

# IN THE CONTINUUM

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

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



# COLLEGE of THELEMA



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95965

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Cari Fratres et Sorores

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

Human nature being what it is, there is a block for most people to recognise or understand any level of development above their own. Thus a genius such as Rembrandt, or Gauguin, or Mozart plus many illuminated persons, many of whom are mentioned in the Gnostic Catholic Mass, are generally misunderstood and ignored by the public at large of their own times. A person who has achieved some sort of spiritual illumination will not be recognized by most of the persons in his daily world. Often, it takes some time after the death of such a person before a person here and there will achieve a similar state of exalted consciousness and so will understand the work of a past master. In due time, what has been put into an art form, or into writings, or into poetry or into a school of teachings, will spread to a few who have achieved some sort of higher consciousness and then from them to others and after a great while, the work of the master will be appreciated by those who have also achieved a level of refinement so that they can understand the work of the master.

To put it simply, a level of high achievement and a development of genius allows such a person to view and understand and work with and teach others who have not achieved this level. But the person of genius may not necessarily understand or be able to work with a level higher than his own. The genius can be quite blind to anything beyond his own high achievement. He can work with any level beneath this achievement but not necessarily anything transcending it. This is also true of entities on the astral planes. In THE VISION AND THE VOICE, there are many instances of an angel not being able or allowed to hear or work with an angel of a higher order of being. The inferior angel must disappear before the greater voice and apparition may appear to instruct the seer.

But in order to refine the aspirations of those interested in the development of their higher selves, it is a great aid for a person to read and know about the work of others who have achieved. Also, in some cases, memorization of various works aids in the growth of the soul. Thus Karl Germer memorized LIBER AL, LIBER LXV, and LIBER VII. When he was confined to a solitary state in a German concentration camp during the time when Hitler was in power, he could recite the Holy Books to himself and this aided him to

achieve the Knowledge and Conversation of his own Holy Guardian Angel. When Crowley was informed of this development he then designated the grade of 5<sup>o</sup>=6<sup>o</sup> of the A.A. to Karl. But Karl also had a difficult time of it to understand many subsequent messages from his H.G.A. For once this initial contact is made, many messages dealing with very important steps in the life of the individual are sent by the H.G.A. Karl complained that he was not always open to these messages but the initial experience was of such great moment that he knew his task in life was to support Crowley and to do his best to publish Crowley's writings. I think it would be of interest to aspirants to read some more of Karl's comments on the H.G.A. which were written to me. Previously I have published his comments that he made on this subject to Jane Wolfe, now perhaps we can round out this experience of one person with some more quotes from his letters.

From a letter of November 23, 1951, Karl wrote:

"There is only one thing for each one of us to strive for: the ever closer communication with our H.G.A. To this end, "Ora et Labora" (Pray and Work) is the only method. Follow the subtle instructions which your H.G.A. has given to you, or is giving you. He knows what is needed by you. I should mention, however, that 666 as a super-Hierophant or Initiator is active and operative all along and, as the need arises, He may well take a hand occasionally.

"The problem then is to learn to understand the language in which such beings communicate with us. Again, intensive work and preservation of the purity of the soul through regular practices, are essential."

On April 1, 1952. Karl wrote on this subject again:

"In the meantime the H.G.A. sends messengers to train one in a particular job for which one has to become ripe, from time to time, who in themselves have no other purpose but just that, and should be discarded as the lesson is learnt. You understand this clearly, but it does no harm if I express the same idea in another form. ----- It may be years later that you begin gradually to understand the language. A.C. received LXV and VII in 1909, I believe, but it took years to understand the books. I had a phase of this sort in 1927 and while in the Concentration CAMP in 1935. The power of the H.G.A. is unbelievable in going into absurd details. For instance: in the C.C. I was in solitary confinement. When the operation came to a climax, I was changed to another cell with the #175 (which in the German code is the paragraph concerning buggery): and, as you know, it is the H.G.A. who takes the active role in that operation, the magician has to become a bride, and the H.G.A. takes the active role and the magician "was pierced as a thief by the Lord of the garden" (LXV, Cap IV, v. 40: see the commentary to this.)

"Also, paper, ink and a pen or pencil had been taken away from everyone. But when it became necessary that I had to keep a diary, I had all of these; they came to me in the most natural way, without a plan on my part. And there are other instances of the foresight, wisdom and power of those four dimensional beings. Trust Him."

In a letter of May 5, 1952, there was more detail which was meant as an aid to my own strivings.

"It is hard to try to explain in a letter what my ideas are about the H.G.A. You'd ask me again and again. Nobody explained it to me. I believe every one has to find out for him/herself. You've got to start from another beginning. You are Phyllis on this plane, but you are also a Star from time immemorial and you have had innumerable lives and represented different types in their course. If you imagine yourself for a moment (to use the imagery of LXV) as a Serpent, in which function you would not be operative as Phyllis, but on quite another plane: then there must equally be a Heart around which the serpent has to wind itself. (LXV, Cap. II (I am the Heart and thou the Serpent; wind they coils closer about me...)) which Heart may at this moment be manifest as a human - or not. It is not very important, because it is not Phyllis that is doing the winding, except as, by initiation she gets a reflection of what is going on in her soul as a human being. The Heart (on its plane) will constantly be doing the tickling, if you allow me to say so, the stimulating, the urging towards that goal (the union of the two) which It is longing to accomplish. Once you know the various vv. of the 5 chapters of LXV by heart, you will find innumerable passages that keep springing up in you soul and mind to illuminate you.

"You should not worry at all, about finding a human partner on this plane to accomplish that union, for it is a mystical union, and a human being would only distract or destroy. Take. A.C.: he was looking through all his life for the real Scarlet Woman. It was only at the end of his longing that he found what it was all about. And yet, every one of the Scarlet Women had to convey a message, a lesson to him: but they were nothing but messengers; as soon as he took them to be more, they were torn away from him and ended wretchedly.

"Keep affirming in your heart your longing, your devotion, to 65, or the H.G.A.: He is constantly around you, once He has found ingress to your soul. He is watching over you, and the more you begin to perceive His signs, that He is giving you, the more subtle will become your senses and get attuned to His language.

"Even the apparent difficulties in your life are part of His plan. One thing that all of us forget is that the clock on

higher planes does not go by hours, days, months and years: the periods are different; the crime is impatience. The moment you stop desiring, in comes 65. Easy to say hu? It is the simple things that are hard!

"However, it is the H.G.A. Himself who will set the proper day and hour for the union. Then all will be prepared beautifully and fall in its place. The leisure, the aspiration, the Yoga, the surroundings, the silence, and all the rest. Did I not tell you that He arranged everything for me in the solitude of the Concentration Camp? Learn to abandon yourself with utter confidence to Him. Yet, as it is said: Invoke often! Learn the whole of LXV by heart!

"False entities or voices: yes, there are plenty. And I must confess to my shame and regret that I have not solved the problem of how to distinguish in every case.

"Diary: yes, there are often things or thoughts one is given or urged to write down, that seem outrageous (at the moment). Have you checked such thoughts 3 years later to see whether you do not discover that there is very deep material in them? Don't forget that Truth on the higher planes may look quite different from the conventional truth in which we have grown up."

On May 5, 1953, Karl had this to say:

"In the early stages our primitive natures require actual, visible, sensible, proof of an outer being contacting us. I remember in my early period I sometimes asked for a definite sign in order to (a) reassure me in a sort of weak phase, (b) to give evidence that I was on the right track. Yet: (this is important in my case!) I never connected such signs as coming from a definite outer being. I just took it as from 'God' or of such things. My conception of the H.G.A. has probably only been condensed after A.C.'s death. Funny? Unbelievable? It is so! The H.G.A. has been taking almost violent, desperate means to bring me to the realisation of his existence and presence and operation. But my hide was, and still is, too dense, so that A.C. once in the 1927 period wrote: "instead of a skin you have a carapace!" And this not as a joke, but rather in despair.

"Be and feel happy that you are better constituted! Later, the messages become more subtle and so that one cannot distinguish them from what we call 'conscience' in many cases. There are people who carry on definite conversations, they hear voice - or other type - messages; the difficulty remains, however, to verify the source.

"Achad got messages to the last; but they were, since his turning away from 666, not from his H.G.A., but its shadow, the Evil Persona. As it is hard to follow the voice of the

H.G.A. in later stages, because often things are demanded that seem outrageous, against all morals and ethics, there is the danger of falling prey to the sweet whisper of the other guy (cf. Jesus and the high mountain); in Achad's case it was the promise that he was to be the bloke of AL III, 45, (the child), and A.C. seduced him and fortified this conviction (a magical test!) by writing LIBER ALEPH.

"Neglect not the Dawn Meditation"! is one of the most important injunctions of A.C. (I only repeat: I don't do it myself! I can't meditate). It is well to practice this as a routine, so as to be prepared when the H.G.A. arranges a phase for one of the - let me call it - technical initiations or illuminations. Why do I mention this here? Because you write you were deep asleep when you got that one message and only wrote it up, partly, after waking. In my Concentration Camp phase I was alone in my cell (when the crucial weeks came). I worked with hardly any interruption; sleep was broken up so that I never slept more than 3 hours at a time; and that 'sleep' was light, and I snapped instantly back into work. If you read John St. John in Equinox I, you have the same idea; except that A.C. did his op. by an effort of will and in 12 days. What I want to say is that such high water marks are secretly arranged by the H.G.A.: then the conditions are right and will bring the result about. But the training of one's mind to waken instantly and fully at a touch, is always helpful."

Another comment was in a letter of July 21, 1953:

"Tonight I completed Letter 85\* and the remarks and observations on the H.G.A. are up to the very end. It'll take years and years to observe, analyse, and dig deeper. The H.G.A., of course, as such, is on another plane altogether. Read the last few 'Letters' where A.C. summarizes: you must not attempt to pull the H.G.A. down to your plane, but by constant, constant and once again, constant work, make yourself capable of - not only visiting that plane on which he is - but of living there more or less when you need Him or want to communicate with Him."

All this is to show that the achievement of the Knowledge and Conversation of the Holy Guardian Angel cannot be faked, even though the experience is different for everyone. Those who have attained to this stage of growth recognise others on the same level and know also a great deal about those on lower levels of development. When a person does not have a high level of development as shown in these letters, nevertheless, this person can be helped greatly by the explanations and writings of others. If one is ever in doubt about the level of achievement by someone else, one needs only to look at the work which announces such attainment. In short, if there is no work, there is no high attainment.

Love is the law, love under will.

*Soror Meral*

\* The letters in MAGICK WITHOUT TEARS upon which we were working.

## THE QUEST

Apart, immutable, unseen,  
Being, before itself had been,  
Became. Like dew a triple queen  
Shone as the void uncovered:  
The silence of deep height was drawn  
A veil across the silver dawn <sup>1</sup>  
On holy wings that hovered.

The music of three thoughts became  
The beauty, that is one white flame,  
The justice that surpasses shame,  
The victory, the splendour,  
The sacred fountain that is whirled  
From depths beyond that older world  
A new world to engender. <sup>2</sup>

The kingdom is extended. <sup>3</sup> Night  
Dwells, and I contemplate the sight  
That is not seeing, but the light  
That secretly is kindled,  
Though oft time its most holy fire  
Lacks oil, whene'er my own Desire  
Before desire has dwindled.

I see the thin web binding me  
With thirteen cords of unity <sup>4</sup>  
Toward the calm centre of the sea.  
(O thou supernal mother!) <sup>5</sup>  
The triple light my path divides <sup>6</sup>  
To twain and fifty sudden sides  
Each perfect as each other.

Now backwards, inwards still my mind  
Must track the intangible and blind,  
And seeking, shall securely find  
Hidden in secret places  
Fresh feasts for every soul that strives,  
New life for many mystic lives,  
And strange new forms and faces.

1. A qabalistic description of Macroprosopus. "Dew," "Deep Height," etc. are his titles.
2. Microprosopus.
3. Malkuth, the Bride. In its darkness the Light may yet be found.
4. The Hebrew characters composing the name Achd, Unity add up to 13.
5. Binah, the Great Deep: the offended Mother who shall be reconciled to her daughter by Bn, the Son.
6. Bn adds to 52.

My mind still searches and attains  
By many days and many pains  
To That which Is and Was and, reigns  
Shadowed in four and ten,  
And loses self in sacred lands,  
And cries and quickens, and understands  
Beyond the first Amen.

- 
7. Jehovah, the name of 4 letters.  $1+2+3+4 = 10$ .  
8. The first Amen is 91 or  $7 \times 13$ . The second is the Inscrutable Amoun.

SONNET

The woods are very quiet, and the stream  
Hardly awakes the stilled ear with its word;  
The voice of wind above like dawn is heard,  
And all the air moves up, a sultry steam,  
Here in the flower-land, where I lie and  
dream  
And understand the silence of the bird;  
My sorrow and my weakness are interred  
In the deep water where the pebbles gleam.

