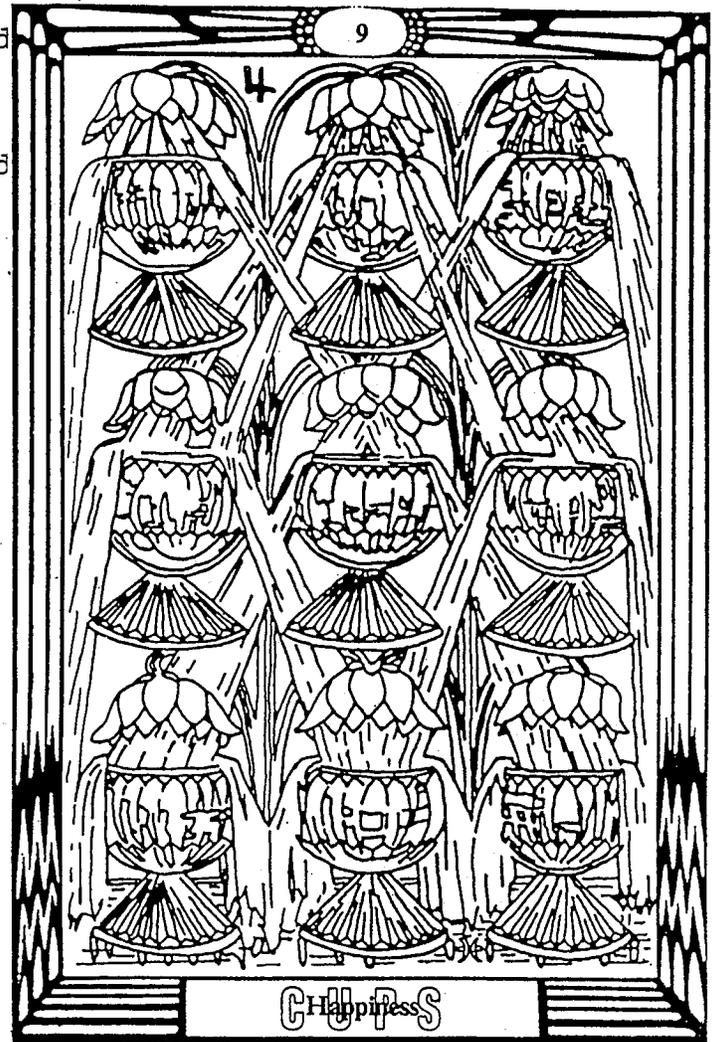
On the negative side, the Pisces person can be too passive and often lacks depth to the character. This person can turn out to be sensual and idle, untruthful and superficial. Due to such traits, this person can mismanage his affairs and his career can show a record of failures and disasters unless good fortune which is represented by the rulership of Jupiter in the sign, can interfere in some way. There could be a mental breakdown which could lead to various forms of insanity if there is an abuse of alcohol, narcotics or various stimulants.

The first decan of Pisces is under the influence of the Eight of Cups. This decan is ruled by Saturn which doesn't combine very well with the idea of water. The old title of this card was "Abandoned Success" and the new title is "Indolence". This card foretells temporary success but without further results. Various matters or ambitions are thrown aside as soon as the object of ideas and ambitions is gained. The success is no doubt due to the rulership of Jupiter over the whole sign but when Saturn rules this decan, a deep sense of unworthiness or of fear may set in and the person can't see that it would be to his/her advantage to hang on and bring matters to fruition. As an illustration of this idea, there are three cups at the top of the card with broken handles and there is no lotus feeding water into them. They are dry and also the central lower cup at the bottom which is attached to the three upper cups is also dry. Water appears only out of two lotuses on the sides and the water pours down into the two lower cups. The influence of Saturn is too heavy and so the water in the background is stagnant and calm and seems filled with superfluous matter.



This person with the Sun in the first decan of Pisces will be restless, always seeking, or journeying somewhere. These negative qualities often bring misery and regrets. Sometimes there will be black moods without much cause. The native would like to seek after riches but is somehow too unstable and gives up the effort before real success is achieved. Also on the negative side, there may be instability of moods and behaviour.