I rouse the force persistent of my will  
To compel matter to the soul's desire,  
To make Heaven aid the mind that would  
aspire  
To touch its borders, and to drink their fill  
At those far fountains whence one drop of  
dew  
Descends upon my head from yonder blue.

- 
1. The Amrita, or Elixir of Immortality.

Poems by Aleister Crowley  
from COLLECTED WORKS.

## THE PRESENCE

Ah, my Lord, I see Thee in the rainbow in the spray;  
I see Thee in the gentle sun of reclining day;  
I know Thee in the breezes which ride through the trees  
And in the muted hum of intoxicated bees.

I see Thee in the glistening green of leaves rejoicing  
In moisture of water striking gently and moistening  
Their surface of calm. I see Thee, O, Lord in the bluejay there  
And hear in his raucous call yawked forth on air.

I know Thee in the space and skies that yawn above;  
I hear Thee in the calm, cool, calling of the dove.  
Thy Presence stalks through my life and sleep;  
I know Thee, Lord, through Thy call from out my deep.

I know Thee, O Lord, in the inner Light sprung forth,  
An eidolon of the Sun which each must bring to birth.  
I see Thy Hand in my multitudinous eventful ways;  
I see Thy purpose glimmering throughout all my days.

As jewels in the sun and in the night of space  
I found Thee, Lord, as Thou dost run apace  
This starry grained matter, this essence  
Of life and light and love worshiping Thy lovely Presence.

O, Lord, be my helper to know Thee in all Thy Ways,  
In every grain of matter, in every thought that plays  
Through my mind. Oh, bring the intoxicating vision,  
The lessons that tear and bind until I make the decision

To know no other through all events upon this earth;  
To know that Thou art behind this joyful birth  
Of spirit sprung from the interplay of light and dark,  
That Thou dost sing within me as some most heavenly lark.

Meral  
Aug. 20, 1978

# THE THELEMIC PANTHEON

by James A. Eshelman

*[The following article is an adapted excerpt from 776½ by James A. Eshelman, published by the College of Thelema. It is an attempt to compile (in the fashion of Liber 777) a distinctly and uniquely Thelemic deific table of correspondences, containing only the names of deities appearing in The Book of the Law or in proximate or peripheral Thelemic literature. The attached Columns 89-A and 89-B did not appear in the earliest copies of 776½, but were added soon thereafter.]*

This new column perhaps requires more comment than the others of its kind. Strangely, although *The Book of the Law* was the basis of all of Aleister Crowley's work in the last four decades of his life, he did not provide a Qabalistic categorization of a distinctly Thelemic pantheon in any of his writings, including the posthumous *777 Revised*. Although this present table should be no more controversial than any of the other pantheon tabulations, it will likely touch "close to home" for many who employ this present reference; therefore, additional notes seem warranted.

Except for the main figures of the Greek and Roman systems (and, of course, the Hebrew), all efforts at Qabalistic classification of the deities of a given system require some compromise. The important thing in each situation is to know **why** one is attributing a **particular** aspect of a particular god or goddess to a particular Path. The same name could be placed on any of several lines of these tables (see, for example, the Egyptian Isis), depending on which part of the deity's myth is important to a given situation. With the Thelemic pantheon this becomes especially important because there are so few names, only about a dozen (if variant spellings are ignored in the counting) — and these are mostly variations on three primary ideas, the archetypes of the Mother, the Father, and the Child. We, therefore, find ourselves in a situation resembling that of the Christian names in Col. 98, where God and Christ are mostly counted on, under their various specialized titles, to serve every possible situation.

Here is one of the chief practical differences between the magician and the mystic; for the latter continually evolves closer to a unified experience of Divinity, all gods resolving, increasingly, into the idea of one GOD. The magician, on the other hand — even if essentially a monotheist at root — generally wants to have a wide range of names, titles, and aspects of the Divine which he or she will invoke, or commune with, according to the specialized need of the occasion. Thus, Christ the Healer and Christ the Judge become, as it were, separate "gods;" and it is in this way that Christianity has probably always been, and with time has become increasingly, a **pantheism in practice**, even if still a monotheism in theory. For a Catholic policeman to carry a blessed St. Michael's medallion for protection is ultimately no different than the Qabalistic magician carrying a consecrated talisman of the Archangel Mikhael for a similar purpose.

So it is with Hadit, who appears on at least nine lines of the present table. A somewhat different aspect is intended in each instance.

It should be made clear that the Thelemic representations of deity are not the same as the Egyptian, even when they have similar or identical names. Most of these are entirely new names, and their significance is different for the present Æon than they would have been in ancient Egypt several thousand years ago. Nonetheless, there is often a close analogy that can be drawn.

Below are brief discussions of why most of these names were attributed by us as they were:

## THE SEPHIROTH

LINE 0 (*Ayin; Ayin Soph; Ayin Soph Aur*): **Nuit**, as 0; as the Infinite; etc. **Hadit**, for related reasons; both Nuit and Hadit are ideas "above" or "beyond" the Tree of Life, even when lesser aspects of their associated ideas may be attributed to lower Paths. **Hoor-paar-kraat**, as Silence and Rest.

LINE 1 (*Kether*): **Hadit**, as the Point attributed to Kether; see also CCXX, II:23. **Heru-Ra-Ha**, in Crowley's words, "contains the twin forms of the Lord of the Æon; He is Kether to us in this time and place as being the highest positive conception of which we are capable." **Heru-pa-kraath** is Harpocrates as Silence; see also CCXX, II:8.

LINE 2 (*Chokmah*): **Hadit** as Seed, Father, Wisdom, Magus, etc. **Chaos** (Χαος) is a traditional Name and attribution of Chokmah, the complement and mate of Babalon (Line 3); see also the pentagrammatic attributions implied in *Liber Cheth*, v. 21. **To Mega Therion** (Greek, Το Μεγα Θηριον) is listed here not at all as the man Aleister Crowley, but as the archetype with which his life and work were identified and of which he was avatar. Meaning "the Great Beast," and enumerating to 666, To Mega Therion is attributed here as Logos, *i.e.* as the Supernal solar-phallic consciousness of the entire planet.

LINE 3 (*Binah*): **Nuit** as Mother, and as "Queen of Heaven" (CCXX, I:33). **Babalon** as Queen of the City of Pyramids, and especially as attributed in *The Vision & the Voice* and in *Liber Cheth*, v. 21. **The Scarlet Woman** (Greek, η Κοκκινη Γυνη = 667) is a related idea; this is the Supernal lunar-ionic archetype which is the proper complement of To Mega Therion — not an individual, but an archetypal consciousness which serves as an "officer" of the present Æon for this planet.

LINES 4-6 (*Chesed, Geburah, Tiphareth*): The Twin-God **Heru-Ra-Ha** is attributed to Tiphareth, and its dual aspects attributed to Geburah and Chesed: **Ra-Hoor-Khuit**, the active form, to the martial Geburah, and **Hoor-pa-kraat**, the passive form, to serene Chesed. Thus, the entire middle triangle of the Tree of Life is represented by the several aspects of this one central idea. Additionally, **Therion** (Greek Θηριον; or Hebrew הַרְיִן = 666) is attributed to Tiphareth as Sun, Beast, etc.; see also the pentagrammatic attributions implied in *Liber Cheth*, v. 21. **Hrumachis**, as the rising Sun, is very much the "redeemer god" and herald of a New Dawn.

LINE 7 (*Netzach*): **Babalon**, as Venus, and because of the seven letters of Her Name.

LINE 8 (*Hod*): **Had** as Hod, and also because of the abundant Mercury symbolism ascribed to Him in CCXX, Cap. II, including, "with the just I am eight."

LINE 9 (*Yesod*): **Ra Hoor Khut** (רַא הוּרר כּוּט) = 453. This is the value of בהמות, *Behemoth*, the great land-monster of Hebrew mythology, and of נפש חיה, *nephesh chiah*, "breath of wisdom," a term for the Animal Soul in its fullness, including the Creative Will or Chiah. These are viewed as correspondences of Yesod. Compare CCXX, Cap. III, vv. 1 and 2 where the transition is effected from "Ra Hoor Khut" to "Ra-Hoor-Khuit." The addition of the "i" changes the numerical value to 463, a number representative of the entire Middle Pillar of the Tree of Life and to several important ideas related to kundalini. In part, this transition may therefore be seen as the translation of the *nephesh chiah* (the *Behemoth*, or "beast" stored in potential at Yesod) into the *sushumna*, by the addition of ideas related to the letter Yod.

LINE 10 (*Malkuth*): **The Virgin Daughter of Babalon**, though not given a proper name, is mentioned explicitly in *Liber Cheth*, v. 21, where the resulting pattern would attribute her to Malkuth. **Maat** is attributed here explicitly as Hiereus of the present Æon; she is mentioned implicitly in CCXX, III:34.

## THE ELEMENTS

LINE 11 (*Aleph, Air*): **Harpocrates** as Babe in the Egg. **Ra-Hoor-Khuit** as the "positive" child (cf. Line 32 *bis*), and thus as 1 of Tetragrammaton.

LINE 23 (*Mem, Water*): **Nu** is a primitive form of an entire category of god-names attributed to the North and to Water, based on an "N" sound: Noah, Jonah, On, Oannes, John, etc.; cf. Line 31.

LINE 31 (*Shin, Fire*): **Had** is a primitive form of an entire category of god-names attributed to the South and to Fire, based on a vocalized "-D" or "-T" sound: Sad, Sat, Set, Satan, Saturn, Hades, Adam, Adonai, etc. **Heru-Ra-Ha** (as Ra-Hoor-Khut and Hoor-pa-kraat, a Three-in-One God), according to Atu XX.

LINE 32 *bis* (*Tav, Earth*): **Hoor-pa-kraat** as the "negative" child (cf. Line 11), and thus as the final 7 in Tetragrammaton.

LINE 31 *bis* (*Shin, Spirit*): See Atu XX where the Stélé of Revealing ("Stélé 666") is represented.

## THE PLANETS

LINE 12 (*Beth, Mercury*): **Had** as "the Magician and the Exorcist" (CCXX, II:7).

LINE 13 (*Gimel, Luna*): **Nuit or Babalon** as Priestess of the Silver Star; see *Liber 418*, 2nd Æthyr, and elsewhere; also, *Liber Arcanorum*, v. 2, which corresponds to Atu II.

LINE 14 (*Daleth, Venus*): **Babalon** as Venus. **Nuit** as love. Also, there appears to be a relationship or correspondence between the three reciprocal paths of the Tree of Life (7, 13, 18 = 93) and the three chapters of *The Book of the Law*. Thus, to Nuit, as the essence of love and as the goddess of Chapter I, is attributed this first reciprocal path of Daleth.

LINE 21 (*Kaph, Jupiter*): **Hoor-pa-kraat** because of the correspondence to Chesed assigned previously. It is otherwise difficult, however, to find a distinctly Jupiterian idea among the Thelemic pantheon, although Jupiterian god-names ideas from the Greek, Roman, Egyptian, and other pantheons are often found in the Class A Documents and other primary Thelemic writings.

LINE 27 (*Peh, Mars*): **Ra-Hoor-Khuit** as Mars in general; as "direful judgments," CCXX, I:52; and also by the apparent correspondence of this third reciprocal path to CCXX, Cap. III (cf. Line 13 above).

LINE 30 (*Resh, Sol*): **Heru-Ra-Ha** as the Sun, and as on Atu XIX.

LINE 32 (*Tav, Saturn*): **Had** as one of the "-AD" or "-AT" gods (see Line 31): Sad, Sat, Set, Satan, Saturn, etc.; also as the Muladhara chakra, as attributed in A.:A.: Meditation SSS and elsewhere, and by the general symbolism of the coiled serpent (CCXX, Cap. II, vv. 22 and 26).

## THE ZODIAC

LINE 15 (*Heh, Aquarius*): **Nuit** as Atu XVII; also (by the attributions of *Liber V* and elsewhere), as attributed to the Aquarius quarter.

LINE 16 (*Vav, Taurus*): **Ra-Hoor-Khuit** or **Hoori** as Hierophant; see CCXX, I:49, where Hoori is apparently the "secret name" mentioned. **Therion** (by the attributions of *Liber V* and elsewhere), as attributed to the Taurus quarter.

LINE 17 (*Zayin, Gemini*): **Heru-Ra-Ha** as Twin-God.

LINE 18 (*Cheth, Cancer*): **The Scarlet Woman** (667) as the archetypal bearer of the Graal, and especially as Cancer, complementing Therion as Leo. (There are also deeper sacramental and other Qabalistic reasons for this attribution which will be apparent to initiates of the 6° of the Temple of Thelema.)

LINE 19 (*Teth, Leo*): **Babalon & Therion** (Βαβαλον και Θηριον), "Babalon and the Beast conjoined, the Secret Savior," as on Atu XI. **To Mega Therion** may also be attributed here alone as solar-lion-serpent. **Hadit** as the snake (Teth) mentioned in CCXX, Cap. II, vv. 22 and 26; and (by the attributions of *Liber V* and elsewhere) corresponding to the Leo quarter; and by the apparent correspondence between this second reciprocal path and Cap. II of *Liber Legis* (cf. Lines 14 and 27, *supra*). **Ra-Hoor-Khuit** as Strength.

LINE 20 (*Yod, Virgo*): **Hadit** as "axle of the wheel," CCXX, II:7 (*Yod* literally means "axle"); and by all of the usual Yod symbolism. **Heru-pa-kraath** as Virgin Innocence, and by relationship to Hadit, CCXX, II:8.

LINE 22 (*Lamed, Libra*): **Maat** as Justice. (This otherwise purely Egyptian goddess is included in the present list for reasons indicated under Line 10.)

LINE 24 (*Nun, Scorpio*): **Hadit**, because Scorpio is perhaps intended by the "secret Serpent" in CCXX, II:26; however, the use of the word "secret" (Hebrew סֵּתֵּר) may be a hint that Teth is meant. [Editor's Note: This reference is to Teth's title *Sekhel Sod ha-Pe'ulloth Rukhanoth*, "Consciousness of the Secret of All Spiritual Activities," Col. 30 of 776½.] **Babalon** is attributed here by Her general nature, and especially (by the attributions of *Liber V* and elsewhere) her correspondence to the Scorpio quarter.

LINE 25 (*Samekh, Sagittarius*): As stated previously, distinctly Jupiter-themed attributions are difficult to find in this constellation of deities; however, **Hrumachis** (the Egyptian Horakhty, or Heru-Khuti) may well be attributed here as a symbol of the phenomena of the Holy Guardian Angel.

LINE 26 (*A'ain, Capricorn*): **Hadit** as Set, Saturn, Sod, etc.; see Line 31.

LINE 28 (*Tzaddi, Aries*): **Ra-Hoor-Khuit** as Lord of the Æon, and for His martial qualities in general. **Hrumachis** as the Dawning Sun of the New Æon.

LINE 29 (*Qoph, Pisces*): (*At the present time, no attribution is proposed for this Path.*)

**<89-A>\***  
**Thelemic Pantheon**

**<89-B>\***  
**Thelemic Pantheon**  
**(Practical Attributions)**

0	Nuit, Hadit, Hoor-paar-kraat.....	Nuit.....
1	Hadit, Heru-Ra-Ha, Heru-pa-kraath.....	Hadit.....
2	Hadit, Chaos, To Mega Therion (666).....	To Mega Therion (666).....
3	Nuit, Babalon, ἡ Κοκκίνη Γυνή (The Scarlet Woman, 667).....	Scarlet Woman (667).....
<b>Daath</b>	.....	.....
4	Hoor-pa-kraat.....	Hoor-pa-kraat.....
5	Ra-Hoor-Khuit.....	Ra-Hoor-Khuit.....
6	Heru-Ra-Ha (Ra-Hoor-Khut & Hoor-pa-kraat); Therion; Hrumachis...	Heru-Ra-Ha.....
7	Babalon.....	Babalon.....
8	Had.....	Hadit.....
9	Ra Hoor Khut.....	Nuit.....
10	Maat; the Virgin Daughter of Babalon.....	Virgin Daughter of Babalon.....
11	Harpocrates (as Babe in the Egg); Ra-Hoor-Khuit (as "positive" child).....	Ra-Hoor-Khuit.....
12	Had (as "the Magician and the Exorcist").....	..... Hadit.....
13	Nuit or Babalon.....	.....Nuit.....
14	Babalon; Nuit.....	.....Babalon.....
15	Nuit (as Atu XVII).....	.....Nuit.....
16	Ra-Hoor-Khuit or Hoori (as Hierophant).....	.....Hoori.....
17	Heru-Ra-Ha (as Twins).....	.....Heru-Ra-Ha.....
18	The Scarlet Woman (ἡ Κοκκίνη Γυνή).....	.....The Scarlet Woman (667).....
19	Babalon & Therion; Hadit; Ra-Hoor-Khuit.....	.....To Mega Therion (666).....
20	Hadit; Heru-pa-kraath.....	.....Heru-pa-kraath.....
21	.....	.....Hoor-pa-kraat.....
22	Maat (as Justice).....	.....Maat.....
23	Nu.....	Nuit.....
24	Hadit; Babalon.....	.....Babalon.....
25	(Hrumachis?).....	.....Hrumachis.....
26	Hadit.....	.....Hadit.....
27	Ra-Hoor-Khuit.....	.....Ra-Hoor-Khuit.....
28	Ra-Hoor-Khuit; Hrumachis.....	.....Ra-Hoor-Khuit.....
29	.....	.....
30	Heru-Ra-Ha (see Atu XX).....	.....Heru-Ra-Ha.....
31	Heru-Ra-Ha (Ra-Hoor-Khut & Hoor-pa-kraat; see Atu XX) ; Had... ..	Hadit.....
32	Hadit.....	.....Scarlet Woman (667).....
32 bis	Hoor-pa-kraat (as "negative" child).....	Hoor-pa-kraat.....
31 bis	Entire Pantheon as on Stele 666; see Atu XX.....	Aiwass or Heru-Ra-Ha.....

HYMN TO PAN

from ORPHEUS

by Crowley

In the spring, in the loud lost places,  
In the groves of Arcadian green,  
There are sounds and shadowy faces  
And strange things dimly seen.  
Though the face of the springtide as grace is,  
The sown and the woodland demesne  
Have a soul caught up in their spaces,  
Unkenned, and unclean!

It takes up the cry of the wind.  
Its eyes with weeping are blind.  
A strong hate whirls it behind  
As it flees for ever.  
Mad, with the tokens of Fear;  
Branded, and sad, without cheer;  
Year after ghastly year,  
And it endeth never.

And this is the mystical stranger,  
The subtle Arcadian God  
That lurks as for sorrow and danger,  
Yet rules all the earth with his rod.  
Abiding in spirit and sense  
Through the manifold changes of man,  
This soul is alone and intense  
And one - He is Pan.

More subtle than mass as ye deem it  
He abides in the strife that is dust.  
Than spirit more keen as ye dream it.  
He is laughter and loathing and lust.  
He is all. Nature's agonies scream it;  
Her joys quire it clear; in the must  
Of the vat is His shape in the steam. It  
Is Fear, and Disgust.

For the spirit of all that is,  
The light in the lover's kiss,  
The shame and sorrow and bliss;  
They are all in Pan;  
The inmost wheel of the wheels,  
The feeling of all that feels,  
The God and the knee that kneels,  
And the foolish man.

For Pan is the world above  
And the world that is hidden beneath;  
He grins from the mask of love;  
His sword has a jewelled sheath,  
What boots it a maiden to gird her?  
Her rape ere the aeons began  
Was sure; in one roar of red murder  
She breaks: He is Pan.

He is strong to achieve, to forsake her;  
He is death as it clings to desire,  
Ah, woe to the Earth! If he wake her,  
Air, water and spirit and fire  
Rush in to uproot her and break her: -  
Yet he is the broken; the pyre,  
And the flame and the victim; the maker,  
And master and sire!

And all that is, is force.  
A fatal and witless course  
It follows without remorse  
With never an aim.  
Caught in the net we strive;  
We ruin, and think we thrive;  
And we die - and remain alive: -  
And Pan is our name!

For the misery catches and winds us  
Deep, deep in the endless coil;  
Ourselves is the cord that binds us,  
And ours is the self same toil.  
We are; we are not; yet our date is  
An age, though each life be a span;  
And ourselves and our state and our fate is  
The Spirit of Pan.

O wild is the maiden that dances  
In the dim wanèd light of the moon!  
Black stars are her myriad glances:  
Blue night is the infinite swoon!  
But in other array advances  
The car of the holier tune;  
And our one one chance is in mystical trances: -  
Thessalian boon!

For swift as the wheels may turn,  
And fierce as the flames may burn,  
The spirit of man may discern  
In the wheel of Will  
A drag on the wheels of Fate,  
A water the fires abate,  
A soul the soul to make straight,  
And bid "be still!"

But ye, ye invoke in your city  
And call on his name on the hill  
The God who is born without pity.  
The horrible heart that is chill;  
The secret corruption of ages  
Ye cling to, and hold as ye can,  
And abandon the songs of the sages  
For passion - and Pan!

O thou heart of hate and inmost terror!  
O thou soul of subtle fear and lust!  
Loathsome shape of infamy, thy mirror  
Shown as spirit or displayed as dust!  
O thou worm in every soul of matter  
Crawling, feasting, rotting; slime of hell!  
Beat and batter! shear and shatter!  
Break the egg that hides thee well!  
Pan! I call thee! Pan! I see thee in thy whirling citadel.

I alone of all men may unveil thee,  
Show the ghastly soul of all that is  
Unto them, that they themselves may hail thee,  
Festering corruption of thy kiss!  
Thou the soul of God! the soul of demon!  
Soul of matter, soul of man!  
Shew the gross fools, thine, that think them freemen,  
What thou art, and what thy heart,  
And what they are, that they are thee,  
All creation, whole and part,  
Thine and thee, near and far: -  
Come! I call thee, I who can.  
Pan! I know thee! Pan! I show thee! Burst thy  
coffin open, Pan!

1904

## THOTH TAROT AND ASTROLOGY

### LIBRA

Cardinal - Air is Libra's type of sign. This means that the first activity and strength of mental processes starts with this sign. The keywords are: "I Balance" and the symbol is always that of balances, equal on each side. This section of the Zodiac is concerned with equilibrium, and a recognition of what is not balanced and even in life. Libra is ruled by Venus and so is concerned with beauty, art, fine thoughts and ideals, activity in intellectual matters and a desire to balance one idea with its opposite.

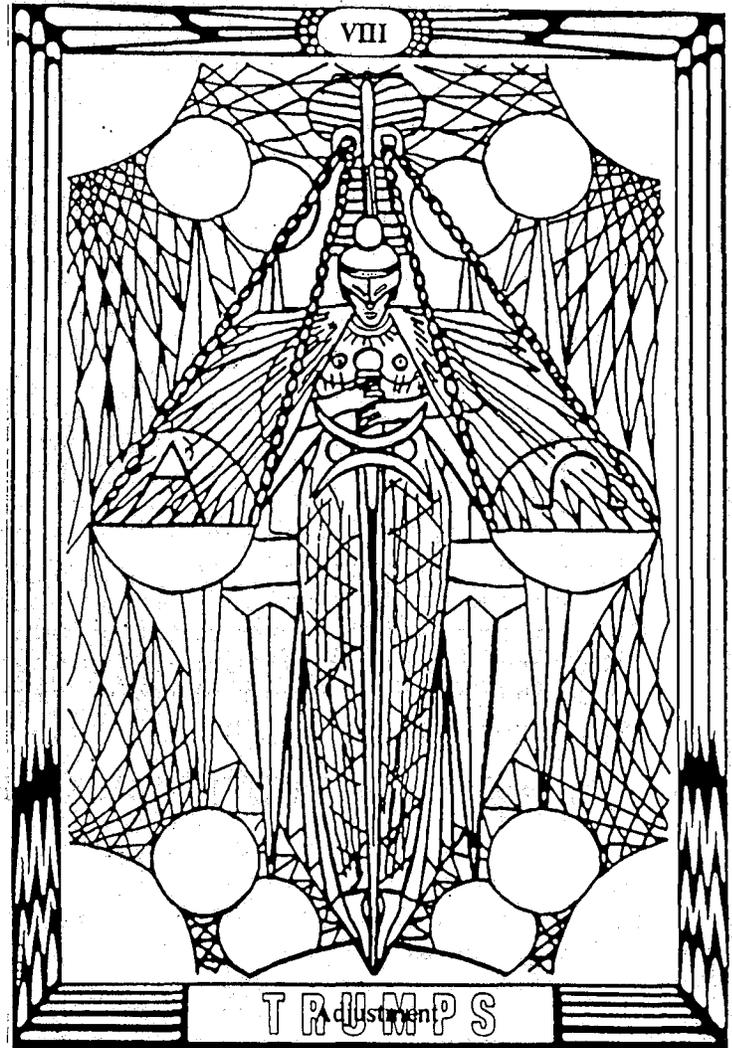
These people often are pioneers in intellectual matters and can start new thinking systems, but since this is a Cardinal sign, they seldom care to carry out the details and hard work to make their systems work. Day to day effort is dropped for another idea and more pioneering. Like Air, they can be strong gusts of wind, here today and finished tomorrow. They also pioneer in social matters and in one of the arts, if other aspects in the horoscope give an indication of this. They are very adaptable but submit their ideals to no one and if forced, will retire into some other activity or leave the scene. Their idealism is combined with worldly motives and they are great lovers of justice. A Libran is also sociable and gracious and is often very bright. They are excellent at diplomacy due to their continual balancing act and can see both sides of a question and sometimes can help others to see where it is possible to compromise. The Libran is easily influenced by others but not for too long, as this person can quickly regain the own balance again. Also, this person likes to learn about others through reactions to different types and a weighing of various characteristics to find if they balance each other out or add to the Libran's own balance.