The middle decan of Pisces is related to the Nine of Cups and here our sequence returns to the middle pillar. The nines refer to Yesod, the sphere of the Moon. This decan is ruled by Jupiter and since the sign of Pisces is also ruled by Jupiter, there is agreement with the planetary rulers of the decan and the zodiac sign. So the title of this card is "Happiness". Since the sphere to which it belongs is Yesod, which is the Moon, the idea of water combines very well with the Moon. Also, Jupiter is attributed to water in the sphere of Chesed. The old title was "Material Happiness" and this has been simplified. Now we have nine lotuses which fill nine cups to overflowing. The person with the Sun in this decan can experience a complete and perfect realization of happiness and will have a nature and psychology which will bring this about. The native is kind and lovable and will deny the self for some ideal. Still on the positive side, there will be high minded ideas and ambitions and the person will not easily be satisfied with small matters or with a limitation to the ideals which spread over the best for humanity. This native is very easily a good person and displays a generous nature.



On the negative side there could be a deal of self-praise and of vanity and conceit. The native may bore others by always talking of the self. Also there may be malignant action against this

THE CORPORATE DREAM AND THE PARADISE HOME

YOU DREAMED A GREAT DREAM  
BUT YOU GOT CAUGHT IN BETWEEN  
YOUR PRIDE AND YOUR GREED  
AND YOUR LUST FOR THE DREAM.  
AND IN YOUR LUST FOR THE DREAM  
YOU'VE FORGOTTEN SO MUCH  
ABOUT BROTHERHOOD, LOVE,  
COMPASSION AND SUCH.  
SO THAT NOW YOU AFRAID OF OTHERS WHO SEE,  
THE DISRUPTION YOU'VE CAUSED  
AND THE PLACE THAT YOU'VE LOST.

AND NOW THAT DREAM  
LIKE SOME MYTH IS RECALLED  
EVERY TIME IT LOOKS LIKE SOME DREAMER'S AWAKE.  
EVERY TIME THAT IT LOOKS LIKE SOME DREAMER'S AWAKE,  
YOU BLACKEN HIS NAME LIKE THE SKIES OF OUR HOME,  
FOR DARING TO SEE AND LET IT BE KNOWN.  
WORK HARD YOU SAY,  
YOU'LL BE A SUCCESS!  
BUT YOU DON'T BELIEVE WHAT YOU'RE SAYING AT ALL,  
CUZ ALL THAT YOU WANT IS TO GET AWAY FROM IT ALL  
RUN AWAY TO THE SEA,  
RUN AWAY CUZ YOU SEE  
THE DREAM AND THE HORROR THE DREAM HAS BECOME.  
WHAT YOU'RE MEANING TO SAY IS JUST LEAVE ME ALONE,  
TO DREAM MY DREAM OF MY PARADISE HOME.  
WELL, THERE AIN'T NO EMERGENCY EXIT OFF SPACESHIP EARTH.

SO THERE YOU ARE IN YOUR INSULAR LIFE,  
MIDST THE DREAM AND THE HORROR,  
THE TEARS AND THE STRIFE.  
DREAMING YOUR DREAM TO COVER YOUR FEAR,  
OF LOSING YOUR DREAM THAT YOUR HOLDING SO DEAR.  
AND EVERY TIME IT LOOKS LIKE SOME DREAMER'S AWAKE,  
YOU'LL LULL HIM WITH WORDS LIKE FUTURE AND PAST,  
AND CHANGE WITH THE TIMES.  
BUT THERE AIN'T NO TIMES BUT THE EVER PRESENT NOW.  
AND NOW YOU'RE AFRAID OF OTHERS WHO SEE,  
THE DISRUPTION YOU'VE CAUSED  
AND THE PLACE THAT WE'VE LOST.

SO NOW THAT DREAM LIKE SOME MYTH IS RECALLED,  
EVERY TIME IT LOOKS LIKE SOME DREAMER'S AWAKE.  
EVERY TIME THAT IT LOOKS LIKE SOME DREAMER'S AWAKE,  
YOU LULL HIM WITH WORDS LIKE, WORK HARD,  
YOU'LL BE A SUCCESS!  
NATURE'S YOUR FOE,  
OR A PAWN TO BE USED  
TO PROP UP THE FRONT  
OF YOUR CORPORATE DREAM.  
TO PROP UP THE FRONT  
OF YOUR PARADISE HOME.