Further on the plus side, they enjoy refinement and have a love of the arts. They are also sympathetic and love peace and harmony. If this is not in the atmosphere, the Libran has been known to walk away or to retire into him or herself. Librans have a good deal of affection and need a partner to fulfill their need for sociability and companionship. They also desire many friends and will do quite a lot to acquire them.

On the negative side, a Libran can be indolent and superficial. This person usually dislikes unclean work. Also a Libran can be inordinately fond of praise and approbation, whether they deserve it or not. The affections could be too changeable as the Libran seeks his counterpart in too many places. Also Librans may not stick for too long a time at any task which seems boring or demeaning and thus may change the task before the work is completed. They are also too interested in the self and have a narcissistic streak and be quite selfish. Strangely, some Librans like to stir up strife so that they can see if it can be balanced out. Consequently, there are quite a few soldiers and generals in this sign.

Often the laziness of the Libran is only that of surface appearances. This native spends a great deal of time with mental activity and this characteristic would preclude too much demanding physical work. The mind and intellect are concerned a great deal with balance and it may take some while to achieve this in intellectual processes since thoughts move so fast.

The spiritual side of this sign is indicated by Trump number Eight and is called "Adjustment". In this card a feminine figure is balancing evenly on tiptoe as though she is dancing. She signifies the "dance of life" in poetic terms. She carries the sword of intellect evenly right through her middle and her head is decked with the two feathers of Maat, the Egyptian Goddess of Truth and Justice. From the head-dress are suspended two balances on chains which carry the Alpha and Omega of the Greek alphabet. They refer to the beginning and the end of things. On either side of her head and feet are eight equally balanced spheres which repeat the number of the Trump. Old packs of the Tarot often called this card "Justice". The new name of "Adjustment" refers to the action of karma. What is overbalanced on one side seeks a balance on the other. For every action there is a re-action. What one does from day to day and from life to life always has an effect or an outcome of some sort which rebounds on the person who acts one way or another. What one brings down the phenomena which one must deal with in this life. This is the inescapable law of life.



This letter of "L" is teemed with the "A" of LIBER AL. These two letters describe the going of the soul and what happens when the Star, the Khabs, the spirit seeks incarnation. The Alpha of "The Fool" has journeyed into life and now must live by the rules of life.

Air signs are those of positive or masculine energy but in Libra, this positive energy is balanced out by the presence of Venus as the ruler and by the Trump card of "Adjustment" which shows a feminine figure consonant with the feminity of Venus and the correspondence to the Goddess Maat. These archetypes are another way of saying that masculine and feminine, or positive and negative energies are evenly balanced. When we mention masculine and feminine it means more than human sexes: it is more like the negative and positive poles in electricity. These opposites exist in all of nature and so this card is a picture of how they balance and thus lead to the laws of the physical plane. Without this evenness of balance, life here on earth would be impossible.

The Queen of Swords rules from 20° of Virgo to 20° of Libra. She carries the sword of intellect in her right hand and this points downward as though to impale any unbalanced force in lower regions. In her left hand she holds the severed head of a bearded man. The head represents the rule of the male, of the father, which marked the past Aeon. Injustice and cruelty are banished due to the reign of intellect and intelligence. The head of a child rides above her own head which signifies that this is the Aeon of the child and that this Queen is perhaps its mother. Her breasts are bare to signify that she can give nurturance to the child. She rides on the clouds which form in the upper regions of Air. Also, like all the Queens of the Tarot, she is enthroned on these clouds and points of starry light emanate from her head.

This Queen has all the strength of a Cardinal sign as she starts the activity of the mind, of intellectual powers. She represents Water of Air and so has the elasticity of both of these elements. She has a great power for transmitting her ideas and is a pioneer in mental matters. There is a clear and conscious perception of the ideas which this native wishes to espouse. If aspects are favorable, the person with the Sun in Libra can be a liberator of his own mind and the minds of others.



Persons who have the Sun in this section of the Zodiac are intensely perceptive and are keen observers of others and of various events in life. There is a subtle interpretation of such matters and they can be swift and accurate in recording events and ideas. Also, they are often intense individualists and are confident in action. But they do not like to be opposed and can turn on others with swiftness and a display of mental gymnastics fitted to bring the opposition down to size or demolish it altogether. Sometimes they think they are very right in everything due to the power of the Cardinal sign and the intense preoccupation with intellectuality. They can give good care in preparations for future action and display a good deal of foresight and prudence.

Many Librans display graceful movements and good balance and sometimes are good at dancing. Due to the many feminine indications of this sign, there is sometimes a weakness and a passivity on the feminine side and the person can become the prey of stronger characters who might be very unsuitable and lead the Libran astray from the way in which this person wishes to go.

Librans can display great charm of character and often have charisma. But this can be a doubtful asset if the Sun is poorly aspected in the horoscope. The exterior can be very pleasant while there is cruelty and deceitfulness going on in the difficult side of the character. When negative, they can be unreliable as well and have a tendency to undertake rash adventures foredoomed to failure.

The first decan of Libra is ruled by the two of Swords. The Moon holds sway here and the decan is called "Peace". The Moon refers to emotional depths and this, combined with the intellectual qualities of Swords often makes for confusion between the two forces. The native with this Decan holding the Sun in the horoscope has a job to do to establish order and stability to the character.

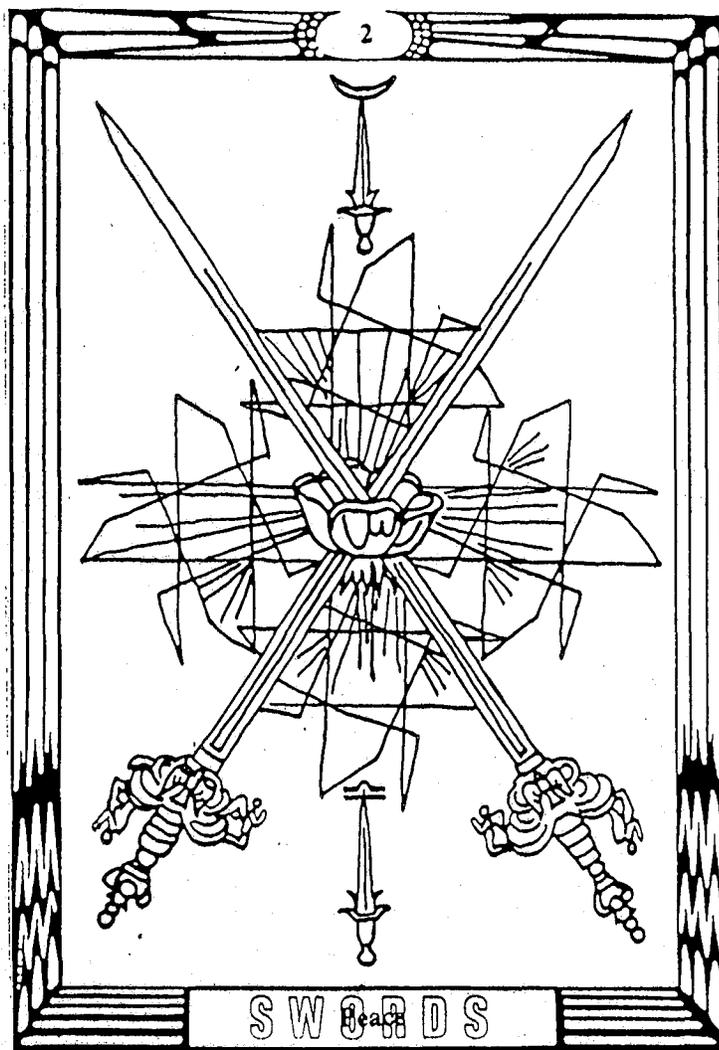
Further, the twos are influenced by the Will and Wisdom of Chokmah and so have a positive energy which begins phenomena.

The two forces or Swords cross through a rose in the center and so are completely balanced. The handles of the swords each have two figures of angels with wings. One is facing upward and one is facing downward. These signify the marriage of opposite forces. Between the two angels on the hilt is a dove, signifying the symbol of a dove for peace.

The rose stands for love and is the unifying force of femininity upon the action of Will or Chokmah upon the extreme activity of the intellect. From the rose are rays which suggest how two forces combined can bring peace and harmony.

Usually the intellectual forces are disruptive and very changeful. They can be complicated and disordered but in this Decan the calming influence of the Moon with its power to change, brings peace.

The person who has the Sun in this Decan often finds strength through suffering. Sacrifice and trouble may be necessary to calm turbulent emotions and the turbulence of intellectual qualities. The native is able to balance what is true and what is not and so chart his course with his knowledge. This person is capable of great sympathy and understanding of the troubles and pains of others and often acts with compassion in an effort to alleviate trouble. Often the person is an aid to those who are weaker than himself and shows an unselfish character. With the balance which is achieved by this native, justice becomes quite important and this person may act in some way to bring this about in the world.



If the Sun is afflicted in this Decan there can be some contradictions in the character of these persons. There could be emotional outbursts at one moment and then remorse for the trouble caused. The tension of quarrels often does not leave in a hurry as emotions run very deep and the effort of the intellect to still their activity can be inefficient.

This negative decan personality can show much selfishness and be wholly wrapped up in the self to the exclusion of the needs of others. There could be a want of tact and too much talk could be unhelpful. Also, the mind could be shallow and matters of not much importance can add some confusion to the character.

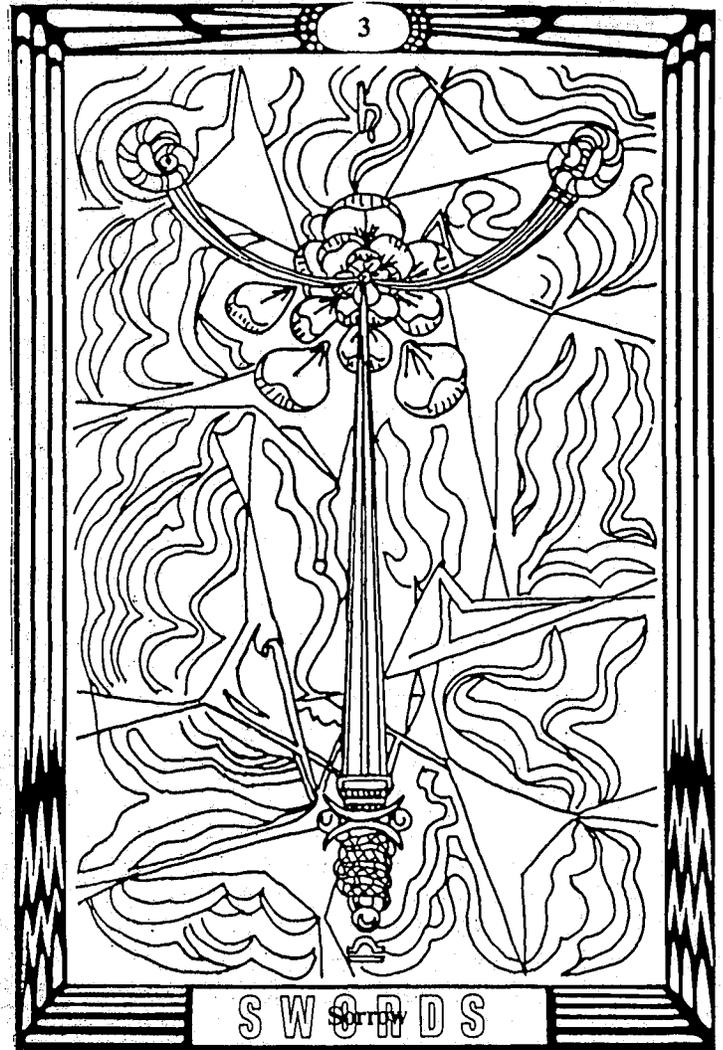
Further, the same types of quarrels and disagreements can be repeated too many times. Often the person is quick to apologize but seems not to have learned much from the first incidents.

The second Decan of Libra is the Three of Swords and is ruled by Saturn. The threes refer to Binah, which is the sphere of Saturn. This card is named "Sorrow" which refers to the myth of Isis or of the great mother, who has lost her spouse. Also the sorrow could arise from a loss of a child or someone dear. The sorrow engendered never really leaves and it becomes a melancholy of the soul. The reference is to Binah as the Great Sea, as a sphere of darkness and as a sphere which is difficult to understand as it is above the Abyss.

Since we are still working with Swords, they do not have much to do with the soul and spirit qualities of Binah and so the intellect is shattering the perfection of the rose as seen in the two of Swords. The central sword is straight and its hilt is surrounded by the snake of kundalini, of life and death, of the always recurring ups and downs of life. This is the sword of the Magician, as it has two crescent Moons at the hilt and between them are two spheres which represent wholeness or the Sun in two different aspects. Two upper curved swords represent the futility of thought and intellect above the Abyss and so there is also a great deal of storm and disturbed air behind these swords.

On the positive side, the person with the Sun in this Decan can enjoy platonic pleasures and have also an ironic sense of humor. Due to the influence of Saturn, they keep their promises and have a steady and hard-working type of character. They are serious and honest and are sometimes quite generous when it is to their best interests to be thus.

On the negative side, this person may display a great deal of secrecy in the dealings with life and with others. The native



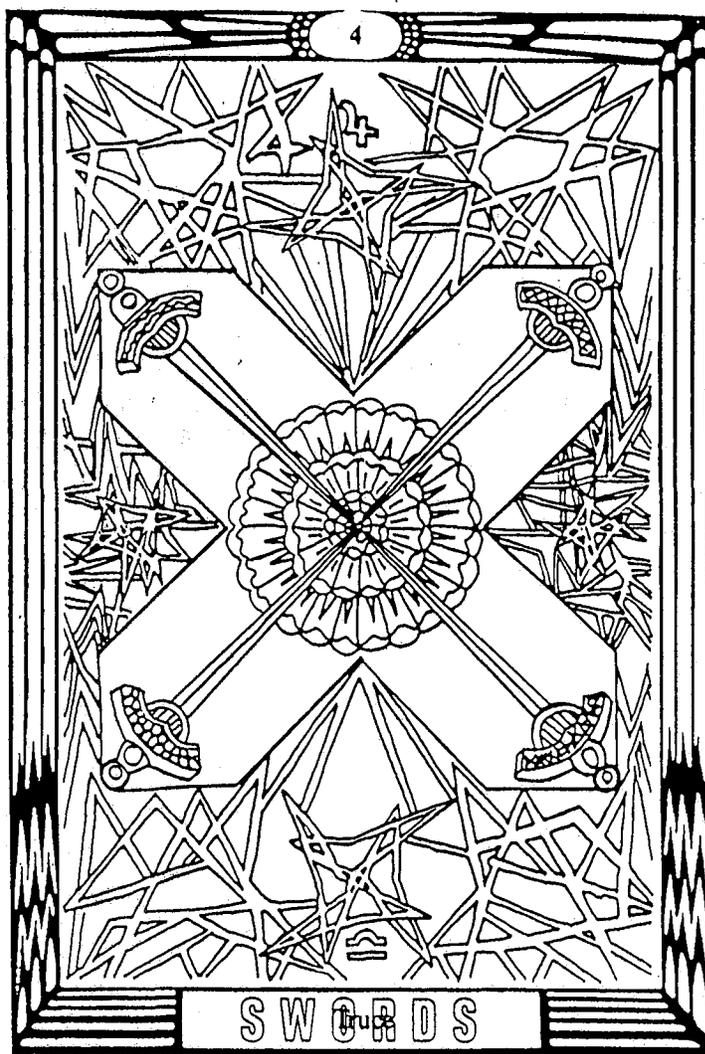
can also be quite perverse and selfish. There could be deceit in the use of words so that the person could sow discord and strife and be the center of mischief, the maker of sorrow and tears for others. This native can interrupt the ideas, speech and words of others in order to press his own views to the detriment of those whom he interrupts. His quarrels are subtle and filled with hidden meanings through the use of words and there is a tendency to think himself always right.

The third and last Decan of Libra is the Three of Swords and its name is "Truce". This Decan is ruled by Jupiter and since the sphere of Jupiter is below the Abyss, it is within the area of the Ruach, which has to do with the conscious mental faculties. Therefore, the idea of the intellect is quite at home here and the influence of the expansive and helpful Jupiter smooths the way for the mind. Jupiter imparts intellectual authority and now there is a karmic establishment of Law and a refuge from the mental chaos of the Three of Swords.

Four swords are placed within a cross and their points touch in the center of a perfectly formed rose with many petals, actually forty-nine of them. This rose reminds us of Rosicrucian symbols and therefore of the refinement of character through spiritual means.

The background is now more orderly as Swords are placed in their own area and the mentality takes on the benevolence of Jupiter and its expansiveness and authority.

But now this Decan is ruled by the Prince of Cups, who rules from 20° of Libra to 20° of Scorpio. This Prince has a fierce interior presence under a calm exterior. He is mainly interested in his own pursuits and can be powerful either for good or for evil.



Consequently, his influence does not react well with the influence of Jupiter. So this is a truce after a war, or after some sort of psychological storm. There can be a relaxation of anxiety which stems from war but for this to happen, there is first of all a war which causes a reaction. Also, in the case of sickness, one must first be sick in order to convalesce.

Jupiter's influence also gives a love of convention and some rigidity or no desire to change to the character. Compromise is part of the behaviour of this native as the memory of strife is very near and the native would rather not that it be repeated.

For this reason, there can be indolence and a cowardly approach to life. The native can prefer appeasement rather than work on the solution of the own problems. To this person, it is more preferable to blame others for difficulties. By a subtle cruelty in this blame placed on others shoulders, this native can then go his own secret way more or less undisturbed by higher conscience.

Rest, ease and plenty thus come after struggle and it will be entirely up to the native if he wishes to live out the negative sides of the character or the positive. If the negative, the abundance which Jupiter often brings will be negated and the native can suffer from his own short-sighted selfishness.

## SCORPIO

Scorpio is a Fixed - Water sign. Water represents all the power of the emotional life and so the keyword for this sign is "I desire". The ruler is Mars, the God of War and sex in its most primitive form. This part of the Zodiac rules the organs of generation and when aspects are favorable, the effects can be of regeneration and transformation.

This is the second most powerful sign of the Zodiac and its natives can represent the highest and the lowest of humanity. The strong emotions are fixed in character so that it is not easy for the Scorpio person to change his emotional stance. Whatever has been the development of this person from childhood and other areas of the environment, and of course, karma, will stick throughout life. If married, and happy with the partner, this person can stay married for an extremely long time.

If the Scorpio person is of the jealous sort, this can become an extreme problem and nothing much can change this. The Scorpio is able to grow and get stronger and rise above adverse circumstances. Many are receptive and have a sense of dignity and self-esteem.

The higher type of Scorpio is creative and magnetic and sometimes will be endowed with a healing touch or be interested in one of the healing arts. There is a never-failing fund of ideas and resources. Such a person is also strong-willed and energetic. Determination and skill and enterprise enter into the makeup of this Scorpio. There is a good deal of reserve and often a great deal of secrecy along with it. Scorpio can be shrewd and powerful and usually sets off directly to the goal envisioned and can bank on unlimited patience and energy. The love nature is very intense and there is much passion. This type of Scorpio is courageous and resourceful and displays a keen judgment of circumstances and other people. This can be so intuitive and strong that unknown to others, the Scorpio has ferreted out secrets that some persons may wish to keep hidden. For this reason, there are sometimes good detectives who have the Sun in this sign.

The lower type of Scorpio or the negative side of the sign displays cruelty and can be extremely jealous or possessive. There would be much pride of a lower type and an unforgiving attitude towards those whom the Scorpio dislikes. The ideas or often too big for the talents or abilities and so frustration and failures may occur. Such events only add to the meanness of this person. This negative Scorpio loves to wield power over others and also displays a lack of restraint in love. He or she may demand constant affirmations of love from the partner but due to their suspicions and mistrust, these persons can turn to violence. Then too this Scorpio can be revengeful and relentless to any persons considered to be enemies.

Some Scorpio people are very critical and can make remarks that cut to the quick and are meant to lower the self-esteem or confidence of others. Some like to tease enough so that the raw emotions or hidden sides of others are displayed, to the detriment of the persons reacting to this needling.

The spiritual side of this sign is represented by the Tarot Trump named "Death". In this card a skeleton using a scythe is mowing down all sorts of life forms. But his actions do not end these lives, they are all encased in bubbles which will form new lives. This is a death of sorts as two in conjunction die to themselves and form new lives in the egg which has been fertilized by the sperm.

This part of the year, November, represents the falling of leaves and a gradual descent into the darkness of winter for the Northern Hemisphere of the earth. But materials and forms die only to prepare for new life. Death is really change into something else, it is a regeneration or renewal of living things which must occur if nature is not to be overwhelmed and over-burdened with materials and life forms which have become superfluous.

The figure of Death moves through a watery environment with a fish moving through the depths. At his feet is a Scorpion which relates to the lowest nature of the Scorpio individual and which has given its name to the sign. In myth the scorpion when threatened will sting itself to death by its own tail. This is supposed to happen when surrounded by a ring of fire. Since Fire carries a spiritual meaning, the Scorpio person described by this creature is blind and afraid of spirituality. So he brings death upon himself.

Ascending the side of the figure of Death is a snake. This



represents the cycles of life, their undulations from life to death and then the same phenomena over again. Even in thought and the world of action, we can see this change from life to death going on eternally. One thought dies and another takes its place. One sort of action is taken and then is given up in favor of a different sort of action. We continually die and renew ourselves every day even in the unseen actions of the cells of our bodies.

The serpent was also known to shed its skin when it had outgrown the old one. For the people in this part of the Zodiac, this is symbolic of the way one action and idea can succeed another but in the long run, the serpent ever remains the same, even though some outer phenomena changes and the serpent grows to accommodate it. This is symptomatic of Water signs, with their ever-changing emotions but in the case of a Scorpio native, these emotions, though under the surface of the conscious mind, do not really change the basic essence of the soul. The turbulence of emotions do not affect the inner core. A parallel can be seen in the sea, which remains calm in its inner depths and is almost the same, even though a storm has whipped it into a frenzy on the surface. This is what gives the Scorpio such inner strength and endurance.

At the top of the card and behind the helmet of Death an eagle soars towards the Sun. From his wings stream rays of light. This is symbolic of Scorpio at its best. When lessons and ordeals are faced in life, the result is a more tenuous suffusion of spirit into the individual. Thus after putrefaction and death, life emerges with new meaning and new spirituality. The highest form of Scorpio natives can lead others towards an evolution from material and emotional and bodily sensation into a transformation which becomes a part of the spiritual world.

Within each Scorpio native there exist these three forms and one or the other can be developed to the lost memory of the other forms. But an advanced Scorpio can accept the Scorpion and the Serpent part of the nature and understand these underpinnings of his character while at the same time acting to realize the promise of the soaring Eagle which leads towards the Sun. Remember that the sphere of the Sun, Tiphereth, is in the middle of the Tree of Life and is the center of our true selves. This is the unchangeable part of every person. Also, the Trump of Death leads from Netzach, the sphere of Venus and love, to the central core of one's being, the Sun. This card and this Zodiac sign are extremely powerful but are also complicated and difficult to understand.

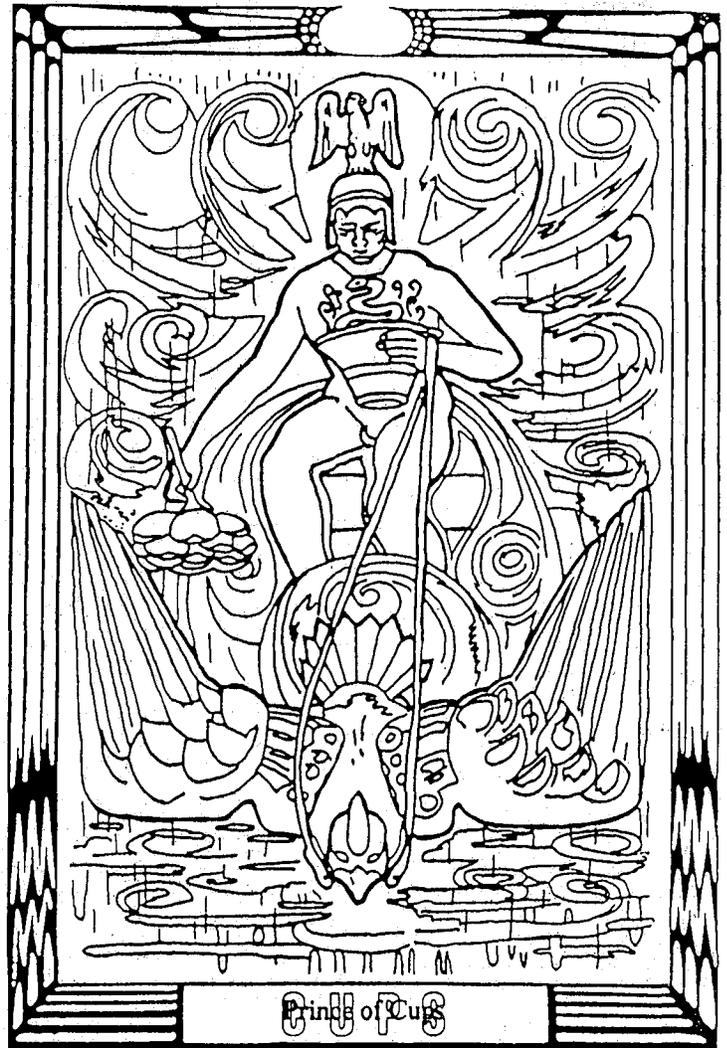
Representative of the soul of the Scorpio native in the first two decans is the figure of the Prince of Cups. He is a mixture of Air and Water and rules from 20° of Libra to 20° of Scorpio. His title is: "Prince of the Chariot of the Waters". In his right hand

there is a lotus with its head turned downwards as though it could not catch the rays from the Sun but leans instead towards the depths of water where emotions swirl. In his left hand is a cup with a serpent therein. On his head is an eagle and his chariot is being drawn by an eagle. In this card the scorpion is not shown as its action is too hidden. The chariot is like a seashell and a heavy rain is falling. This Trump represents the fixed essence of Water and the Prince is gazing steadily into the cup as though nothing else in the world matters. He seems wholly absorbed in this gaze and in himself.

Water can be volatile when subjected to heat, whether rays of the Sun or some sort of Fire. Therefore, this native will have the power of steam within himself even though his surface may seem calm and imperturbable. He masks an intense passion and so he is intensely secret. He often wishes to exert power over others and cares only for his own aims and designs.

This native is susceptible to external influences which are then transmuted or converted into his own secret designs. There are immense abilities and great power but wholly selfish for the most part. There is a great deal of critical ability and subtlety and craftiness.. If there are positive indications this native can have a good deal of good will and sincerity in his makeup. There is also a great deal of wisdom due to the secret processes of putrefaction and death within the spirit and soul.

On the negative side, there can be secret violence as this Zodiac sign is ruled by Mars and the influence of water does not do much to keep the violence and energy of Mars in check. If power is the goal this person strives for, he can be attracted to evil.

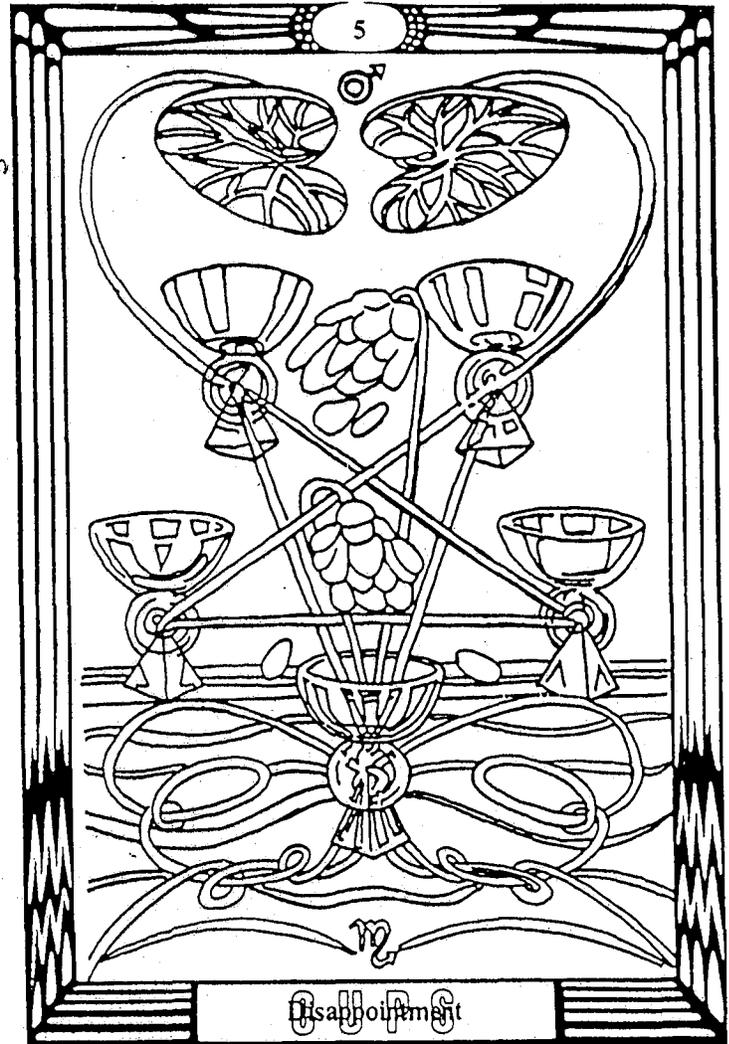


Sometimes the native is without an ordinary conscience and thus can be distrusted by neighbours and acquaintances. He would have no true friends for all he cares about is the pursuit of his own selfish goals. It is difficult for this native to inspire any kind of understanding as he can inspire unreasonable fear. He is ruthless and accepts no responsibility to others but is driven by his own unleashed passions. He can't be relied upon to work with others and to cooperate with society. With this he also displays an overweening ambition. As mentioned previously, the sign of Scorpio can produce the worst criminal mind and the best type of individuals in all of the human race.

The first Decan of Scorpio is the Five of Cups and is ruled by Mars. This makes a double Mars influence in a Water sign which is difficult for the person of this Decan. There are now five empty cups, devoid of the healing waters of life. An upside down pentagram issues from the bottom cup which indicates materiality as the point of the spirit, the topmost point of the pentagram, is buried in the lowest cup. Two lotuses also grow from the lowest cup and they are fading and losing their petals. Notice that each point of this reverse pentagram has a cup. The water is greenish, which is a symbol of its putrefaction. Even so, the lotuses are able to grow out of such water, but they do not thrive and their roots are tangled underneath.

All of the fives refer to Geburah which is the sphere of Mars, so this makes a triple Mars influence which is drowned and swallowed up in the watery element. Destruction of the energies of Mars is indicated in this Decan.

The old title for this card was "Loss in Pleasure" as water can refer to pleasure and love as was noticed in the first three cards of Cups. The new title is "Disappointment" as the happiness of Cups is denied due to the fiery energies of Mars being drowned



and overwhelmed. When a person has the Sun in this Decan of Scorpio, there may be an inner dissatisfaction that life is not full of entertainment and pleasure or does not yield what is expected from any lover. There may be too much materiality and the emotions may get tied up in owning things. But with this there can also be charity towards others and a great deal of kindness as often the sufferings of the soul are understood.

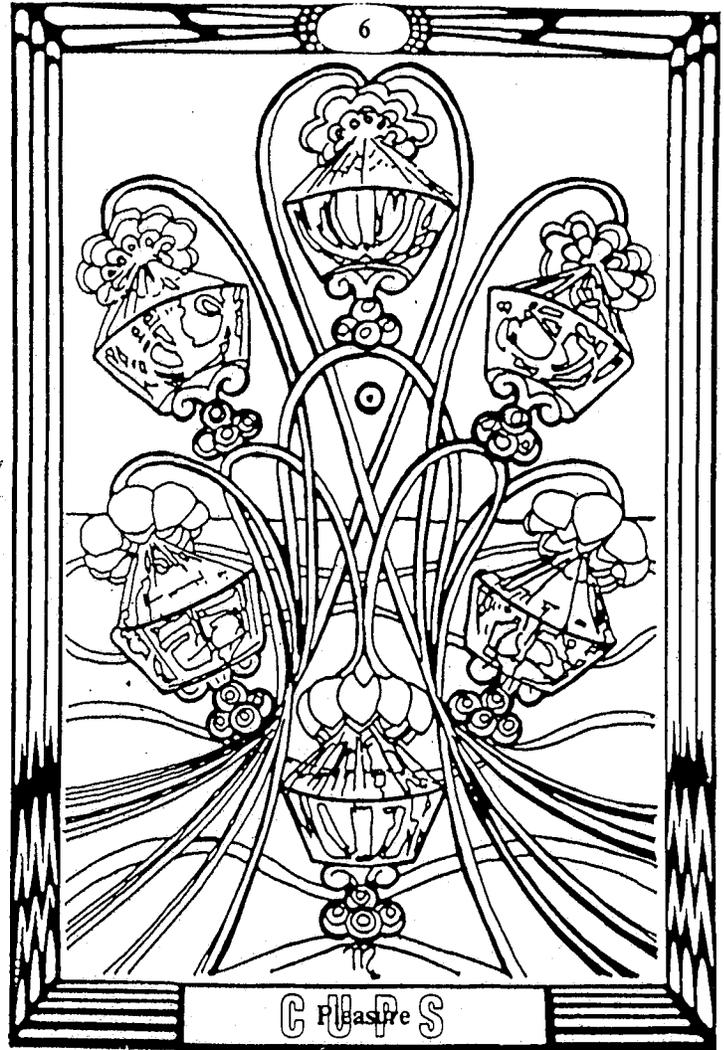
When the emotional tendencies are understood and are not allowed to interfere with some of the energies of Mars, there can still be very good energy and an outgoing personality. Though materialism is part of the nature of this person, there can be also great enjoyment of material matters, such as entertaining and being grounded in the possession of goods, of land and houses. Sometimes there is a desire to add such benefits to those who have none of these and so charity is apt to be part of the nature. Though the meaning of this Decan is somewhat daunting, the general meanings of the sign of Scorpio are still in effect and the native needs only to set his sights and his ambition on the finer qualities of Scorpio to alleviate the difficulties with this part of the Zodiac.

On the negative side of the Decan there could be an underlying sadness and some sorrow at the loss of pleasures of the material kinds. There might be deceit and ill-will towards others and a tendency to criticize and detract from the happiness or good fortunes of other persons. This person could suffer from deep-seated anxieties and may bring down on himself troubles from unexpected sources. A great deal depends on the courage with which this person faces life and also on attitudes of betterment, rather than sinking into any slough of despond.

When the double Mars influence is predominant, these Zodiac types can become extremely active to the point where they drive themselves and others into a state of exhaustion. Then there is a recoil and a state of dissatisfaction that all that could be envisioned has not been accomplished.

The middle Decan of Scorpio is the Six of Cups and its name is "Pleasure". This Decan is ruled by the Sun and of course, the number six refers to Tiphareth, which is the sphere of the Sun. It is no wonder that Scorpio is such a strong sign, for its Decans follow the signatures of its numbers. Thus, here again we have either a double Sun effect or a triple effect, if one wants to think strongly about the sphere of Tiphareth. This sphere is the central section of the whole Tree and also in the human body, which the Tree represents, among other things; Tiphareth represents the strongest part of the system, whether we are thinking of mind, of body, or of the structure of the Universe. The Tree of Life reveals its flexibility in the many meanings which can be bestowed upon it. This mirrors the flexibility of life.

In this card there are six cups arranged in a symmetrical fashion around a central Sun and there are six lotuses which pour their water into the cups. But the waters do not emerge again, they stay within the cups. The influence of the Sun on water is to make the water rise into the Air and fall again as rain. Therefore, the meaning of this card has to do with the fertility of the earth for without water, the earth would dry up and produce no vegetation. Also, since the water does not come out of the cups, a certain amount of putrefaction must be taking place. Nature produces this phenomena regularly as putrefaction leads to change and death,. It is a very necessary part of natural processes. In the psychological realm, one can think how this Decan works on thoughts and behaviour. There is a sense of well-being, of harmony with life forces, an expression of change into higher forms of life, into the soaring Eagle which is the highest meaning of this sign. There is an ease in life and a satisfaction of the will and all without a good deal of effort or strain. There is a fulfillment of the sexual will and putrefaction is seen as a sacrament. This person, when positive, enjoys a steady increase of the beneficial things of life. There is gain and pleasure here, happiness and enjoyment. The native is able to acquire much knowledge and is amiable and patient.



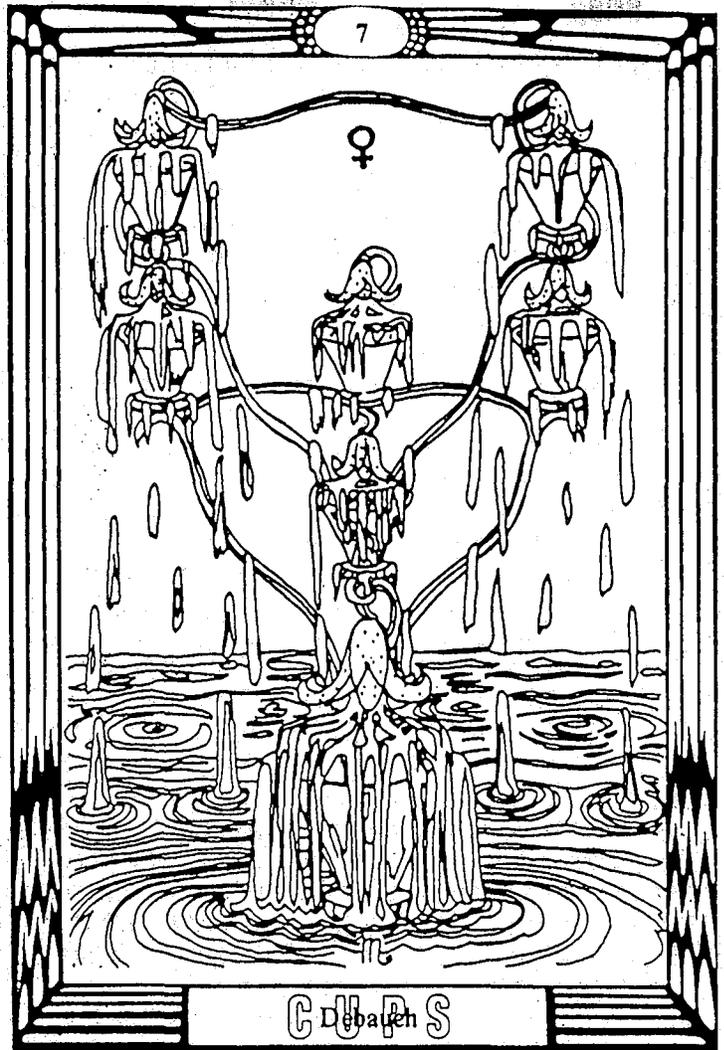
If the Sun is afflicted there can be some contentions and strife arising from unwarranted self-assertion. There could be a good deal of vanity and presumptuousness. The native might think he is easily affronted by the behaviour of others, his pride may get unrealistic and out of bounds. Also, he may be too good at detecting what he thinks are ulterior motives in others. He may also act as though he did not need to thank others for things bestowed upon him, whether of material objects, love, or things of the mind.

The last Decan of Scorpio is the Seven of Cups and is ruled by Venus. Here again is the double effect of a planet in one of the Decans. The sevens refer to Netzach, which is the sphere of Venus and which rules the enjoyments of the senses. The water element is not strengthened nor helped by the presence of Venus, as this planet is too absorbed in the senses. Here love becomes sex for its own sake and the higher forms of love are not heeded or known.

Slime is now issuing from the cups, heralding a death of all that could be fine in the emotional nature. The lotuses are now very small and the water underneath is a pool of slime. The old title of this card was "Illusionary Success" but the lower emotions have taken hold and there seems to be no way out of the debauch which ensues.

However, this Decan is now ruled by the King of Wands who rules from 20° of Scorpio to 20° of Sagittarius. Since this King represents Fire of Fire, he is active and an element of spirituality enters into the make-up of the person with the Sun in this part of the Zodiac. Also, the element of Fire is restless and consuming of all that is in its path. There is a conflict between the depths of stagnant water and the action of the Fire personality. This conflict is not resolved easily and if a person has the Sun in this Decan, he or she should be careful that the worst of the debauch side of this Decan does not swallow him or her up in self-pity which is thought to be relieved by drugs or alcohol.

There can be a certain impetuosity with this Decan and on the negative side, if sinking into the worst of its meaning, there could be bigotry and cruelty. This person may succumb to the error of flying and forget to fulfill the promises made to others.



Lust could turn into violence against women and the use of drugs and drink should be avoided or strictly curtailed. There could also be deception in love or friendship and a guilty conscience may hide obscene and shameful secrets.

With the Sun in this Decan the native should consciously try to live up to the promise of the higher effects of the sign of Scorpio. Much effort should be taken to counter the supine and lazy effects of Venus combined with Water. It is possible also, that the Fires of Spirituality may burn away the dross through the sufferings and experiences of this individual.

## SAGITTARIUS

The symbol for Sagittarius is The Archer, shooting his arrow into the upper air or into the heavens of aspiration. This is a Mutable, Fire sign and is the last fading out of the element of Fire. But the fading out of the original strength of an element only means that this element has reached an attenuated and spiritual form. Also, there is not so much strength and activity as in Cardinal signs and not so much balanced fixity of the element as in Fixed signs. The Mutable signs have a tendency to change into something else as it might be appropriate for the spiritual growth of the person who has a large amount of planets in Mutable signs.

If we refer to the explanation of the Gunas as shown in the BHAGAVAD GITA,\* we notice that Rajas refers to Cardinal signs, Tamas to Fixed signs and Sattva to Mutable signs. Once a person understands this division of qualities, it becomes easier to understand the differences between Cardinal, Fixed and Mutable signs.

This is a positive sign, as are all the Fire and Air signs. A very interesting match is made with its exact opposite, Gemini. This polarity is beautifully expressed in the Trumps of the Tarot and their basic meanings. What started with a marriage of opposites in the beginning phases is now being consummated with the sign of Sagittarius. Gemini begins an alchemical polarity and Sagittarius ends this event with the arrow of aspiration, with spiritual enlightenment as the goal.

Sagittarius is ruled by Jupiter, the expansive planetary force. This planet is the largest in the solar system and exerts a very large effect in human affairs. The Sagittarian is thus open-handed and generous, as a usual thing. But also, this generosity might not be well thought out and Sagittarians can make promises out of the goodness of their hearts and then may forget or not have the means to keep the promise. But Jupiter is concerned with the law and usually these persons make good judges or lawyers. Also, they are concerned with centripetal motion, which means that they are directed toward the center - toward the center of their being, as it can be translated. From the center flows spirituality when it is rightly understood.

This sign rules the hips and thighs which are the foundation of locomotion, of movement and of volition. It also rules the nervous system. Because of this, when Sagittarius is strong in the horoscope the native will often be a traveler, interested in accumulating experiences from around the world, which are then transformed into a greater personality with greater spiritual strengths and insights into human nature. The native will have a great deal of curiosity about life and is certainly restless due to the influence of Fire. The Sagittarian wishes to gather many experiences and due to the expansive nature of Jupiter, can be a good mixer in any kind of company.

\* A summary of these qualities as shown in the Bhagavad Gita is researched and published in I.T.C. Vol. I, No. 9

Sometimes the actions of Sagittarians are shaped by others and they may cling to what is proper and in good taste and generally show a respect for the mores of their time and society. Also, as Jupiter is known as the planet which affects established religion this may affect the choices of beliefs for these people.

On the positive side when the Sun is well aspected in this sign, these natives can be magnanimous and often quite generous. They are impartial and have a positive attitude toward life. Also, they can be forceful and ambitious. They love freedom and dislike any type of mean restraint. They can be frank and outspoken and self-reliant. There is also a loyal and patriotic streak and they can often be counted on for loyalty to a cause if it coincides with what they have learned or with a life style. Due to the influence of Jupiter, they can be quite philosophical and one sees that there is deep thinking going on. They have a swift working mind due to the action of Fire and the Trump of "Art" which influences their behaviour. But also there is sometimes a conservative streak as Jupiter does rule established religion and this can be based on conservatism. Sagittarians have the ability to command others and are usually prompt in their decisions. They are also versatile and ingenious and independent and show a great deal of enterprise.

But if the Sun is poorly aspected in this sign, some of the negative qualities may be dominant. These people can be irresponsible and prodigal and due to this they can make promises which can't be kept as mentioned previously. There is also in some of these types, a reckless streak and a good deal of daring even when such action threatens life and health. Also, an outspoken trait can hurt or harm others and the Sagittarian is not aware that this has happened. The temper may be exceedingly quick and perhaps not based on reason and can be finished and over with as quickly. Then if the targets of this temper are still fuming, the native of this sign can not understand why all the fuss. Sometimes a difficult aspect can also cause too much reticence and there might be a good deal of impressionability and sensitivity to the detriment of the native. An in-harmonious environment can cause fretting and perhaps flight. There can be irritability and these persons can't tolerate restriction or jealousy coming from others. They can be too impulsive and high strung, a bundle of nerves. Due to these tendencies there could be accidents and over-activity which leads nowhere.

The Tarot Trump which describes the spiritual side of the Sagittarian nature is named "Art". This Trump shows the ongoing process of a mixture of two different forces, the white and the black, the female or negative, the male or positive. For this reason the figure of the woman in this Trump has two faces and the top of the head is cut by two different crescent Moons. A circular or solar shape is behind her and the message on this shape reads: "Visita

interiora terrae rectificando invenies occultum lapidem". The translation is: "Visit the interior parts of the earth: by rectification thou shalt find the hidden stone."

We live in a material and earthy body made up of a great many forces of which we are not aware. We can name these as the unconscious forces. We have no idea about the daily lives of molecules and atoms that aid our functioning. We have no idea what in our thinking is doing to us on a daily basis. There are myriads of forces which make up a human being. So we can therefore lump all of these into one word - the unconscious. This is what is meant by the interior of the earth. Men of old stated this in other ways, such as "Know thyself" and "the proper study of mankind is man." In modern times, the study of psychology has aided us to understand ourselves. In the middle ages, this study was named Alchemy. Today we study Astrology and the Tree of Life and tie these into older studies and also to the best of various religions. There are many avenues to carry out this message to visit the interior of the earth. Perhaps the only difference is the efficiency of one method over another type of method.

To rectify is to understand and then to correct any imbalance or any imperfection. This is a conscious effort of the person who would attain to the highest possible state for his or her particular nature. If one has a defect of nature brought about by difficult aspects in the horoscope or perhaps by karma or other influences, then it does no good to the spirit and soul to hide or ignore such difficulties. They must be faced directly and turned around to the betterment of the individual. The hidden or secret stone refers to a very great deal of spiritual attainment. Each person's path differs from the paths of others, but generally speaking, the marriage of two opposite forces as shown in this Trump is a major clue as to how to achieve high, genius states of consciousness and achievements.



The androgynous figure pours water from a cup with the left hand and fire with the right hand into a cauldron which is being heated with a fire underneath. The two opposites are being mixed in this cauldron and the result is that the red lion turns white and the white eagle turns red. The lion refers to the forces of fire and positive energies and the eagle refers to the forces of water and negative energies. A good analogy which can be understood by most people is that the flow of electricity depends on both positive and negative currents. If there is too much of one or the other of these polarities, then phenomena which is willed cannot happen.

In the psychology of a Sagittarian person, this card suggests that their best route to higher states of consciousness and their own evolution of soul and spirit is through the exact balancing of opposite forces. When this is done, the arrow of aspiration which can be seen in the middle of our figure, can shoot towards the upper atmosphere and towards spiritual fulfillment. This is an extremely important Trump and much more is given in Crowley's BOOK OF THOTH and some supplementary material in I.T.C. Vol. IV. No. 3.

The Knight of Wands rules from 20° of Scorpio to 20° of Sagittarius. He represents the forces of Fire of Fire and his title is "Lord of the Flame and Lightning". Since this is a double Fire energy, there is fierceness and great activity. The swiftness of action is often unpredictable and this Knight is sometimes unable to carry the action on in a steady manner. It also becomes very difficult to modify the actions to fit circumstances. The action can even be perilous but this Knight and the Sagittarian which he represents is very confident in the own abilities. This native can be quite generous and high minded in such a manner that often the improvement of society is one of the goals.

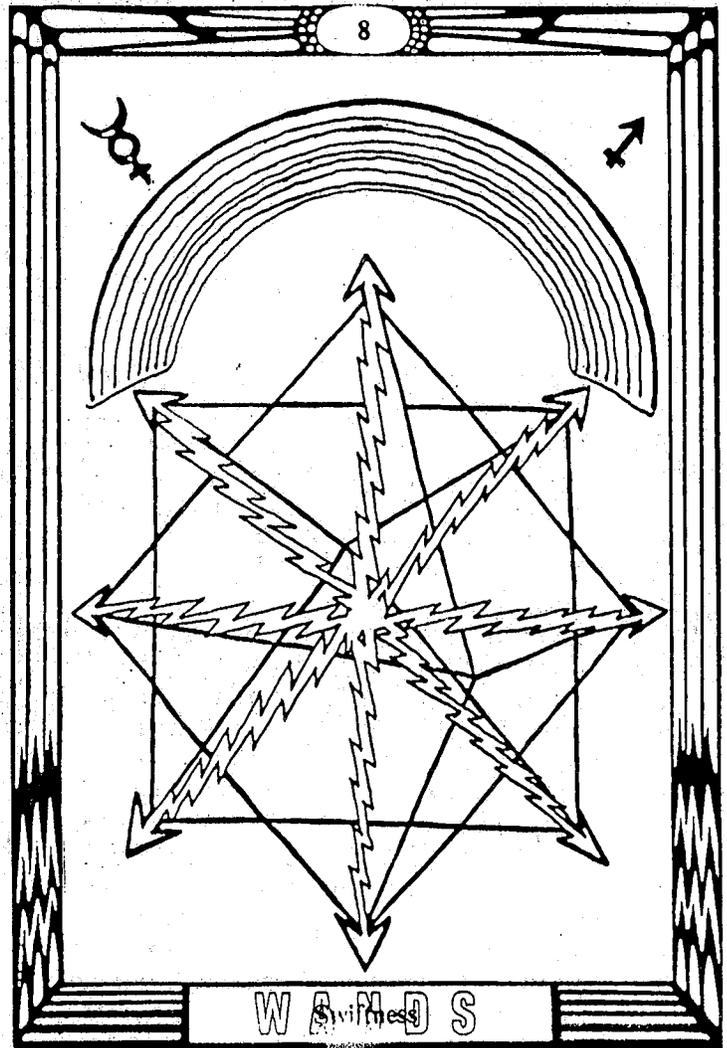
But on the negative side, if the Sun is afflicted in this zodiac sign, the native can be cruel and bigoted, even brutal. There could be too much pride and a refusal to take the consequences when the actions taken lead to harm for others or even to the native. Impetuosity can turn to disaster as it is



quite difficult for this type of person to look ahead and think about what might happen if certain actions are taken. What matters most to this person is that action should occur now, even though the results of action might lead to a situation where more work, care and consideration would be needed for the fulfillment of any plans. Also, if the first efforts fail, there is very little ability to carry on and persevere in spite of odds.

The first Decan of Sagittarius is ruled by Mercury and it is the Eight of Wands and is named "Swiftness". Here we have a double Mercury influence as all the eights are ruled by Hod, which is the sphere of Mercury. Since the intellect is symbolized by Mercury, this is the swiftness of thought and intellect. The combination of Fire and Mercury becomes very subtle. Speech uttered by these natives can cut to the bone of any subject. The thought and intellect energy has a very high vibrational quality and even a good deal of velocity.

For this reason, the eight wands become arrows with jagged bases. They are arranged in an even manner and behind them are two squares which indicate two pyramids with four sides and the tops of these are quite near the center where the wands meet. The apex of a pyramid reminds us of the apex of enlightenment and of achievement which occurs in a balanced fashion. The sides of the pyramid represent earth, air, fire and water in balanced form. The apex is the spirit. Some of the arrows point towards the rainbow of aspiration at the top of the card. The person with the Sun well aspected here shows a swiftness of thought and speech and a rapidity of action. This person can be bold and display a good deal of courage and confidence in the self and native powers of persuasion. This person loves freedom and enjoys open air activities and sports

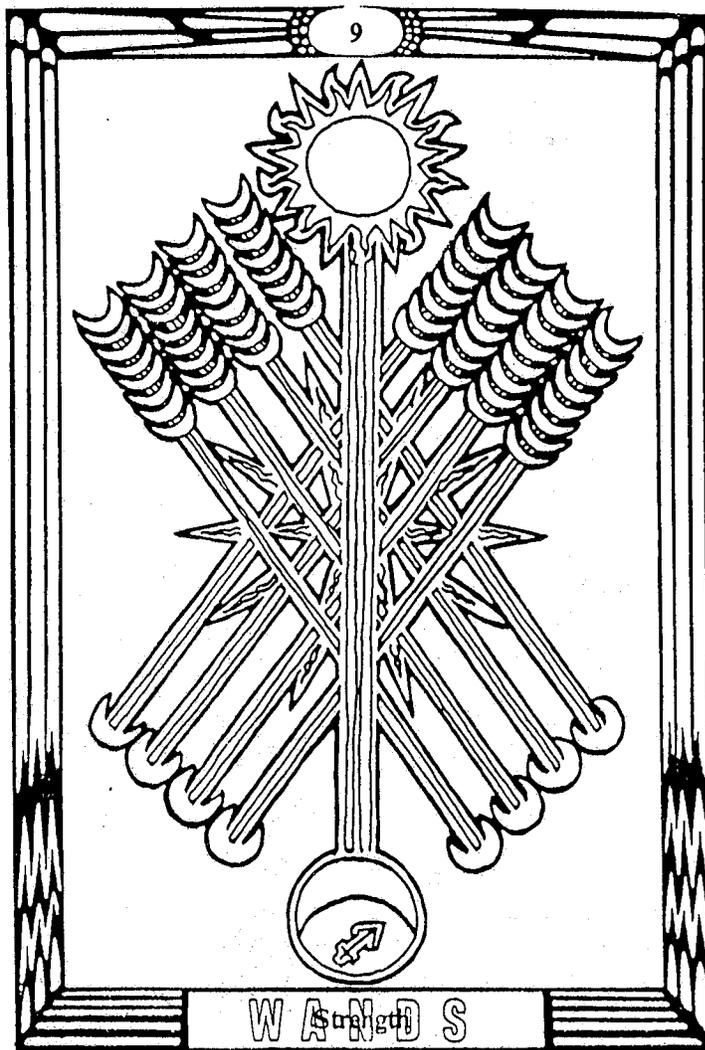


especially when the sports lead to activity outside, such as hunting or various games played in a field. There is often an appreciation of gardens and meadows. The activities in the open countryside help to cool down the overwhelming energy of the mind.

When the Sun is badly aspected in this Decan, there can be too much force applied too suddenly which ends in unplanned violence. This type might be very interested in warfare, either as a kind of mental activity or as an actual activity involving all the machines and guns of action against the enemy. But like the ebb and tide of a war, the violence is often not lasting. The negative side of this decan can also indicate a rapacious nature and the person can be untrustworthy and insolent. The force and activity can be oppressive and theft and robbery might be part of the actions. Further, there might be no remorse.

The middle Decan of Sagittarius is ruled by the Moon and is the nine of Swords. All of the nines refer to Yesod, which is the sphere of the Moon. Again we have a double effect of the planet involved in this Decan. The name of the card is "Strength" which refers to the doubling of the Lunar influence. Each wand has eight Moons at the end and the ninth Moon on the tip. There is a balanced arrangement of the Wands, four on each side and a large Wand cuts across this balance. The latter is tipped with the Sun and has a symbol of crescent and full Moon on the end of the Wand. Yesod is on the middle pillar of the Tree of Life and the Trump of "Art" connects it to the Sun of Tiphereth. This explains why the central Wand has the Sun at its tip and the Moon of Yesod at its end.

The person having the Sun in helpful aspect in this Decan can show a tremendous and steady force which can't be shaken. There is a great strength of character and good energy. Sometimes the energies of this Decan are applied in a scientific manner. The health is usually good and the person often displays a great deal of generosity. This native can have a

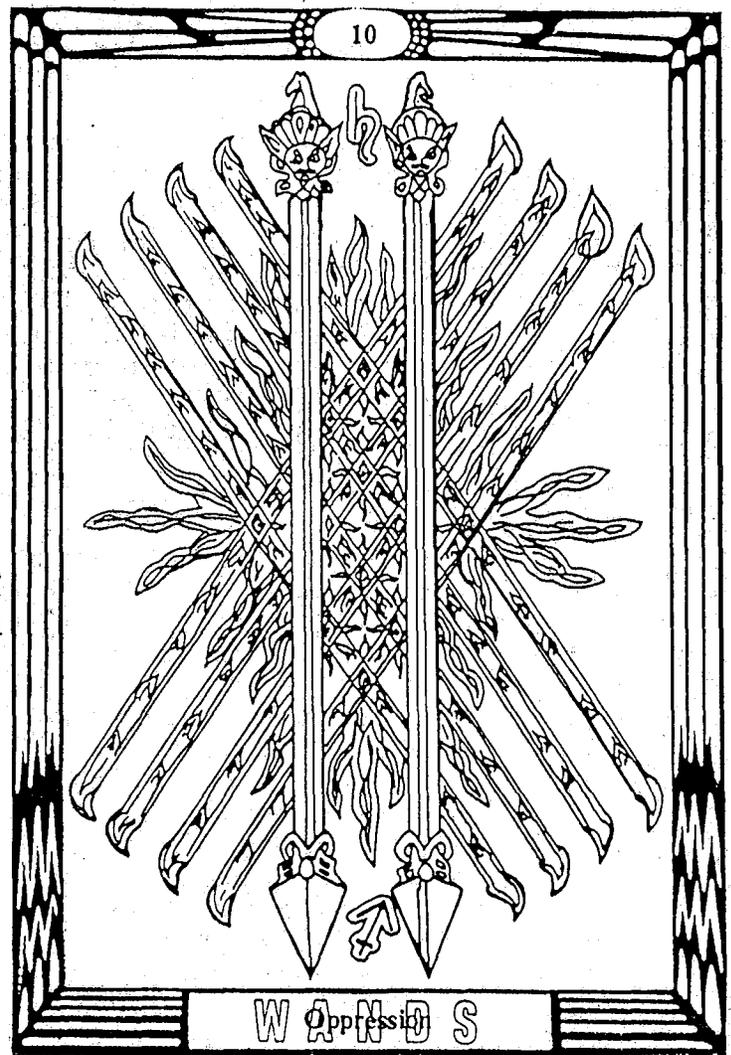


questioning attitude towards life and does not always accept the status quo. Curiosity can lead this person into quite different lines of thought from the general acceptance of the ideas of others which might be around him or her. The Moon has always been known to be changeable and so the person in this Decan can also be changeable and show differences of opinions, ideas, and actions which flow into one change after another. But with all this, the changes are very stable, as the Moon, even though it changes often in the sky, is still the Moon and so shows a stability as an entity. The Moon is also known as a feminine planet and this lends a feminine fondness for external appearances.

When the Sun has a negative or difficult aspect in this Decan the persons can be fearful and from this fear, can generate obstinacy and apprehension. This native might be intractable and thus might cause strife. Changeability might cause disruption instead of stability.

The last Decan of Sagittarius is ruled by Saturn and is the ten of Wands. The title of the card is called "Oppression" and this is because Saturn is not compatible with the ruling planet of Sagittarius, which is Jupiter. Further, all the tens refer to the sphere of Malkuth, the sphere of physical existence and the final appearance of life which has become form in its most concrete and material form.

Also, this Decan is no longer ruled by Knight of Wands but is now ruled by the Queen of Disks who rules from 20° of Sagittarius to 20° of Capricorn. The luminosity of Fire is thus quenched by the heaviness of Saturn and the earthy nature of Disks. This Queen is mostly passive and one of her main qualities is fertility of the earth. There is not much of intellectuality or of intelligence except where it affects the matters connected with earth. The spirituality and light which are the hallmarks of Wands or Fire, are being quenched by this heaviness of a Queen which belongs to earth and by the Sphere of Malkuth.



But the influence of Saturn, wherever it appears, also refers to Binah, the sphere of Saturn, which is above the abyss. This sphere begins the process of transforming energy into the beginning of matter. It is still very insubstantial, as life requires the activity of all the other spheres in order to become the material world as we know it with our senses. However, Binah, though mysterious, exerts a subtle spiritual urge upon all that it touches. This is true of the planet Saturn as it works in the horoscope, as well.

The influence of Saturn here in Sagittarius can lead to a manifestation of blind force. This would need to be guided by the intelligence of the native so that it does not overwhelm. Fire could become a destructive force without some modification. The higher energies of Sagittarius as seen in the Trump called "Art" should be developed by this person. If this can be done there will be much energy. The person can have a good deal of humor and be capable also of self-sacrifice for the betterment of humanity. There is a generous streak and a quality of disinterestedness.

If the Sun is poorly aspected in this Decan, the native can exert overwhelming force for selfish ends. There might be an overbearing attitude and cruelty. The oppression might be too strong to be controlled and as a result, failure would be the karma. There might be lying, slander and a malicious attitude. The person could be obstinate, be prey to envy and swift in evil and deceit. This person might portray injustice and thus, a heavy result will fall on the native's head. With this Decan it is extremely essential that the native should consciously try to live up to the finest that the sign of Sagittarius has to offer.

## Bruma

The sun sinks, drowsy crimson and bloated  
Beneath the horizon;  
Night falls and with it dark opulent  
Wings — a bird of Prey gliding silently over  
the Land.

Over the doorway of my heart, marked on  
The lintel of the soul, the Sign of  
The Cross of Tav, traced in Blood;  
Wait in the cold —

And wait... And wait... And wait...

The oil in the Lamp runs dry; the dim  
Light finally fades away, replaced with vacuous  
Shadows, the grotesque silhouettes of the dead  
Dance silently on the walls,  
And reaching out for the once ever burning source  
Of flame, it is knocked to the floor, smashing  
Into splinters of steel and glass.

And my chest lays heavy; where before burned  
Brightly a new found gem of brilliance is now lost  
In the cavernous darkness of the soul, leaving in its  
Wake an empty, deserted core of grey ash, until  
This too is scattered by the harsh, heavy wind.

Oh, there were tears — the bitter salt sea,  
Breaking upon the rocky beach; rough waves of  
Midnight azure under a sky full of cold, distant stars —  
A cry, so soft, laborious, worn down by the incessant  
Hand of Time; but this too gave way,  
To dry dark eyes, sharp icicles, searching the shadows.

And I would call out Her name,  
If only I knew what it was;  
Where once a warm love kindles, smiling  
Down —  
Now shows forth only the icy cold,  
The empty plane,  
The barren expanse of the  
Dark Night.

— Gregory Peters  
23 September 1993 e.v.